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THE
GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.

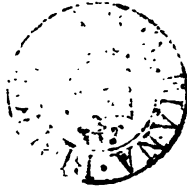
THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, D.D.
DEAN OF CANTERBURY.

IN FOUR VOLUMES.
VOL. I.
CONTAINING
THE FOUR GOSPELS.



FIFTH EDITION, CONSIDERABLY REVISED.

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TO THE

FIFTH EDITION.

IN the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new MSS., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the Three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous "Introduction to the New Testament" has been consulted throughout: and many additional notices have been inserted from other modern works.

I would request the reader, before entering on the work itself, to consult the following portions of the PROLEGOMENA :

- Chap. VI. § 1. Of the Arrangement of the Text in this Edition.
— 2. Of the Various Readings.
— 3. Of the Marginal References.

- Chap. VII. § 1. Manuscripts referred to.
— 2. Versions referred to.
— 3. Fathers and other Ancient Writers referred to.

I would also take this occasion of stating, that the matter of the prolegomena, digest of various readings, and notes, throughout my work, must be understood to be gathered from all sources to which time and opportunity have afforded me access.

Deanery, Canterbury,
May, 1863.

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PROLEGOMENA.

CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. ON examining the four records of our Lord's life on earth, the first thing which demands our notice is the distinctness, in contents and character, of the three first Gospels from the fourth. This difference may be thus shortly described.

2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during his public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels; also Matt. iv. 12 as compared with iv. 25,—Matt. viii. 10, xvi. 1); it could not however have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified; not indeed with any precision of date or sequence. It is mainly for the purpose of relating the discourses and events which they were signalized.

4. The difference in *character* between the three first Evangelists is more striking. While their employment (with that almost exclusively in Matthew, of the series to events in the life of our Lord) is

narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called *the synoptic Gospels*: and the term will occasionally be found in this work.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER

1. Having these three accounts of one Ministry of our Lord, it is an important enquiry *may be considered as distinct narratives,—how another*. It is obvious that this enquiry c

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direct historical testimony, be conducted by *careful examination of their contents*. Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order¹. To support these hypotheses, the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—has been, in that of a second writer, a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

2. Let us, however, observe the evidence furnished by the *Gospels themselves*. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one, or two, of our present narratives before them*. We are reduced then to adopt one or other of the following suppositions: Either, (α) *they found those other Gospels insufficient, and were anxious to supply what was wanting*; or, (β) *they believed them to be erroneous, and purposed to correct what was inaccurate*; or, (γ) *they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed*; or, (δ) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them*.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (ε) *that* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*. One man *wishing to publish the matter of another's work as his own*, may be conceived as altering its arrangement and minutiae, to destroy its distinctive character. But how utterly inapplicable is any such view

¹ 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See *ref.* to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements.* Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller one* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first*. Either then *Luke* supplemented *Matthew*,—or *Matthew*, *Luke*. But first, both of these are inconceivable as being *expansions of Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could Matthew have supplemented Luke, for the same reason, having omitted almost all of the important section Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to (β), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as *taking* any pains to make it appear that his own arrangement is chronologically accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by (γ) in any way account for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision

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of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (δ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct*: then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena?²

² The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any

8. I cannot then find in any of the above hypotheses a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary*, or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels*. For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion*, *omission*, and *arrangement*. To meet these, the most complicated hypotheses have been advanced³,—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phenomena. The various opponents of the view of an original Gospel have well shewn besides, that such a

hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.

³ It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) κ , the original Hebrew Gospel, 2) $\bar{\kappa}$ a Greek version of the same. 3) $\kappa + \alpha + A$, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (α) and greater (A) additions. 4) $\kappa + \beta + B$, another copy of ditto, accompanied by *other* lesser (β) and greater (B) additions. 5) $\kappa + \gamma + \Gamma$, a third copy of ditto, accompanied by a *third* set of lesser (γ) and greater (Γ) additions. 6) λ , a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from $\kappa + \lambda + \alpha + A + \gamma + \Gamma$:—*Luke*, from $\kappa + \lambda + \beta + B + \gamma + \Gamma + \bar{\kappa}$:—*Mark*, from $\kappa + \alpha + A + \beta + B + \bar{\kappa}$: the Greek *Matthew*, to be a translation from the Hebrew *Matt.*, with the collation of $\bar{\kappa}$, and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it*; e. g. Matt. xxvi. 6—13 (*see there*) omitted by Luke⁴. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

4. We come then to enquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascen-*

⁴ Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, *because he had related it before in ch. vii.* Had he not had *Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but *having* (on their hypothesis) *Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

sion : i. e. during the *whole official life of our Lord*. With the *whole of this matter*, therefore, *was his apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative teaching*, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various *διηγήσεις* which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (*ἀσφάλειαν*) of *those sayings concerning which he had been catechized*.

It is another confirmation of the above view of the testimony of the apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the Gospel history (see Gal. i. 12 : 1 Cor. xi. 23 ; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in *a narrative of facts*: such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words: coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of this cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of

similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. Whether this teaching was wholly or in part expressed originally in *Greek*, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, *before any of its material modifications arose.* This I gather from the remarkable *verbal coincidences* observable in the present Greek texts. Then again, the *verbal discrepancies* of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess IN COMMON*, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men apostolic or almost apostolic, yet of independent habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of our Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit, who brought to their remembrance whatever things He had said to them (John xiv. 26),

working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is retained. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences, —but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks ⁵.

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or

⁵ Of unusual words, &c., retaining their places in the parallel sentences,—ἀπαρθῆ, Matt. ix. 15, Mark ii. 20, Luke v. 35; καταλάσας, Mark vi. 41, Luke ix. 16; δπίσω μου, Matt. xvi. 24, Mark viii. 34, Luke ix. 23; δυσκόλως, Mark x. 23, Luke xviii. 24; συνλάω and λεκάω, Matt. xxi. 44, Luke xx. 18; κολοβόω, Matt. xxiv. 22, Mark xiii. 20; συλλαβεῖν (whereas they generally use λαμβ. simply), Matt. xxvi. 55, Mark xiv. 48; διαβλέπω, Matt. vii. 5, Luke vi. 42; γιννητοὶ γυναικῶν, Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—ἀπίχω, Matt. vi. 2 al., Luke vi. 24; χρίαν ἔχω, Matt. xiv. 16, Luke ix. 11; εἰς, Mark viii. 19, 20, Luke ix. 13, John vi. 9; σκόλλω, Luke viii. 49, Mark v. 35; εἶτα, Mark iv. 17, Luke viii. 12; βασιανίζω, Mark vi. 48, Matt. xiv. 24; πῶς, Mark v. 16, Luke viii. 36; ἀναστίω, Mark xv. 11, Luke xxiii. 5; ἦλθεν (of Joseph of Arimathea), Matt. xxvii. 57, Mark xv. 43, John xix. 38; περιτιθῆμι, Matt. xxvii. 28, Mark xv. 17: construction (but see var. read.) Matt. xxiii. 13, Mark xii. 89, 40; προσφωνέω, with dative, Matt. xi. 16, Luke vii. 32.

during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (*Horæ Evangelicæ*, &c. Lond. 1852), and Mr. Smith of Jordanhill (*Dissertation on the Origin and Connexion of the Gospels*: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phenomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the *peculiar kind* of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and *sui generis*. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or *διδασκαλίαι*, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phenomena which Mr. Smith so ingeniously illustrates from *translation* in modern historians and newspapers. I have found reason to infer, Vol. II., Prolegg. p. 14, that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the thorough revision of the text rendered necessary in preparing each of these later editions, and indeed by all my observation since the first publication of these prolegomena:

That the synoptic Gospels contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the Church,—partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe,

but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *real* and *apparent* discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff.: Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the

same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed in *both cases* by a request from *another* disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of our Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they must be inferred to have been*. Variation in detail and arrangement is to my mind the most valuable proof that they were, not *mere mouthpieces or organs* of the Holy Spirit, as some would suicidally make them, but *holy men*, under His inspiration. I shall treat of this part of our subject more at length below (in § vi.) :—I mention it now, to shew that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts:—but our conclusion would have been false :—for we have now *both events* narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by our Lord Himself in connexion. (Matt. xvi. 9, 10. Mark viii. 19, 20.) And there are several narrations now in our Gospels, the identification of which must be abstained from; e. g. the anointing of our Lord by the woman who was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff.: Mark xiv. 3 ff.: John xi. 2; xii. 3 ff. In such cases we must judge fairly and according to probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different;—but rather

examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of our Lord's discourses must be taken into account.* Judging à priori, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels in various forms,—sometimes, as especially in Matt., in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of our Lord's sayings are most unreasonably by some of the modern German critics (e. g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times. A striking instance of the repetition by our Lord of similar discourses varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the pounds, Luke xix. 11 ff., with that of the talents, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of our Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable*. For example,—Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the Divine process of the redemption of man. Yet *he omits all record or mention of it*. And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion? Can it be believed, that an Apostle, *writing in the fulness of his know-*

ledge as such, and with the design of presenting to his readers *Jesus of Nazareth as the promised Messiah*,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning *Lazarus* and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shewn in their *minor* omissions, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of *Luke* does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in *Matthew*, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that *Luke*, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of *Matthew*, and should deliberately have excluded it from his Gospel.

3. The Gospel of *Mark*,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious; but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord: and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

SECTION VI.

THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

1. The results of our enquiries hitherto may be thus stated:—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists;—such sources of information, for a very considerable part of their contents, being the

narrative teaching of the Apostles ; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age ;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

2. The important question now comes before us, *In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God ?* That they *were so, in some sense*, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well then first to enquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The Apostles being raised up for the special purpose of *witnessing to the Gospel history*,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *inspired authority*. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church : and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels ; which though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as apostolic*.

4. Upon the authenticity, i. e. the *apostolicity* of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well then to enquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval;—we see John still exhibiting the same union of deep love and burning zeal;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

6. Again, we do not find the Apostles *put in possession at once* of the divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the apostolic council at Jerusalem.

7. These considerations serve to shew us in what respects the working of the Holy Spirit on the sacred writers was analogous to His influence on every believer in Christ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.

8. But their situation and office was *peculiar* and *unexampled*. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the *recalling by the Holy Spirit of those things which the Lord had said to them*. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported, with every internal mark of truthfulness, in our Gospels? What invention of man could have devised discourses which by common consent differ from all sayings of men—which possess this character unaltered notwithstanding their transmission through men of various mental organization—which contain things impossible to be understood or appreciated by their reporters at the time when they profess to have been uttered—which enwrap the seeds of all human improvement yet attained, and are evidently full of power for more? I refer to this latter alternative only to remark, that all considerations, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, combine to confirm the persuasion of Christians, that they have recorded as said by our Lord *what He truly did say*, and not any words of their own imagination.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that

those miracles, which though not uttered in words, were yet *acted parables*, would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of our Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? *Some account* of them must have been current in the apostolic circle; for Mary the Mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?

11. But if it be enquired, *how far* such divine superintendence has extended in the *framing of our Gospels as we at present find them*, the answer must be furnished by no preconceived idea of what ought to have been, but by *the contents of the Gospels themselves*. That those contents are *various*, and *variously arranged*, is token enough, that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that *general leading*, which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit to record the events of our Lord's life for our edification, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two *dæmoniacks*,—the other, only of one.

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the *arrangement to be adopted* and the *chronological*

notices to be given, is clearly not justified, according to his own shewing and assertion*. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark, and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, *if the arrangement itself were matter of divine inspiration*, then have we *no right to vary it* in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phenomena in natural history, &c. Now in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

* To suppose St. Luke to have written *ἰδοὺς πάντοι, κ.τ.λ.* if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the assertors of *verbal* inspiration committed.

mous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this* : and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries ;—the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. *verbal*, and *plenary* inspiration.

18. With regard to verbal inspiration, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative, or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the *à priori* unworthiness of such a theory, as applied to a Gospel whose character is the freedom of the Spirit, not the bondage of the letter : but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say, that being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The *Title over the Cross* was written in Greek. According then to the verbal-inspiration theory, each Evangelist has recorded the *exact words* of the inscription ; *not the general sense*, but the *inscription* itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the

matter wherever their theory fails them, and still to uphold it in the main⁷. And how it will here apply, the following comparison will shew:—

Matt., οὗτός ἐστιν ἰησοῦς ὁ βασιλεὺς τῶν ἰουδαίων.

Mark, ὁ βασιλεὺς τῶν ἰουδαίων.

Luke, ὁ βασιλεὺς τῶν ἰουδαίων οὗτος.

John, ἰησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων.

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, or *some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.

21. If I understand *plenary inspiration* rightly, I hold it to the *utmost*, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—*in a manner which distinguishes them from all other writers in the world, and their work from all other works*. The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from *a priori* considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN WERE INSPIRED, the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

⁷ This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.—Sept. 1862.

SECTION VII.

IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE
THREE GOSPELS.

1. From very early times attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of ϵ) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives without any forcing, or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists, in relating the events of a history which *was itself one and the same*, have presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accordance and harmony. But when we come

to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us.* But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*: and must tend to weaken the Evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents,—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the *true Harmonistic view of Scripture*; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to the *books themselves* in which the record of that revelation is found,—that 'He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect

to find the same sort of difficulties in them, as are found in the constitution of nature.'

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

1. THE author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphæus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceeding from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria* as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἑτέροις, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9. Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater as *martyrs* among the Apostles.

* Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπειρμάτων κ. ἀροδρῶν κ. λαχάνων ἀνεν κρεῶν μεταλάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὴν ἱεράττειαν ἀκρίδας κ. μέλις ἔσθιεν ἀγριοῦ. Pædag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

1. It has been much disputed among biblical scholars, whether this Gospel was originally composed in HEBREW (i. e. Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in GREEK. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a HEBREW original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies :

(a) PAPIAS, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—*Παπίας, τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα⁹ λογιώτατος καὶ γραφῆς εἰδήμων.* He wrote five *συγγράμματα*, entitled *λογίων κυριακῶν ἐξηγήσεις* (ib. iii. 39) ; as Irenæus also states (Hæc. v. 33, p. 332),—where he calls him *Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἰταῖρος γεγονώς, ἀρχαῖος ἀνὴρ*. It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν* (H. E. ibid.) : but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact ; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus : *Ματθαῖος μὲν οὖν ἐβραῖτι διαλέκτῳ τὰ λόγια συνετάξατο ἡρμηνεύσε δ' αὐτὰ ὡς εἰδύνατο* (or *ἦν δυνατός*) *ἑκαστος*. That Papias meant by τὰ λόγια the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), *σύνταξις τῶν κυριακῶν λογίων* (Eus. ib.) : and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

⁹ The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render *ἀνὴρ λογιώτατος* 'a man full of anecdotes,' and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to *exalt* that testimony, the usage of *λόγιος* by Eusebius himself is decisive against the Reviewer. See, e. g., H. E. vi. 15 (of Origen), *διανείμας τὰ πλήθη, τὸν Ἑρακλᾶν τῶν γνωρίμων προκρίνας, ἐν τοῖς θείοις σπουδαῖον, καὶ ἄλλως ὄντα λογιώτατον ἀνδρα κ. φιλοσοφίας οὐκ ἄμοιρον, καινωνδὸν καθίστη τῆς κατηχήσεως* : ib. 20,—*ἤμαζον δὲ κατὰ τοῦτο πλείους λόγιοι κ. ἐκκλησιαστικοὶ ἄνδρες*, . . among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (*λογιώτατος ἀνὴρ*) : cf. also v. 16 (init.), vii. 7 (*αὐτὸς αὐτὸς λόγιός τε καὶ θαυμάσιος*). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

(β) IRENÆUS, Hær. iii. 1, p. 174: ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. Not a word is here said of Papias: indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (Edin. Rev. July 1851, p. 38), a calculation of Irenæus himself, is inconceivable.

(γ) EUSEBIUS, H. E. v. 10, relates of Pantænus, ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὐρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρβολομαῖον τῶν ἀποστόλων ἕνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλείψαι γραφὴν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον. This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited.

(δ) ORIGEN, Comm. in Matt. tom. i., preserved in Eus. H. E. vi. 25, describes himself as ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνα ἀναντιρρήτᾳ ἐστὶν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσαι γράμμασιν ἑβραϊκοῖς συντεταγμένον.

(ε) EUSEBIUS, Hist. Eccl. iii. 24: Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὥς ἔμελλε καὶ ἐφ' ἑτέροισι ἵναί, πατρίῳ γλώττῃ γραφὴν παραδούς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐπέλετο διὰ τῆς γραφῆς ἀνεπλήρου. With this may be compared another passage of Eusebius (ad Marin. quæst. ii., p. 941): λέλεκται δὲ ὅψι τοῦ σαββάτου παρὰ τοῦ ἐρμηνεύσαντος τὴν γραφὴν· ὁ μὲν γὰρ εὐαγγελιστῆς Ματθαῖος ἑβραϊδὶ γλώττῃ παρέδωκε τὸ εὐαγγέλιον. This last passage shews that Eusebius *himself* believed the Gospel to have been written in Hebrew.

(ζ) EPIPHANIUS, Hær. xxix. 9, p. 124, says of the Ebionites and Nazarenes, ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστί. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται. And again, Hær. xxx. 3, p. 127, καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους, ὥς τὰ ἀληθῆ ἐστιν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστὶ καὶ ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποίησατο τὴν τοῦ εὐαγγελίου ἑκθεσίαν τε καὶ κήρυγμα.

(η) JEROME, Præf. to Matt.: "*Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis.*" Also de Viris illustr. 3: "*Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea*

in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaræis qui in Beræa urbe Syriæ hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem, sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocavi filium meum:' et, 'Quoniam Nazaræus vocabitur.'” Also, in quatuor evv. ad Damasum præfatio: *De novo nunc loquor testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit.* Again, Ep. Damaso de Osanna: *Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit osanna berama, id est, Osanna in excelsis, &c.* Again, Ep. Hedibis, quæst. viii.: *In Evangelio autem (Matthæi, from context), quod Hebraicis literis scriptum est, legimus, non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse.* Again, Comm. in Hos. xi. in treating of the words ‘Out of Egypt have I called my son,’ he says, “*Hunc locum in septimo volumine Julianus Augustus quod adversum nos, i. e., Christianos, evomuit, calumniatur et dicit, quod de Israel scriptum est, Matt. Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Ovi nos breviter respondebimus: 1º, Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant: ergo non propterea fecit ut illuderet ethnicis.*” Jerome refers also to the tradition mentioned under (γ) above, and says, “*Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis litteris scriptum, revertens Alexandriam secum detulit.*” (De Viris illustr. 36.)

(θ) Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also *demur to the sufficiency of the external evidence above cited.* They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical ‘Gospel according to the Hebrews.’ Jerome, de Viris illustr. 3, says (see above, [7]) that he had seen the Hebrew original of Matthew at Beræa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. ii. he says, *In Evangelio quo utuntur Nazaræi et*

Hebionita, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum, &c. And the Commentary on Matt. was written some years after his Treatise de Viris illustr. Again, still later, Dialog. adv. Pelagianos, lib. iii.: *In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia* (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matt. related '*superliminare templi miræ magnitudinis corruisse,*' and it will appear,

1. That Jerome once believed the Hebrew MS. in the Cæsarean library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under '*quod vocatur a plerisque,*' and '*secundum Apostolos, sive ut plerique autumant,*' &c.

(A) Light is thrown on this uncertainty by the assertion of Epiphanius (above, [L]), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.

II. But the advocates of the Greek original rest mainly on the *phænomena of the Gospel itself*. They maintain,

(μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.

(ν) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.

(ξ) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly coincide in the *discourses and words of our Lord*, but *diverge* in their *narrative portions*; and while verbal identity is found principally in the former, the latter present the *phænomena* either of independent translations from the same original, or of independent histories.

(ο) Again, whereas the Evangelists themselves, in citing the O. T.

usually quote from the Hebrew text, our Lord in his discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew. This is urged as tending to establish the Greek original of St. Matt. : for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text : and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

(π) But the same fact would also tend to establish that our Lord *spoke usually in Greek*¹⁹,—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.

C. (ρ) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels : and I am bound to say that my view of the Hebrew origin is much shaken.

(σ) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called *Gospel to the Hebrews* TO BE THE VERITABLE ORIGINAL of St. Matthew : that *so believing*, Jerome copied and translated it, and quoted from it : but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.

(τ) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.

(υ) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

¹⁹ This has been ingeniously maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug. *Einleitung*, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matt. wrote his Gospel.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The statements in several of the testimonies above cited, shew the prevalence of a general opinion that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament*. Hence the commencement of his genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the prophets*; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. *Grecian readers* were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such e. g. as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας (Eusebius, Hist. Eccl. vi. 14). Origen's

testimony see above (§ ii. 1, δ). And Irenæus (see above, *ibid.*, β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome¹. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (Theophyl. and Euthym.); —fifteen years after the ascension (Niceph. Hist. Eccl. ii. 45):—at the time of the stoning of Stephen (Cosmas Indicopleustes. Fabricius, *Bibl. Gr.* iv. 5).

SECTION V.

ITS STYLE AND CHARACTER.

1. The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so

¹ The Edinburgh Reviewer blames it in me as an instance of carelessness, that I have here combined a passage relating to the *existing Greek* Gospel, with one referring to the *hypothetical Hebrew* one. But I own I am unable to see why the view of the early Church, as to a matter of *date*, may not be gathered from both, irrespective of the question of a Hebrew or Greek original.

important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics, who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, Vol. IV.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25; xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθείς, καλούμενος) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the

variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24: 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the ‘*interpretes*’ of Peter: i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark’s Gospel was written under the influence, and almost by the dictation, of Peter.

(a) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as a testimony of John the presbyter, *Μάρκος μὲν ἑρμηνευτὴς Πέτρον γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ.τ.λ.*

(β) The same author (Hist. Eccl. v. 8) says, *Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρον, καὶ αὐτὸς τὰ ὑπὸ Πέτρον κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε.* This he quotes from Irenæus (iii. 1, p. 174); and further that this took place *μετὰ τὴν τούτων* (i. e. τοῦ Πέτρον κ. τοῦ Παύλου) *ἐξόδον.*

(γ) The same author (Hist. Eccl. ii. 15) relates on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, *ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαι τὴν γραφὴν εἰς ἑντευξίν τῆς ἐκκλησίας.* This account is manifestly inconsistent with the former.

(δ) In Hist. Eccl. vi. 14, Eusebius gives yet *another* account, *citing*

the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, προρηπτικῶς μήτε κωλύσαι μήτε προτρέψασθαι.

(ε) The same author, in his *Demonstr. Evang.* iii. 5, p. 122, says, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ· πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διαλέξεων εἶναι λέγεσθαι ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion. iv. 5, p. 367) relates: "Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpretes Marcus."

(η) Jerome (ad Hedibiam, quæst. xi. p. 844) writes: "Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium *Petro narrante et illo scribente* compositum est."

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at oncé the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be

seen ch. xvi. 7, where εἰπὼς τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ stands for εἰπὼς τοῖς μαθηταῖς αὐτοῦ in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so much to the beaten track of the generally-received Evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: *the Gentile Christians* are clearly pointed out by the following indications:—

- (α) The omission of all genealogical notices of our Lord's descent.
- (β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).
- (γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41; vii. 11, 34).
- (δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.
- (ε) Remarkable insertions or omissions in particular places: as, e. g. *παῖν τοῖς ἔθνεσιν*, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common however also to Luke.)

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Prolegomena to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1, β), that it was after the deaths of Peter and Paul. This would place its date, at all events, *after the year 63* (see Prolegg. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § iv.); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome*; but apparently in connexion with the idea of Mark having written under the superintendence of Peter. Chrysostom mentions *Alexandria*; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced a hypothesis that Mark wrote at Antioch, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in *Greek*. The two Syriac versions contain a marginal note, that Mark *preached in Rome in Latin*: and four mss. enumerated by Scholz, Prolegg. p. xxx, append a notice, τὸ κατ. μάρκ. εὐαγ. ἐγράφη ρωμαϊστὶ ἐν Ῥώμῃ μετὰ ἔτη ὑπὸ τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the *original autograph* of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however [see Meyer, Com. ii. 9, note] has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, a) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church*, to whom it might naturally be ascribed, but *to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

SECTION VIII.

ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail.*

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality, and dignity, of the events related.

3. Throughout the Gospel, even where the narratives are the most

copious, the same isolated character of each, the same abrupt transition from one to another, is observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of our Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves* and *tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words *ἑποβούνητο γάρ*, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition, in apostolic times, of the authentic and most important fragment which now concludes the narrative.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

1. **ALTHOUGH** the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from *οἱ ὄντες ἐκ περιτομῆς*. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician*; he is called *ὁ ἰατρός ὁ ἀγαπητός* by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphanius (Hær. li. 11, p. 433, Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission*.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθὺς ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem

(xxi. 17) ; being apparently with him at Cæsarea during his imprisonment (xxiv. 23) ; and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent with one another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

SECTION II.

ITS ORIGIN.

1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians ; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (ὑπηρέτης τοῦ λόγου) *from the beginning* ; (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the αὐτόπται κ. ὑπ. τ. λόγον and (2) by the *καὶ* *ἐγώ* he includes himself among the πολλοί, who made use of autoptic and apostolic testimony.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these διηγήσεις of which Luke speaks*. I may now add to those proofs, that if Luke had seen and *received*, as of apostolic authority, either or both of these gospels, then his *variations from them* are, on his own shewing, unaccountable ; if he had seen them, and *did not receive them*, his *coincidences with them* are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.

4. Judging entirely from the phænomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark ; —that he fell in with, in the main, the same cycle of apostolic teaching

as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilean* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it:—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, shewing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hæc. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο². See also Tertullian, cont. Marc. iv. 5, p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, 'from the beginning of our Lord's ministry,' were eye-witnesses or ministers of the word³. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same⁴ in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*⁵. For we know,

² Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

³ The Edinburgh Reviewer denies this. But it is implied by the ἡμῖν and ἰδοὺς καὶ μοί. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the αὐτόπται and ὑπηρέται τοῦ λόγου.

⁴ Even after conforming the texts to the best MSS. Cf. the two passages.

⁵ It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as spurious. The variations are otherwise accounted for: παρά, by περίλαβον preceding; —θεοῦ, by the invariable practice of noting in the margin, where ὁ κύριος occurs,—θεός,

§ III.] FOR WHAT READERS AND OBJECT. [PROLEGOMENA.

that to compensate to Paul in his apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff.; ix. 52 ff.; x. 30 ff.; xvii. 16, 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff.; xvii. 10; xviii. 14, in which latter place the use of *δικαιωμένος* (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether Commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus*, and that *he might know the certainty of those accounts which had formed the subject of his catechetical instruction*.

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for whom his Gospel was designed. And in enquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no

or *χρηρὸς*, by way of explanation. And if it be genuine, then Paul did certainly receive *matters of fact* by special revelation. The idea of the facts of the Gospel history having been 'familiar to Paul when he was a persecutor' is too absurd to require refutation, as will at once appear from applying it to such a fact as this very one, viz. the institution of the Lord's Supper.

marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John⁶;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed *for the general use of Christians*, whether Jews or Gentiles; and subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—*that the converts might know the certainty of those things in which they had received oral instruction as catechumens*; in other words, that the portions of our Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

⁶ e. g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16:—'Many shall come from the East and West,' &c. ch. viii. 11.—'Come unto Me all ye that labour,' ch. xi. 28: the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff.: 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke): 'The elect from the four winds of heaven' (not in Luke), ch. xxiv. 31: 'The judgment of πάντα τὰ ἔθνη,' ch. xxv. 31—46: 'Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv.; 'The other sheep not of this fold,' ch. x. 16: 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52: 'The request of the Greeks at the feast,' ch. xii. 20, &c. &c. See the view, that Luke wrote for *Greeks* principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Dr. Wordsworth's *Greek Testament*: which however, like the other notices of this learned writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome*: i. e. according to Wieseler (Chron. des Apostolischen Zeitalters, pp. 117, 118: see chronological table in Prolegg. to Acts, Vol. II.), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as *ὁ πρῶτος λόγος*, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the *παρηκολουθησάντι πᾶσιν ἀκριβῶς*, of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of apostolic teaching were likely to be

current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous *διηγήσεις* having been *already drawn up* after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the *διηγήσεις* of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And,

without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts* two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published.*

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt.), that Luke published his Gospel 'in Achaia^s Bœotia^æque partibus,' as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so⁷.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been

⁷ See the lecture above referred to, prefixed to St. Luke in Wordsworth's G. Test. vol. i.

adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβῶς παρακολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, *On the Mythic Interpretation of Luke i.*;—in which

he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition it will be seen that the number of ἀπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel; and that very many of them are classically-authorized compound words.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark: the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things;—e. g. ch. xvi. 14; vii. 29, 30; xix. 11 al.;—he seems to love to recount instances of our Lord's tender compassion and mercy;—and in the *report of His parables*, e. g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium; at others he is most minute and circumstantial in detail, and equally graphic in description with Mark: see as instances of this latter, ch. vii. 14; ix. 29. It has been remarked (see Olshausen, Bibl. Comm. i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the *whole great procession of events by which our Redemption by*

Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great *result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own.*

6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)^{*} brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their

^{*} This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, ix. 28, and Acts i. 13 (not in rec.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, *ibid.*); and, John xix. 27, we find John himself taking the mother of our Lord *εἰς τὰ ἰδία*, which though (see note there) it *need not* imply that John had *then* a house at Jerusalem, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the *ἄλλος μαθητής* of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the *middle class of society*; the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (*Comm. in Joh., Einleitung*, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24.) He, together with his brother James, and Peter, was witness of the raising of Jæirus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegomena to Acts, Vol. II., p. 26), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(a) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*σπουδαῖα*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοιμηται*) in Ephesus.

(β) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan. (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. *ibid.*), Origen (Euseb. iii. 1), Eusebius (*ibid.*), and Jerome (*de Viris Illustr.* c. 9).

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles

to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his first Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14 : ii. 1, 2, 7, 8, 12, 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, *Leitung u. Pflanzung der Kirche*, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that we seem compelled to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. See Neander, *Leitung u. Pflanzung*, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in Vol. IV.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, Vol. IV.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, *Hist. Eccl.* iii. 20.

14. It is also related (Euseb. *ibid.*) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, and the whole recounted and commented on in Stanley's *Sermons and Essays on the Apostolic Age*, pp. 275—289.

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35^{*}. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both*. But such common matter, in any sufficient quantity for this purpose, *we do not possess*. No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19; compare Matt. xxvi. 61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.—John xii. 7, 8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20; Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.—John xiv. 37, 38; Matt. xxvi. 33, and ||.—John xx. 19; Luke xxiv. 36.—Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable*.

5. We have then the following remarkable phenomenon presented by the two classes of narrators;—that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth*: one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of

^{*} On the futility of the attempt to shew from this verse, on account of *αὐτίκως*, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of *αὐτίκως* by our Evangelist, John vii. 20.

His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies:—and the other, *the deeper spiritual verities relating to his own divine Person and Mission*. Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first*? Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e. g. Matt. xi. 27: Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist,

he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him*. On such a supposition, the phenomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.;—the miraculous feeding in ch. vi.;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs*. Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle*. See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e. g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed;—viz. *that we have it from the autoptic authority of the Apostle himself*.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσῃτε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines,—and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans¹⁰. Tertullian (de Præscript. adv. Hær. 33, p. 46) in the main agrees with this. Epiphanius (Hær. li. 12, p. 433) and Jerome¹ repeat it as a certain fact, that John wrote against

¹⁰ Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho insemminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, . . . sic inchoavit evangelium, &c. Adv. Hær. iii. 11, p. 188.

¹ Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse. De Viris Illustr. c. 9. But he also gives in the same place another reason: see in the text below.

Cerinthus ; but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἰσχυάτον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις διδῆλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church ; and for the most part united the *polemical* with the *supplementary* theory².

7. None of the above-cited authors appeal to any *historical* or *traditional* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state ; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian Commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a

² For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John : where such parts of them as suit that theory are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while the part not suiting it is hushed up under "for other reasons of a doctrinal nature."

polemical or a supplementary intention, fall back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phenomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hemsen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition*. The synoptic Evangelists had, he says, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first

was a simple historical belief, into the maturer *γνώσις* of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from

noticing (ch. xii. 16 ; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term *λόγος* as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *gnostic error* in his view ; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus³. The stand made in the Gospel, is *against gnosticism in the very widest sense* : in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false *γνώσις*, he is, in the furtherance and grounding of the true *γνώσις*, the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist ;—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death⁴. That he

³ For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

⁴ I cannot here forbear from referring to an important work on the Gospel of St. John, Luthardt's *Das Johanneische Evangelium nach seiner Eigenthümlichkeit geschildert und erklärt*, Nürnberg, 1853, 2 voll. The reader will find all the preliminary

should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS ⁵.

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was matter copiously and ably handled in vol. i.,—and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views, I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. [I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.—Note to 3rd edition.] [The above opinion remaining in its full force, I may now add, that the second edition of Stier's *Reden Jesu* notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.]

⁵ It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary Harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Dr. Wordsworth's Greek Testament; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness, e. g. the objection (1) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an *a priori* decree of Dr. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott. For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College,

published at *Ephesus*⁶. This testimony is repeated by Jerome⁷ and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in *Patmos*, and publish it at *Ephesus* after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of⁸, it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, *Alexandria*,—the other, *Ephesus*. The first of these cities was the home and birthplace of the gnostic philosophy; the other (*Acts xviii. 24*) was in communication with, and derived its philosophic character from *Alexandria*⁹. Now as no history gives us any account of the Apostle having laboured or ever been at *Alexandria*, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at *Ephesus*.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from *Asia Minor*¹, then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. Irenæus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see *Prolegg. to Luke, § iv.*), would bring us to a similar date with that pointed out in the preceding paragraph². As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written³. In all such cases the student, Oxford," have not induced me to modify any of the statements or expressions in these *Prolegomena*.

⁶ Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ σῆθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἰεῖδων τὸ εὐαγγέλιον, ἐν Ἐπίσφ τῆς Ἀσίας διατριβών. *Adv. Hær. iii. 1, p. 174*; cited also by Euseb. *H. E. v. 8*.

⁷ Prologue to Matthew.

⁸ See *ch. ii. 6, 13*; *iii. 23*; *iv. 4*; *v. 2*; *vi. 4*; *x. 22*; *xi. 18, 49—51, 54, 55*; *xviii. 1, 13, 28*; *xix. 13, 31*.

⁹ See note on *John i. 1 (I. e.)*.

¹ See § i. of the present chapter, paragraph 10.

² Similarly Clement of Alex., Origen, and Eusebius; see *Eus. H. E. v. 8. iii. 24*.

³ ἐπὶ τῇ γρηαλίᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἰτη ἑννεήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν

dent will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail.*

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing⁴. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as *ὁ λόγος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν*, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), upheld in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem*, the *probable duration of John's life*, or more properly speaking,

αὐτοῦ ἀπὸ τῆς Πάρμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphan. Hæc. li. 12, p. 433.

⁴ See also ch. xviii. 1; xix. 41.

of his power of writing as we find him writing in this Gospel. And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our *terminus a quo* to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, *Einleitung*, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see ch. i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15, 38; xv. 25; xix. 24, 36. That we find other citations (xii. 40; xiii. 18; xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, *Beiträge zur Evangelien Kritik*, p. 87.

SECTION VI.

ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugnors, in ancient
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times. It may suffice to refer to such works as Lücke's *Einleitung*, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness* of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, *ibid.*) recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have

not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John*. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used*? So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in

* πᾶς γὰρ ὃς ἐν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, ἀντίχριστός ἐστι. ch. vii. p. 1012, ed. Migne: compare 1 John iv. 3.

his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of *Nisan*, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, *ut supra*), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (*Einl.* p. 119) that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them*: and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church*.

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain parts (ch. iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness*);—the

* James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the

supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archaeological *difficulties*, such as would never have been raised by an impostor;—and one in particular (ch. vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, *Einleitung*, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable notices from the Apostle John: but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak; see notes there):—which I believe to be accounted for by that chapter being a later addition by the Author himself: but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts: and so strongly, that the impugnors of the Gospel have made this very circumstance an argument against the authenticity of the latter;—how unjustly, I have shewn above in § ii.:—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's *Theologisches Jahrbuch*, 1844, 1. 3. 14), who tries to shew that the whole is apocryphal,—and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, *Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school, vol. i. pp. 230—237.

Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, —none but the fairest and most impartial judgments,—can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the Writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains a *formal setting forth of the subject-matter of the Gospel*:—‘that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.’ This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men*; and through whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) the prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 19—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of

the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood: and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff.; and the voice from heaven, xii. 28, *ἰδύσατα καὶ πάλιν δοξάσω*, seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I.—to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,—‘The public working of Christ manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.’

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary⁷.

⁷ Luthardt's division is:

I. JESUS THE SON OF GOD: ch. i.—iv.

1. The Christ. ch. i. 1—18.

2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γὰρ (the Gospel and First Epistle) οὐ μόνον ἀπταιστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εὐρεθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. 'Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi' (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different

3. First revelation of Himself as the Son of God (ii. 12—iv. 54), (a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.

1. Jesus the Life. Opening of the conflict. ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47): (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).
2. Jesus the Light. Height of the conflict. ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus and the Jews at its height (viii. 12—59): (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).
3. The delivery of Jesus to death is the Life and the Judgment of the world. ch. xi. xii. (a) The raising from the Dead (xi. 1—57): (b) Prophetic announcements of the Future (xii. 1—36): (c) Final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30): (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).
2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of His own (ch. xviii.—xx.). (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16): (b) His self-surrender to Death, and divine testimony in death (xix. 16—42): (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) The symbolic draught of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect (15—23): (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians; e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In observing all such phenomena in our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers:—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

8. The reader will find a very elaborate and detailed account of the peculiarities of diction and style of this Gospel in Luthardt's work referred to above, vol. i. pp. 21—69.

CHAPTER VI.

SECTION I.

OF THE ARRANGEMENT OF THE TEXT IN THIS EDITION.

1. In order to set clearly before the student the principles on which the text has been revised, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term '*received text*' appears to have originated in an expression used by the Elzevirs in their preface—'*Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus.*' (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegomena, p. 116 ff.: and Tregelles, "Printed text of the Greek Test.")

3. The critical authority of the received text is very feeble.—The fifth

edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the * Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated⁹. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he discovered, and cursorily collated very many MSS. unknown before:—and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of MSS., arranging

* Published at Alcalá (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

⁹ Ut jam non repetam, quod Erasmus lectionem eorum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, cujus rei vestigia adhuc dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffidet, ultro ad amicos scribens "se codices suos præcastigasse." Wetst. prolegg. p. 127.

them however in *two* great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted by transcribers and grammarians. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the nearly unanimous testimony of the Constantinopolitan MSS.¹ In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar².

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older MSS.*³ A B C P Q T Z in the Gospels as of primary, and D as of secondary authority: neglecting altogether the other uncial MSS. and all the cursive mss.:—of the versions he lays most stress (and properly) on the ancient latin, represented by its most important MSS., *a, b, c, D-lat*, but to the entire neglect of the important syrr., copt., æth., arm., sah.⁴ Of the Fathers, in the Gospels he cites Origen only as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary;—and lastly, the vulgate of Jerome. But this rejection of the greater part of the witnesses for the text has reduced him, in a very considerable part of the New Testament, to implicit following of one MS. only (e. g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the Epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently

¹ Dr. Scholz himself informed me in 1847, not long before his death, that if he lived to bring out another edition of his Gr. Test., he should transfer into the text most of the Alexandrine readings which now are noted in large type beneath it. And the same intention is alluded to in an academical prolation published by him in 1845.

² So viel aber ist entschieden daß man den Angaben dieses Kritikers nimmer mit Zuversicht vertrauen kann, und daß seine Arbeiten, die denen welche sich damit befassen nur vergebliche Mühe und Zeit kosten, als völlig unbrauchbar möglichst bald der Vergessenheit überliefert werden sollten. Es gibt wenig Zeilen im Vol. I. dieses N. T. worin sich nicht irgend eine Incorrectheit nachweisen ließe. Schulz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: 'Quod D. Schulz testatus est; Es gibt wenig Zeilen u. s. w.: id majorem in modum in vol. II. quadrare quævis pagina docet.'

³ See catalogue of MSS. below, ch. vii. § i.

⁴ See, for all these, catalogue of versions below, ch. vii. § ii.

followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work⁵; having neglected altogether that of Bartolucci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed,—"Printed text of the Greek Test.," p. 118,—that, "let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that *the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to CHARLES LACHMANN.*" At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, *in the work which we now possess*, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the *direction* which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind favoritism of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this,—even in the midst of all conceded objections to his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, "Printed text," &c., pp. 97—115.

⁵ See below, ch. vii. § i. catalogue of MSS. under B.

8. Dr. Tischendorf has published at Leipzig several editions of the Greek Testament. I shall speak here of two only: the second, which appeared in 1849, and the seventh, in 1859. In his revision of the text, as explained in his prolegomena to the edition of 1849, he has followed the *most ancient* MSS., not however disregarding the testimony of the later ones and of versions and fathers, where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last, he lays down the following rules:—Readings are to be suspected,—1. which are peculiar to one or other of the elder MSS., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some corrector:—2. which although supported by many MSS., have manifestly or probably sprung from the error of a copyist:—3. which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament Editor must be judged. And, on the whole, his principles appear to have been boldly and consistently carried out; and the text of this edition of 1849 is, in my view, very far superior to any which preceded it. The fact of my never having adopted it myself, will shew that I do not consider this praise to be in all cases deserved. The edition is very unequal in its various parts. His design grew on him as he advanced, and he did not re-write the earlier portion to correspond with the later. In the Epistles, he gave in full the authorities for the reading which he adopted, as well as those for that which he rejected: in the Gospels, *very rarely the latter*,—sometimes *neither*. Indeed the digest, in the early Gospels, was miserably meagre. Full one-third of the readings of D were omitted, as well as many others of importance. Compare only, e. g., the various readings of Matt. xii. 1—8 with those in Lachmann. And the same is true of almost every page. His adoption of readings was not always distinguished by watchfulness to detect trips of transcribers, as e. g. in John vi. 51, where the homeöteleuton *ἐξω—ἐξω* was obviously the first source of confusion: see also Luke xxiv. 51, 52. But, allowing for such imperfections, and for instances of carelessness such as are incident to all who undertake a work of this kind, I cannot but regard Tischendorf's 2nd edition as the most valuable contri-

bution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's *seventh* edition is a far larger work, and, on account of its many departures from the second and subsequent ones⁶, requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text this later edition is any advance on that other. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text: so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side'. Undoubtedly, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance, since that of the edition of 1849.

10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals: and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in

⁶ This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensions of his text and digest, nor do they embrace the same design, as in most other works: but they are merely, for the most part, varying *forms* under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but *three* editions from him: the first in 1841, the second in 1849, and the third in 1857-9.

⁷ So, e. g., Dr. Wordsworth, Preface to his Greek Testament, vol. i. p. xiv.

his notes, I have, at least as often as not, found that it ought not to have been alleged as evidence.

11. And the complaints made with regard to the versions are even more loud and general. The charges are made against Tischendorf, that he has referred very carelessly to the Curetonian Syriac: that in the case of the important Syriac version (Peshito) he relies on the Latin translation of Leusden and the very unsatisfactory edition of Schaaf: and it would appear certain from his silence (Proleg. edn. 7, p. xix) that he has neglected the much more important editions of Widmanstadt and Lee (see Tregelles, Horne's *Introd.* to N. T. vol. iv. p. 260). He has passed over in silence the edition of the Coptic (Memphitic) version of the Acts and Epistles by Dr. Paul Bötticher—which though not perfectly satisfactory, should still not have been left unconsulted by a professed critical Editor—and has relied on the very incorrect Latin of the older edition of Wilkins. Again, in the case of the Armenian version, he has trusted wholly to the incorrect and partial collations (Tregelles, *ib.* p. 311) which were made for the N. T. edited by Scholz. It is also not unjust to say, that I have been informed by a friend who has some knowledge of the original languages, that in the case of other versions, where Tregelles and Tischendorf differ in their statement of the readings adopted and the impressions given by an ancient version, the English Editor is commonly right, and the German Editor commonly wrong.

12. Still, with all these faults, Tischendorf's last edition is an indispensable book to the thorough biblical scholar. Its research, and accumulation of testimonies are wonderful, considering that they are the work of one man: and the digest contains what must necessarily form the materials for all future revisions of the N. T. text. It is all the more to be regretted that such a work should be disfigured by blemishes so considerable, and should not have been carefully kept free from those elements of untrustworthiness, which its Author was so ready to point out and insist on in his predecessor, Dr. Scholz.

13. In 1857, Dr. Tregelles published the first part of his edition of the Greek Testament, containing the Gospels of St. Matthew and St. Mark: and in 1861, the second part, containing the Gospels of St. Luke and St. John. The ends which he proposes are thus stated in his Introductory notice:—

I. To give the text of the New Testament on the authority of the ancient witnesses, MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.

II. To follow certain proofs when obtainable, which carry us as near as possible to the apostolic age.

III. So to give the various readings, as to make it clear what is
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the evidence on both sides: and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebins inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his Edition is so peculiarly valuable: that we every where are assured of the ground on which we stand: and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judiciously estimating, and in some cases even putting aside, the evidence of our oldest MSS. And if Tischendorf, in his last edition, has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I shall elsewhere try to shew, that to accept *merely* such literal evidence, is, in fact, to shut our eyes to very much of the *real evidence* which due study of the habits of the MSS., and consequent intelligent judgment *on* that literal testimony, might set before us^a.

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My *personal* obligations to him in the preparation of this edition will be acknowledged under their proper heads^b. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

^a See below, par. 38 ff.

^b See below, in the list of MSS.

17. It remains now that I should explain in detail the principles on which I have revised the text.

18. The text which I have adopted has been constructed by following in all ordinary cases the united or preponderating evidence of the most ancient authorities: in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like), applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung*: in other words, to discover some word, or some arrangement, which shall account for the variations, but for which none of the variations will account.

19. The carrying out of this primary object will lead to several critical maxims, more or less applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—

1) *Brevior lectio*, nisi testium vetustorum et gravium auctoritate penitus destituatur, *preferenda est verbosiori*. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasie ac iudicii errore a scribis admissa, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est,

- a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solœca est,
- b) si eadem res variis phrasibus in diversis codicibus expressa legitur,
- c) si vocabulorum ordo inconstans est et instabilis,
- d) in pericoparum¹ initiis,
- e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus,

- a) si omissioni occasionem præbere potuerit *ὁμοιωτέλεων*,
- b) si id quod omissum est, librariis videri potuit obscurum,

¹ In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,

γ) si ea quæ absunt, salvo sensu salvaue verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertibat,

δ) si * brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,

ε) si * sensu prorsus caret,

ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua esse potissimum indoctos librariorum vexarunt lectiones,

a) quarum sensus absque penitioris græcismi, hebraismi, historisæ, archæologiæ, &c. cognitione perspicui non facile poterant,

b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solæca, a loquendi usu græcis consuetudo abhorrens aut verborum sono aures offendens.

4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatiore. Pro exquisitiore enim librarii usitata cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.

5) *Locutiones minus emphaticæ, nisi contextus et auctoris scopus emphasin postulent* ³, *propius ad genuinam scripturam accedunt*, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii ⁴, ut commentatores, emphases amabant ac captabant.

² Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct to the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

³ But it is evident that this exception requires the utmost caution in its application.

⁴ Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum

- 6) *Lectio, præ aliis sensum pietati* (præsertim monasticæ) *alendæ aptum fundens, suspecta est*⁵.
- 7) *Præferatur aliis lectio cui sensus subest apparenter quidem falsus*, qui vero re penitus examinata verus esse deprehenditur.
- 8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris facit*. Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quasunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinentur, inde a tertiæ sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse⁶.
- 9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex ejusmodi rhythmici fallacia facillime explicandæ, nullius sunt pretii*⁷.
- 10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut

immutarunt, vel margini saltem qualescunque suas animadversiones et emendationes illeaverunt. (not. Griesb.)

⁵ Thus, e. g., in Rom. xiv. 17, where the kingdom of God is said to be not meat and drink, but *δικαιοσύνη κ. εἰρήνη κ. χάρις* in *π. ἀγιῶ*, the ms. (4) inserts after *δικαιοσύνη*, *καὶ ἀσκησις*. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the varr. readd.

⁶ This rule, sound in the main (and hardly to be cited, as Scrivener, p. 375, would wish me to do, without its concluding sentence), must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate*, but *the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning*,—then it is probable that *such stronger orthodox reading was the original*. For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated *τῇ ἐκκλησίᾳ τοῦ θεοῦ*, Acts xx. 28. Had *θεοῦ* been the original, it would have been certain to be altered by the heretics: had *κρίσις* been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in loc.), that *θεοῦ* was the original word.

⁷ See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur¹.

- 11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjacet*; hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- 12) *Repudiantur lectiones glossam seu interpretamentum redolentes*, cujus generis interpolationes nullo negotio emunctioris naris criticus luteolfaciet.
- 13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas*, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)
- 14) *Respuimus lectiones ortas primum in lectionariis*, quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)
- 15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ*. (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)

¹ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phenomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because *ἐλαχίστων* ends ver. 2, and *ἐπὶ τῶν* ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first *-ιστων* to the second; and another in B, Matt. xii. 46—48, where the whole ver. 47 is omitted between *λαλήσαι* and *λαλήσαι*.

20. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 7th Leipzig edition of Tischendorf, pp. xxvii ff.

21. It is mainly in accordance with these rules that my text has been arranged. Every various reading has been judged with reference to external MSS. authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text*.

22. The reader will expect to find a statement, how far, in this Fifth Edition of the present volume, I have remained firm to the principles enunciated in the previous ones, and how far increasing experience, and the labours of others, have modified the manner in which I have aimed at reaching the end above enounced.

23. The tendency of any change which time has brought about in my critical views, may be described as twofold: both branches being consistent and concurrent.

24. FIRST, I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient MSS. and versions, and less on that (in its present state at least) of the great array of later mss. which are so often paraded in digests as supporting or impugning the commonly received text.

25. It is but due from me to render a reason for an assertion apparently so much at variance with some passages in the prolegomena to the Second Edition of this vol., and in the prolegg. to the former editions of Vol. II.

I am still willing to endorse what was said there, Vol. II. p. 59, par. 5 (3rd edition).

“With regard to MSS. testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* MSS. with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of MSS., is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest MS.,

* In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phenomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places."

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of MSS. and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. What is stated above, that some of these possibly may be transcripts of texts of at least as much value as those of our more ancient MSS., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "*four or five mss. only*" read

this or that, and "*all the rest agree with the received text*:" when perhaps those "four or five" are just the consensus of our most ancient and venerable authorities, and "all the rest" may, for aught we know, be in many cases no more worthy to be heard in the matter, than so many separate printed copies of the present day.

28. The tendency of these remarks has been to shew, that though there may yet lie hid, among the mass of cursive mss., texts of great value and of independent ancient origin, we must be contented to take, as our basis of revision of the sacred text, such ancient texts as can, at each period of revision, be definitely pointed out to us; and we must not assume at random that because the mass *may* contain more of such, therefore it is to be regarded as made up of them. Future researches will very probably bring to light more such trustworthy witnesses: as this happens, let them be admitted into our list, as has been already done in the case of the mss. 1, 83, 69, and some others. And let the existence of any remarkable readings be carefully noted in the other cursive mss., that their value and position may be by degrees ascertained. But it is high time that it should be acknowledged, with humility and ingenuousness, that we of this age, when sacred criticism is yet in its infancy, must be contented with a provisional text, founded on such data as are well assured and defined for us: and must leave it to other times, and more complete states of our manuscript evidence, to approximate closer and closer to what may be presumed to be our ultimate best text.

29. It is considerations such as these which have led me to banish from my digest the long processions of cursive mss. of which I have been speaking: and to base my revision only on those witnesses respecting which I am able to speak with something like certainty.

30. **SECONDLY**, experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient MSS. In proportion as I have been led severely to examine, how far we can safely depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases, they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer: another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness: another, to have been omitted as appearing superfluous.

Now doubtless the statement of such uncertainties as these will lead mere reviewers, and those who like them only skim the surface of the subject, to cast contempt on all application of subjective considerations. But such ought not to be its result, and will not be, on any critical mind.

The limits of such application will become narrowed: but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides: where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, *who must be furnished with a text*, to give the ancient witnesses the benefit of the doubt:—where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient MSS. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his last edition, has committed himself to subjective speculations of a vague and untrustworthy kind: but they have been violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

“(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies: for it is most improbable that the independent testimony of early MSS., versions, and Fathers, should accord with regard to something entirely groundless.”

And,

“(6.) The readings respecting which a judgment must be formed, are those where the *evidence* is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (a) an early citation will sometimes be *decisive*, especially if it is given in express terms. (b) Also if one reading accords with a parallel passage and the other does not: (c) or if one introduces an amplification given elsewhere: (d) or if one seems to avoid a difficulty which the other does not: (e) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it: (f) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful

whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* of two seemingly conflicting considerations ought to have most weight."

33. Now with the whole of these statements I accord in the main, and it is only on a certain portion of frontier ground, so to speak, that I have any difference with Dr. Tregelles: on that namely which lies *between* the cases described in these two paragraphs of his. Where ancient evidence is *vastly preponderant* in favour of some reading, but at the same time we have very strong reasons for suspecting that reading, it is in these cases, which I am bound to say very seldom occur, that I sometimes feel bound to go one way and Dr. Tregelles goes the other.

34. There is one element, implied perhaps in his case (*f*), but not explicitly stated, which in such cases deserves more weight than he has given to it. It is this: the known habits of early copyists, and of the particular MSS. with which we are dealing. All biblical critics know, that certain ways of writing, e. g. *ai* for *ε* and vice versa, *η* for *ει*, *ει* for *ι*, *υ* for *ο*, &c., prevail to such an extent as to form a subject for discrimination, entirely separate from that of various readings. One MS. reads *εραψε*, another *εραπει*: but we hardly as much as notice this at all¹. We call it *itacism*, the name by which such *normal enormities* are known: and no further notice is taken of it. Of these Tregelles himself says, Horne, vol. iv. p. 51, "Such interchanges as these are frequent even in the oldest MSS. extant: and their occurrence belongs rather to the head of orthography than to that of various readings in the proper sense of the term. In general, they may and ought to pass unnoticed: but when they happen to form an actual word it may require some consideration to determine *what* was the word intended. . . . The sense and meaning must determine: for the spelling has no authority at all between *εσται* and *εσρε*, *εξετε* and *εξεσαι*, and similar words. Even if every MS. should agree in one spelling, there would be no liberty taken by any who read the other: since these vowels and diphthongs are used indiscriminately."

35. Now there are *other variations* in our ancient MSS., not quite of the same character, but very nearly approximating to it, which ought whenever they occur, to be taken *cum grano salis*, bearing in mind the entire uncertainty whether they ought really to be reckoned as various readings or not.

36. To give but one instance, that of the convertible use of the long

¹ I believe that on one occasion or other, specimens of all these "monstra" will be found noticed in the digest; but no point has been made of inserting them throughout.

and short vowels. A reads ζοηην for ζωηην Mark vi. 8; λαμβανωμεν for λαμβανομεν 1 John iii. 22: B reads εχωμεν for εχομεν Gal. vi. 10: C reads ζησωμεν for ζησομεν Rom. vi. 2, and συζησωμεν for -ομεν ib. 8: D reads χειρων σχισμα γινεται Mark ii. 22: AB read διωκομεν for διωκωμεν Rom. xiv. 19: AC read ειςερχωμεθα for -ομεθα Heb. iv. 3: AD read προσενζωμαι twice for -ομαι in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient MSS. from the charge of this confusion: but in vain; they are amenable to it in common with, though not to such an extent as, the later ones.

37. With these facts before us we come to such a reading as the εχωμεν of Rom. v. 1. Here we have certainly not one or two ancient MSS., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the last edition of my second volume, I have edited εχωμεν, as matter of strict duty. But I have felt, while doing so, that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the MSS. of interchanging ο and ω.

38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us: where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it?

39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.

40. The principal matter in which our great MSS. are at fault in the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the

same words exceeds all other probabilities¹," that in even the earliest MSS. there has been constant tampering with the text of one Gospel to conform it to that of another. And surely, such being a patent fact, nothing can justify us in lending ourselves to sanction such a practice by adopting it in our text, nor ought we to follow the multitude, whether it be of moderns or of ancients, in thus doing evil; but, even with the possibility of mistake in judgment, to avoid the almost certainty of mistake in fact. These cases require a discrimination which we can hardly expect in any critic to be faultless: but I submit that they *do peremptorily* require it; and I cannot believe that it will be found entirely wanting to those who with the human appliances of study of the sacred text, and ripened caution, unite that spirit of conscientious reverence, without which all biblical labour is in vain.

41. It remains that I should say something of the principles of recension of the text enounced and defended by Mr. Scrivener, in his edition of the Codex Augiensis, and now more elaborately in his "Introduction to the Criticism of the N. T."

42. From what has preceded, it will be clearly seen that I cannot consent to the course which he would prescribe for us, that of seeking our readings from the later uncials, supported as they usually are by the mass of cursive mss.: for to this his practice really amounts, after all the explanation which he has given of it in the work last cited. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts; First, *the agreement in the main of our oldest uncials, at the distance of one or two centuries*,—of which, owing probably to the results of persecution, we have no MS. remains,—*with the citations of the primitive fathers, and with the earliest versions?* I say, the agreement *in the main*: for Mr. Scrivener's instances of discrepancy² are in vain used by him to produce

¹ So Mr. Hort, in an able notice of Tischendorf and Tregelles in the Journal of Philology for March, 1858, expresses himself, charging us with making the assumption. But surely this is not quite fair. We do not *assume* this, *all other things being equal*; but we are led to conclude *this to have been so in the particular case*, other things being *unequal*. E.g. where one Gospel is undisputed in the use of some particular word or phrase, and where in the parallel place in the others this word or phrase is found as the reading of one or more (perhaps all that happen to be present, in case of defect of one or more) of our great MSS., against the concurrence of the later uncials. It is obvious that in such a case as this we make no assumption such as that with which Mr. Hort charges us.

² Mr. Scrivener, no doubt without designed unfairness, but very unfortunately, chose for his field of comparison the Gospel of St. Mark, in which we have not the Curetonian Syriac, on the testimony of which Tregelles very much relies.

an impression, which we know would be contrary to the fact in the majority of instances⁴.

43. Secondly, *the very general concurrence of the character of text of our earliest MSS., versions, and Fathers, with that text which the soundest critical principles lead us to adopt.* This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.

44. If this were reversed: if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent: easy readings abounding instead of difficult ones: if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, *ἀνὰ ποταμῶν ἱερῶν χυποῦσαι παγὰι*⁵, and to accept for once the prodigy, that "the further from the source the clearer the stream." The fact that all this is undeniably the other way: that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines⁶,—forms what will ever prove to me an insuperable

⁴ It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Scrivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: "I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will." It is true he has avoided the imputation of "dexterous selection" in those now brought forward by him (Introd. &c. pp. 401, 2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of MS. evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the gospels will, I should imagine, bring most minds to the same conclusion.

⁵ Eur. Med. 414.

⁶ Mr. Scrivener says (Introd. p. 406), "I am sorry he should think it right to add, 'favouring prevalent doctrines.' Why should any one be backward in stating that which is a notorious fact?" Mr. S.'s two next pages are very instructive as to the

barrier against accepting the principles so ably advocated by Mr. Scrivener.

45. Of course it will be inferred that still less can I accede to the principles of recension enounced by another school of critics, e. g. by a writer in a number of the *British Quarterly*. I need but mention these principles by way of illustrating by antagonism those which I believe more and more to be the only sound ones. They seem to be nearly as follows:

1. That the received text requires alteration in comparatively few passages.
2. That in making alterations, the earlier mss. should have much less authority yielded to them than critical editors have hitherto assigned.
3. That the *context* ought to have great weight in determining the true reading.
4. That ancient versions, fathers, and such known facts as corruption from parallel passages, should only be used in subordination to the mass of mss. and considerations derived from the context.

46. In fact, to dwell but on one point here put forward, the consideration of the "*context*" is the very last that should be allowed by a critic to be present in his mind as an element of his judgment. I do not say that in some extreme cases it may not have to be introduced, as perhaps (but I should now speak doubtfully even in this case) in Rom. v. 1, where there are so many confusing considerations arising from the habits of the mss.: but certainly we may say, that it is by this very consideration of the context, and of N. T. usage, that our deteriorated *Textus receptus* has in many instances arisen¹, and that the general

difference in view between him and myself as regards the dissidence of ancient, and concurrence of later evidence. The challenge which he there throws out to me, to "illustrate the next edition of my text of the Gospels with a further accession of various readings from the best cursive codices," is one which I of all men should be most ready to accept, if, on the one hand, my digest were to be taken for more than a compendium of various readings: and if, on the other, I could find that the character of the text of the various cursives had been sufficiently studied to be accurately ascertained.

¹ See two notable instances of these combined, 1) in a note of Dr. Bloomfield's, quoted with approbation by Dr. Wordsworth on John vi. 69—where the ancient reading *ἄγιος* is rejected by both, because the expression *ἄγιος τοῦ θεοῦ* does not elsewhere occur except in the confession of the *dæmoniaca*, and *χριστός, ὁ υἱός τοῦ θεοῦ* frequently occurs in the N. T. (!) A purer piece of arbitrary subjectivity can hardly be imagined. And 2) Dr. Wordsworth's own note immediately following, in which he retains *τοῦ ζῶντος* in the text, against BCDL (A being deficient, which he does not state) 1. 33, all the old latin versions except *f*, the vulg. copt. arm. Cyr. al., as being "*very expressive and relevant to this place in connexion with ῥήματα ζῶντος, ver. 68.*"

adoption of it as a critical *gnomon* would be the worst imaginable retrograde step in sacred criticism.

47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, *more than is really the case*. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise: the positive progress which has been made in all those places where the ancient MSS. are unanimous against our received text: and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.

48. It now remains to give a brief account of the *method of spelling* adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing MSS.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details:—

ἀλεις, Mk i. 16, 17, AB¹. [But ἀλεις retained in Mt iv. 18, 19 (αλεις B¹, αλεις C) and Lu v. 2 (αλεις ACQ^N). In Mk i., C is defective; N has αλεις ver 16, αλεις ver 17.]

ἀλλ' for ἀλλά (or *vice versa*). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest *ad loc.* Similarly with all other cases of elision or non-elision.

ἀνάγινον ABCD. (Mk xiv. 15; Lu xxii. 12.)

ἀνάπαυες ADR. (Lu xiv. 18, 21: B¹ has the two forms.)

ἀντιπέρα ABDR^N. (Lu viii. 26.)

ἀποκτείνων AC, and sometimes DN.

βαθίως ABCD. (Lu xxiv. 1.)

βαλλάντιον ABD, supported also by CQT².

Βουαρργός ABC. (Mk iii. 17.)

Βοός, Lu iii. 32, ABD and C(def in La) Mt. But we read Βοός with BN in Mt i. 5.

γίνημα ABCD. [Compare under 'Ιωάναν below. Similarly ρ for ρρ, e.g. ἐπιμμένοι BCM, Mt ix. 36; ἐπάπισαν ABCDZ, Mt xxvi. 27; προεῖρηξεν (not edited) BDN, Lu vi. 48; and B has παρησις Mk vii. 32, διαρήξας Mk xiv. 68, *et similia*.]

Γεθσημανεῖ (-ου) ABCD. (Mt xxvi. 36; Mk xiv. 32.)

Δαυιδ ABCDN. So also LTΞ of gosp., E of Acta, and (always) D of Epistles. The abbreviated form δαδ is exclusively used in FKNPQRUXZΓΑ 83. 69; it is also found in ACEGHLMAΞN 1, E of Acta, F of Epistles. The word is found at full length in BD always; in A, Lu iii. 31; in C, Heb iv. 7; in N, Mt i. 6. See Tregelles' digest on Lu iii. 31, from which this is partly taken. Δαυιδ is read in B¹EMVΓΑ, and in F of Epistles; but Δαυιδ is supported by overwhelming MS. authority and is the form adopted by Lachmann, Tischdf., Tregelles, and Westcott.

ἰδένω and ἡδένω. The best MSS. have the one almost as often as the other. When a consensus of MSS. leads to a form different from that found in the *textus receptus* the authority for our text is given in the digest.

[-α- and -ι-. See under Ανεῖ.]

ἐλκεμένος ABDP, Lu xvi. 20. [Cf. ἀνάκιρος.]

ἐκατοντάρχης BC, Mt viii. 18. (AD defective.) But ἐκατόνταρχος Mt viii. 5, 8 (read by BC notwithstanding the -χθ in ver 18); xxvii. 54 (-χης D); Lu vii. 6 (-χης BL); xxiii. 47 (-χης B).

Ἐλισαῖος ABD, Lu iv. 27. [Cf. γίνημα, above.]

ἐνατος ABCD. But in Mt xxvii. 46 D has *εννατ.*, in ver 46 *ενατ.* [*ἰνενήκοντα* is also read in BD. Cf. γίνημα.]

ἐνεα BZ, Mt xix. 5. But elsewhere in gosp. *ἔνεκεν* is retained. Except Lu vi. 22, where all agree in *ἐνεκα*; and *ἐνεκεν* Lu iv. 18, in which the uncials agree. [B has *ενεκα* in Mt v. 10, 11; Mk xiii. 9; D, in Mk x. 29; Lu xxi. 12. B has *ενεκεν* Lu xviii. 29.]

ἐνροφήνευσα BDN, and sometimes A.

ἐραυνῶν B¹N Joh v. 39 al.

ἐρρήθη BD. (AC defective in Mt v. 21, 27, 31, 33, 38, 43.) In Rom ix. 12, 26, AB¹ have ἐρρήθη, and so also Cod. Clarom. 1. m.

ἐσθεν BN in Mk i. 6; BD in Lu vii. 38, x. 7, xxii. 80. In other places ἐσθεν as rec.

εἰδόκησα and ἡεἰδόκησα; εἰλόγησα and ἡεἰλόγησα; εὗρισκον and ἡεὗρισκον; *et similia* treated as ἰδένω and ἡδένω *q. v.*

εἰθέε, BC every where in Mk (except i. 18; where, however, LN have εἰθέε).

ἐχθός, Joh iv. 52, ABCDN.

ἐράτου, Mt xv. 23, BCDN. [So also CN in Mk iv. 10, where ABD and the text have -των.]

Ἰερουσαλμα, Mk xi. 1, BCD. This is the form used in all other places in Mt, Mk, and John (gosp.), except Mt xxiii. 37, where there is clearly special reason for the Hebrew form found alike in the ancient MSS. and in the ordinary text.

Ἰερουσαλήμ, Lu xviii. 8, BDR. This is the form found in all places in Lu (gosp.) except ii. 22, xix. 28 (Ἰερουσαλημ D), xxiii. 37.

Ἰωάναν (for Ἰωαννά) AB, Lu iii. 27 (C defective, D has a different genealogy). Similarly B generally reads Ἰωάνης, which Tregelles has edited. But B has Ἰωάννης Lu i. 60, 63; Acts iv. 6, 18, 19, where Vercellone states expressly, "*ita cod. cum duplici v.*" In the other great MSS. the double ν holds its ground.

κάγω, κάμοι, κάμει, κάν, κάκει, κάκειθεν, κάκεινος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the *textus receptus*.

Καφαρναούμ BDZN. [The received *Καπερ.* is found in ACP.]

κράβαττος ABCD. [B¹(Verc) has *κραββυττος* in Mk ii. 9, 11, 12, and only there; *κραβαττος* in ver 4; also in Mk vi., Joh v. &c. In Joh v., N has *κραβακτον* (sic).]

λεγιών BDN. So also C in Mk v. 9, but in v. 15 -ε-; -ε- has been retained in this edition in Mk xxvi. 53, Lu viii. 30. *λεγειων* is the form in D Mt xxvi. 53, and in B¹ Lu viii. 30: in both these MSS. ε and ι are constantly confounded; this is therefore equivalent to *λεγιών*, as *λεγαίων* D² (Lu viii. 30) is to *λεγεών*.

Λευεί AB, Lu iii. 29. Similarly *Λευεί* Heb vii. 5 (BCD¹N); *Λευείς* Heb vii. 9 (BC¹). Lu v. 27 (ABCD¹R²), Lu v. 29 (ABCR²); *Λευείτης* Lu x. 32 (BD), Joh i. 19 (BN); *Λευειτικός* Heb vii. 11 (BDN). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ε for ι (e. g. *γεινομαι*, *γεινωσκω*, *κρινω*, *μισω*, *τιμω*), it has not been followed in *Λευει* or *Λευείς* (except when further supported, as above), *Ηλείας*, *Ιερειχω*, *Γαλιλαια*, *Ελειαβαθ*. It is fair to remark that ε is not *invariably* found in B, e. g. *κρινω* is spelt with ι; *κρινω*, with ε: we find also (and have edited) *Έξαιτίας*, *Ζαχαρίας*, *Άβιδ*, *Ίερεμίας*, *Ίεχονίας*, *Λυσανίας*. The tendency in C was rather to substitute ι for ε; but in Mt xxviii. 3, we have ventured to reject *ειδεα* though supported by ABCD, and in Mk i. 5 *Ιεροσολυμνται* (ABD). There is no doubt that some names should be written with ε which it has been customary to spell with ι, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Mt i. and Lu iii. have been edited with -ει-:—*Άμναιδεβ* B (Mt i. 4 D defective) D (Lu iii. 33, an omission in B), *Έσθαι* AB, *Έλσι* AB, *Ίουσις* BD, *Μελχι* AB, *Νησι* AB, *Νινευίται* ABC(D) in Mt xii. 41 (but *Νινευίται* Lu xi. 30, with AC against B, D omitting the ver), *Όξίας* BD, *Χωραζειν* ABC².

λήμψομαι ABCDNQRTN. So also in all compounds. Similarly *ἀνέλημψις* ABCD (Lu ix. 51), *λήμψις* ABD¹ (Phil iv. 15, C defective).

Μαριάμ and **Μαρία**. The leading MSS. do not seem to be uniform in their practice. All agree in *Μαριάμ* Lu i. 27, and in making the genitive case *Μαρίας* (it occurs 7 times). In the dative, there is no reason to depart from the received reading *Μαριάμ* Lu ii. 5 (D alone reading *Μαρία*), *Μαρία τῇ Μαγδ*. Mk xvi. 9 (C has *Μαριάμ*). In the accusative, there is sufficient authority throughout the gospels for editing *Μαριάμ*; rejecting the received *Μαρίαν* in Joh xi., on the authority of BC: but *Μαρίαν* is read in B Mt i. 20; in D, Lu ii. 16; and in ABC, Rom xvi. 6. [For variations between μ and ν, compare *Ίωανν* and *Καϊν* (Lu iii. 30, 36) where μ has been edited with BN: similarly in ver. 27 for *Ίωανν*, *Ίωανν* is read in N.]

Μαθθαίος B¹D and, in Mt ix. 9, Lu vi. 15, N. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received *Μαθ.* is supported by AC &c., and, in Mk iii. 18, by N. Similarly *Μαθθάν* (Mt i.) and *Μαθθάν* in Lu iii. 29, but *Μαθθάν* (so even B, Verc) in Lu iii. 24.

μαχείρη, Mt xxvi. 52 (ABC), Lu xxii. 49 (B¹DT). Similarly *πλημμέρης* BZN (Lu vi. 48).

Μωϋσής BD and, at least sometimes, RZN; so also occasionally A (Rev xv. 3) C (Heb iii. 2, 5). In the dative *Μωυσει* is the form generally found in BDN, but B¹ has -ση in Mk ix. 4. The accusative occurs only once in the gospels (Lu xvi. 29), and

there all the uncials agree in the received termination *-σα*. In the Acts and epistles (4 places), however, there seems to be a similar agreement in favour of *-σην*.

ν ἐπελευστικόν uniformly added notwithstanding occasional exceptions in the MSS. we follow.

Ναζαρεθ, Ναζαρέτ, and Ναζαρά. Some of the second and third-rate uncials have adopted *one form throughout*: thus L always has *Ναζαρετ*; and H^MUVA, *Ναζαρεθ*. But in our earliest and best MSS. we find no such artificial uniformity. A has *Ναζαρετ* 4 times, *Ναζαρεθ* twice, and *Ναζαρετ* 3 times; B, *Ναζαρετ* 6 times (besides 8 times *secunda manu*), *Ναζαρεθ* 4 times, and *Ναζαρεν* once; C, *Ναζαρεθ* 3 times, and *Ναζαρεθ* 4 times; X, *Ναζαρετ*, *Ναζαρεθ*, and *Ναζαρεν*, each once; D, however, has *Ναζαρεθ* 7 times, *Ναζαρετ* and *Ναζαρεν* each once. We have then four or five forms, each of which has strong claims to be considered as the ancient or even the original reading in one or other of the twelve passages in which the word occurs. In Acts x. 38 and Mt xxi. 11 we have no difficulty in adopting *Ναζαρεθ*: in the former case on the authority of BCDE against AGH, and in the latter on that of BCDX &c. against FGLF. With as little hesitation we are bound to accept *Ναζαρετ* in Joh i. 46, 47, with ABLX against EFGH^MUVA. In Mt iv. 13, a third form, *Ναζαρά*, establishes itself on the authority of B'Z 33 Orig, supported as they are by X in Lu iv. 16, lat-*e* in Joh i. 46, and Eus (teste Scholz) in Mt ii. 23: see also Griesbach's fourth Canon. In Lu ii. 39, 51, the agreement of B' with D &c., confirmed in ver. 39 by X, establishes the form *Ναζαρεθ*. The five remaining cases admit of considerable doubt, and in fact it is almost impossible to come to any steady decision upon them: for in Mt ii. 23, *Ναζαρεθ* is supported by C &c., *Ναζαρετ* being the reading of B(sic) DL; in Mk i. 9 *Ναζαρετ* is supported by BLTA, *Ναζαρετ* by AP, and *Ναζαρεθ* by DFHKMUV; in Lu i. 26, we have B for *Ναζαρετ*, C for *Ναζαρεθ*, and A for *Ναζαρεν*; in Lu ii. 4 *Ναζαρετ* is supported by BEKLX, *Ναζαρεθ* by DFGHMUFA, and *Ναζαρεν* by ACA; lastly, in Lu iv. 16, we have every variety, and little or nothing to guide our decision; for though we read *Ναζαρετ* with BKL, yet A has *Ναζαρεν*; EFGHMUVFA, *Ναζαρεθ*; Δ, *Ναζαρεν*; D, *Ναζαρεν*; and X, *Ναζαρεν*. [We may mention here that *Γεννησαρετ*, though it only occurs three times, and then with preponderating authority for the usual form, is still, in one or two uncial MSS, varied in a manner similar to *Ναζαρετ*. Thus we find *γεννησαρεθ*, *γεννησαρεν*, and even (in D') *γεννησαρ*.]

Ναζαρέν ABC(D), Lu iv. 27.

οἶτος before a consonant, edited uniformly. So, but with occasional exceptions, ABCDN &c.

παρεδοί e. g. Mk iv. 29 BDN. Similarly **γνοι** e. g. Mk v. 43 ABD.

πῶν BCD(N), Joh iv. 7, 9, 10. [N has *πιν*, so A ver. 9.]

πρεθε BCDN. Similarly **πρεθης** in the Epistles.

ραββαί ABCD, Mk xiv. 45. But **ραββί** retained in all other places, though in most, if not all, B^N read *ραββι*.

ραββουρί ABC and all other uncials (Mk x. 51 and [rec also] John xx. 16). [B has *-ρι*.]

Σολομώνες ABDEN and sometimes C. Similarly **Σολομῶνα**.

συνεπυλάτορα AB(D) &c. (Mk vi. 27, C defective.)

συνζητεῖν ABCD. Adopted by Lachmann, Tischendorf, and Tregelles. [This is clearly a distinct case from the following, where in spite of the best MSS. the ordinary form has been retained. **Ἰνκατεῖν ABDQ** (Lu xviii. 1, C defective); **παλιγγενεσία BCDZ Mt xix. 28**; **συνεαθησθαι ABCP** (Mk xiv. 54, var. lect. in D); **συνκαλεῖν ABCD**; **συνλαλεῖν BD** and, twice, C (συλλ. A and, once, C);

συνμαθητης ACDN (Joh^xi. 16 : *συνμ.* B[Verc]); *συλλαμβάνειν* holds its ground in B : in ed. Verc. *συλλ.* is read 11 times, *συνλ.* only once (Phil iv. 3). The same is the case with *συλλίγειν* : *συλλ.* all 7 times in B (*συνλ.* D in Mt xiii. at least.)

συνλειτουργία BCD (Mk iii. 5).

συνπαράγειν ABCDPQR (Lu xxiii. 48).

συνπνίγειν ABCD. [*Corrige* Mk iv. 19.]

συνπορεύειν ABC. (Mk x. 1, *var. lect.* in D.)

συνσταυρῶν ABN. (Mt xxvii. 44 [C def., D *var. lect.*], Joh xix. 32 [CD def.].)

ταμίον BD Mt vi. 6. [All agree in this form in the 3 other passages.]

τεσσαράκοντα AB¹CPN. (C contains only one of the 4 places [Mt. iv. 2] in the gospels in which the word is found.) But *τεσσαρες* in B throughout the gospels; *τεσσαρες* in N (Joh xi. 17; xix. 23); *τεσσαρ.* 5 times in A, *τεσσαρα* once (Joh xix. 23). So also *καθηρισθη* has been edited in Mk i. 42 with A B¹(sic) C; but *καθαρισθη* in the 7 other places, in 6 of which B has *-θαρ-*, in Mt viii. 3 *-θιρ-*, l. m.

χραιοφιλότης ABDI, PRZ. (Lu vii. 41; xvi. 5. C defective in both.)

49. The conflicting claims of *δν* and *δν* have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other MSS., and also of the printed text from the *textus receptus* to that of the present volume, brings before us many cases in which *δν* must be looked upon merely as a popular corruption for *δν*. The following is a list of certain of these, compiled by Kuenen and Cobet (*N. T. ad fidem Cod. Vat. Praef. p. lxxiii*), in which B has *αν*. Mt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5; xvi. 19 (once)*, 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13; Mk iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9; Lu. vii. 23; ix. 57*; xvii. 33; Acts ii. 21*; viii. 19. On looking out these places in critical editions, we find that in every one of them D has *αν*. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. Three other instances in the Gospels and Acts are included in Cobet's list, these are:—Mt viii. 19, where, D being deficient, there seems to be no important variation from the reading *δν*; Lu ix. 48, where it is doubtful which reading is really found in B (the Bentley collation contradicting the two Roman editions); and Lu x. 35, which we have separated because it is the only one of the list in which B stands alone, and in which we have retained the reading not found in that MS.

50. One other matter, referred in the digest to the prolegomena, must be treated of here. We have to decide in some way or other between the readings *Γαδαρηνων*, *Γερασσηνων*, and *Γεργεσηνων* in the parallel passages of the three synoptical evangelists (Mt viii. 28; Mk v. 1; Lu viii. 26, 37). There being strong ancient evidence for each of these words, and each occurring in all three gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are

here of little assistance: for Syr syr-txt uniformly adopt Γαδαρηνων; latt, Γερασσηνων; copt æth arm, Γεργεσηνων. We have endeavoured then to assign the proper reading to each Gospel by weighing MS. against MS. in the light of the principle called 'corruption from parallel passages.' In *St. Matthew*, we have BC' for Γαδαρηνων; against D for Γερασσηνων (A being here defective), and we therefore adopt Γαδαρηνω. Again in *St. Luke*, we have Γερασσηνων, supported by BC'D; against Γαδαρηνων, which is the reading of A; we therefore place Γερασσηνω in the text of *St. Luke*. Lastly, in *St. Mark's Gospel*, we find that BD are arrayed against AC; the former supporting Γερασσηνων, which we have already accepted as *St. Luke's* word, the latter supporting Γαδαρηνων, which seems to be the right reading in *St. Matthew*. What is to be done in this division of the best MSS., joined as it is to the high probability that there has been corruption in C from || Mt, in BD from || Lu? At this juncture, the second-rate MSS. come to our aid, supported by other considerations of importance: Δ reads Γαδαρηνων in *St. Matt.*, Γαδαρηνων in *St. Luke*, but Γεργεσηνων in *St. Mark*; U deserts the class with which it is usually found, to support the same reading, which is moreover the only one found in the three places in L 1. 33 copt æth arm, is the reading of PÆ in *St. Luke* (the only one of the three passages in which they are extant), of X elsewhere, of Epiphanius, of ev-y, and (though in other places it has Γερασσηνων) of the margin of the later Syriac.

51. The punctuation of the text in this and my other editions has been revised on the principle which as far as I know Lachmann was the first to apply to the N. T., viz. the dropping of commas wherever they were unnecessary, i. e. wherever the sense of itself sufficiently indicates the break: and the frequent substitution of commas or periods for the colons so plentifully scattered in the received text: of commas, where the sense flows on, and the colon hindered it: of periods, where the sense is entirely broken, and the colon seemed to connect it. Almost all printed books are sadly over-punctuated. There is no greater hindrance to the flow and connexion of thought in the mind of a reader than that festooning off words and clauses by commas, of which our modern typographers are so fond. And if the getting rid of them is desirable in other books, it becomes a duty in our treatment of the sacred text. All stops in it are purely human inventions: and though some are absolutely necessary for the guidance of the general reader, they should be as few as possible and only those positively required. Among other services which modern criticism has rendered to the sacred text, this, though it may seem one of the least, is no mean one, that it has cleared it from the exegetical obscurations of many thousand commas.

SECTION II.

OF THE VARIOUS READINGS.

1. The digest of various readings in the fourth edition of this volume was entirely re-written. In the present edition the whole has been carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous edition. This labour has been undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton.

2. The particulars in which these editions differ from their predecessors may be thus stated:

a) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose *main* purpose is philological and exegetical.

β) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856—April, 1863.

3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive MSS. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later MSS. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.

4. It seemed therefore in re-arranging the digest for the fourth edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations “*al.*₂₀ Scholz,” “*al.*₃₀ Tischendorf,” and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive MSS. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly collated of the cursive MSS. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient MSS. or to the *textus receptus*.

5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive MSS., has vanished from our digest the pretension of being a *complete* account of all various

readings. And since no such complete account could be given, it became a question whether it were really answering any worthy purpose to encumber our pages with numerous insignificant readings of later MSS., or versions which could not under any circumstances enter into consideration in editing the text. And the reply to this question has been, the exclusion as a general rule of all readings which are not supported by at least some one MS. as old as the sixth century. Even with respect to these, mere variations in orthography and alteration of grammatical forms have been in this fifth edition to a great extent omitted. The list given above, pp. 94 *et seq.*, is intended as a summary account of such matters. In a manner similar to that which is there described (under ἁλλά, καὶ γάρ, &c.) we have treated the frequent substitution of the first aorist εἶπα for the second εἶπον; 1 aor. ἔδωκα, for perfect δέδωκα; and the like.

6. The additional MSS., &c., incorporated in the digest in this edition, will be found specified in detail in the enumeration of the apparatus criticus.

7. I have given, in all cases, the authorities both for and against the text which I have adopted; and have, where it seemed requisite, inserted in the digest, in brackets and in italics, the reasons which influenced my judgment¹.

8. In some cases I have found it impossible to decide between two conflicting readings. When it seemed to me more than usually doubtful whether one or more words ought to be inserted or omitted, they have been printed in the text, but marked by square brackets. In more complex cases, where this expedient could not be used, one of the two readings stands in the text itself, the alternative one in the digest, but with accents and *in the same type as the text*.

9. I would recommend to the student, though it may seem irksome at first, the diligent study of the digest of various readings. It is of the first moment, to become familiar with the criticism of the sacred text: to be able to decide for oneself in each case, or at all events to be acquainted with the reasons on which others have decided. Charges of rashness are often brought against us as Editors, by persons totally unacquainted with the science of criticism: and nothing short of a patient examination of classes of various readings will prevent students from being misled by such easy and random verdicts.

10. In the digest of various readings, I have used the following *signs* and *abbreviations*:

aft, after.

al, alii = some cursive mss.

¹ Where only one or two MSS. are cited for a particular variation from the edited text, and none in support of that text, it is to be concluded that at least the remaining MSS. indicated on the margin contain the reading adopted.

appy, apparently.

ast, asterisk. w-ast, or with-ast, marked with an asterisk or asterisks : see note on "ob" below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, it denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr, corrector.

corr'd, corrected.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelistarium, i. e. a copy of the Gospels arranged for church use.

exc, except.

expr, expressly.

gr, greek—when appended to a letter denoting a Græco-latin MS. means that the reading of the Latin text differs from that of the Greek.

ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.

marg, margin. marg-eccles denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e. g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a "Gospel for the day."

ob, obelus. w-ob, or with-ob, marked with an obelus or with obeli. This abbreviation and "ast" are principally used with reference to the later Syriac version*.

om, omit—"om καὶ AB" means that the MSS. A and B omit the καὶ given in the text or inserted by other MSS.

pref, prefix. e. g. "aft τὴ ins καὶ A : pref C." "pref" means that C inserts καὶ bef τὴ instead of after it as A does.

rec, the *textus receptus*, or received text of the Greek Testament. Used in this edition when elz and Steph agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

* On these marks Tregelles observes : "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner ; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

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Steph, Stephens' Greek Testament.

Tischdf, Tischendorf.

transp, transpose.

Treg, Tregelles.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c.

ver, verse.

vss, versions.

vv, verses.

Wtst or Wetst, Wetstein.

The figures 2, 3, &c. inserted *above* the line to the right hand, imply a *second*, third, &c. hand in a ms. Thus B¹ means the original scribe of B; C¹ the first corrector of C; C², the second; D^r, a recent corrector of D; and so on. B-corr¹ means B as corrected by the original scribe, or the contemporary διορθωτής.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug., Orig., Bas.

[But \mathfrak{f}_1 means (see p. 135) that Corbeian MS. which is cited by Scholz, &c. as "Corb. 1."

\mathfrak{f}_2 , "Corb. 2;" $\mathfrak{f}_{1,2}$, "Corb. 1 and 2." Similarly in the cases of g_1 ,

g_2 , $g_{1,2}$.

\mathfrak{f}_1^1 , means the original scribe of Latin MS. \mathfrak{f}_2 .

\mathfrak{f}_1^2 , means the corrector of \mathfrak{f}_1 .

f^1 , the original scribe of MS. f .]

See further the note on the list of Fathers below.

SECTION III.

OF THE MARGINAL REFERENCES.

1. The references in the margin of this Edition of the Greek Testament are not those usually printed in other Editions. Those are references to the *subject-matter* of the text: and are most useful and necessary to every biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references to *verbal and idiomatical usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἀναξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons,

aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's *Editio Hellenistica Novi Testamenti*, and take this opportunity of acknowledging my obligations to that work.

8. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are *copied without verification*. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's *Greek and English Lexicon to the New Testament*, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it seventeen years ago, when I began to compile these references: as I might have been saved many a weary hour's search.

4. In the present work, *no reference has been inserted which has not been verified*¹: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: those which have been discovered will be found in the table of errata, and I shall still be obliged to any reader who may discover additional mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version of the Old Testament*; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) the

¹ An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

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works of Josephus and Philo-Judæus, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (5) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of reference, it has been found necessary to use some few signs and abbreviations, which will here be explained.

- (=) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense* as in the text.
- (||) When, in the Gospels, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note* on the paragraph. When the sign (||) is *qualified*, thus, (|| Mark, or || Matt. Mark, &c.) it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others*.
- (here only) When the words '*here only*,' or in such and such places '*only*,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places *only of the New Testament*; and as having *no reference* (unless so implied by their following citations from the LXX) *to its occurring in the LXX or elsewhere*.
- (†) When a reference is followed by the sign †, it is indicated that the word *does not occur in the Canonical Septuagint version of the Old Testament*, though it may occur in the Apocrypha.
- (‡) When a reference is followed by the sign ‡, it is indicated that the word *does not occur in the Canonical LXX in the same sense* as in the text.
- (constr.) The abbreviation (constr.) occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.
- Other abbreviations will be understood from the context: e. g. '*trans.* or *intrans.*,' that the verb is used *transitively* or *intransitively* in the passages referred to: '*gen., dat., acc.*' that the verb or preposition governs these cases respectively in those passages: so of '*act., pass.*' &c. &c.
- In *one only case* are the references not to verbal or idiomatical usage, but to *subject-matter*. Where the text contains a *citation from or reference to* the Old Testament, or to an earlier place in the New Testament, the place of that citation or reference is indicated in the margin, but *in small capitals*: thus: 'ISA. liii. 5.'

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—*unless it be expressly so stated*. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume *exhaustive*; which one has then been used as the *stock* reference for that particular word or construction.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

9. In this Fifth edition as well as in the Fourth, the whole body of references has been gone over, and many corrections and insertions made. The object proposed in doing this has been, to supply a more complete account, both of ἀπαιζ λεγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the preparation of these two last editions, I have had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS¹.

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

A. The MS. referred to by this symbol is that commonly called the Alexandrine, or CODEX ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople,

¹ For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment in four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. This fourth volume is exhibited open in a glass case. It will be seen by the letters in the inner margin of this Edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ὁ συµφωτος, ch. xxv. 6:—as also the leaves containing ἱνα, John vi. 50,—to λεγει, viii. 52. It is generally agreed that it was written at Alexandria;—it does not, however, *in the Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. The New Testament, according to its text, was edited, in uncial types cast to imitate those of the MS., by Woide, Lond. 1786, the Old Testament by Baber, Lond. 1819: and its N. T. text has now been edited in common type by Mr. B. H. Cowper, London, 1861. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be *the fifth century*.

- B. The CODEX VATICANUS, No. 1209 in the Vatican Library at Rome; and proved, by the old catalogues, to have been there from the foundation of the Library in the 16th century. It was apparently, from internal evidence, copied in Egypt. It is on vellum, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14 to the end of the Epistle;—it does not contain the Epistles to Timothy, Titus, and Philemon;—nor the Apocalypse. An edition of this celebrated codex, undertaken as long ago as 1828 by Cardinal Angelo Mai, has since his death been published at Rome. The defects of this edition are such, that it can hardly be ranked higher in usefulness than a tolerably complete collation, entirely untrustworthy in those places where it differs from former collations in representing the MS. as *agreeing with* the received text. An 8vo edition of the N. T. portion, newly revised by Vercellone, was published at Rome in 1859 (referred to as Verc): it of course supersedes the English reprint of the 1st edition. Even in this 2nd edition there are imperfections which render it necessary to have recourse to the MS. itself, and to the partial collations made in former times. These are, (1) that of Bartolucci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in manuscript in the Imperial Library (MSS. Gr. Suppl. 53) at Paris (referred to as 'Ble'); (2) that of Birch (Beh), published in various readings to the Acts and Epistles, Copenhagen, 1798—Apocalypse, 1800—Gospels, 1801; (3) that made for the great Bentley (Btly), by the Abbate Mico; this colla-

tion is published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799. It was made on the margin of a copy of Cephæus' Greek Testament, Argentorati 1524, still amongst Bentley's books in the Library of Trin. Coll. Camb. (4) Notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta (Rl.), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20). The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important MS. was probably written in the *fourth century* (Hug, Tischendorf, al.).

- C. The CODEX EPHRAEMI, preserved in the Imperial Library at Paris, MS. Gr. No. 9.—It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the MS. of extensive fragments of the Old and New Testaments². It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C²) in the MS., which were evidently made at Constantinople³. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the *fifth century*. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C², C³.

² The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other MSS.

³ The general reader may be advantageously referred to the careful and accurate account of this MS. given in the "Christian Remembrancer" for October 1862, Vol. xliv. p. 273 et seq.

- D. The **CODEx CANTABRIGIENSIS**, or **BEZÆ**,—so called because it was presented by Beza in 1581 to the University Library at Cambridge; where it is now exposed to view in a glass case. He procured it in 1562, from the monastery of S. Irenæus at Lyons. It is on parchment, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition. It once contained the Catholic Epistles: 3 Joh. 11—15 in Latin is all that now remains. It was edited with very accurate imitative types, at the expense of the University of Cambridge, by Dr. Kipling, in 1793. Mr. Scrivener is preparing a new edition carefully revised and more generally accessible. (See also foot note, p. 115). The text of the Codex Beza is a very peculiar one, deviating more from the received readings and from the principal MS. authorities than any other. It appears to have been written in France, and by a Latin transcriber ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin: and certainly many of the phenomena of the MS. seem to bear out the idea. Where D differs in unimportant points from the other Greek MSS., the difference appears to be traceable to the influence of Latin forms and constructions. It has been observed, that in such cases it frequently agrees with the Latin codex *c* (see the list further on). Its peculiarities are so great, that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this MS. The concurrence with the ancient Latin versions seems to point to a very early state of the text; and it is impossible to set aside the value of D as an index to its history;—but in critical weight it ranks the lowest of the leading MSS. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.
- E. The **CODEx BASILEENSIS** (Public Library at Basle, formerly B. vi. 21; now K. iv. 35). Contains the four Gospels with some considerable lacunæ. Collated by Tischendorf and Tregelles. Said to be of the middle of the *eighth century*.
- F. The **CODEx BOREELI**, once possessed by John Boreel, Dutch ambassador in London under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a

dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to *the ninth century*: Tregelles, to the *tenth*.

G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and recently by Tischendorf and Tregelles (known as Seidelii I, or Wolfii A). Ascribed to the *ninth or tenth century*.

H. The Codex Wolfii B, now in the public library at Hamburg. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the *ninth century*. It was collated by Wolf, Tregelles, and Tischendorf.

I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfianus II.). "Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the *fifth* to the *seventh* century. Examined by Tregelles, and since edited by Tischendorf in his Monumenta Sacra, 1855." (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different MSS. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these [cited in this edn as I_a] contains: John xi. 50—xii. 9; xv. 12—xvi. 2; xix. 11—24. The second [I_b], 1 Cor. xv. 53—xvi. 9; Tit. i. 1—13; Acts xxviii. 8—17. The third [I_c], Mt. xiv. 13—16 and 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—45. Mk. ix. 14—22; xiv. 58—70. These are all ascribed to the *fifth century*. The fourth fragment [I_d] contains Mt. xvii. 22—xviii. 3; xviii. 11—19; xix. 5—14; Lu. xviii. 14—25; Joh. iv. 52—v. 8; xx. 17—26. The seventh [I_e], Lu. vii. 39—49; xxiv. 10—19. These two are assigned to the *sixth century* and compared with Cod. P. The two remaining fragments, Tischd's fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.

K. The Codex Cyprius, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and *sui generis*; and is consequently of much value. Assigned to the *ninth century*.

L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit 110]

grec No. 62), contains the Gospels with some lacunæ. Edited by Tischendorf in his "Monumenta Sacra," 1846, pp. 57—399. Its text, both in various readings and in grammatical forms, is of the kind which has been called Alexandrine, and is very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient MS. which had no accents. Ascribed by Tischendorf to the *eighth century*; by Tregelles and others, to the *ninth*.*

M. The Codex Campianus (Paris: Bibl. Imp. MS. Gr., 48). Presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the Canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the latter part of the *ninth* or beginning of the *tenth* century. Collated by Tregelles, and copied by Tischendorf.

N. CODEX PURPUREUS. "These fragments (of the *sixth* century) are found in three places: four leaves are in the British Museum [Cotton. C. xv.], denoted J or I by Wetstein and others; two are at Vienna [Imperial Library, Cod. Theol. Gr. num. 2 Lambec.], to which the notation N was formerly restricted; and six in the Vatican [No. 3785], called by Scholz Γ. Edited by Tischendorf in his *Monumenta Sacra*, 1846." (Tregelles.)

P. Q. By these symbols are designated the portions of two ancient MSS., discernible (as also are fragments of Ulphilas' gothic version) under the later writing of a volume known as the Codex Carolinus in the ducal library at Wolfenbüttel. P (GUELPHERBYTANUS A.) contains fragments of each of the Gospels. Q (GUELPH. B.) fragments of Luke and John. Both are probably of the *sixth* century. They were edited by F. A. Knittel in 1762; and, more thoroughly by Tischendorf in 1860, "*Monumenta Sacra*," vol. iii.

R. CODEX NITRIENSIS. A palimpsest in the British Museum (Additional MS. 17211): the same vol. which contains the palimpsest Homer. Brought from a Nitrian monastery. Contains large fragments of St. Luke's Gospel. Edited by Tischendorf in 1857, "*Monumenta Sacra*," vol. ii. Tregelles had however previously collated it, and has given several corrections of Tischendorf's edition; these are noticed in their proper places in the digest. This MS. is ascribed to the *sixth* century.

S. The Codex Vaticanus 354, contains the Gospels entire, with the

* Griesbach describes this MS. as 'incredibili cum venerandis illis exemplaribus quas Origenes olim suis manibus versavit consensu insignem.'

canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Treg. and Tischdf. have used; hence when quoted as agreeing with the received text, its testimony is only “e silentio Birchii.”

- T. CODEX BORGIANUS 1, in the Library of the Propaganda at Rome, of the *fifth century* (probably). Contains fragments of Lu. and Joh. with a Sahidic version. The portions Joh. vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789: and examined by Tischendorf. This Græco-Egyptian MS. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his “Catalogus codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur.” My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in edn. 4 of this vol., first published. Two other portions of the same MS. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Lu. xii. 15—xiii. 32; Joh. viii. 33—42.
- U. The Codex Nanianus 1, in St. Mark’s library at Venice (I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the *tenth century*.
- V. A MS. in the library of the Holy Synod at Moscow. (No number, referred to as “in a box.”) Contains the Gospels,—as far as Joh. vii. 39, in uncial letters of about the *ninth century* (Tischdf.);—after that, in cursive characters of the thirteenth century. Collated by Matthæi.
- X. The Codex Monacensis, formerly Ingolstadiensis. (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. It is accompanied by an interspersed commentary. Ascribed to the end of the *ninth*, or beginning of the *tenth century*. Collated by Tischendorf and Tregelles.
- Y. A fragment, No. 225, in the Barberini library at Rome. Contains Joh. xvi. 8—xix. 41. Assigned to the *eighth* or *ninth century*. Edited by Tischendorf, “Monumenta Sacra,” 1846, pp. 37—50.
- Z. The CODEX RESCRIPTUS DUBLINENSIS, in the library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Barrett, who published all that he could read in not very exact copper-plate fac simile at the expense of the college in 1801. Tregelles, in 1853, by

the aid of a chemical mixture was able to decipher the portions which had baffled Barrett, and carefully re-collated the whole. It has many lacunæ, which will be seen by the letters in our inner margin. The date assigned to it is *the sixth century*.

- Γ. Codex Tischendorfianus IV. A MS. brought by Tischendorf from the East, and now in the Bodleian Library (Auct. T. Infra II. 2). It contains portions of St. Matthew and St. John, the greater part of St. Mark and the whole of St. Luke. Collated by Tischendorf and Tregelles. In 1859, Tischendorf procured 99 more leaves of the same MS.; these are now at St. Petersburg, and contain Mt. i. 1—v. 31; ix. 6—xii. 18; xiv. 15—xx. 25; xxiii. 13—xxviii. 20, and the whole of Joh. minus the two portions [vi. 14—viii. 8; xv. 24—xix. 6] preserved in the Bodleian. Ascribed to the *ninth century*.
- Δ. The Codex San Gallensis, in the library at St. Gall. Contains the Gospels entire, except Joh. xix. 17—35, with a Latin version. Edited in lithographed facsimile by Rettig, at Zurich, in 1836. This MS. and Cod. Boernerianus (G of St. Paul's Epistles: see Prolegg. vol. II.) are of the same country and date (i. e. Switzerland, in the latter part of the *ninth century*), and originally formed part of the same volume.
- Θ. The Codex Tischendorfianus I, brought by Tischendorf from the East, now in the Library of the university at Leipsic. It consists of four leaves, containing a few fragments of Matthew; xiii. 46—55 (but this almost illegible); xiv. 8—29; xv. 4—14. Of the latter part of the *seventh century*. Edited by Tischendorf "Monumenta Sacra," 1846, pp. 1—10.
- Α. Codex Tischendorfianus III, now in the Bodleian (Auct. T. Infra I. 1). Contains the whole of the Gospels of St. Luke and St. John. Collated by Tischendorf and Tregelles. Ascribed to the *eighth or ninth century*. An early cursive copy of Mt. and Mk. taken by Tischendorf to St. Petersburg, in 1859, is said by him ("Notitia Cod. Sinaitici," p. 58) to be part of the same codex.
- Ξ. CODEX ZACYNTHIUS. Edited by Tregelles, London, 1861, with the types cast for printing the Codex Alexandrinus. The following is an abridgment of his account of the MS.: "On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a palimpsest MS., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the Library of the British and Foreign Bible Society. It is noted in the Catalogue, and on the back, '24, *Greek Evangelistorium. Parchment.*' In many parts the ancient writing is illegible, except in a very good light. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the

thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΘΘΟC) so cramped as to make me believe that it belongs to the *eighth* century. Besides the ordinary κεφάλαια or τίτλοι, this MS. contains also the same chapters as the Vatican MS., similarly numbered. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

N. The CODEX SINAITICUS. Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863. The Codex Frederico-Augustanus (now at Leipzig), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint have now been edited by the discoverer. The assertion made by Dr. Simonides that the MS. was written by himself about 1840, he being then a very young man (accounts of his age vary) is contradicted by the phenomena of the MS. itself; and is moreover only one of an astonishing series which the learned men of Greece, Germany, and England have found it impossible to believe. The MS. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the *fourth* century. The internal character of the text, down to the most minute particulars, agrees with the external, as the student may judge for himself by its readings given in the digest on the Gospel of St. John. The correctors as distinguished by Tischendorf are:—A, of the same age with the MS. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us corr'; B, who in the first page of Mt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages; C^a (cited as N^a) has corrected very largely throughout the book. Wherever it is not stated to the contrary in our digest, it is to be understood that C^a altered the reading cited as found in

№¹; C^b (cited as №^b) lived about the same time as C^a, i. e. some centuries later than the original scribe. These are all that we need notice here. Tischendorf has distinguished most minutely between contemporary scribes and correctors. A full account is given in the "Christian Remembrancer" for April, 1863. The Editor has been able to procure a complete collation of the Gospel of St. John, from the expensive imperial edition, which is the only one that reached this country in time to be used for this volume. In the other Gospels the readings given in the "Notitia Cod. Sin." are inserted in their proper places, and also some others communicated by Professor Tischendorf to Dr. Tregelles, who kindly forwarded them to the present editor¹.

Frag-cant. Fragmentum Cantabrigiense. Now preserved in a frame between pieces of glass in the Library of Trinity College, Cambridge. Ascribed to the *eighth century*. The scraps of which this fragment is made up were discovered in 1861 by Mr. H. Bradshaw, Fellow of King's Coll. Camb., in the binding of a copy of Gregory Nazianzen formerly brought from Mt. Athos. It contains portions of Mk. vii. viii. ix. The text is very peculiar and interesting. The readings have been inserted in this edition from a photograph.

Frag. Mosq. (called O by Tischdf.) Fragmentum Mosquense. A Codex of the Holy Synod at Moscow, No. 120. From Mount Athos. It consists of 8 leaves, used in the binding of a MS. of Chrysostom, and contains Joh. i. 1—4; xx. 10—13; 15—17; 20—24. Edited by Matthæi, in one of the Appendices in his N. T. Appears to be of the *ninth century*.

Frag. Neap. (W^b in Tischdf. ed. 7.) Fragmentum Neapolitanum rescriptum. Naples Library, II. C. 15 (LXXXIX.). Contains beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient MS. of the Gospels, probably of the *eighth century*. Only one page, containing Mk. xiv. 32—39, was examined by Tischendorf.

Frag. Nitr. (N^b in Tischdf.) Fragmentum Nitriense. A few verses of the xiiith and xvth chapters of St. John's Gospel deciphered by Tischendorf under Syriac writing in a British Museum MS. (Ad-

¹ It may be well here to mention, that there is in preparation at the University Press, Oxford, an edition of the New Testament which will exhibit the entire texts of the earliest known MSS. in parallel columns. Vol. I. (already printed) contains the Gospels from ABCD and (in St. Matthew) Z. Vol. II. (also printed) contains the Acts from ABCDE, the Catholic Epistles from ABC, the Pauline Epistles from ABCD^{er}, the Apocalypse from AB²PC. Vol. III. will contain notes stating the alterations made by later hands in each MS., a collation of the Codex Sinaiticus, a general account of the plan of the work, facsimile plates, &c.

- ditional, 17136) brought from the Nitrian valleys. Edited by Tischdf. in "Mon. Sacra Nov. Coll. vol. ii." Tischendorf ascribes these fragments to the *fifth* or even to the *fourth* century.
- Frag. Par. (W^a or W in Tischdf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Lu. ix. 36—47; x. 12—22. Edited by Tischendorf in "Mon. Sacra," 1846, pp. 51—56. Ascribed to the *eighth* century.
- Frag. Sang. (W^a in Tischdf. ed. 7.) Fragmentum Sangallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mk. ii. 8—16; Lu. i. 20—32; 64—79. Ascribed to the *ninth* century.
- Frag. Sin. (A in Tischdf. ed. 2.) Two fragments, Mt. xx. 8—15; Lu. i. 14—20, found by Tischendorf in the monastery of St. Catherine, Mount Sinai. Published in "Annales Vindobonenses," 1846. Of the former part of the *ninth* century.
- Cod. Guelph., Cod. Bodl., Cod. Veron., and Cod. Turic. are MSS. at Wolfenbüttele, the Bodleian, Verona, and Turin respectively, which contain one or more of the hymns in Lu. i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, and ascribes the first two to the *ninth*, and the last two to the *sixth* century.
- Coisl.-oct.-marg., or Coisl.-xxx-marg. (F^a in Tischdf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the *sixth* or *seventh* century. The following are the passages from the Gospels: Mt. v. 48; xii. 48; xxvii. 25; Lu. i. 42; ii. 24; xxiii. 21; Joh. v. 35; vi. 53, 55. The whole are published by Tischendorf, "Monumenta Sacra," 1846, p. 400.

Manuscripts written in cursive letters.

(I.) *Scrivener's Manuscripts*⁶.

- a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the *eleventh* century.
- b. Lambeth 1176. "Well merits Burney's commendation, 'eximie notæ.'" About the *twelfth* century.

⁶ These MSS., none of which (except ev-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present edition (as Scr's a, Scr's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. "Scr's mss.," appended to any reading in the digest, means that all the MSS. in this list which contain the passage, with the exception of any (Scr's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.

- c. Lambeth 1177. "Written with irreverent and scandalous negligence, but abounding with remarkable readings frequently countenanced by more ancient authorities." Probably of the *twelfth century*.
- d. Lambeth 1178. *Tenth or eleventh century*.
- e. Lambeth 1179. Many lacunæ. Possibly of the *tenth century*.
- f. Lambeth 1192. Of very little critical value. Of the *thirteenth century*.
- g. Ephesus, Lambeth 528. (71 of critical editions of the N. T.) Brought to England in 1675 by Traheron. Dated A.D. 1160.
- h. British Museum, Arundel 524. About the *eleventh century*.
- i. Trinity College, Cambridge, B. x. 17. Brought from Mount Athos. Belonged to Bentley. Assigned to the *thirteenth century*.
- k. British Museum, Additional MS., 11800. Came from the library of the Bishop of Cæsarea Philippi at the foot of Lebanon. *Eleventh century*.
- l. Codex Wordsworth. In Dr. Wordsworth's possession. *Thirteenth century*¹. [= g in Acts and Epistles.]
- m. (Scholz's 201) British Museum, Additional MS. 11837. Contains the whole New Testament. (See 201 below.) Formerly at Florence. Purchased for the Brit. Mus. from the heirs of Dr. Sam. Butler, Bp. of Lichfield. Dated A.D. 1357.
- n. British Museum, Burney 18. Contains the Gospels and two leaves of the Ep. to the Hebrews (ch. xii. 17 to end). Dated A.D. 1866.
- o. British Museum, Burney 19. Belonged in 1809 to the Library of the Escurial. Possibly one of the MSS. numbered 226—233 below. Assigned to the *tenth or eleventh century*.
- p. British Museum, Burney 20. Written by a monk named Theophilus, A.D. 1285.
- q. Codex Theodori. When collated by Mr. Scrivener it was the property of Pickering the publisher. Written by Theodore A.D. 1295.
- r. British Museum, Burney 21. Written by Theodore, A.D. 1292. Text very similar to that of q.
- s. British Museum, Burney 23. Very much mutilated in Lu. Ends at Joh. viii. 14. Written in the *twelfth century*.
- t. Lambeth 1850. St. John's Gospel appended to Damasc. de Fide. Written about the *fourteenth century*.

¹ "I regard codices l m n as representatives of the ordinary Greek copies in general use for two centuries before the invention of printing. The connexion between m and n is too close to be accidental, and I can only conjecture that they were written in the same monastery, though by different hands. Nearly as they approach the standard or printed text, they still exhibit some remarkable and rare readings." (Scrivener.)

- u and v, once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Mt. and Mk. for Carlyle. v collated in Mk. i. 1—iv. 16: Joh. vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of MSS. a to h and k to t published by Scrivener in "A full and exact collation of about 20 Gr. MSS," 8vo. Cambridge, 1853.
- v. The readings of this MS. are given (with those of i and w) in the Appendix to Scrivener's "Codex Augiensis." When cited in this volume it is referred to as 236. (See below.)
- w. Trinity College, Cambridge, B. x. 16. Written A.D. 1316. [= l in Acts and Epistles.]
- ev—y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the MS. and that it really dates from the *twelfth century*. The text is a very important one.

(II.) *Cursive MSS. contained in the lists of Scholz and others.*

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
1	Basle, K. iii. 3. (late B. vi. 27.)	X.	Wetstein, Tregelles, and Roth ² .	1	1	—
2	Basle, B. vi. 25. (now — ?)	XV.	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. β.	—	—	—
3	Vienna, Theol. 5, Kol.	XII.	Alter. Known as Corsendoncensis. (Forlos. 15.)	3	3	—
4	Paris, 84.	XII.	Stephens' γ'. Scholz (Mt. Joh.). Defective Matt. ii. 9—20, Joh. i. 49—iii. 11.	—	—	—
5	Paris, 106.	XII.	Stephens' δ'. Scholz.	5	5	—
6	Paris, 112.	XIII. (or XI.)	Stephens' ε'. Scholz (Mt., Mk. i.—iv., Joh. vii., viii.).	6	6	6
7	Paris, 71.	XI.	Stephens' ε'. Scholz (Mk. i.—vi., Joh. iii.—viii.).	—	—	—
8	Paris, 49.	XI.	Stephens' ζ'. Scholz (Joh.).	—	—	—
9	Paris, 83.	1168	Stephens' ηδ'. Kuster's Par. 3. Scholz (Mt. i.—viii., Mk. i.—iv., Joh. iv.—viii.).	—	—	—
10	Paris, 91.	XIII.	Kuster's Par. 1. Inspected by Griesbach. Scholz (Mk. i.—iv., Joh. v.—viii.).	—	—	—
11	Paris, 121, 122.	XII.	Kuster's Par. 4. Scholz ("denuo").	—	—	—
12	Paris, 230.	XI.	Scholz (Mk., Lu., Joh.). [Wetstein gives, under this number, readings from MSS. 119, 120, and from another which has not been identified, all mixed together.]	—	—	—

² "There are uncial MSS. of the Gospels more recent than this cursive copy; but none of the later MSS. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apec.
13	Paris, 50.	XII.	Kuster's Par. 6. Griesbach. Begtrup (in Birch and Schulz's Griesbach). Defective Mt. i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10; Mk. i. 2—45; Joh. xxi. 2—end. A very valuable MS.: text closely allied to that of MSS. 69. 124. 346.	—	—	—
14	Paris, 70.	964	Kuster's Par. 7. Scholz (Mt. vii.—xxi., Mk. i.—vi., Lu. iii. iv. ix. xi., Joh. iii.—ix.).	—	—	—
15	Paris, 64.	X.	Kuster's Par. 8. Scholz ("maximam partem Mt., Mc., Joh.").	—	—	—
16	Paris, 54.	XIV.	Wetstein. Scholz (Mk.). The Latin Vulgate in parallel column. Defective Mk. xvi. 6—20.	—	—	—
17	Paris, 55.	XVI.	Wetstein. Griesbach. Scholz (Mk.). Accompanied by the Latin Vulgate. Written by Hermonymus.	—	—	—
18	Paris, 47.	1864	Scholz (Gosp. and Acts). Additional readings in Reiche.	133	113	51
19	Paris, 189.	XII.	Scholz ("integre"). Catena on John and Scholis on the other Gospels.	—	—	—
20	Paris, 188.	XI.	Scholz ("longe maximam partem"). Scholia.	—	—	—
21	Paris, 68.	X.	Scholz (Mt. i.—xi., Mk., Joh. iv. v. vii. viii.)	—	—	—
22	Paris, 72.	XI.	Very imperfectly collated by R. Simon (in Mill and Wetstein) and Scholz. Defective Mt. i. 1—v. 25. (or ii. 2 as Sz.) Joh. xiv. 22—xvi. 27.	—	—	—
23	Paris, 77.	XI.	Simon and Scholz, as before. With Latin Vulgate. Defective Mt. i. 1—17. Lu. xxiv. 46—Joh. ii. 20; Joh. xxi. 24, 25.	—	—	—
24	Paris, 178.	XI.	Simon. Scholz. With a Commentary. Defective Mt. xxvii. 20—Mk. iv. 22.	—	—	—
25	Paris, 191.	X.	Simon. Scholz. Defective Mt. xxiii. 1—xxv. 42; Mk. i. 1—vii. 36; Lu. viii. 31—41; ix. 44—54; x. 39—xi. 4; middle of Joh. xiii. to end of gosp. Scholia.	—	—	—
26	Paris, 78.	XI.	Simon. Scholz. With a Commentary.	—	—	—
27	Paris, 115.	XI.	Larroque in Mill (<i>Colb.</i> 1). From Joh. xviii. 3 to end supplied by a later hand in Cent. XIV.	—	—	—
28	Paris, 379.	XI.	Larroque in Mill (<i>Colb.</i> 2). Scholz. Defective Mt. vii. 17—ix. 12; xiv. 33—xvi. 10; xxvi. 70—xxvii. 48; Lu. xx. 19—xxii. 46; Joh. xii. 40—xiii. 1; xv. 24—xvi. 12; xviii. 16—28; xx. 20—xxi. 5; xxi. 18—25.	—	—	—
29	Paris, 89.	XII.	Larroque in Mill (<i>Colb.</i> 3). Scholz (Mk. i.—v., Joh. v.—viii.). Some leaves supplied in Cent. XV.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apec.
30	Paris, 100.	XVI.	Readings from 1st chapters of Mt., Larroque in Mill. Cited with 31 as in <i>Coll.</i> 4. Inspected by Scholz. Written by Hermonymus.	—	—	—
31	Paris, 94.	XIII.	Readings from Mt., Mk., Larroque in Mill. Cited with 30 as <i>Coll.</i> 4. Inspected by Scholz.	—	—	—
32	Paris, 116.	XII.	Readings from Mt., Larroque in Mill (<i>Coll.</i> 5). Defective Mt. i. 1—x. 22; xxiv. 15—30; Lu. xxii. 35—Joh. iv. 20. Inspected by Scholz.	—	—	—
33	Paris, 14.	XI.	Tregelles. Called the Queen of the cursive MSS.	17	13	—
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena. From Mt. Athos.	—	—	—
35	Paris, Coisl. 199.	XI.	Cursorily collated by Wetstein and Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary. From Mt. Athos.	—	—	—
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz.	—	—	—
38	Paris, Coisl. 200.	XIII.	(Stephen's & ?) Written by order of the Emperor Michael Palaeologus. Defective Mt. xiv. 15—xv. 30; xx. 14—xxi. 27; Mk. xii. 3—xiii. 4.	?	19	?
39	Paris, Coisl. 23.	XII.	Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34. (Wetst.)	—	—	—
40	Paris, Coisl. 22.	XI.	C. c. Wetst. Sz. Commentary. From Constantinople, once at Mt. Athos. Ends at Joh. xx. 25.	—	—	—
41	Paris, Coisl. 24.	XI.	C. c. Wetst. Sz. Contains Mt., Mk. with Commentary.	—	—	—
42	. . . . .	—	Mill's <i>Med.</i> Possibly the same as K above.	—	—	—
43	Bibl. de l'Arsenal, Paris, 4.	XI.	Inspected by Simon and Scholz. Known as San Maglorianus.	130	54	—
44	Brit. Mus. Addl. MSS. 4949.	XI.	De Missy in Wetstein.	—	—	—
45	Bodleian, Baroc. 81.	XIV.	Mill's <i>Bodl.</i> 1. Inspected by Griesbach.	—	—	—
46	Bodleian, Baroc. 29.	XV.	Mill's <i>Bodl.</i> 2.	—	—	—
47	Bodleian, Misc. 9.	XV.	Mill's <i>Bodl.</i> 6. Ussher in Walton's Polyglott (Bodl. 1).	—	—	—
48	Bodleian, Misc. 1.	XII.	Mill's <i>Bodl.</i> 7. Scholia.	—	—	—
49	Bodleian, Roe 1.	XI.	Mill's <i>Roe</i> 1.	—	—	—
50	Bodleian, Laud. 33.	XI.	Mill's <i>Laud.</i> 1. Catena. Defective Mt. i. 1—ix. 35; xii. 3—24; xxv. 30—31; Mk. xiv. 40—xvi. 20; Joh. v. 18—end of Gosp.	—	—	—
51	Bodleian, Laud. 31.	XIII.	Mill's <i>Laud.</i> 2. Insp. by Griesbach.	38	32	—
52	Bodleian, Laud. 3.	1286	Mill's <i>Laud.</i> 5. Insp. by Griesbach.	—	—	—
53	Bodleian, Selden. 53.	XIV.	Mill's <i>Seld.</i> 1.	—	—	—
54	Bodleian, Selden. 54.	1338	Mill's <i>Seld.</i> 2.	—	—	—
55	Bodleian, Selden. 5.	XV.	Mill's <i>Seld.</i> 3.	—	—	—
56	Linc. Coll. Oxf., 18.	XV.	Ussher in Walton. Mill (<i>Lis.</i>). Inspected by Dobbin (with 61).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
57	Magd. Coll. Oxf., 9.	XI.	Hammond in Walton. Mill's <i>Magd.</i> 1. Def. Mk. i. 1—11.	41	35	—
58	New Coll. Oxf., 68.	XVI.	Uscher in Walton <i>Noe.</i> 1. Mill's <i>N.</i> 1. Dobbin (with 61).	—	—	—
59	Cains Coll. Camb., 408.	XII.	Scrivener. Uscher's <i>Gow.</i> in Walton. So also in Mill.	—	—	—
60	Camb. Univ. Lib. MS. Dd. 9. 69.	1297	Mill's <i>M[ori]</i> 1. [The Apocalypse added at a later time.]	—	—	10
61	Trin. Coll. Dublin, G. 97.	XVI.	Uscher in Walton. Barrett in edn. of MS. Z. Dobbin. Known as Monfortianus.	40	34	92
62	Camb. Univ. Lib. MS. Kk. 5. 35.	XV.	Walton's <i>Goog.</i>	—	—	—
63	Trin. Coll. Dublin, A. 1. 8.	X.	Mill's <i>Usser.</i> 1. Scriv. states that this MS. has been lately collated by Rev. G. Twycross.	—	—	—
64	<i>Not identified.</i>	?	Mill's <i>Usser.</i> 2 (and probably also Walton's <i>Eur.</i>).	—	—	—
65	Brit. Mus., Harl. 5776.	XIII.	Mill's <i>Cov.</i> 1.	—	—	—
66	<i>Not identified.</i>	?	Mill's <i>Gal.</i> Scholia. Once belonged to Thomas Gale.	—	—	—
67	Bodleian, Misc. 76.	XI.	Mill's <i>Hunt.</i> 2. Def. Joh. vi. 64 to end of gosp.	—	—	—
68	Linc. Coll. Oxf., 17.	XII.	Mill's <i>Wheel.</i> 1.	—	—	—
69	The Leicester MS.	XIV.	Tregelles and Scrivener. Cited as "m" Act. Epp.; "f," Apoc. (See Horne's Introd. vol. iv. ed. Treg., pp. 210, 211. Scriv.'s <i>Codex Augiensis</i> pp. xi.—xlvii.)	87	81	14
70	Camb. Univ. Lib. MS. LL. 2. 13.	XV.	Mill's <i>Bu[ackle]</i> . Written by Hermonymus. [Not at Trin. Coll. as Scholz, Tischdf.]	—	—	—
71	Lambeth, 528.	1160	Scrivener's g (<i>above</i>). Mill's <i>Epā.</i>	—	—	—
72	Brit. Mus., Harl. 5647.	XI.	Wetstein. Catena. Various readings on margin <i>prima manus</i> .	—	—	—
73	Ch. Ch. Oxf., Wake 26.	XI.	Walker (in Wetstein).	—	—	—
74	Ch. Ch. Oxf., Wake 20.	XIII.	Walker (in Wetstein). Written by Theodora. Defective Mt. i. 1—14; v. 29—vi. 1.	—	—	—
75	Geneva, 19.	XI.	Cellerier (in Scholz).	—	—	—
76	Vienna, Theol. 900, N.	XI.	(Lambec. 28.) G. à Maastricht (in Wetstein). Alter.	49	43	—
77	Vienna, Theol. 154, N.	XI.	(Lambec. 29: Nessel 114 is probably a misprint in Scholz.) Trenchow. Alter. Commentary.	—	—	—
78	Supposed to be in Hungary. (Lib. of N. Jancovich de Vadass?)	XII.	Borner (in Kuster's Mill). Additional readings in Scholz. Belonged to Carpozov.	—	—	—
79	Leyden, 74.	?	Insp. in Joh. viii. Def. Lat. version.	—	—	—
80	<i>Not identified.</i>	XI.	Bynæus (in Wetstein). Belonged to T. G. Gravins, then to J. Van der Hagen.	—	—	—
[81]	. . . . .	—	[Under this number certain MSS. mentioned in a <i>Correctorium</i> of the XIIIth cent. have been cited.]	—	—	—
[82]	. . . . .	—	[Number used as equivalent to 'found by L. Valla (<i>Annotationes</i> 1440) in one or more of the MSS. consulted by him.']	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
83	Munich, 518.	XI.	Bengel's Augustanus 1.	—	—	—
84	Munich, 568.	XII.	Bengel's Augustanus 2. Contains only Mt. Mk. Defective: Mt. i. 1—18; xiii. 10—27; xiii. 42—xiv. 3; xviii. 25—xix. 9; xxi. 38—xxii. 4; Mk. vii. 13—end.	—	—	—
85	Munich, 569. [Munich = Public Library at Munich.]	XIII.	Bengel's Augustanus 3. Contains only the following passages: Mt. viii. 15—ix. 17; xvi. 12—xvii. 20; xxiv. 26—45; xvi. 25—54; Mk. vi. 13—ix. 45; Lu. iii. 12—vi. 44; Joh. ix. 11—xii. 5; xix. 6—24; xx. 23—xxi. 9.	—	—	—
86	Presburg.	XI.	Bengel's Byzantinus. Endlicher's complete collation given in Rosenmüller's "Commentationes Theologice," Vol. ii. part ii. pp. 85—166.	—	—	—
87	Trèves.	XII.	Contains Joh. with a catena. Edited at Antwerp by Corderius. [Wetstein's 87 is 250 of this and Scholz's list.]	—	—	—
88	Not identified.	?	Cited by Joachim Camerarius in his "Annotationes in N. T."	—	—	—
89	Gottingen.	1006	Bengel. Matthæi's 20.	—	—	—
90	Not identified.	XVI.	A copy of one of Theodore's MSS made by James Favre of Davenport.	14	47	—
91	Not identified.	X.	Codex Perronianus. Extracts in Mill.	—	—	—
92	Not identified.	?	Codex Fœschii 1. Contains Mk. with Victor's Commentary.	—	49	—
93	Not identified.	?	Codex Grævii. Once cited by Vossius. "Aut est idem Codex atque 68 aut ei simillimus" (Wetstein).	—	—	—
94	Not identified.	?	Codex Fœschii 2. Contains Mk. Lu. with a commentary.	—	—	—
95	Linc. Coll. Ox., 16.	XII.	Mill's <i>Wæsel</i> [er] 2. Contains Lu. (from xi. 2) Joh. (except 3 leaves). Joh. v.—vii. re-collated for Scholz.	—	—	—
96	Bodleian, Misc. 8.	XV.	Ussher (in Walton) and Mill. Cited by them as <i>Tris</i> . because written by Abbot John Trithemius. Contains John.	—	—	—
97	Not identified.	1500	A copy of Joh. closely related to 96. Written by Nicholas, a monk of Hirsau. Readings in Wetstein. Scholz denies that it was ever at Giessen as Michaelis, &c. have stated.	—	—	—
98	Bodleian, Clarke 5.	XII.	Mt. vi. ix. x.; Mk. v. vi.; Lu. iv. —vi. collated by Scholz.	—	—	—
99	Leipsic.	XVI.	Matthæi's 18. Contains Mt. iv. 8—v. 27; vi. 2—xv. 30; Lu. i. 1—13.	—	—	—
100	Pesth, Univ. Lib.	X.	Cited only once. Def. Joh. xxi. 25.	—	—	—
101	Not identified.	XVI.	Cod. Uffenbachianus 3. Contains Joh. Cited by Scholz at Joh. vii. 58.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[102]	. . . . .	. .	MS. readings cited by Wetstein (Mt. xxiv.—Mk. viii.) from the margin of a Gk. Text of Plantin's. The readings seem to have been derived from Cod. B. (So Rev. B. F. Westcott in Scriv. Introd.)	—	—	—
103	Paris, 196.	XI.	Readings in Curcellæus (edn. of Gk. Text.). Scholz ("Cursive collatus").	—	—	—
104	<i>Not identified.</i>	X.	Codex Vignerii. Readings in Wetstein.	—	—	—
106	Bodleian, Misc. 136.	XII.	Cited by Wetstein on Joh. viii. 1.	24	48	—
106	Earl of Winchelsea's Library.	X.	Jackson (in Wetstein).	—	—	—
107	Bodleian, Clarke 6.	XIV.	Readings from Mt. vi. ix. x.; Mk. v. vi.; Lu. iv.—vi.; Joh. v. vi. in Scholz.	—	—	—
108	Vienna, Theol. 4, Kol. (Forlos. 5.)	XI.	Alter, Birch, Scholz. Commentary. 2 vols. Belonged to Parrhasius.	—	—	—
109	Brit. Mus., Addl. MSS. 5115—7.	1826	Inspected by Wetstein. Belonged to Meade and then to Askew.	75	22	—
[110]	. . . . .	XVI.	A transcript (3 vols.) of the Complutensian edition, at Berlin, known as the Codex Ravianus.	—	—	—
111	Bodleian, Clarke 7.	XII.	Scholz (in same passages as 107). Def. Joh. xx. 25—end.	—	—	—
112	Bodleian, Clarke 10.	XI.	Scholz (selected chapters).	—	—	—
113	Brit. Mus., Harl. 1810.	XI.	Griesbach (in Mk. xvi., Lu. iii. 16—38; viii. 15—39; xi. 1—24; Joh. v. 1—vi. 36; vii. 53—viii. 12).	—	—	—
114	Brit. Mus., Harl. 5540.	XIII.	Inspected by Griesbach. Defective xvii. 4—18; xxvi. 59—73; xxviii. 19—Mk. i. 12.	—	—	—
115	Brit. Mus., Harl. 5559.	XII.	Inspected by Griesbach. Defective Mt. i. 1—viii. 10; Mk. v. 23—36; Lu. i. 78—ii. 10; vi. 4—15; Joh. xi. 2—xxi. 25.	—	—	—
116	Brit. Mus., Harl. 5567.	XII.	Inspected by Griesbach.	—	—	—
117	Brit. Mus., Harl. 5731.	XIV.	Inspected by Griesbach. Defective Mt. i. 1—18. Fragments of a lectionary at end.	—	—	—
118	Bodleian, Misc. 13.	XIII.	Griesbach (in Symb. Crit. i. 202). Mt. i. 1—vi. 3; Lu. xiii. 35—xiv. 20; xviii. 8—xix. 9; Joh. xvi. 25—xxi. 25 supplied by a later hand.	—	—	—
119	Paris, 85.	XII.	Kuster's Paris 5. Griesbach.	—	—	—
120	Paris, 185 A.	XIII.	Stephens' 8 ^e . Griesbach. Contains only Mt., Lu., Joh.	—	—	—
121	<i>Not identified.</i>	1284	Griesbach. Once at St. Geneviève, Paris. Def. Mt. v. 21—viii. 24.	—	—	—
122	Leyden, Meerm. 116.	XII.	Dermout.	219	177	—
123	Vienna, Theol. 240, N.	XI.	Alter. Birch. (Lambec. 30.)	—	—	—
124	Vienna, Theol. 188, N.	XII.	Alter. Birch. Defective Lu. xxiii. 31—xxiv. 28. Closely allied to 13. 69 and 346. (Lambec. 31.)	—	—	—
125	Vienna, Theol. 6, Kol.	X.	Alter. Birch. (Forlos. 16, so Scholz; but in Alter it is 16 in Kollar's Supplement; 6 in Auct. Forlos.)	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apec.
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	—	—	—
127	Vatican, 849.	XII.	Birch ("per omnia").	—	—	—
128	Vatican, 856.	XI.	Cited by Birch in Mt. v. 47 and Joh. viii. 1.	—	—	—
129	Vatican, 858.	XII.	Birch (Luke i.—ix. and Mt. xxvii. 16, 17; Mk. xvi. 9; Joh. i. 28; xxi. 26).	—	—	—
130	Vatican, 859.	XIII.	Birch ("Præter loca selecta ex Mt., Mk., Joh., integrum Lucæ Evangelium accurate contulimus"). Latin version.	—	—	—
131	Vatican, 860.	XI.	Birch ("quatuor evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 861.	XI.	Birch ("Lu. i—iv. accurate" and inspected in other places).	—	—	—
133	Vatican, 863.	XI.	Birch (Lu. i—x. and select places).	78	71	—
134	Vatican, 864.	XI.	Birch ("citatur Lu. i—iv. et ad Joh. viii. 1").	—	—	—
135	Vatican, 865.	XI.	Birch ("Lu. i—iii., accurate" and inspected in other places). The first 26 leaves supplied by a later hand.	—	—	—
136	Vatican, 865.	XIII.	Contains Mt. and Mk. with commentary. Inspected by Birch in select places of Mt.	—	—	—
137	Vatican, 756.	XII.	Cited in a few passages by Birch. With a marginal commentary.	—	—	—
138	Vatican, 757.	XII.	Inspected by Birch. Commentary and scholia.	—	—	—
139	Vatican, 758.	XII.	Contains Lu. and Joh. with commentary. Inspected by Birch.	—	—	—
140	Vatican, 1158.	XII.	Inspected by Scholz.	—	—	—
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142	Vatican, 1210.	XI.	Inspected by Scholz.	87	76	—
143	Vatican, 1229.	XI.	Lu. i—vi. accurately collated by Birch. Commentary.	—	—	—
144	Vatican, 1254.	XI.	Inspected by Birch and Scholz.	—	—	—
145	Vatican, 1548.	XIII.	Inspected by Birch and Scholz. Contains only Lu. Joh. Lu. xvii—xxi. written by a different hand from the rest. Def. Lu. iv. 15—v. 36; Joh. i. 1—26.	—	—	—
146	Vatican, Palat. 5.	XII.	Contains Mt. Mk. with marginal commentary. Inspected by Birch and Scholz.	—	—	—
147	Vatican, Palat. 89.	XI.	Inspected by Birch and Scholz.	—	—	—
148	Vatican, Palat. 136.	XII.	Inspected by Birch and Scholz. Scholia.	—	—	—
149	Vatican, Palat. 171.	XIV.	Inspected by Birch and Scholz.	88	77	25
150	Vatican, Palat. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz. Scholia.	—	—	—
152	Vatican, Palat. 227.	XI.	Inspected by Birch and Scholz.	—	—	—
153	Vatican, Palat. 229.	XIII.	Scholz ("maxima pars").	—	—	—
154	Vatican, Alex. 28.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
155	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	—	—	—
156	Vatican, Alex. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
157	Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	—	—	—
159	Rome: Barberini, 8.	XI.	Inspected by Birch and Scholz.	—	—	—
160	Rome: Barberini, 9.	1123	Inspected by Birch and Scholz.	—	—	—
161	Rome: Barberini, 10.	X.	Inspected by Birch and Scholz. Def. Joh. xvi. 6—xxi. 25.	—	—	—
162	Rome: Barberini, 11.	1153	Inspected by Birch and Scholz.	—	—	—
163	Rome: Barberini, 12.	XI.	Inspected by Birch and Scholz.	—	—	—
164	Rome: Barberini, 13.	1040	Inspected by Birch and Scholz.	—	—	—
165	Rome: Barberini, 14.	1197	Inspected by Birch and Scholz. With the vulgate Latin.	—	—	—
166	Rome: Barberini, 115.	XIII.	Inspected by Birch and Scholz. Contains Lu. ix. 33—xxiv. 24, and Joh.	—	—	—
167	Rome: Barberini, 208.	XIV.	Inspected by Birch and Scholz.	—	—	—
168	Rome: Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
169	Rome: Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	—	—	—
170	Rome: Vallicella, C. 61.	XII.	Inspected by Birch and Scholz.	—	—	—
171	Rome: Vallicella, C. 73.	XIV.	Inspected by Birch and Scholz.	—	—	—
172	<i>Not identified.</i>	XII.	Vallicella, F. 90 formerly contained the four gospels.	—	—	—
173	Vatican, 1983.	XII.	Inspected by Birch (<i>Basiliensis</i> 22) and Scholz. Defective Joh. xiii. 1—xxi. 25.	—	—	—
174	Vatican, 2002.	1053	Inspected by Birch (<i>Bas.</i> 41) and Scholz. Defective Mt. i. 1—ii. 1; Joh. i. 1—27; viii. 47—xxi. 25.	—	—	—
175	Vatican, 2080.	XI.	Inspected by Birch (<i>Bas.</i> 119) and Scholz. Defective Mt. i. 1—iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (<i>Bas.</i> 152) and Scholz. Defective Mt. i. 1 —x. 18; Joh. ii. 1—xxi. 25.	—	—	—
177	Vatican, (?)	XI.	Inspected by Birch and Scholz. Defective Joh. i. 1—29. (Formerly Monastery of St. Basil, 163.)	—	—	—
178	Rome: Angelica, A. 1. 5.	XI.	Inspected by Birch and Scholz. Defective Joh. xxi. 17—end.	—	—	—
179	Rome: Angelica, A. 4. 11.	XII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.	—	—	—
180	Rome: Propaganda, 250.	XI.	Readings given by Zoega (in Birch, as <i>Borg.</i> 2) and Scholz. Acts and Epistles added in 1284.	92	82	44
181	<i>Not identified.</i>	XI.	A MS. belonging to Francis Xavier Cardinal de Zelada, inspected by Birch. Scholia.	—	—	—
182	Florence: Laurentian, vi. 11.	XII.	Inspected by Birch and Scholz.	—	—	—
183	Florence: Laur. vi. 14.	XII.	Inspected by Birch and Scholz.	—	—	—
184	Florence: Laur. vi. 15.	XIII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
185	Florence: Laur., vi. 16.	XII.	Inspected by Birch and Scholz.	—	—	—
186	Florence: Laur., vi. 18.	XI.	Inspected by Birch and Scholz.	—	—	—
187	Florence: Laur., vi. 23.	XII.	Inspected by Birch and Scholz.	—	—	—
188	Florence: Laur., vi. 25.	XI.	Inspected by Birch and Scholz.	—	—	—
189	Florence: Laur., vi. 27.	XII.	Inspected by Birch and Scholz. Joh. defective at end.	239	141	—
190	Florence: Laur., vi. 28.	1285	Inspected by Birch and Scholz.	—	—	—
191	Florence: Laur., vi. 29.	XIII.	Inspected by Birch and Scholz.	—	—	—
192	Florence: Laur. vi. 30.	XIII.	Inspected by Birch and Scholz.	—	—	—
193	Florence: Laur., vi. 32.	XI.	Inspected by Birch and Scholz.	—	—	—
194	Florence: Laur., vi. 33.	XI.	Inspected by Birch and Scholz.	—	—	—
195	Florence: Laur., vi. 34.	XI.	Inspected by Birch and Scholz.	—	—	—
196	Florence: Laur., viii. 12.	XII.	Inspected by Birch and Scholz. Catena.	—	—	—
197	Florence: Laur., viii. 14.	XI.	Contains, besides Ep. of Ja., only fragments of Mt. and Mk., with Chr.'s Commentary. Inspected by Birch and Scholz.	—	90	—
198	Florence: Laur., 256.	XIII.	Inspected by Birch and Scholz.	—	—	—
199	<i>Not identified.</i>	XII.	Inspected by Birch. Formerly No. 5 in Lib. of Monastery of St. Mary, Florence. Scholia.	—	—	—
200	<i>Not identified.</i>	X.	Inspected by Birch. Formerly No. 6 in Lib. of Monastery of St. Mary, Florence.	—	—	—
201	Brit. Mus., Addl. MS., 11837.	1357	Scrivener. Cited as "m" in <i>Gos- pels</i> , "h" in <i>Epistles</i> , and "b" in <i>Apocalypse</i> .	104	91	b
202	<i>Not identified.</i>	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	—	—	—
[203]	. . . . .	. .	A MS. in modern Greek. formerly No. 707 in Lib. of St. Mary, Florence.	—	—	—
204	Bologna: Can. Reg., 640.	XI.	Inspected by Birch.	106	92	—
205	St. Mark's Venice, 5.	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospels and Apoc. apparently copied from 209.	106	93	88
206	St. Mark's Venice, 6.	XV.	Inspected by Birch.	107	94	—
207	St. Mark's Venice, 8.	X.	Inspected by Birch. Defective at beginning.	—	—	—
208	St. Mark's Venice, 9.	X.	Inspected by Birch.	—	—	—
209	St. Mark's Venice, 10.	XV.	Inspected by Birch.	108	95	46
210	St. Mark's Venice, 27.	X.	Mentioned by Birch. Catena.	—	—	—
211	St. Mark's Venice, 539.	XII.	Inspected by Birch. Arabic version. Defective at beginning of Lu. and of Joh.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
212	St. Mark's Venice, 540.	XI.	Inspected by Birch.	—	—	—
213	St. Mark's Venice, 542.	XI.	Inspected by Birch.	—	—	—
214	St. Mark's Venice, 543.	XIV.	Inspected by Birch.	—	—	—
215	St. Mark's Venice, 544.	XI.	Inspected by Birch. Commentary. Addl. readings (e. g. from Mt. xxiv., Mk. iv., Lu. iv., Joh. v.) in Scholz.	—	—	—
216	St. Mark's Venice (?)	?	Mentioned by Birch, as brought to Venice, from Coreyra.	—	—	—
217	St. Mark's Venice, I. 8.	XIII.	Readings in Scholz, e. g. Mt. vi, Mk. iv., Lu. iv., Joh. v.	—	—	—
218	Vienna, Theol. 23, N.	XIII.	Edited by Alter (Lambec. 1).	57	65	33
219	Vienna, Theol. 321, N.	XIII.	Alter. Birch (Lambec. 32).	—	—	—
220	Vienna, Theol. 337, N.	XIV.	Alter. Birch (Lambec. 33).	—	—	—
221	Vienna, Theol. 117, N.	XI.	Inspected by Birch (Lambec. 38). Commentary defective Mt. i. 1—11 and elsewhere Joh. vii., viii. (appy.) See Scholz in loc.	—	—	—
222	Vienna, Theol. 180, N.	XIV.	Birch (Lambec. 39). Fragments with a Commentary.	—	—	—
223	Vienna, Theol. 301, N.	XIV.	Birch (Lambec. 40). Contains fragments of Mt., Lu., Joh. with Catena.	—	—	—
224	Vienna, Theol. 8, Kol.	?	Contains only Mt. (Forlos. 30.)	—	—	—
225	Vienna, Theol. 9, Kol.	1192	Alter ? (Forlos. 31.)	—	—	—
226	Escorial, x. iv. 17.	XI.	Readings by Moldenhauer (in Birch, Esc. 2).	228	108	—
227	Escorial, x. iii. 15.	XIII.	Readings by Moldenhauer (in Birch, Esc. 5).	—	—	—
228	Escorial, x. iv. 12.	XIV.	Readings by Moldenhauer (in Birch, Esc. 7).	229	109	—
229	Escorial, x. iv. 21.	1140	Readings by Moldenhauer (in Birch, Esc. 8). Defective Mk. xvi. 15—20; Joh. i. 1—11.	—	—	—
230	Escorial, φ. iii. 5.	1013	Readings by Moldenhauer (in Birch, Esc. 9).	—	—	—
231	Escorial, φ. iii. 6.	XII.	Readings by Moldenhauer (in Birch, Esc. 10).	—	—	—
232	Escorial, φ. iii. 7.	XIII.	Readings by Moldenhauer (in Birch, Esc. 11).	—	—	—
233	Escorial, v. ii. 8.	XI.	Readings by Moldenhauer (in Birch, Esc. 12). Catena.	—	—	—
234	Copenhagen, 1.	1278	Hensler (in Birch).	72	57	—
235	Copenhagen, 2.	1814	Hensler (in Birch).	—	—	—
236	Camb. Univ. Lib., MS. Mm. 6. 9.	XII.	Scrivener (v in Gosp.; o in Acts and Epistles).	61	61	—
237	Moscow: Synod, 42.	X.	Matthæi (d).	—	—	—
238	Moscow: Synod, 48.	XI.	Matthæi (e). Contains Mt. and Mk. with Catena.	—	—	—
239	Moscow: Synod, 47.	XI.	Matthæi (g). Contains Mk. xvi. 2—8; Lu.; Joh. i. 1—xxi. 23, with commentary and Catena.	—	—	—
240	Moscow: Synod, 49.	XII.	Matthæi (i). With Euthymius' commentary. Def. Mk. viii. 12—34; xiv. 17—54; Lu. xv. 32—xvi. 8.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
241	Dresden.	XI.	Matthæi (k). Belonged to Matthæi.	120	104	47
242	Moscow: Synod, 380.	XII.	Matthæi (l).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Mt. Lu. with Thl.'s commentary.	—	—	—
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthymius' commentary.	—	—	—
245	Moscow: Synod, 265.	1199	Matthæi (o).	—	—	—
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Mt. xii. 41—xiii. 65; Joh. xvii. 24—xviii. 20.	—	—	—
247	Moscow: Synod, 373.	XII.	Matthæi (q).	—	—	—
248	Moscow: Synod, 264.	1275	Matthæi (r).	—	—	—
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains Joh. with catena.	—	—	—
[250]	. . . . .	—	The cursive portion of Cod. "V" above. Better cited as V ^r .	—	—	—
251	Moscow: Tab. Imp.	XI.	Matthæi (x).	—	—	—
252	Dresden.	XI.	Matthæi (z). Belonged to Matthæi.	—	—	—
253	?	XI.	Matthæi (10). Once belonged to St. Michael's Monastery at Jerusalem and then to Abp. Nicephorus.	—	—	—
254	?	XI.	Matthæi (11). Belonged to Matthæi, in 1482 to the Monastery of St. Athanasius. Contains Lu. Joh. with scholia.	—	—	—
[255]	[Moscow: Synod 139.]	XIII.	Matthæi (12). More properly a MS. of Chr.'s commentary. It contains only fragments of the gospels.	—	—	—
256	Moscow: Typogr. 3.	IX. ?	Matthæi (14). Scholia on Mk. Lu. with fragments of the text.	—	—	—
[257]	. . . . .	—	= Frag-mosq (<i>above</i> , p. 115).	—	—	—
258	Dresden.	XIII.	Matthæi 17.	—	—	—
259	Moscow: Synod, 45.	XI.	Matthæi (a).	—	—	—
260	Paris, 51.	XII.	Scholz ("maxima pars").	—	—	—
261	Paris, 52.	XII.	Scholz (Mt. xi—xiii; Mk. v—vii.; Lu. i—v.; Joh. v—viii.). Mt. i. 1—xi. 1 supplied in the XIVth century. Defective Lu. xxiv. 39—end of gosp.	—	—	—
262	Paris, 53.	X.	Scholz ("integre"). Various readings from Jerusalem MSS. given by the original scribe. Text very like that of Cod. A.	—	—	—
263	Paris, 61.	XIII.	Scholz (Mt. viii.—xiv.; Mk. i.—iv.; Joh. ii.—v.). Additional readings given by Reiche; who states that it does not contain the Apocalypse. ("Codicum insigniorum Par. asserv. Descriptio.")	137	117	—
264	Paris, 65.	XIII.	Scholz (Mt. xviii.—xxiv.; Mk. iii.—v.; Joh. iv.—viii.).	—	—	—
265	Paris, 66.	X.	Scholz. (Mt., the whole; Mk. i.—v.; Lu. xxii.—xxiv.; Joh. v.—viii.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apec.
266	Paris, 67.	X.	Scholz (Mt. i.—xi.; Mk. ii.—v.; Joh. v.—ix.).	—	—	—
267	Paris, 69.	X.	Scholz (Mt. ii.—x.; Joh. vii., viii.). Defective Mt. i. 1—8; Mk. i. 1—7; Lu. i. 1—8; Lu. xxiv. 50—Joh. i. 12.	—	—	—
268	Paris, 73.	XII.	Scholz (Mt. xxvi.; Mk. i.—iv.; Joh. iv.—viii.).	—	—	—
269	Paris, 74.	XI.	Scholz (Mt. and Mk. i.—iv.).	—	—	—
270	Paris, 75.	XI.	Scholz ("maxima pars").	—	—	—
271	Paris, 75A.	XII.	Scholz ("maxima pars").	—	—	—
272	Paris, 76.	XI.	Scholz (Mt. vi.—xi.; Mk. i.—iii.; Joh. v.—viii.).	—	—	—
273	Paris, 79.	part XII., part XIV.	Inspected by Scholz. Mk. vi. 21—54; Joh. iii. 18—iv. 1; vii. 23—42; ix. 10—27; xviii. 12—29, supplied by a later hand.	—	—	—
274	Paris, 79 A.	X.	Inspected by Scholz. Defective Mk. i. 1—17; Joh. i. 1—20.	—	—	—
275	Paris, 80.	XI.	Scholz (Mt., Mk. i. ii.; Joh. iii.—viii.).	—	—	—
276	Paris, 81.	XI.	Scholz (Mt.; Mk. i.—vi.; Lu. iv., xxi.; Joh. v., viii.).	—	—	—
277	Paris, 81 A.	XI.	Scholz ("maxima pars").	—	—	—
278	Paris, 82.	XII.	Inspected by Scholz. Mt. xiii. 48—xvii. 5 supplied by a later hand.	—	—	—
279	Paris, 86.	XII.	Inspected by Scholz.	—	—	—
280	Paris, 87.	XII.	Scholz (Mt. vi.—xii.; Mk. i.—v.; Lu. iv., v.; Joh. iv.—viii.). Defective Mk. viii. 8—xv. 36.	—	—	—
281	Paris, 88.	XII.	Scholz (Mt. vii.—x.; Mk. i.—v.; Joh. vi.—viii.). Defective Mt. xxviii. 11—end of gosp. Lu. i. 1—9.	—	—	—
282	Paris, 90.	1176	Inspected by Scholz.	—	—	—
283	Paris, 92.	XIV.	Inspected by Scholz.	—	—	—
284	Paris, 93.	XIII.	Scholz ("maxima pars").	—	—	—
285	Paris, 95.	XIV.	Scholz ("maxima pars").	—	—	—
286	Paris, 96.	1432	Inspected by Scholz.	—	—	—
287	Paris, 98.	XV.	Inspected by Scholz.	—	—	—
288	Paris, 99.	XVI.	Inspected by Scholz. Contains only Lu.	—	—	—
289	Paris, 100 A.	1625	Inspected by Scholz. [Entered twice in Scholz's list. It appears from the printed catalogue (Appendix p. 609) not to be an Evangelistarium and should therefore not be cited as ev-59.]	—	—	—
290	Paris, 106 A.	XIII.	Inspected by Scholz.	—	—	—
291	Paris, 113.	XII.	Inspected by Scholz.	—	—	—
292	Paris, 114.	XI.	Inspected by Scholz. Defective Mt. i. 1—vii. 14; Joh. xix. 14—xxi. 25.	—	—	—
293	Paris, 117.	1878	Scholz (Mt. v.—x.; Mk. ii.—vi.; Lu. ii.; Joh. v.—viii.).	—	—	—
294	Paris, 118.	XIII.	Inspected by Scholz. Defective Mt. i. 18—xii. 25.	—	—	—
295	Paris, 120.	XIII.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
296	Paris, 123.	XVI.	Inspected by Scholz. Written by Angelus Vergetius.	—	—	—
297	Paris, 140 A.	XII.	Inspected by Scholz.	—	—	—
298	Paris, 175 A.	XII.	Scholz ("maxima pars").	—	—	—
299	Paris, 177.	XI.	Scholz ("cod. integer").	—	—	—
300	Paris, 186.	XI.	Scholz ("cod. integer"). Contains Mt., Mk., and Lu., with catena and Thl.'s comm.	—	—	—
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a catena.	—	—	—
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Mt. and Lu., with a commentary.	—	—	—
303	Paris, 194 A.	XII.	Contains Joh. i.—iv. with Thl.'s comm. Bound up with ev-62.	—	—	—
304	Paris, 194.	XIII.	Inspected by Scholz. Contains Mt. and Mk. With a catena.	—	—	—
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Mt. and Mk. with a catena.	—	—	—
306	Paris, 197.	XII.	Contains Mt. and Joh. with Thl.'s comm.	—	—	—
307	Paris, 199.	XI.	Contains Mt. and Joh. with a commentary.	—	—	—
308	Paris, 200.	XII.	Contains Mt. and Joh. with a commentary. Defective in some parts.	—	—	—
309	Paris, 201.	XII.	Inspected by Scholz. Contains the four gospels with Chr.'s comm. on Mt. and Joh., Victor's comm. on Mk., and Tit-bostr.'s comm. on Lu.	—	—	—
310	Paris, 202.	XI.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
311	Paris, 203.	XII.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
312	Paris, 206.	1808	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Lu. with a catena. Defective.	—	—	—
314	Paris, 209.	XII.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
315	Paris, 210.	XIII.	Inspected by Scholz. Contains Joh. with commentary. Defective ch. xiv. 25—ch. xv. 16; ch. xxi. 22—25.	—	—	—
316	Paris, 211.	XII.	Inspected by Scholz. Contains Lu. and Joh. with a commentary. Defective.	—	—	—
317	Paris, 212.	XII.	Inspected by Scholz. Contains Joh. x. 9—xxi. 25 with a catena.	—	—	—
318	Paris, 213.	XIV.	Inspected by Scholz. Contains Joh. vii. 1—xxi. 25 with a commentary.	—	—	—
319	Paris, 231.	XII.	Inspected by Scholz. Commentary. Defective.	—	—	—
320	Paris, 232.	XI.	Inspected by Scholz. Contains Lu. with a commentary.	—	—	—
[321]	. . . . .	..	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 45.) Should be cited as ev-101.	—	—	—

	Identification.	Date.	Collater. Remarks.	Paul.	Act.	Apos.
322	Paris, 815.	XV.	Inspected by Scholz.	—	—	—
323	Paris, 118 A.	XVI.	Contains Mt. vi., vii.	—	—	—
324	Paris, 376.	XII.	Scholz. Bound up with ev-97.	—	—	—
[325]	. . . . .	..	Paris, 377. Is an evangelisterium (ev-98) written in the XIIIth century over more ancient writing. Entered twice in Scholz's list.	—	—	—
[326]	. . . . .	..	Paris, 378 (here entered in Scholz's list) contains only certain passages with comments.	—	—	—
[327]	. . . . .	..	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 53.) Should be cited as ev-99.	—	—	—
[328]	. . . . .	..	= ev. 100.	—	—	—
329	Paris, Coisl. 19.	XI.	Inspected by Scholz.	—	—	—
330	Paris, Coisl. 196.	XI.	Inspected by Scholz.	131	132	—
331	Paris, Coisl. 197.	XII.	Inspected by Scholz.	—	—	—
332	Turin, 20. (B. iv. 20.)	XI.	Inspected by Scholz.	—	—	—
333	Turin, 4. (B. iv. 1.)	XIII.	Inspected by Scholz. Contains Mt. and Joh. with catena.	—	—	—
334	Turin, 43. (B. v. 23.)	XIV.	Inspected by Scholz. Contains Mt. and Mk. with commentary.	—	—	—
335	Turin, 44. (B. v. 24.)	XVI.	Inspected by Scholz.	—	—	—
336	Turin, 101. (C. iv. 17.)	XVI.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
[337]	. . . . .	..	Turin, 52. (B. v. 32.) Contains only select places of Mt. with a commentary.	—	—	—
338	Turin, 335. (B. i. 3.)	XII.	Inspected by Scholz.	—	—	—
339	Turin, 302. (C. ii. 5.)	XIII.	Inspected by Scholz.	170	135	83
340	Turin, 344. (B. i. 13.)	XI.	Inspected by Scholz.	—	—	—
341	Turin, 350. (B. i. 21.)	1296	Inspected by Scholz.	—	—	—
342	Turin, 149. (B. ii. 3.)	XIII.	Inspected by Scholz.	—	—	—
343	Milan : Ambrosian Lib., 13.	XII.	Scholz (Mt. Joh.).	—	—	—
344	Milan : Ambr., 16.	XII.	Inspected by Scholz. Defective Joh. xxi. 12—25.	—	—	—
345	Milan : Ambr., 17.	XI.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—
346	Milan : Ambr., 23.	XII.	Scholz ("integer"). Defective Joh. iii. 6—vii. 52.	—	—	—
347	Milan : Ambr., 35.	XII.	Inspected by Scholz.	—	—	—
348	Milan : Ambr., B. 56.	1023	Inspected by Scholz.	—	—	—
349	Milan : Ambr., 61.	1322	Inspected by Scholz.	—	—	—
350	Milan : Ambr., B. 62.	XI.	Inspected by Scholz. The 4 first leaves supplied in XVIth cent. Defective Joh. xxi. 9—25.	—	—	—
351	Milan : Ambr., 70.	XI.	Inspected by Scholz.	—	—	—
352	Milan : Ambr., B. 93.	XII.	Inspected by Scholz. Defective Mt. i. 1—17; Mk. i. 1—15; xvi. 13—end of gosp. : Lu. i. 1—7; xxiv. 43—end of gosp. : Joh. i. 1—10; xxi. 3—25.	—	—	—
353	Milan : Ambr., M. 93.	XIII.	Scholz ("maxima pars"). Defective Joh. xxi. 24, 25.	—	—	—
354	Venice, 29.	XI.	Inspected by Scholz. Contains Mt. with Thl.'s comm.	—	—	—
355	Venice, 541.	XI.	Inspected by Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[356]	. . . . .	. .	Ven. 545 [cent. XVI.] contains Titbostr.'s catena on Lu. "raro textus Lucæ laudatur." (Scholz.)	—	—	—
357	Venice, 28.	XI.	Inspected by Scholz. Contains Lu. and Joh. with a catena.	—	—	—
358	Modena, 9. (II. A. 9.)	XIV.	Inspected by Scholz.	—	—	—
359	Modena, 248. (III. B. 16.)	XIV.	Inspected by Scholz.	—	—	—
360	At Parma?	XI.	De Rossi (1.) in Scholz.	—	—	—
361	At Parma?	XIII.	De Rossi (2.) in Scholz.	—	—	—
362	<i>Not identified.</i>	XIII.	A MS. of Lu. with catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery, Florence.	—	—	—
363	Florence: Laur., vi. 18.	XIII.	Inspected by Scholz.	180	144	—
364	Florence: Laur., vi. 24.	XIII.	Inspected by Scholz.	—	—	—
365	Florence: Laur., vi. 36.	XIII.	Inspected by Scholz.	181	145	—
366	Florence: Laur., (2607?)	XII.	Contains Mt. with a catena. Def. at beg.	—	—	—
367	Florence: Laur., (2708?)	1832	Inspected by Scholz.	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains Job., Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.	230	150	84
369	Florence: Riccardi, 90.	XII.	Fragments of Mk. (vi.—25—ix. 45; x. 17—xvi. 9) bound up with a Greek Grammar &c.	—	—	—
370	<i>Not identified.</i>	XIV.	Formerly Riccardi K. I. 11. Described by Lami. With Thl.'s comm.	—	—	—
371	Vatican, 1159.	X.	Inspected by Scholz.	—	—	—
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective Joh. iii. 1—end of gosp.	—	—	—
373	Vatican, 1423.	XV.	Inspected by Scholz. Catena. Defective at end.	—	—	—
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary.	—	—	—
375	Vatican, 1533.	XII.	Inspected by Scholz.	—	—	—
376	Vatican, 1539.	XI.	Inspected by Scholz.	—	—	—
377	Vatican, 1618.	XV.	Inspected by Scholz.	—	—	—
378	Vatican, 1658.	XIV.	A fragment of Mt. with Chr.'s comm. bound up with other matter.	—	—	—
379	Vatican, 1769.	XV.	Inspected by Scholz.	—	—	—
380	Vatican, 2139.	XV.	Inspected by Scholz.	—	—	—
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
382	Vatican, 2070.	XIII.	Scholz ("maxima pars"). Defective. Leaves misplaced.	—	—	—
383	} Three MSS. at the Collegio Romano.	XVI.	Comm.	—	—	—
384		XVI.	Comm.	—	—	—
385		XVI.	Comm.	—	—	—
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.	—	—	—
388	Vatican, Ottob. 212.	XII.	Inspected by Scholz.	—	—	—
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	—	—	—
390	Vatican, Ottob. 381.	1252	Inspected by Scholz.	203	164	71

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apos.
391	Vatican, Ottob. 452.	XI.	Inspected by Scholz. Mt. i. 1—8; Lu. i. 1—80; Joh. vii. 53—viii. 11 supplied in XVth century.	—	—	—
392	Rome: Barberini, 226.	XII.	Inspected by Scholz. Thl.'s comm. Bound up with MS. "Y."	—	—	—
393	Rome: Vallicella, E. 22.	XVI.	Inspected by Scholz.	186	167	—
394	Rome: Vallicella, F. 17.	1830	Inspected by Scholz.	186	170	—
395	Rome: Casanat., R. V. 33.	XII.	Inspected by Scholz.	—	—	—
396	Rome: Ghigi, R. IV. 6.	XII.	Inspected by Scholz. Def. Mt. i. 1—xxiii. 37.	—	—	—
397	Rome: Vallicella, C 4.	XV.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
[398]	. . . . .	XIII.	Turin, 92 (C. iv. 6). Only contains select passages with a catena.	—	—	—
[399]	. . . . .	XV.	Turin, 109 (C. iv. 29). Contains a commentary on the gospels "sed textus non semper adscriptus" (Scholz).	—	—	—
400	Berlin (Ditz 10).	XV.	Pappelbaum. Contains (of the gospels) only Mt. xii. 39—xiii. 2.	220	181	—
401	Naples, I. C. 24.	XI.	Inspected by Scholz. Contains Mt., Mk. vi. 1—end of gosp., Lu., Joh. i. 1—xii. 1.	—	—	—
402	Naples, I. C. 28.	XV.	Inspected by Scholz.	—	—	—
403	Naples, I. C. 29.	XII.	Inspected by Scholz. Contains Mt. xii. 23—xix. 12; xix. 28—end of gosp.; Mk.; Lu. i. 1—v. 21; v. 36—end of gosp.; Joh. i. 1—xviii. 36.	—	—	—
404	. . . . .	XI.	Abbatis Scotti Neapolitani. Inspected by Scholz.	—	—	—
405	Venice, I. 10.	XI.	(Nan. 3.) Inspected by Scholz.	—	—	—
406	Venice, I. 11.	XI.	(Nan. 4.) Inspected by Scholz. Defective Mk. iv. 41—v. 14; Lu. iii. 16—iv. 4.	—	—	—
407	Venice, I. 12.	XI.	(Nan. 5.) Inspected by Scholz. Contains Lu. v. 30—end of gosp. and Joh. i. 1—ix.	—	—	—
408	Venice, I. 14.	XII.	(Nan. 7.) Inspected by Scholz.	—	—	—
409	Venice, I. 15.	XII.	(Nan. 8.) Inspected by Scholz.	—	—	—
410	Venice, I. 17.	XIV.	(Nan. 10.) Inspected by Scholz.	—	—	—
411	Venice, (I. 18 P)	XIV.	(Nan. 11.) (Inspected by Scholz P)	—	—	—
412	Venice, I. 19.	1801	(Nan. 12.) Inspected by Scholz.	—	—	—
413	Venice, I. 20.	1802	(Nan. 13.) Inspected by Scholz.	—	—	—
414	Venice, I. 21.	XIV.	(Nan. 14.) Inspected by Scholz.	—	—	—
415	Venice, I. 22.	1356	(Nan. 15.) Inspected by Scholz.	—	—	—
416	Venice, I. 24.	XIV.	(Nan. 17.) Inspected by Scholz. Defective Mt. i. 1—xxv. 35, Joh. xviii. 7—end of gosp.	—	—	—
417	Venice, I. 25.	XIV.	(Nan. 18.) Contains Mt. Mk. Lu. Defective at beg. and end.	—	—	—
418	Venice.	?	(Nan. 21.) Contains Mt. and Mk.	—	—	—
419	Not identified.	XI.	Formerly at Venice, mon. of St. Michael, 241. Described by Mittarelli. Defective Joh. xxi. 7—end.	—	—	—
420	Modena, I.	XIV.	Inspected by Münster.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
421	Syracuse.	XII.	Inspected by Münster.	218	176	—
422	Munich, 210.	XI.	Inspected by Scholz. Joh. written later than XIth cent.	—	—	—
423	Munich, 36.	XV.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
424	Munich, 83.	XV.	Inspected by Scholz. Contains Lu., with commentary.	—	—	—
425	Munich, 37.	XV.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
426	Munich, 473.	XIV.	(Augsburg 9.) Contains Lu. vi. 17—xi. 26, with catena.	—	—	—
427	Munich, 465.	XIII.	(Augsburg 10.) Inspected by Scholz. Contains Mk. and Lu., with Thl.'s comm.	—	—	—
428	Munich, 381.	XIII.	(Augsburg 11.) Scholz ("magna pars"). Closely related to MS. 300.	—	—	—
429	Munich, 208.	X.	Inspected by Scholz. Contains questions and answers on Mt., Joh., and Lu. i. 1—ii. 39, with a catena.	—	—	—
430	Munich, 437.	XI.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
431	Strasburg, Molsheim-ensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	—
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Mt. i. 1—21; vi. 12—32; xxii. 25—Mk. v. 29; Mk. ix. 21—xiii. 12. Lu. viii. 27—Joh. ix. 21. Joh. xx. 15—end of Gosp.	—	—	—
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Lu. with a Catena.	—	—	—
435	Leyden, Gronovii 131.	?	Dermout, Griesbach. Defective Mt. i. 20—ii. 13; xxii. 4—9.	—	—	—
436	Not identified.	?	Once Meermann's, 117. Entered by mistake a second time in Scholz as ev-153.	—	—	—
437	St. Petersburg (?)	XI.	Mentioned by Matthæi.	—	—	—
438	Brit. Mus., 5111, 5112.	XI.	Inspected by Bloomfield.	—	—	—
439	Brit. Mus., 5107.	1159	Inspected by Bloomfield.	—	—	—
[440]	The same MS. as 236 above.	—		221	111	—
[441]	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.	222	110	—
[442]	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	223	152	—
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.		—	—	—
444	Brit. Mus., Harl. 5796.	XV.	Scholz (Mk. v.).	240	153	—
445	Brit. Mus., Harl. 5736.	1506	Scholz (Mk. v.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
446	Brit. Mus., Harl. 5777.	XV.	Scholz (Mk. v.). Defective Mt. i. 1—17; Mk. i. 7—9; Lu. i. 1—18; Joh. i. 1—22.	—	—	—
447	Brit. Mus., Harl. 5784.	XV.	Mill's Cov. 5. Scholz (Mk. v.).	—	—	—
448	Brit. Mus., Harl. 5790.	1478	Scholz (Mk. v.).	—	—	—
449	Brit. Mus., 4950, 4951.	XIII.	Scholz (Mk. v.).	—	—	—
450	MSS. at the great Greek Monastery at Jerusalem.	1043	1 1 Contains Mt. Mk. Lu. with an	—	—	—
451		XII.	2 Arabic Version. Coxe's 6	—	—	—
452		XIV.	3 (Scriv.).	—	—	—
453		XIV.	4 In Scholz's list. (Only inspected	—	—	—
454		XIV.	5 by him.)	—	—	—
455		XIV.	6 6 has a commentary.	—	—	—
456		XIII.	7 7 is Coxe's 43. (See Scrivener.)	—	—	—
457	MSS. at the Monastery of St. Saba near Jerusalem.	XIII.	Inspected by Scholz, who distinguishes them by the annexed numbers.	2	234	186
458		1272		3	—	—
459		XII.		7	—	—
460		XII.		8	—	—
461		XIV.		9	—	—
462		XIV.		10	235	187
463		XI.		11	—	—
464	MSS. at the Monastery of St. John, Patmos.	XI.	Inspected by Scholz and Coxe.	12	—	—
465		XIII.		19	—	—
466		XIII.		20	237	189
467		XI.		2	—	—
468		XII.		6	—	—
469		XIV.		21	—	—

A few EVANGELISTARIA have been occasionally quoted, but as their evidence has been nowhere particularly examined in this edition it will be sufficient to refer to Scrivener's "Introduction to N. T. Criticism," as containing the latest information with regard to them. *ev-y* has been very frequently cited; see above under Scrivener's MSS.

SECTION II.

ANCIENT VERSIONS OF THE N. T. REFERRED TO IN THIS EDITION.

(See more complete accounts of these by Tregelles in *Horne*, ed. 10, Vol. 1V., and Tischendorf in his *Gk. Test.*, ed. 7, *Prolegg.* p. cccxxviii ff.)

The ancient Latin Versions before Jerome are known to us by the following MSS. *Horne*, ed. 10, pp. 237—243.

lat-*a*. Codex Vercellensis, *fourth century*.

lat-*b*. Codex Veronensis, *fourth or fifth century*.

lat-*c*. Codex Colbertinus, *eleventh century*.

lat-*e*. Codex palatinus Vindobonensis, *fourth (or fifth) century*.

lat-*f*. Codex Brixianus, about *sixth century*.

lat-*ff*. lat-*ff*. Codices Corbeienses (*very ancient*).

- lat-*g*₁. lat-*g*₂. Codices Sangermanenses (*very ancient*).
 lat-*h*. Codex Claromontanus (*very ancient*).
 lat-*i*. Codex Vindobonensis, about *fifth century*.
 lat-*k*. Codex Taurinensis, *fifth century*.
 lat-*l*. Codex Rhedigerianus, about *seventh century*.
 lat-*n*. Codex Sangallensis, *fourth or fifth century*.
 lat-*o*. Fragmentum Sangallense, *about seventh century*.
 lat-*p*. "Frag. Sangallense Scottice scriptum sæc. vii. vel viii."
 lat-*q*. Codex Monacensis, *sixth century*.

spec. The Latin readings contained in a MS. 'Speculum' at Rome.
 Published by Mai.

vulg. The Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited: quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243—257.

The following ancient MSS. of Jerome's Vulgate are cited when they differ from the Clementine edition.

- am. Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.
 fuld. Fuldensis, about *sixth century*.
 tol. Toletanus, at Toledo, written in gothic letters. .
 em. Monasterii S. Emerami, A.D. 870.
 forj. Forojuliensis.
 foss. Fossatensis.
 gat. S. Gatiani.
 harl. Harleianus 1775: about *seventh century*.
 ing. Ingoldstadiensis: about *seventh century*.
 mm. Majoris monasterii: *tenth century?*
 mt. Martini Turonensis: *eighth century?*
 pe. Perusinus.
 san. Fragmenta Sangallensia.

latt. The Latin versions: an abbreviated way of writing vulg.
 lat-*a b c* &c.

Syr. The Peschito (or simple) Syriac version. Supposed to have been made as early as the *second century*. The text as edited is in a most unsatisfactory state.

syr. The later or Philoxenian version made at the instigation of Philoxenus, Bp. of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel in Palestine, to whom the readings on the margin (cited as syr-marg) are due*.

* A supplement to the Harclean text is cited in the *Pericopa Adultera* as syr-*un*, from a MS. of Archbishop Usher's.

syr-cu. The Syriac version discovered by Dr. Cureton amongst the Nitrian MSS. in the British Museum. Perhaps the earliest and most important of all the versions.

syr-jer. The Jerusalem Syriac Lectionary, made from an ancient and valuable Greek text, probably in the *fifth century*.

syrr. = **Syr. syr.** (These two alone.)

copt. The Coptic or Memphitic Egyptian version. *Fourth century?*

copt-wilk. Wilkins' edition of the Coptic version.

copt-schw. That of Schwartz.

copt-dz. Codex Diez, written about the *fourteenth century* (so Treg.).

sah. The Thebaic or Sahidic Egyptian version. *Third century?*

sah-ming, Mingarel's; **sah-mnt,** Munter's editions of the Thebaic;

sah-woide, the MS. of the Thebaic published in Woide's appendix to the Codex Alexandrinus.

coptt. Denotes that the Egyptian versions agree in supporting a given reading. The ordinary citations, repeated in this volume, cannot be thoroughly relied upon.

goth. The Gothic version. Made from the Greek by Ulphilas about the middle of the *fourth century*.

æth. The Æthiopic version. Assigned to the *fourth century*.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

arm. The Armenian version. Made in the *fifth century*.

arm-usc, arm-zoh. The editions of Uscan and Zohrab respectively.

The Persian, Arabic, Georgian, Slavonic, and Anglo-Saxon versions have not been cited, being all of them comparatively recent translations from the versions named above, and not from the original Greek.

SECTION III.

ABBREVIATIONS USED IN CITING FATHERS, &c.¹

(N.B.—the abbreviation is designated by the thick type. In the remainder of the word or sentence Latin writers are described in italics.)

Ambrose, Bp. of Milan, A.D. 374—397

Ambrosiaster, i. e. Hilary the Deacon, fl. 384

Ammonius of Alexandria, 220

Amphilochius, Bp. of Iconium, 374

Anastasius of Sinai, fl. 560 to end of Cent⁷.

¹ When a citation is made thus [Ambr], it means that there is nothing to indicate from which of the evangelists the father is quoting; when thus (Ambr), that he is quoting loosely or paraphrastically. Ambr^{alt}, Ambr^{ant}, Ambr^{ort}, Ambr^{h. l.}, Ambr^{exp.}, Ambr^{cont.}—mean respectively that the father indicated quotes a particular reading alicubi or aliquoties (= sometimes), often, in his commentary on the particular passage, expressly, certainly.

Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antony the Hermit, b. 251, d. 356
Archelaus of Mesopotamia, 278
Arnobius of *Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, Bp. of *Hippo*, 395—430
Avitus, Bp. of *Vienna*, 490—523
Barnabas, Cent^y. I. or II.
Basil, Bp. of *Cæsarea* in Cappadocia, 370—379
Basil of *Seleucia*, fl. 440
Bede, the *Venerable*, 731
Cæsarius of Constantinople, 368
Cæsarius, *Episc. Arelatensis*, 502—544
Canons Apostolic, Cent^y. III.
Carpocrates, Cent^y. II.
Cassiodorus, b. 479, d. 575
Chromatius, Bp. of *Aquileia*, 402
Chronicon Paschale Alexandrinum, Cent^y. VII.
Chrysocephalus, Cent^y. XIII.
Chrysologus, *Peter*, Bp. of *Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407; *Chr-montf*, a MS. cited from *Montfaucon*; *Chr-wlf*,

Wolfenbüttel ms. of *Chr* written in Cent^y. VI.²
Clement of Alexandria, fl. 194
Clement, Bp. of *Rome*, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^y. III.
Cyprian, Bp. of *Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of *Jerusalem*, 348—386
Damasceus, *Johannes*, 730
Dialogue against the Marcionites printed amongst the works of *Origen*.
Didymus, of Alexandria, 370
Diodorus, Bp. of *Tarsus*, 378—394
Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^y. V.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. in *Cyprus*, 368—403
Eucherius, Bp. of *Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of *Cæsarea*, 315—320; **Eus Canon**, his harmonizing tables
Eustathius, Bp. of *Antioch*, 323
Euthalius, Bp. of *Sulci*, 458
Euthymius Zigabenus, 1116

* The following MSS. have been cited in *St. Matthew's Gospel* :—

- A. Trin. Coll. Camb., B. 8. 4. Cent. xii. or xiii.
- B. Emm. Coll. Camb., I. 1. 12, 13. Cent. xi.
- C. Bodleian, Cromwell 19. Cent. xi.
- D. Bodleian, Barocc. 198. Cent. xi.
- E. Bodleian, Barocc. 233. Cent. xi.
- F. British Museum, Arundel 543. Cent. xi.
- G. Trin. Coll. Camb., B. 9. 12. Cent. xi.
- H. Paris, 687. Cent. xi.
- K. Paris, 695. Cent. xi.
- L. Paris, 685. Cent. x.
- M. Emm. Coll. Camb., I. 1. 14, 15. Cent. xi. qr xii.
- N. Middlehill, 436. Cent. xii.
- P. Paris, 688. Cent. xi.

1. 3. 5. 8. α . β of the former part. } *Matthæi's*, chiefly
 2. 6. 9. γ . η . ρ . of the latter part. } at *Moscow*.

- Evagrius Ponticus**, 380
Fastidius, *Bp. in Britain*, 430
Faustinus, 383
Faustus the Manichee, cited by *Aug.*
Firmicus, *Julius F. Maternus*, 345
Fulgentius, *Bp. in Africa*, 508—533
Gaudentius, *Bp. of Brescia*, 387
Gelasius of Cyzicum, fl. 476
Gennadius, *Bp. of Constantinople*, 458—471
Gildas, fl. 581
Glycas of Sicily, 1120
Gregory, *Bp. of Rome*, 590—605
Haymo, *Bp. of Halberstadt*, 841—853
Heracleon the Gnostic, fl. cir. 125, cited in *Orig.'s Comm. on John*
Hesychius of Jerusalem, Cent^y. VI.
Hilary, *Bp. of Poitiers*, 354
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to *Clement*, Cent^y. III.
Ignatius, *Bp. of Antioch*, d. 107
Irenæus, *Bp. of Lyons*, 178; (*Iren-lat* as represented by his interpreter; *Iren-gr*, when his own words are preserved.)
Isidore of Pelusium, 412
Jacobus, *Episc. Nisibensis*, cir. 320—340
Jerome, fl. 378—420
Julian (cited by *Aug.*), *Pelagian Bp. in Italy*, 416
Justin Martyr, fl. 140—164
Juvenius, 330
Lactantius, 306
Leo, *Bp. of Rome*, 440—461
Leontius Scholasticus, 580
Lucifer, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Macedonius of Constantinople, 381
Marcellus, cited by *Eus.*
Marcion (130) *Fragments in Epiph.* (*Mcion-e*) and *Tert. (Mcion-t.)*
Marcosii, cited by *Iren.*
Maximus Taurinensis, 430—466
Maximus Confessor, fl. 630—662
Meletius, *Bp. of Antioch*, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzenus, *Gregory*, fl. 370—389
Nestorius, *Bp. of Constantinople*, 428—431
Nonnus of Panopolis, Cent^y. V.
Novatian, 251
Nysenus, *Gregory*, *Bp.* 371
Optatus, fl. 364—375
Opus Imperfectum in Matthæum, Cent^y. XI.
Origen, b. 185, d. 254
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, *Bp. of Barcelona*, 370
Palladius, *Bp. of Hellenopolis*, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, *Bp. of Aquileia*, 776—804
Pelagii Ep. ad Demetr. 417?
Peter, *Bp. of Alexandria*, 800—811
Philastrus, *Bp. of Brescia*, fl. 380
Phœbadius, *Bp. of Agen*, cir. 350—390
Photius, *Bp. of Constantinople*, 858—891
Polycarp, *Bp. of Smyrna*, d. 169
Porphyry, d. 304
"Prædestinatus." *A work ascribed to Vincent of Lerins* (434)
Proclus, *Bp. of Constantinople*, 434
Procopius of Gaza, 520
"De Promissionibus dimid. temp." Cent^y. IV.

Prosper of Aquitaine, 434.
Protevangelium Jacobi, Cent^y. II.
Prudentius, 406
Ptolemæus gnosticus apud Epiphani-
 nium
 "Quæstiones ex vet. et nov. Testt."
Printed among the works of
Aug.
 "De Rebaptismate." *Among Cypr's*
works.
Recognitions, the Clementine,
 Cent^y. III.
Rufinus of Aquileia, 397
Salvianus, 440
Sedulius, 430
Serapion of Egypt, 345
Severianus, Bp. in Syria, 400
Severus of Antioch, Cent^y. VI.
 "De Singularitate Clericorum."
Among Cypr.'s works.
Socrates of Constantinople, 440
Sozomen of Constantinople, d. 450
Suidas the lexicographer, 980
Synecellus, George, of Constan-
 tinople, 792
Synodical Epistle of Council held
at Antioch against Paul of Sa-
mosata, 269
Synopsis ascribed to Athanasius.
Tatian of Syria, 172
Tertullian, 200
Thalassius, 640

Thaumaturgus, Gregory, Bp. of
 Neocæsarea, 243
Theodore of Heraclea, 394
Theodore, Bp. of Mopsuestia, 399
 —428
Theodore of the Studium, 795—
 826
Theodoret, Bp. of Cyrus, 420—
 458
Theodotus the Gnostic. Extracts
 made by Clement of Alexan-
 dria.
Theodotus of Ancyra, 438
Theophanes Cerameus, 1040
Theophilus, Bp. of Antioch, 170—
 182
Theophilus, Bp. of Alexandria, 385
 —412
Theophylact, Abp. of Bulgaria,
 1071
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Valentinus and the Valentinians,
 Cent^y. II.
Victor of Antioch, 401
Victor, *Episc. Tununensis*, 565
Victorinus, 380
Vigilius, of Thapsus, 484
Zeno, Bp. of Verona, 362—380
Zonaras of Constantinople, 1118
Zosimus, Bp. of Rome, 417, 418

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
 REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

AMBROSE. Cited throughout from the Benedictine pages in Migne's
 edition of the Fathers.

AUGUSTINE. Cited throughout by the work and the section, *without*
pages.

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BLEEK, DR. F., *Beyträge zur Evangelien-kritik*, Berlin 1846.

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CATENA AUREA, *Commentary on the Gospels from the Fathers*, collected by Thomas Aquinas, 4 voll. Oxford 1843.

CHEYBOSTOM, *Homilies in Matthæum*, and other works. Cited throughout from the *Benedictine pages* in the Abbé Migne's Edition of the Fathers.

CLEMENT OF ALEXANDRIA: cited by Potter's pages in Migne's edition of the Fathers.

CYPRIAN: cited by the Abbé Migne's pages in his Edition of the Fathers.

CYRIL OF ALEXANDRIA: cited by Aubert's pages in Migne's Edition of the Fathers.

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DAVIDSON, DR. S., *Introduction to the New Testament*, vol. i. the four Gospels, Lond. 1849.

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DE WETTE, DR. W. M. L., *Kurzgefasstes exegetisches Handbuch zum Neuen Testament*, 3rd edition, Leipzig 1845 (Matt.—Mark, Luke, and John, 1846). Subsequent editions by Brückner, who has added much valuable matter of his own.

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EBERARD, *Wissenschaftliche Kritik der Evangelischen Geschichte*, Frankfurt 1842;—*Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, Zürich 1845.

ELLICOTT, BP., *Historical Lectures on the Life of our Lord*, London, 1860.

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- GREGORY THE GREAT: cited by Benedictine pages in Migne's Edition of the Fathers.
- GRESWELL, DR. E., *Harmonia Evangelica*, 3rd edition, Oxford 1840; *Prolegomena in Harm. Evang.* Oxf. 1840; *Dissertations on a Harmony of the Gospels*, 3 voll. Oxford 1830; *Preliminary Dissertations*, Oxf. 1834; *An Exposition of the Parables and other parts of the Gospels*, 5 voll. Oxf. 1834.
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- JONES, JEREMIAH, *On the Canon of the New Testament*, 3 voll. Oxford 1827.
- JOSEPHUS, ed. Richter, 6 voll. Leipzig 1826.
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- KYPKE, *Observationes sacræ*, Wratislav 1755.
- LACHMANN, *Novum Test. Græce et Latine*, vol. i. Berlin 1842.

- LAMPE, Comm. Exeg. Analyticus in Ev. Joh. 3 voll. 4to. Amsterdam 1726.
- LARDNER, DR. NATHANAEL, Works, 11 voll. Lond. 1788.
- LIGHTFOOT, HORÆ Hebraicæ in N. T. 2 voll. fol. Franequeræ 1618.
- LÜCKE, DR., Commentar über das Evangelium des Johannes, 3rd ed. Bonn 1840.
- LUTHARDT, das Johanneische Evangelium nach seiner Eigenthümlichkeit geschildert u. erklärt, 2 voll. Nürnberg 1853.
- F. M., Anonymous Notes on the Gospels and Acts, 2 voll. Pickering, Lond. 1838.
- MAI, Cardl. Angelo, Novum Testamentum (vol. v. of the whole work) ex antiquissimo codice Vaticano, Rome 1858. The second Roman edition, corrected by Vercellone, has been used throughout. See this edition characterized above, under B in the list of MSS.
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- MATTHIÆ, Greek Grammar. Translated by Rev. E. V. Blomfield. 2 voll. London 1829.
- MEYER, DR. H. A. W., Kritisch-exegetischer Kommentar über das Neue Testament. From the 2nd ed., Göttingen 1844—52. St. Matthew, 4th edn. ibid. 1858: St. John from the 3rd edn. ibid. 1856.
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- MILL, PROFESSOR, The historical character of St. Luke's first chapter vindicated against some recent mythical interpreters, Cambridge 1841; The Evangelical Accounts of the Descent and Parentage of the Saviour vindicated, &c. Cambridge 1842; The Accounts of our Lord's Brethren in the N. T. vindicated, &c. Cambridge 1843.
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- NEANDER, DR. AUGUST., Das Leben Jesu Christi, 4th ed. Hamburg 1845.
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- ORIGEN, Works: cited by Benedictine pages in Migne's Edition of the Fathers.
- PATRES APOSTOLICI, ed. Hefele, Tübingen 1847.
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- ROBINSON, DR. EDWARD, Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa; 3 voll. London 1841; a Harmony of the Four Gospels in Greek, with Explanatory Notes, Boston, U. S. 1845.
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- SCHOLZ, DR. M. A., *Novum Test. Græce*, 2 voll. Leipzig 1840—6.
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- SMITH, DR., *A Biblical Dictionary*, by various Writers, London 1861.
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- THEOPHYLACT, *Comment. in IV. Evangelia*, Act. &c. cited usually from the works of others.
- THOLUCK, DR. A., *Philologisch-theologische Auslegung der Bergpredigt Christi nach Matthäus*, 2nd ed. Hamburg 1835; *Commentar zum Evangelium Johannis*, 6th ed. Hamburg 1844.
- THOMSON, DR. W. M., *The Land and the Book*, &c. London 1860.
- TISCHENDORF, DR. Æ. F. C., *Novum Testamentum Gr.*, 2nd ed. Leipzig 1849; 7th do., Leipzig 1859; *Codex Ephremi Syri Rescriptus* Leipzig 1843.
- TITMANN, de *Synonymis Ni. Ti.*, Lips. 1829.
- TREGELLES (DR. S. P.), *An Account of the printed Text of the Gr. Test.* London 1854; *Greek Testament*, parts i. ii. London 1858, 1861; *Introduction to the Holy Scriptures* (Horne), vol. iv. (written by Tregelles), London 1856.
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- WIESELER, *Chronologische Synopse der vier Evangelien*, Hamburg 1843; *Chronologie des Apostolischen Zeitalters bis zum Tode der Apostel Petrus und Paulus*, Göttingen 1848.
- WILLIAMS, REV. GEORGE, *The Holy City; or, Historical and Topographical Notices of Jerusalem*, Lond. 1848. (1st edition.)

WINKER, DR. G. B., *Biblisches Realwörterbuch*, 2 voll. 3rd ed. Leipzig 1847—8; *Grammatik des Neutestamentlichen Sprachidioms*, 6th ed. Leipzig 1855: English translation, part i. Edinburgh 1859.

WORDSWORTH, DR., *The New Testament in Greek*: part i. London 1856: part ii. ib. 1857: part iii. ib. 1859: and subsequent Editions.

The editions of the Septuagint version and Apocrypha referred to in the marginal references are those of the Vatican recension by Valpy, London, and of the Alexandrian by Field, Oxford, 1859.

The later classics, Strabo, Dionysius Halicarnasseus, Diodorus Siculus, Plutarch, Appian, Ælian, Ptolemy, Dio Cassius, Arrian, &c., are cited from the small Berlin editions of Tauchnitz.

READINGS OF THE CODEX VATICANUS.

Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861; and, marked with an asterisk, by Rev. E. C. Cure, April 1862.

- Matt. i. 4.** *ναασεν* bis, not *-αω* as Bentley.
- × 9. *εξεκλειαν* 1. m. 2. m. has not inked over the *ε*.
23. *ημων ο θεος*, not *om ο* as Birch.
- ii. 22. *αυτου ηρωδου*, not *αυτου του ηρ.* as Bentley.
23. *ναζαρετ*, not *-εθ* as Bentley.
- iii. 14. *και συ ερχη*, not *και ερχη* as Mai. (So also Burgon.)
- iv. 6. *και λεγει*, not *και ειπεν* as Bartolucci.
13. *ναζαρα* 1. m., not *-πετ* as Rulotta.
- * 15. *γαλιλαια* (not *-ας*).
- * 24. *απηλθεν* (not *ηλθεν*).
- v. 16. *εργα* in marg. is 1. m., not 2. m. as Mai.
18. *αν* written once is 2. m.
- * 20. *υμων η δικαιοσυνη*.
42. 1. m. has *δανισασθαι*, not *δανισ-* as Mai.
- vi. 4. *η σου η ελεημ.*, not *η σου ελεημ.* as Mai. (So also Burgon.)
34. 1. m. has *μεριμνησει αυτης*, not *εαυτης* as Mai.
- vii. 9. *εστιν* is 1. m. in margin as Vercellone.
18. *ου δυναται*, not *ει ου* as Bentley.
- * 24. *τουτους* is written in a very unusually small hand in the margin.
- viii. 29. *τι ημιν και σοι*, not *σε* as Bartolucci.
- ix. 5. *εγειραι*, not *ρε*.
86. 1. m. *επιμμ*.
- x. 14. *μη δεξηται* is in marg. 1. m., as Birch.
21. *πατηρ τεινον*, not *π. το τεινον* as Bentley.
28. *φοβηθητε*, not *-αυθε* as Bentley.
- 32, 33. *εν τοις ουρ.* in both verses. (So also Burgon.)
37. *και το αξιος* is in marg. 1. m.
- xi. 18. Rulotta notes on *δαιμονων*, "ad marg., quasi *δαιμονια* scribere voluerit." This is very doubtful. The mark on margin is not distinct enough to make it even probable.
- xii. 48. *μου* (at end) is written over by both 1. m. and 2. m.
- xiii. 17. *φηται και δικ.* is in marg. 1. m.
32. *κατασκευουν* is 1. m.
36. *λεγοντες* is not omitted as Bartolucci.
39. *ο διαβ.*, not *διαβ.* as Bentley.
- xiv. 2. *δια τουτο* is in marg. 2. m.
3. *τη* before *φυλακη* is written over by 1. m.
7. *αιτησεται*, as Vercoll.
18. *ωδε* is not omitted.
30. *ισχυρον* in marg. is 1. m.
36. *αυτος* in marg. is 1. m.
- xv. 39. *το πλειον*, not *τον πλειον* as printed in Vercellone.
- xvi. 3. *επιζηται* is 1. m. in marg.
- * 12. *αλλα απο*.
17. *οτι* is 1. m. in marg.
20. *επειμηνεν* in 1. m.: *δυστα-* *λαρε* in a writing more recent than 2. m.
24. 2. m. has corrected 1. m. to *ο ις*.

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- xviii. 14. *μου του εν ουρ.*, not *μου εν ουρ.* as Mai.
 15. *αμαρτησα*, not *-σα* as Bartolucci.
 19. *συμ(οr ν?)φωτισασιν*, not *ου-σιν* as Bentley.
 22. *αλλα εις*.
 xix. 12. 1. m. *δυναμενος*, 2. m. *δυνα-μινος*.
 14. 1. m. *αφεται*.
 17. *εις* is written over by 2. m.
 *xx. 5. *καλιν*, omitting *δε*.
 xxi. 4. *πληρωθη*, not *πλεω-* as Hug. This and the four following words are written *twice* by 1. m.
 33. *ειδετε* 1. m.
 xxii. *6. *δουλους αυτου*.
 10. 1. m. *ο νυμφων*; *ο γαμος* is written as an alternative in marg. by 1. m., and inked over by 2. m.
 31. *νπο*, not *απο*, the *υ* is dotted.
 xxiii. *35. *εχουνομενον* (not *-νονμ.*).
 37. *αυτης* is in marg. 1. m.
 xxiv. 17. *τα* (not *τι*) *εκ της οικ.*
 xxv. 10. 1. m. has *ηελυσθη*.
 40. The marginal writing supposed to be *των αδελφων μου*, or *τουτων*, was quite illegible to me.
 xxvi. *3. *του λαου* omitted 1. m., inserted 2. m.
 4. *και αποκτεινωσιν* is in marg. both 1. m. and 2. m.
 13. *δε* is written over by 1. m.
 xxviii. 15. Rulotta notes that *τα* before *αργυρια* is erased and has been reinserted. There is no *τα* at all.
 Mark i. *23. *αυτου ενθς*.
 *33. *εχομενα* (not *-ας*).
 42. *εκαθερισθη* is 1. m., not 2. m. as Vercellone.
 ii. 3. *αιρουμενων* is 1. m., but 1. m. has corrected it to *-νον*.
 4. *εραβαντον* is 1. m., but 1. m. has erased the former *τ*.
 9. Here, and in ver. 11, 1. m. has *εραβαντον*.
 *16. as in Mai, edition 1.
 *23. *ικηλθεν* (no *πας*).
 *iii. 17. *βοανηγγα*.

- iv. 22. *ενα* (1st) is not omitted in cod.
 v. 15. 1. m. certainly (not "fortasse") *λεγειται*.
 29. *ειρηνηθη* in cod.
 vi. 17. *την γυναικα* in marg. is 1. m.
 37. *δωσαμεν*, not *δοσαμεν* as Mai.
 54. *αυτων* in marg. is 1. m.
 vii. 9. *και ελεγεν αυτοις* is not omitted, as Bentley.
 15. *τον* is not omitted as Birch.
 32. *μογλ.* is 1. m.
 viii. 14. *επειλαθεντο* 1. m.
 17. 1. m. *συναει*; 2. m. *συναειε*.
 19. *οτι*, not *καθ' οτι* as Mai.
 *35. *την ψυχην αυτου* (2nd time).
 ix. 41. *απαλαση*, not *σα* as Bentley.
 43. *ενα των*, not *ενα τευτων των* as Birch.
 x. 40. Codex (2. m.) *αλλ' εις*, not *αλλοις*.
 43. 2nd *κα* to *ισχυω* *αυ* in margin 1. m.
 xi. 32. *αλλα ιεωμεν* is in cod.
 xii. 4. *πρειμασαν* is in cod.
 xiii. 13. Codex has *ας στελες*.
 24. *πειποντες* in codex.
 xiv. 37. *ισχυσας* 1. m., but 1. m. has erased the *α*.
 xvi. 8. After *εφροβουντο γαρ* follows as at end of other gospels, the subscription, *κατα μαρκον*: but the remaining greater portion of the column, and the whole of the next to the end of the page, are left vacant. I found no other instances of this in the N. T.: the next book always beginning on the next column.
 Luke ii. 5. *εμνηστευμενη* is 1. m., not 2. m. as in Mai, ed. 2: 2. m. has *μεν*.
 14. in *ευδοκας*, the C is left very pale: it certainly has been there.
 25. *συμμεν* is in cod., not *σιμμεν*.
 33. Cod. has *μητηρ θαυμαζοντες*, not *μητηρ αυτου θ.* as in Mai, ed. 1.
 36. 2. m. has *αυτη μετα του ανδρος ετη εκτα*.
 38. *αυτη τη ωρα*, not *τη αυτη ωρα* as Bentley.

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- iii. 1. βασιλειας, alternative reading for ηγεμονιας is in marg. 1. m. ορεινης, in marg. after Ιουρραιας, is 1. m.
- 14. ποιησωμεν is in cod.
- 37. ιαρετ is 1. m., ιαρεδ 2. m., not the converse as stated in Mai, ed. 2.
- v. 7. επλησαν, not επλησθησαν as Bartolocci.
- vi. 17. Ιουδαιας και Ιερουσαλημ και της παραλιου, not Ιουδαιας και της παραλιου as in Mai, ed. 2.
- vii. 1. σπειδη is in cod.
- * 12. αυτην ην.
- 41. χρεοφ. is in cod.
- 43. σιμων, not ο σιμων as Bentley.
- viii. 9. ειη is accentuated ει η.
- 12. ακουσαντες, not ακουοντες as Muralto.
- 16. τιθησιν, not επιτιθησιν as Muralto.
- 30. 2. m. has λεγων, not λεγων as stated in Mai, ed. 2: 1. m. probably had λεγειων, not -ειων as in Mai.
- 40. εν δε τω, not εγενετο δε εν τω as Bentley.
- 51. ρινα, not ρινας as Mai, ed. 1.
- ix. 2. κηρυσσειν, not -σεν as Mai, ed. 2.
- 10. υπεχωρησεν, not σενεχ. as Mai, ed. 1.
- 12. ηδη, not ηδε as Mai, ed. 1.
- 37. εγενετο δε τη, not εν τη as Mai, ed. 1.
- 59. κυριε is written over by 1. m.
- x. 1. δυο twice, not once only as Bentley.
- 2. εκβαλη, not εκβαλλη as Bentley.
- 15. του before ουρ. is added by 1. m.
- 27. σου after θεον is written over by 1. m.
- 31. κατεβαινεν τη, not εν τη as Mai, ed. 1.
- 34. επιβιβασας, not επιβασας as Mai, ed. 2.
- 36. των τριων, not τριων as Bentley.
- ib. πλησιον δοκει σοι, not πλησιον σοι δ. σοι as Mai.
- x. 89. 1. m. has apparently μαριαμ η και, but there has been a long erasure, and all is in confusion. For κυριου, 1. m. perhaps had ιησου.
- xi. 2 ff. The Lord's prayer was carefully collated and found to be as Mai, ed. 2, omitting the obelized clauses.
- * 25. ελθον.
- 29. η γενεια αυτη γενεα πονηρα, not omitting the 2nd γενεα as in Mai, ed. 2.
- 40. ουκ is 1. m.
- 42. του θεου is written over by 1. m.
- αφιναι is 2. m.
- 44. οι περιπ., not without οι as Bentley.
- xii. 20. αφρων, not αφρον as Mai, ed. 1.
- 25. πηχυν, not πηχυν ενα as Woide. (The Bentley collation itself is right.)
- 33. βαλλαντια, not βαλα. as Mai, ed. 1.
- 35. 1. m. οσφραις, 2. m. οσφραις.
- xiii. 14. εν ας is written over by 1. m.
- 16. 1. m. has απαγων.
- * 27. λιγων.
- xiv. 10. 1. m. has κληθεις.
- * 1. m. has αναπεισι.
- 12. γινεται ανταποδομα σοι, not αντ. σοι γεν. as Bentley.
- 16. μεγα has ν written over by 2. m.
- 27. The first ου is written over by 1. m.
- xv. 29. αυτου is not omitted as Mai, ed. 1.
- 30. τον σιτευτον μοσχον is in cod.
- xvi. 4. εκ is not omitted as in Mai, ed. 1.
- 9. 1. m. has εκλιπη; 2. m. has written over ε, between the λ and the ι.
- xvii. 24. αστραπη αστραπτουσα, not αστραπη η αστρ. as in Mai, ed. 1.
- * 35. η μια.
- xviii. 9. εξουθενουντες, not και εξ. as Mai, ed. 1.
- * 13. σθηθος αυτου.
- 15. αυτων is written over by 1. m.

READINGS OF THE CODEX VATICANUS.

κxviii. 30. *ος ουχι μη*, not *ος ουχι ου* as in Mai, ed. 1.

xix. 8. *ημισια* is 1. m. : 2. m. has written *ε* over, between *σ* and *ι*.

22. "*ερίνω*, hoc acc." Bentley. There is no accent at all in cod.

25. *κυρι* is written over by 1. m.

40. *σιωπησουσιν*, not *-σωσιν* as Mai.

44. *λιθον επι λιθον εν σοι*, not *λιθον εν σοι επι λιθω* as Woide. (The Bentley collation itself is right.)

xx. 20. *λογου*, not *λογον* as Bentley.

xxi. 34. in cod. it is *ερεπαλη* : 1. m. has written the *α* over the *ε*, and 2. m. has added the *ε* to it.

xxii. 19. *ποιειτε την εμην αναμν*. 1. m. : *εις* is written over by 2. m.

30. cod. has *καθησασθε* : all 1. m.

35, 36. *βαλλαντ*. both times.

37. *και γαρ το*, not *και το* as Bentley.

39. *αυτω οι μαθηται* : all 1. m.

40. *μη εις πειρασμον* : all 1. m.

42. *γενισθω* is 2. m.

κxiii. 6. *ει ανθρωπος* : all 1. m.

35. *θειου ο ελπιστος*, not omitting *ο* as Mai, ed. 1.

38. *ο βασιλ*., not omitting *ο* as Mai, ed. 1.

53. *αυτον*, not *αυτο* as Mai. (It stands *αυτο* at the end of a line : just before, ver. 51 we have *ιουδαυ* in the same position.)

κxiv. 15. between *συζητειν* and *αυτους*, *και* is written over, uncertain whether by 1. m. or 2. m.

17. *ισταθησαν*.

21. 1. m. has *ηλπικαμεν*.

* 27. *περι αυτ*.

34. *οτι οντως ηγερθη ο κς*, not *οτι ο κς οντως ηγερθη* as Woide. (The Bentley collation itself is right.)

John i. 13. The 2nd *ν* in *γεννηθησαν* is 2. m., not 1. m. as Vercellone.

14. The *και* between *χαριτος* and *αληθειας* is 2. m., not 1. m.

15. *ουτος ην ο ειπων* is in cod., the *ν* being written over by 2. m., and no sign of a horizontal line by 1. m.

18. *μονογενης θς* carefully substantiated.

50. *απεκριθη αυτω*, not omitting *αυτω* as Mai, ed. 1.

ii. 11. *σημιων* 1. m. : *σιων* 2. m.

iii. 4. *νεκωδ*. hoc loco 1. m.

34. *το πν*. is in marg., 1. m. (So also Verc.)

iv. 5. *συχαρ*, not *σιχαρ* as Mai, ed. 1.

9. *ουσης* is not omitted as in Mai, ed. 1.

15. *διερχομαι* is in cod.

40. *ων συν ονν ηλθον* is in cod. : all 1. m.

42. *ελεγον ουκειτι*, not *ελεγον οτι ουκειτι* as Mai, ed. 1.

v. 3—5. *ξηρων ην δε τις* carefully substantiated.

6. *τουτον*, not *αυτον* as Bentley.

10. *και* is not omitted as in Mai, ed. 1.

30. *με* is not omitted as Bentley.

vi. 13. *κραθινων* 1. m.

15. *ερχισθε* is in cod.

ib. *ανιχωρησεν*, not *εχωρ*. as Bentley, &c.

17. *εληλυθει*, not *-θεν* as Bentley.

18. *διαγειρ*. is in cod.

71. *εμελλεν*, not *εμελεν* as Bentley.

vii. 8. *ο εμος καιρος* is in cod.

10. *τοτε* is not omitted as Bentley.

30. *εληλυθει*, not *-θεν* as Bentley.

34. *ελθειν εκει*, not omitting *εκει* as Mai, ed. 1.

39. *αγιον δεδομενον* carefully substantiated.

52—viii. 12. { *φσης ουκ εγχευεται*
παλιν ονν αυτοις ελαλει
without a break.

viii. 23. Cod. at end, *ε του κοσμου του τουτον*, not *ε του τουτον του κοσμου* as Mai, ed. 2.

READINGS OF THE CODEX VATICANUS.

- viii. 24. *υμειν* is 1. m., not 2. m. as Mai.
 68. 1. m. has *ειθη*: 2. m. has left the *ε* pale.
 ix. 10. *ημεωχθησαν* is in cod., not *εν* as Mai, ed. 2.
 11. *τον Σιλ.* is in cod.
 * 11. *και νιψαι*.
 * 21. *om αυτος* bef *ηλυσαν*.
 x. 6. *η* is in cod., not *ην* as Mai, ed. 1.
 26. *αλλα*.
 xii. 6. *εμελεν*, not *εμελλεν* as Mai, ed. 2. There is no sign of reduplication.
 40. *επωρωσεν* is 1. m.: 2. m. has written *π* and *κ* over.
 xiii. 7. *απεκριθη ις αυτω*, not *απεκριθη αυτω* as Mai.
 26. *αποκρινεται ουν ις*, not *ο ις* as Bentley.
 27. *ταχειον* 1. m.
 * xiv. 3. *και ετοιμασω*.
 * 10. *πιστευουσιν* 1. m.

- xiv. * 10. 1. m. has a *εγω υμων* corrected by the insertion of *λιγω* over the line.
 * 14. *τουτω ποιησω* omitting *εγω*.
 xvii. 1. *ο υιος*, not *υιος* as Bentley.
 6. *ους εδωκας*, not *ους δεδ.* as Mai, ed. 1.
 11. *ω δεδωκας* examined and substantiated.
ημεις (not *υμεις*).
 15, 16. In cod. it is thus:

<i>τως εκ του κο</i>	<i>σμου αλλ ενα τηρη</i>
<i>π νηρ</i>	<i>σης αυτους</i>
<i>νε τον εκ του κοσμου</i>	<i>εκ του κοσμου.</i>

 The *π* and *νηρ* written over the text, are 2. m. The marginal writing,
σμου αλλ ενα τηρη
σης αυτους
εκ του κοσμου
 is 1. m. and 2. m.
 * xix. 23. *αρραφος*.
 xx. 17. *τον πατερα πορευου δε*, not *τον π. μου π. δε* as Mai, ed. 1.
 20. *σημεια εποτησεν*, not *σημεια ε* *επ.* as Bentley.

ERRATA.

Proleg. p. 1, line 8 of text, *add the following foot-note:—*

In reading 'Ιουδαίας in Luke iv. 44 (to the authorities for which, the Codex Sinaiticus must now be added) would seem to introduce an exception. But the notice of a ministry in Judaea would even thus be merely incidental and general: and no visit to Jerusalem is implied.

- ib. — 54, lines 24, 26, *for* John xiv. *read* John xiii. (thrice.)
- Page 29, ref. v, *after* Luke x. 26, *add* [John viii. 4].
- 43, notes, col. 2, line 17, *for* Theol. *read* Thol.
- 46, — — 2, — 21 from end, *for* προφυλακικά *read* προφυλακικά.
- 48, — — 1, — 3, *for* κοδράντην *read* κοδράντην.
- 53, — — 1, — 2 from end, *for* impostor *read* impostor.
- 60, ref. f, *after* 42 *insert* || L.
- 113, — x, *for* Luke iv. 18 *read* Luke iv. 19.
- 126, — t, *after* 33 only *add* Deut. xxxiii. 11.
- 131, — i, *for* ver. 21 *read* ver. 20.
- 159, — c, *after* xv. 39 *add* John xxi. 11; also at p. 167 ref. p *after* || Mk.
- 193, notes, col. 2, line 10 from end, *for* capacity *read* incapacity.
- 194, ref. h, *dele* Mark x. 6 and Gen. xxv. 3.
- 201, — h, *for* Luke ix. 3, 14 *read* Luke ix. [3] 14.
- 203, — k, *for* here *read* Luke xii. 20.
- 210, — d, *for* Ezek. xx. 9 *read* Ezek. xxii. 9.
- 217, — w, *after* Luke *add* xii. 36.
- ib. — b, *for* 14 v. r. *read* 15 v. r.
- 227, — r, *for* ch. xi. 33 *read* ch. xi. 23.
- 232, — b, *after* xiii. 34 *add* xvii. 37; the same correction to be made at p. 243, ref. a; p. 315, ref. h; and p. 406, ref. h.
- 241, — f, *after* (|| Mt. v. r.) *add* xv. 46.
- 242, notes, col. 1, line 17 from end, *for* δασσαι *read* δυνασται.
- 274, ref. o, *at* beginning *insert* || L.
- 277, digest, ver. 52, line 3, *insert* A *before* B'CL 33.
- 321, digest, ver. 21, line 4, *for* Mk *read* Mt.
- 325, ref. n, *add* Luke v. 2.
- 333, text, line 9, *for* συμπνίγουσιν *read* συνπνίγουσιν.
- 336, notes, col. 1, line 3 from end, *dele* and L.
- 389, digest, ver. 3, line 1, *insert* *for* before ποισις.
- 394, text, line 7, *for* ²³ *read* ²².
- 397, ref. e, *for* Hos. i. 3, 4, *read* Hos. i. 2, 3.
- 422, notes, col. 2, line 6, *for* 58 *read* 18.
- 449, — — 1, — 12, *for* καλίσας *read* καλίσαις.
- 462, ref. x, *for* Matt. xii. 18 *read* Matt. xii. 10.
- 523, digest, last line, *insert* 1st *before* ταν.
- 591, notes, col. 2, line 17 from end, *for* extricable *read* inextricable.
- 664, digest, ver. 23, *dele* Supplementary readings for the preceding pages will be found in the Prolegomena.
- 645, ref. n, *for* † *read* Wisd. xviii. 22 only (?).
- 890, digest, ver. 12, line 5, *read* αυτον, with S(e sil): txt ABI, N rel.
- 904, notes, col. 2, line 2 from end, *dele* in this note the words *from* But to besides, *inclusive*.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

BEKL I. 1^a Βίβλος ^b γενέσεως Ἰησοῦ ^c χριστοῦ ^d υἱοῦ Δαυεὶδ ^a Mark xii. 28. MsUVA 1. 33. v. 1. b ver. 12. Lake i. 14. James i. 23. iii. 6 only. Gen. xxxvii. 2. Wlad. vii. 6. Lake iii. 4 al. Gen. ii. 4. c Lev. 24. 16. d ch. xii. 28. xxi. 9. xxi. 49 f.

TITLE. rec to *kata matθ. agion* (om *ag. elz*) *euagg.*: *kata matθ.* B¹: txt CEKM SUVA 33, and D(head of pages) L(before the *εἰσάλαια*).

[N.B. lat-δ is defective up to *βαβυλωνος* ver 11.]

Title] *εὐαγγέλιον*, in earlier Greek, signifies a *present made as a return for good news* (see Hom. Od. ξ. 152. 166, also 2 Kings iv. 10), or a *sacrifice offered in thanksgiving for the same* (Aristoph. Eq. 658); in later Greek, *the good news itself*, as in LXX (2 Kings xviii. 20, 22, 25, in all which the noun may be, either from reading or construction, *-ia* or *-ion*), and N. T. passim, in the appropriated sense of *the good news of salvation by Christ Jesus*. Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol. i. 66, p. 83, *οἱ ἀπόστολοι ἐν τοῖς γενομένοις ἐκ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια.* κατὰ M.] *as delivered by Matthew*—implies *authorship* or *editorship*: so Ὁμηρος κατὰ Ἀρίσταρχον. This use of the prep. denotes, generally, the *relation of things to persons*, cf. Thuc. vi. 16, *ἐν τῇ κατ' αὐτοῦ βίῃ*,—i. 54, *τὰ κατὰ σφᾶς ναύαγια*,—and see Bernhardt, Syntax, p. 241. It is not merely a genitive—*of Matthew* (as τὸ εὐαγγ. μου, Rom. xvi. 25, al.), which would have been used, had it been meant.—Nor does it signify, that the original teaching was Matthew's, and the present Gospel drawn up after

that teaching. See Prolegg. to Matt. Eusebius, H. E. iii. 24, says, *Ματθαῖος . . . γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον.*

CHAP. I. 1—17. GENEALOGY OF JESUS CHRIST.

1. *βίβλος γενέσεως*] Not always used of a pedigree only: see ref. Here however it appears that it refers exclusively to the genealogy, by Ἰησοῦ χριστοῦ being used in the enunciation, and the close being Ἰησοῦς ὁ λεγόμενος Χριστός. Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter. Ἰησοῦ] see on ver. 21.

χριστοῦ] = *ἡγῶ*, appointed. In ref. it is used of kings, priests, prophets, and of the promised Deliverer. Theophylact says, *λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεὺς, ἐβασίλευσε γὰρ κατὰ τῆς ἁμαρτίας· καὶ ὡς ἱερεὺς, προσήγαγε γὰρ ἑαυτὸν θῆμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἑλαίῳ, τῷ ἁγίῳ πνεύματι.* It is here used (see ver. 16) in that sense in which it became affixed to Ἰησοῦς as the name of our Lord. It does not once thus occur in the progress of the *Evangelic history*; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth

B

• Gen. xxv. 20. υἱοῦ Ἀβραάμ. 2• Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρέζ καὶ τὸν Ζαρὰ ἔκ τῆς Θαμάρ, Φαρέζ δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, Ἀμειναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, 5 Σαλμών δὲ ἐγέννησεν τὸν Βοές ἔκ τῆς Ραχάβ, Βοές δὲ ἐγέννησεν τὸν Ἰωβηδ ἔκ τῆς Ρούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν

f ver. 16. Gal.
17. 4, 22,
23.

C kai
BCEKL
MSUV
1. 31

CHAP. I. 3. Ζαρὰ B.

5. rec βοοζ, with L rel latt: βοος C 38: txt BN lat-k coopt. εκ της ραχαβ
om Δ¹ lat-a. rec ωβηδ (twice), with C³L rel (ωβηδ E [1st time] L): txt BC¹ΔN
(33) coopt æth arm Epiph Jer.

6. rec aft δα. δε ins ο βασιλευς, with CL rel latt syr æth: om BN forj lat-g₁₂ k
Syr syr-cu coopt arm Aug Op. (Possibly omitted to conform to the rest of the genea-

of our Lord Himself, John xvii. 3 (on Pilate's words, ch. xxvii. 17, 22, see note there); but passim in the Acts and epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels.

υἱοῦ] both times refers to our Lord. ἡγῆς (Ben-David) was an especial title of the Messiah: see reff. That He should be *son of Abraham*, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written for Jews: οὐδὲν γὰρ οὕτως ἀνίκανοι τοῖς ἱεροῦδαϊσιν πεπιστευκότας, ὡς τὸ μαθεῖν ὅτι ἐκ σπέρματος Ἀβραὰμ καὶ Δαυὶδ ᾗν ὁ χριστός. Euthymius. Luke, ch. iii. 23 ff., carries his genealogy further back.

2. καὶ τ. ἀδελφ. These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. Cf. also Grot., 'Obiter Matthæus Christum ut cognatum omnibus Israelitis commendat.'

3.] These children of Judah were not born in marriage: see Gen. xxxviii. 16—30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: by Wetst., *ut tacita Judæorum objectioni occurreretur*: by Fritzsche, *for the sake of minute accuracy*. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' There may be something also in that suggested by Grotius: 'Mulieres in hoc sensu

obiter paucæ nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminis-orum per Christi evangelium proludit:' as also in De Wette's view, that they serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it.

5. Ραχάβ] "Rachab illam Hierichuntinam dici, vel articulus, τῆς 'P., ejusque vis relativa docet." Bengel. It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab* except on account of the character commonly assigned

Ἰεσσαί, ⁶ Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.
 Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, ⁷ Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέν-
 νησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, ⁸ Ἀσάφ
 δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν
 Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, ⁹ Ὀζίας δὲ
 ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ,
 Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, ¹⁰ Ἐζεκίας δὲ ἐγέννησεν
 τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς
 δὲ ἐγέννησεν τὸν Ἰωσείαν, ¹¹ Ἰωσείας δὲ ἐγέννησεν τὸν
 Ἰεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοι-

ICEKI
MPBU
Δ.1.33.

logy: so Meyer. But the words may have been inserted from the preceding.)

7, 8. rec (for *ασαφ*, twice) *ασα* (conformed to LXX), with L rel vulg lat-a f syrr syr-cu: txt (cf D in *Luke*) BC 1 lat-c g₁, k syr-marg coptt eth arm.

10. rec *αμων* (twice), with L rel vulg lat-a f syrr syr-cu: txt (cf D in *Luke* and A in LXX) BCMΔ 1. 33 lat-c ff, g₁, coptt eth arm Epiph Op.

11. aft *εγεννησεν* ins (to obviate the omission, see note; cf D in *Luke*) *τον ιωακιμ*. *ιωακ. δε εγεννησεν* MU (1.) 33 syr (mas with ast, or without, or on marg) syr-jer Iren (*Joseph enim Joacim et Jechonias filius ostenditur, quemadmodum et Matthaeus generationem ejus exponit*): om BC rel latt Syr syr-cu coptt Porph^{ante} Eus (says of Jechonia and Joacim *εις δε ην και ο αυτος διωνυμιζ χρωμενος*) Hil^{ante}.

to her. 8. τῆς τοῦ Οὐ.] This construction, which is not properly elliptical, but possessive (Grotius compares 'Hectoris Andromache,' Virg.,—Meyer, *Luther's Katharische*, and Bernhardy, *Syntax*, p. 160, Διὸς Ἀργεμς, —Ζηνός Ἀπόλλων Plut. de Pyth. or. p. 402, —Ἰππίου Ἀρχιδίεον Thuc. vi. 59, &c.), occurs in the Gospels to designate various relations: see *ref.*

8. Ἰωράμ Ὀζίας] Three kings, viz., Ahaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted [supplied in syr-cu, lat-a, D in *Luke*]. Some [Spanheim, Lightf., Ebrard, &c.] think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasure, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare as illustrating such omissions, 1 Chron. viii. 1 with Gen. xvi. 21.

11. Ἰωσείας Ἰεχον.] Eliakim, son of Josiah and father of Jechonias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i. e. Eliakim) rests on hardly any foundation, and would make fifteen

generations in the second tetrastade. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφὸί of Jechonias are his *uncles*, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν υἱὸν ἀβροῦ. Lord A. Hervey, in his careful work on the genealogies of our Lord, has suggested a reason for the difficulty: viz. that the text may originally have stood thus: Ἰωσείας δὲ ἐγέννησεν τὸν Ἰωακίμ καὶ τοὺς ἀδελφούς αὐτοῦ, Ἰωακίμ δὲ ἐγέννησεν τὸν Ἰωακίμ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, μετὰ δὲ τὴν μετ. B. Ἰωακίμ ἐγέννησεν τὸν Σαλαθιήλ, κ.τ.λ., and a copyist may have omitted the Ἰωακ. δ. ἱ. γ. τὸν Ἰωακ. as an accidental repetition. This view may perhaps be imagined to derive some support from the digest: but

1 constr., ch.
iv. 16, x. 6.
Gen. iii. 34.
Jer. ii. 18.
778 π α -
τρίαι νό-
στοι, Eur.
Iph. T. 1078.

1 ver. 8 ref.
1 ch. xxvii. 17,
29.
1 ch. xxiii. 25.
Luke xl. 51.
1 Kings xv.
7.
= vv. 11, 13
ref.

κεσίας ¹Βαβυλῶνος. ¹² μετὰ δὲ τὴν ¹μετοικεσίαν Βαβυ-
λῶνος ¹Ιεχονίας γεννᾷ τὸν Σαλαθιήλ, Σαλαθιήλ δὲ
γεννᾷ τὸν Ζοροβάβελ, ¹³ Ζοροβάβελ δὲ γεννᾷ τὸν
¹Αβιούδ, ¹Αβιούδ δὲ ἐγέννησεν τὸν ¹Ελιακείμ, ¹Ελιακείμ
δὲ ἐγέννησεν τὸν ¹Αζώρ, ¹⁴ ¹Αζώρ δὲ ἐγέννησεν τὸν
Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν ¹Αχείμ, ¹Αχείμ δὲ
ἐγέννησεν τὸν ¹Ελιούδ, ¹⁵ ¹Ελιούδ δὲ ἐγέννησεν τὸν
¹Ελεάζαρ, ¹Ελεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθάν
δὲ ἐγέννησεν τὸν ¹Ιακώβ, ¹⁶ ¹Ιακώβ δὲ ἐγέννησεν τὸν
¹Ἰωσήφ τὸν ἄνδρα Μαρίας, ¹ἐξ ἧς ἐγεννήθη ¹Ἰησοῦς
ὁ ¹λεγόμενος ¹Χριστός. ¹⁷ πᾶσαι οὖν αἱ γενεαὶ ¹ἀπὸ
¹Αβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ¹ἀπὸ
Δαυεὶδ ἕως τῆς ¹μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσ-
σαρες, καὶ ¹ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
Χριστοῦ γενεαὶ δεκατέσσαρες.

Z. 1. 00
BCEK
MP30
V23
1. 33

12. rec (for γεννα, twice in this ver and once in next) ἐγεννησε, with CLP rel: txt B. σελαθιηλ (twice) B lat-ε. [The vowel points of syr-cu and Buchanan's edn of Syr are surely no evidence, yet Tischdf cites them.]

it seems to me that the objection to it is, the present occurrence of ¹Ιεχονίας and -ας in all our copies. This Lord A. Hervey does not satisfactorily account for in saying "the form ¹Ιεχονίας was doubtless substituted in St. Matthew's Gospel much later, to bring it into accordance with 1 Chron. iii." ἐπὶ τῆς μετ. at the time of the migration to Babylon (on this usage of ἐπι with a gen., derived from its meaning of *local juxtap.*, or *superimposition*, see Bernhardt, Syntax, p. 246):— and μετὰ τὴν μετ., after the migration. For the construction, μετ. Βαβ., see ref.

12. ¹Ιεχον. . . . Σαλαθ.] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' The LXX render this word ἱεχ, ἐκθήρυον: but the Talmudical writers explain it according to our rendering. Σαλαθ. . . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to

the law, have raised up seed to his brother.

13. Ζοροβ. . . . Αβιούδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii.—Lord A. Hervey, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26. Dr. Mill (p. 178, note) mentions this conjecture, but does not adopt it. The objection, that thus the first generation after Zerubbabel would be omitted, need not have much weight, after the omission of three generations in the last tesseradecade. I cannot but recommend to the student the perusal of Lord A. Hervey's work. Whether or not we may be inclined to adopt his conjectures on so intricate and uncertain a subject as the reconciling of the genealogies, too much praise cannot be given to the spirit of combined Christian reverence and enlightened critical courage in which it is treated throughout.—On the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23—38.

17. γενεαὶ δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the beget-

o Isa. vii. 14. ²³ διὰ τοῦ προφήτου λέγοντος ²³ ὁ Ἰδοὺ ἡ παρθένος ²³ ἐν ^{BCDEK}
 (καλέσει). ²³ γαστρὶ ²³ ἔξει καὶ ²³ τέξεται ²³ υἱόν, καὶ ²³ καλέσουσιν τὸ ^{I MSU}
 ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶν ²³ μεθερμηνευόμενον Μεθ' ^{VZA}
 ἡμῶν ὁ θεός. ²⁴ ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ^{I 33.}
 ἐποίησεν ὡς ²⁴ προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ
 παρέλαβεν τὴν γυναῖκα αὐτοῦ. ²⁵ καὶ οὐκ ²⁵ ἐγίνωσκεν
 τὸν υἱόν.
 t = ver. 20
 only. Xen. Oec. vii. 5. διελεύσθη . . ἐπαστίας τ. Παχὴλαν παρέλαβεν, Jos. Ant. I. 19. 6. u = Luke
 I. 34 only. Gen. iv. 1, 25 al.

23. rec ins *τον* bef *κυριου*, with L rel Eus : om BCDZA 1. 33. aft *προφ.* ins
ησαιου D lat-a b c f g, syr-cu-jer syr arm Iren-lat. [Similar insns are made by lat-a
 and syr-marg in ver 5.]

23. *καλεισιν* (as in LXX) D Eus, Epiph Vig : *vocabit* lat-J¹ D-lat¹ : *vocabitis* Cypr :
vocabitur syr-cu Iren-lat Orig-lat.

24. rec *διεγερθεως*, with C¹ DL rel, *ezurgens* latt : txt BC'Z 1 Epiph. om o bef
ωσ. KZA Scr's k p w. *αυτου* Z.

the Life of our Lord, p. 56. 23. *τοῦτο*
 23 *ἔλκον*] It is impossible to interpret *ἴνα*
 in any other sense than in order that.
 The words *τοῦτο* δ. δ. γίγ. and the uni-
 form usage of the N. T., in which *ἴνα* is
 never used except in this sense, forbid any
 other. Nor, if rightly viewed, does the
 passage require any other. Whatever may
 have been the partial fulfilment of the
 prophecy in the time of Ahaz, its reference
 to a different time, and a higher deliver-
 ance, is undeniable : and then, whatever
 causes contributed to bring about *τοῦτο*
ἔλκον, might be all summed up in the ful-
 filment of the divine purpose, of which
 that prophecy was the declaration. The
 accomplishment of a promise formally
 made is often alleged as the cause of an
 action extending wider than the promise,
 and purposed long before its utterance.
 And of course these remarks apply to
 every passage where *ἴνα* or *ὅπως πληρωθῇ*
 are used. Such a construction can have
 but one meaning. If such meaning in-
 volve us in difficulty regarding the pro-
 phecy itself, far better leave such diffi-
 culty, in so doubtful a matter as the in-
 terpretation of prophecy, unsolved, than
 create one in so simple a matter as the
 rendering of a phrase whose meaning no
 indifferent person could doubt. *πλη-*
ρωθῇ] The immediate and literal fulfil-
 ment of the prophecy seems to be related
 in Isa. viii. 1—4. Yet there the child
 was *not* called Emmanuel : but in ver. 8
 that name is used as applying to one of
 far greater dignity. Again, Isa. ix. 6
 seems to be a reference to this prophecy,
 as also Micah v. 3. 23. *ἡ παρθένος*]
 Such is the rendering of the LXX. The
 Hebrew word is the more general term
מְרִימָה, and is translated by Aquil., Symm.,

and Theodot. *ἡ νεάνις*. De Wette cites the
 LXX rendering as a proof that the pro-
 phecy was then understood of the Messiah.
 But is it not much more probable that
 Aquila and the others rendered it *νεάνις*
 to *avoid* this application? Can it be
 shewn that the birth of the Messiah from
 a *παρθένος* was *matter of previous expect-*
ation? Certainly Pearson (on the Creed,
 art. iii.) fails to substantiate this.

καλέσουσιν] This indefinite plural is
 surely not without meaning here. *Men*
 shall call—i. e. it shall be a name by
 which He shall be called—one of his ap-
 pellations. The change of person from
καλέσει, which could not well have been
 cited here, seems to shew, both that the
 prophecy had a literal fulfilment at the
 time, and that it is here quoted in a form
 suited to its greater and final fulfilment.
 The Hebrew was *תִּקְרָא* 'thou shalt call'
 (fem.).

Ἐμμανουήλ] = *הָעִמָּנוּאֵל*, God
 (is) with us. In Isaiah, prophetic pri-
 marily of deliverance from the then im-
 pending war; but also of final and glo-
 rious deliverance by the manifestation of
 God in the flesh.

23 *ἐστὶν μεθ'*] This
 addition is by some used to shew that
 Matthew wrote his Gospel in Greek, not
 in Hebrew, in which it would not be likely
 to occur. On the other hand, it is said,
 it might have been inserted by the person
 who translated the Gospel into Greek.
 See Prolegomena, and John iv. 25.

24. *ἀπὸ τοῦ ὕπνου*, from his sleep—the
 sleep which was on him when he had the
 dream.

25. *“ non cognovit eam,
 donec.”* Non sequitur, ergo post : sufficit
 tamen confirmari virginitatem ad partum
 usque : de reliquo tempore lectori æquo
 relinquitur existimatio. Bengel. And
 with regard to the much-controverted

αὐτὴν ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

II. ¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα ² λέγοντες

v ch. xiii. 28.
Gen. vii. 7.
Ps. cxi. 8.
w Luke i. 6.
iv. 26. xvii.
26, 28. Esth.
i. 1.
x xv. 7, 16 bis.
Acts xiii. 6.
8 only. Dan.
ii. 2 (10
xxxv. clxx.
Theod. i. 30
s Luke xi.

al.) only. y ch. viii. 11 al. Gen. xxv. 6. Num. xi. 28. Job i. 2.

6 al. s Kings iii. 15.

25. *γεννῶ* D, *cognovit* lat *h o d f f f*, *g*_{1,2} Syr Hil. (lat-*a* def.) om *οὐ* B. rec
ins τὸν *bef* *uion* and adds αὐτῆς τὸν πρωτότοκον (from *Luke* ii. 7?), with
CD¹ rel vulg lat-*f f*, syr æth arm: *filium suum unigenitum* lat-*g*; τὸν υἱὸν copt:
τον υἱὸν αὐτῆς sah: τὸν υἱὸν τὸν πρωτοτοκὸν D²(and lat)L: om BZN¹ 1. 33 lat-*a*
(appy) *b c g*, & syr-cu Ambr, Hil Jer Greg.

sense of this verse we may observe, (1) That the *primâ facie* impression on the reader certainly is, that οὐκ ἐγένεσεν was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (α) by narration,—and the very use of the term, ἀδελφοὶ κυρίου (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (β) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not require it; the idiom being justified on the contrary hypothesis. See *reff*. On the whole it seems to me, that *no one would ever have thought of interpreting the verse any otherwise than in its primâ facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary*. It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself: and that his opponents in its interpretation should have been branded as heretics by after-ages. See a brief notice of the controversy in Milman, *Hist. of Latin Christianity*, i. 72 ff. As to the *expression*, compare the remarkable parallel, *Diog. Laert.* iii. 1. 2, where he says of the father of Plato, καθάρην γάμου φυλάξαι, ἕως τῆς ἀποκνήσεως, with ib. 4 (said of Plato) ἵσχυι δ' ἀδελφότης Ἀδείμαντον κ. Γλαύκωνα κ. ἀδελφὴν Ποτώνην. ἐκάλεσεν] i. e. Joseph; see ver. 21.

CHAP. II. 1—12.] VISIT AND ADORATION OF MAGI FROM THE EAST. 1. Βηθ. τῆς Ἰουδ.] There was another Bethlehem in the tribe of Zebulun, near the sea of Galilee, *Josh.* xix. 15. The name Bethlehem-Judah is used, *Jud.* xvii. 7, 8,

9: 1 *Sam.* xvii. 12. Another name for our Bethlehem was Ephrath, *Gen.* xxxv. 19; *xlvi.* 7; or Ephrata, *Mic.* v. 2. It was six Roman miles to the south of Jerusalem, and was known as 'the city of David,' the origin of his family, *Ruth* i. 1, 19. ἐν ἡμέραις Ἡρώδου] HEROD THE GREAT, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. (*Jos. Antt.* xiv. 14. 4.) This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod's reign is contained in *Josephus*, *Antt.* books xiv.—xvii. μάγοι ἀπὸ ἀνατολῶν] Magi from the East; (not ἀπ. ἀνατ. παρ.) The absence of the art. after μάγοι is no objection to this interpretation. In fact it could not have been here expressed, because the *concrete* noun μάγοι is not distributed: as neither could it in such an expression as ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ, *Mark* i. 28. In the case of an anarthrous abstract

α. ch. l. 21. καὶ. Ποῦ ἐστὶν ὁ * τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν

BCDEK
LMBCU
VZA
1. 23.

noun, the art. *may follow*, but may also be omitted, cf. *καρὰ ἐν πνεύματι ἀγίῳ*, Rom. xiv. 17: the distinction being, that *χ. ἢ ἐν πν. ἀγ.* would specify, among various kinds of joy, *that one*, which is *ἐν πν. ἀγ.*, whereas *χ. ἐν πν. ἀγ.* merely asserts the fact that the joy is *ἐν πν. ἀγ.*, without suggesting any comparison with other kinds.—De W. remarks, that if *ἀπὸ ἀναρ.* belonged to *παρεγ.*, it would probably *follow* that verb, as *ἐξ ὁδοῦ* does, ref. Luke. I may add, that *παραινομας* occurs with a preposition and a substantive twelve times in the N. T. and in *no case are they prefixed*.—It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That *ἀναρῶλαι* may mean either *Arabia, Persia, Chaldaea, or Parthia, with the provinces adjacent*. See Judges vi. 3: Isa. xli. 2, xlii. 11: Num. xiii. 7. Philo (leg. ad Calum, p. 584) speaks of *ἰβνὴ τὰ ἑβραῖα καὶ ἡγεμόνας αὐτῶν Παρθαίων*. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judaea, as also the result of Herod's enquiry as to the date, shewn in *ἀπὸ διευθ.* (2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (β) the assertion of Suetonius (Vesp. c. 4), 'Percrebruerat Oriente toto *vetus et constans opinio, esse in fatiis, ut eo tempore Judaea profecti rerum potirentur*,'—and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judaea rerum potirentur,'—and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24:—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been *three* in number (as first, apparently, by Leo the Great, A.D. 460; "tribus igitur magis in regione Orientis stella novae claritatis apparuit," Serm. xxxi. p. 235, ed. Migne), or to have been *kings*. The *first* tradition appears to have arisen from the number of their gifts: the *second*, from the prophecy in Isa. lx. 3. (Tertulian seems to deduce it from the similar prophecy in Ps. lxxii. 10, "Reges Arabum et Saba munera afferent illi: nam et magos

reges fere habuit Oriens," Adv. Jud. p. 619, ed. Migne; adv. Marc. p. 559, ed. Migne.) 2. *αὐτοῦ τὸν ἀστέρα*] [Much has been said and written on the following note in no friendly spirit; but, for the most part, in entire misunderstanding of its drift and character. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Different minds may feel differently as to the answer to this question: but I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle but a natural appearance. It is, of course, the far *safer* way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity. 1862.] This expression of the magi, *we have seen his star, does not seem to point to any miraculous appearance*, but to something observed in the course of their watching the heavens. *We know the magi to have been devoted to astrology*: and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and *not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle*. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however well meant, *to introduce miraculous interference where it does not appear to be borne out by the narrative*. The principle on which this commentary is conducted, is that of *honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences*. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a

γὰρ αὐτοῦ τὸν ἄστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν ^{vv. 7, 9, 10.} ^{ch. xxi.} ^{29 | 33k.}

1 Cor. xv. 41 Min. Jude 13. Rev. 1. 16 al. Gen. 1. 16. c ver. 9.

short time before the birth of our Lord. [I may premise, that the whole of the statements in this note have been remarkably confirmed, except in the detail now corrected, "that an ordinary eye would regard them (the planets) as one star of surpassing brightness," by the Rev. C. Pritchard, in a paper read by him before the Royal Astronomical Society, containing his calculations of the times and nearness of the conjunctions, as verified by the Astronomer Royal at Greenwich. The exact days and hours have been inserted below from Mr. Pritchard's paper.] In the year of Rome 747, on the 20th of May [29th, Pritchard], there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October [29th Sept., Pritchard], in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 13th of November [5th Dec., Pritchard], a third, in the 15th degree of the same sign. (Ideler, Handbuch der Chronologie, ii. 399, sqq., also Winer, Realwörterbuch, under 'Stern der Weisen,' which see.) Supposing the magi to have seen the *first* of these conjunctions, they saw it actually in the East; for on the 29th of May it would rise 3½ hours before sunrise [Pritchard]. If they then took their journey, and arrived at Jerusalem in a little more than *five months* (the journey from Babylon took Ezra *four months*, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the *December conjunction*, in 15° of Pisces, would be before them *in the direction of Bethlehem*. ["1½ hour east of the meridian at sunset." Pritchard.] These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word *ἀστέρα*, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the *star directing them to Bethlehem* at all repugnant to the plain words of vv. 9, 10, importing its motion from *s.e.* towards *s.w.*, the direction of Bethlehem. We may further observe, that *no part of the text respecting the star, asserts, or even implies, a miracle*; and that the very

slight apparent inconsistencies with the above explanation are no more than the *report of the magi themselves*, and the *general belief of the age* would render unavoidable. If this *subservience of the superstitions of astrology to the Divine purposes* be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suas habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22.) et magos hic per astrologiam ad Christum direxit.' —It may be remarked that Abarbanel the Jew, who knew nothing of *this* conjunction, relates it (Majne haschmah, cited by Münter in Ebrard, Wissensch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2966, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for the Jews. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldeans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldean astrologers. [It is fair to notice the influence on the position maintained in this note of the fact which Mr. Pritchard seems to have substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. The *conjunction of the two planets*, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east,—the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them ὁ ἀσὴρ αὐτοῦ. To object that it is ἀσὴρ, not ἀστρον, is

^d w. dat., vv. 8, ^d προσκυνῆσαι αὐτῷ. ^δ ἀκούσας δὲ ὁ βασιλεὺς Ἡρώ- BCDEK
¹¹ al. f. LMSU
¹² Mt. Mk. VZA
¹³ John iv. 21, 1. 33.
²⁴ 1x. 23.
²⁵ Acts vii. 43.
¹ Cor. xiv.
²⁶ Heb.
¹ 6, from
²⁷ Gen. xxi. 1.
²⁸ Rev. iv.
¹⁰ al.
²⁹ Gen. xxi. 7.
³⁰ Kings xii.
²⁰ Ps.
^{xxviii. 2.} see ch. iv. 10 rev. e — ch. xiv. 26. John xiv. 1, 27. Beth. iii. 15. f — ch. xxii. 10
^{al.} 1 Chron. xxi. 2. g Mt., Mk., L., passim. John, never [exo. viii. 37]. Acts iv. 5. vi.
^{12.} xxi. 9. 1 Cor. i. 20 only. h here only. 1 Mace. v. 42. i Mt., here only. w. wad.
^{John iv. 52 only.} j pres., ch. xxvii. 68. 1 Cor. xv. 35. 3 Pet. iii. 11. k w. dat. — Luke
^{xviii. 31 only.} see Acts xv. 38. 3 Cor. ii. 4. l Micah v. 2.

CHAP. II. 3. rec ηρωδης bef ο βασιλεως (to conform to ver 1), with CL rel vulg
 lat-a fff, syrr syt-cu sah(Treg) arm: txt BDZN 1 lat-δ ο k copt Eus. om πασα
 D: aft πασα ins η Z Eus.

4. om παρ' αυτων D (end of a page).
 5. απαν BN.

surely mere trifling: the appearance could not be called "ἀστρον, a constellation," as required by Dr. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi alone." ἐν τῇ ἀναρ.] Not 'at its rising,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,—but in the East, i. e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens, as above explained. In ver. 9, ἐν τ. ἀναρ. is opposed to ἐκάνω οὗ ἦν τὸ παιδίον. προσκυνῆσαι.] To do homage to him, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon. 3. 3. ἐπαράχθη] Josephus, Antt. xvii. 2. 4, represents these troubles as raised by the Pharisees, who prophesied a revolution. Ἡρώδης μὲν καταπαύσας ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γίνεαι τῷ ἀπ' αὐτοῦ. Herod, as a foreigner and usurper, feared one who was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemptionis ipsis illucescet, tribulatio post tribulationem et tenebrae post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B." πᾶσα Ἱεροσόλυμα.] Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses ἑλῶν Ἱερσ. . . . ἀλουσα . . . , but none of these instances are decisive: an ellipsis of ἡ πόλις being possible.

4. συναγαγόν] i. e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third. ἀρχ. are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. consisted of the teachers and interpreters of the Divine law, the νομικοὶ and νομοδιδάσκαλοι of St. Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning. "ἀρχιερεῖς," says Dr. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερωσύνη confusa, Christo exhibitio. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia." γεννᾶται.] The present tense is often used indefinitely of subjects of prophecy, e. g. ὁ ἰσχυόμενος, ch. xi. 3: Heb. x. 37; ἴσχυεται, in an expression exactly parallel to this, John vii. 42. 6. καὶ σὺ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are

Ἰούδα, οὐδαμῶς ἔλαχίστη εἴ ἐν τοῖς ἡγεμόσιν Ἰούδα. ^h ἐκ σου γὰρ ἔξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ ^h τὸν λαόν μου τὸν Ἰσραήλ. ⁷ τότε Ἡρώδης ἄλλα ^h καλίσας τοὺς μάγους ἠκριβώσεν παρ' αὐτῶν τὸν χρό- ^h νον τοῦ φαινομένου ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἔξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὼ ἔλθω· προσκυνήσω αὐτῷ. ⁹ οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν. καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἔλθω ἐστάθη ἐπάνω οὗ ᾧ τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν ^h χαρὰν μεγάλην σφόδρα. ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν

only. Deut. xix. 12. Ps. x. 5, 6. x Luke i. 2. Acts xviii. 25, 26. xxviii. 16, 20. xxiv. 22. Eph. v. 15. 1 Thess. v. 2 only. Deut. ut supra. Wind. xix. 13 only. Dan. vii. 19 Theod. y Luke xi. 22, 24 only. s ver. 25. ch. iv. 13. Eph. ii. 17 al. Gen. xlvii. 25. Prov. xxiii. 25. a ver. 2 ref. b = ch. xiv. 22 al. fr. Wind. xix. 11. c (1 Thess. iii. 9.) see John i. 22. constr. Mark iv. 25. 1 Tim. i. 15. vi. 12 al. Deut. vii. 23. Judg. xi. 22. d ch. xvii. 6, 25 al. Mark xvi. 4. Luke xlviii. 23. Acts vi. 7. Rev. xvi. 21 only. Deut. ix. 21.

6. for οὐδαμῶς, μη D, non lat-a b c d f g, Syr syr-cu coptt Tert Cyp Hil, *nemquid* tol lat-fj, ins μοι bef ἐξελεύσεται CK arm Protev-3-mss Thdrt: om BDZ rel Justin Eus.

8. aft εἶπεν ins αυτοῖς D Syr syr-cu. rec ακριβως bef εξετασατε (for emphasis?), with C⁹L rel Orig₂: ακρ. aft παιδιου Syr syr-cu: txt BC⁹D 1. 33 latt syr coptt Eus Aug. for επαν, οταν D. επαγγ. D.

9. rec (for εισαθη) ιστη, with L rel Protev Eus; txt BCD 1. 33 Orig Eus. for ου ην το παιδιον, του παιδιου D lat-b c g₁.

adopted by the latter as correct. Light-foot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldees paraphrast, who may possibly have been present at this very council, renders the words 'intra paucillimum es ut praeficiaris.' γῇ Ἰούδα] γῇ need not be supposed to be put for πόλις: the *district* may be intended, as described in ver. 16. ἡγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says ἰδοὺ ἡ χιλιὰς μου ἡσθίνησιν ἐν Μανασσῇ, on which R. Kimchi (cited by Lightfoot) annotates, "Some understand Alphi to mean 'my father,' as if it were Aluphi, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word χωι, without points, may mean either χωι, ἐν χιλιάσιν, or χωι, ἐν ἡγεμόσιν. ἐκ σου γὰρ ἐξ.] It has been remarked that the vulgar Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on μάγοι ἀπ. ἀν.) 'Judaea profecti,' may have been derived from these words of the LXX. 7. ἠκριβώσεν] ascertained

accurately. φαινομένου] lit. the time (or, *duration*: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., *referred back to the time when they saw the star*. The position of φ. between the art. and its subst. forbids such renderings as 'the time when the star appeared.'

8. πορευθέντες . . . ἰλθόν] The pleonastic use of these words, common as a Hebraism in the N. T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fullness and accuracy to the meaning. 9.] On this see note on ver. 2. ἰδάνω οὗ ᾧ ἦν (elliptic for τόπου οὗ ᾧ ἦν) τ. π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by enquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the houses, and thus indicating to the magi the position of the object of their search, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so

c = ch. iv. 9
 ref. 2 Kings
 1. 2.
 f Deut. xxviii.
 12. Jer.
 xxviii. (1.)
 20.
 g ch. vi. 19.
 20, 21 aB
 Mark x. 21 f.
 Luke vi. 46
 aB (not
 John.) 2 Cor.
 iv. 7. Col. ii.
 3. Heb. xi.
 20 only.
 b ch. v. 23, 24. viii. 4. Heb. v. 1. viii. 8, 4. Gen. xliii. 20. Ps. lxxi. 10.
 xviii. 18 only. 1 Cast. iii. 6. m John xli. 50 only. Ps. xlv. 9. (vifciv, Mark xv. 28.)
 n = ver. 22 (w. κατ' ὄναρ). Luke ii. 26. Acts x. 22. Heb. xi. 7. Jer. xxxvii. (xxx.) 2. χρο. αὐτῶν κατὰ τ. ὄν-
 αρον 3 G. 1. 20 ref. and note. Matt. only. p Luke x. 6. Acts xviii.
 21. Heb. xi. 15 only. 3 Kings xii. 20. q Matt., here (80c) ver. 23 aB. Mark iii. 7. John vi. 15. Acts
 xliii. 19. xvi. 31 only. = 80d. ii. 15. 80c. xii. 12.

εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
 * πρὸς αὐτὸν ἵκεσαν καὶ ἄνοιξαν τοὺς
 ἱεθεσαυροὺς αὐτῶν ἵκεσαν αὐτῷ δῶρα, ἱ χρυσὸν
 καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες
 κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης
 ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. ἀναχωρη-
 σάντων δὲ αὐτῶν, ἰδὼν ἄγγελος κυρίου φαίνεται κατ'

BCDEK
 LMSU
 VA 1.33.

11. rec (for εἶδον) ευρον (prob from ver 8), with (none of our mss) vulg lat-b c ff₁ g₁
 Epiph Promiss Vig: txt BCD rel Scr's-25-mss lat-a f syrr syr-cu coptt aeth arm Iren-lat
 Orig Eus, Chr Thl Juv Leo Op.

18. transp αυτων and αναχωρ. D. for αυτων, τον μαγον (sic) C³, των μαγων
 Dr. aft αυτων ins εις την χωραν αυτων B. εφανη B latt sah-ms arm
 Iren-lat lat-ff: txt CDLZA rel.—κατ' ὄναρ bef verb (cf κατ' ὄναρ εφανη, ch i. 20) BCK

universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph *happened not to be present* at the time. If the meaning of *την οικίαν* is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, *dwelt there some time* after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the *διεκοῦς* of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the *ἀπὸ διεκοῦς* of ver. 16: see note there. The general idea is, that the Pu-

rification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconciliation would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e. g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. [I must caution the reader against the misunderstanding of these last remarks in Dean Ellcott's *Lectures on the Life of our Lord*, p. 70, note 4; and indeed of my own views as regards apparently irreconcilable narratives in the gospels, generally throughout his notes to that work.] *θησαυροῦς*] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: *ὡς βασιλεῖ, τὸν χρυσόν. ὡς δὲ τοιῶντιν, τὴν σμύρναν. ὡς δὲ τοῖς, τὸν λίβαντον*. Origen, ag. Celsus, p. 375, and similarly Irenæus, iii. 9. 2, p. 184:—*χρυσὸν αὐτῶν γεννηθῆναι βασιλείας σύμβολον προσέκομισαν οἱ μάγοι*. (Clem. Alex. p. 206, Potter.) We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the *East*. Strabo says, xvi. p. 1120, Wetst., that the best frankincense comes from the borders of Persia.

Z cxx
 ταν...
 BCDEK
 LMSU
 VZA
 1. 33.

ὅναρ τῷ Ἰωσήφ λέγων Ἐγερθεῖς ἰσχυράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ ὁ δὲ ἐγερθεῖς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. ¹⁶ τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη

rch. xvii. 1
 al. Gen.
 xlii. 8.
 = Gen. xxix.
 14.
 = Rom. xi. 8.
 from 3 Kings
 xix. 10, 14.
 see John vii.
 1, 19, 26.
 = Gen. xli.
 lii. 18 ref.
 = Gen. xxvii.
 2. Josh. i. 1.
 = Gen. xli.
 vii. 7, 8 sa.
 = ch. i. 23 ref.
 = Hos. xi. 1.
 = Luke xiv.
 29. of our
 Lord's suffer-
 s ver. 1. ref.

ings. ch. xx. 19 and xxvii. 26 &c [only. Gen. xxxix. 14, 17. Exod. x. 2.
 a here only. Gen. xxx. 2 al. fr.

33 : txt DL rel vulg. τὸν παῖδα (twice) and αὐτον D (so vv 20, 21).

14. ἐγερθεῖς (here and in ver 21) D 83 [= δε γερθεῖς ?].

15. rec ins του βελ κυριου (as frequently), with L rel: om BCDZA 1. 33.

13—23.] FLIGHT INTO EGYPT.

13. ἐγερθεῖς παρ.] Arise and take with thee; not, 'When thou hast arisen (in the morning), take.' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words ἐγερθεῖς παρέλαβεν are also used in vv. 20, 21, where no haste is necessarily implied. Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying the purpose. See Soph. Trach. 57, and Hermann's note. Bernhardy, Syntax, p. 357, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in after-writers. See on the usage, Winer, § 44. 4. b.

15. ἐξ Αἰγύπτου] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general anti-type of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance,) that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea of the children of Israel, and are rendered from the Hebrew.—A similar expression with regard to

Israel is found in Exod. iv. 22, 23.—[It must not be explained away: it never denotes the event or mere result, but always the purpose.

16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 6), μάλιστα χολῇ αὐτὸν ἦν ἐν πάσιν ἐξαγριαινοῦσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view.—Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ἔν?) quam filium (τὸν υἱόν?).' But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shews great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. See Ellicott's note, Lectures, p. 78. ἐνεπαίχθη] 'Loquitur Matth., ex sensu et opinione Herodis.' (Calvin.)

b — Mark vi.
17. Gen. xli.
14.
c Matt., here
only. Luke
xxii. 2.
xxiii. 29 and
Acts ii. 28
14. 2 Thess.
ii. 2. Heb.
x. 9 only.
— Exod. xxi.
30 al.
d ch. iv. 18 al.
Mt. M^L.
only. exo.
Acts xiii. 50.
Exod. viii. 2.
Numb. xxxiv.
2. 2o.
e — 1 Chron.
xxvii. 23.
2 Chron.
xxxi. 16.
f here only.
2 Mac. x. 8
only. (— τῶν
Acto xxiv. 27.
see also [c]
above.)
g here only. (κδτω) 1 Chron. as above. (— τερσ, Eph. iv. 9.) of time, Dind. Sic. 1. 8 (καταστῆναι
τῶν Μακεδονικῶν καιρῶν). h ver. 7 ref. i — ch. i. 23 ref. k Jsa. xxxviii. (xxxi) 15.
1 ch. xiii. 49, 50 al. Mt. only, exo. Luke xiii. 28. Acts xx. 27. Gen. xiv. 2. m 2 Cor. vii. 7 only. Jer.
l. c. 2 Mac. xi. 6 only. a w. acc., here only. Gen. xxvii. 28. 1 Mac. ix. 20. o — ch. v. 4.
Luke xvi. 28 al. Gen. xiv. 67. p — Gen. xxvii. 28. see Gen. xli. 13. q ch. i. 20 (ref.) and
note. Matt. only. r 1 Chron. xxii. 10. s vv. 13, 14 ref. t Rom. xi. 2 only. Exod.
iv. 19.

16. διυτιας D¹: *dimatu* latt Lucif lat-fl.
om on Z.

for κατωτερω, κατω D.

17. aft ρηθεν ins υπο κυριου Dal. rec (for δια) υπο, with L rel syr-marg-gr: txt
BCDZN 33 latt Syr syr-txt sath arm Justin Chr Jer.

18. rec ins θρηνος και bef κλαυθμος (from LXX; if any of the three had been omitted
by mistake, it would not have been the first of them but the second or the third: the
eye of the copyist passing on from -ος και to -ος και or from -ος to -ος), with CDL rel
syr-cu syr arm: om BZN 1 latt Syr syr-jer coptt sath Justin Ambr Jer (remarking *nec
juxta Heb. nec juxta LXX*) Hil Op. for οδυρμος, βρυγμος Z. ηθειλσιν DZ latt
Hil: txt BCL rel syr Justin Hippol. (lat-b def.)

19. rec kar onar bef φαίνεται (see on ver 13), with CL rel syr: txt BDZ 1 sah,
apparuit in somnis vulg lat-a c f ff, apparuit angelus domini in somnis am lat-b Syr.

ἐπὶ διυτιῶν] i. e. παιδίου, not
χρόνου. This expression must not be
taken as any very certain indication of
the time when the star did actually ap-
pear. The addition και κατωτερω implies
that there was uncertainty in Herod's
mind as to the age pointed out; and if so,
why might not the jealous tyrant, al-
though he had accurately ascertained the
date of the star's appearing, have taken a
range of time extending before as well as
after it, the more surely to attain his
point? τοῖς ὁρίοις αὐτῆς will be-
token, as Meyer, the insulated houses, and
hamlets, which belonged to the territory
of Bethlehem. 17. τὸ ρηθ. διὰ 'Isp.]
Apparently, an accommodation of the pro-
phesy in Jer. xxxi. 15, which was origi-
nally written of the Babylonish capti-
vity. We must not draw any fanciful
distinction between τότε ἐπληρώθη and
ἵνα πληρωθῇ, but rather seek our explana-
tion in the acknowledged system of pro-
phetic interpretation among the Jews,
still extant in their rabbinical books, and
now sanctioned to us by N. T. usage; at

the same time remembering, for our cau-
tion, how little even now we understand
of the full bearing of prophetic and typical
words and acts. None of the expressions
of this prophecy must be closely and liter-
ally pressed. The link of connexion seems
to be *Rachel's sepulchre*, which (Gen.
xxxv. 19: see also 1 Sam. x. 2) was 'in the
way to Bethlehem;' and from that cir-
cumstance, perhaps, the inhabitants of
that place are called *her children*. We
must also take into account the close rela-
tion between the tribes of Judah and
Benjamin, which had long subsisted. Ra-
mah was six miles to the north of Jeru-
salem, in the tribe of Benjamin (Jer. xl.
1: "Er-Ram, marked by the village and
green patch on its summit, the most con-
spicuous object from a distance in the ap-
proach to Jerusalem from the South, is
certainly 'Ramah of Benjamin.'" Stanley,
Sinai and Palestine, p. 219); so that nei-
ther must this part of the prophecy be
strictly taken. 20. τεθνήκασιν γάρ] The
plural here is not merely idiomatic,
nor, as Wordsw., "for lenity and forbear-

— και
την Z.
BCDEK
LMSU
VΔ1.33

21 ὁ δὲ ἐγερθείς 'παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰςῆλθεν εἰς γῆν 'Ισραήλ. 22 ἀκούσας δὲ ὅτι 'Αρχέλαος ' βασιλεύει [ἐπὶ] τῆς 'Ιουδαίας ' ἀντὶ τοῦ πατρὸς αὐτοῦ 'Ηρώδου, ἐφοβήθη ' ἐκεῖ ' ἀπελθεῖν, ' χρηματισθεὶς δὲ ' κατ' ' ὄναρ ' ἀνεχώρησεν εἰς τὰ ' μέρη τῆς Γαλιλαίας, 23 καὶ ' ἐλθὼν ' κατέκρησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως ' πληρωθῇ τὸ ' ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

21. 2 al. Dect. i. 27. 2 = ch. xiv. 26 ref. 7 ver. 12 (ref.) only. 12, 14 ref. 1 Kings xix. 10. 4 = ch. xv. 21. xvi. 12 al. Neb. iii. 18. 10 w. eis. ch. iv. 13. Acts vii. 4. 2 Chron. xix. 4 ref. ch. i. 23 ref. 2 = vv. 20. John 21. 15. 2 = ver. 6 ref. 1. 4. 2 = ch. xvii. 20. John 21. 15. 2 = ver. 6 ref.

21. rec (for ἐγερθέν) ηλθ., with DL rel latt syrr sah: txt BCM copt. for γην, την D.

22. om ει: B 1. 13. 33 al Scr's a c g ev-y arm Eus. rec ηρωδου βεφ του πατρος αυτου, with C⁹DL rel vulg Eus: txt BC¹. [not αυτου του ηρ. in B, as Btly.]

23. for δια, υπο C.

ance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητεῖν τὴν ψυχὴν = ψῆψ ψ23): or, as Meyer, betokening, not the number, but the category. Cf. Soph. Œd. Col. 968. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 83. 8.

22. ἀκούσας 24] ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 81. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word βασιλεύει is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . ἐνχαριστοῖ . . . τῆς πρὸς αὐτὸν θειραπείας ὡς πρὸς βίβαιον ἡδὴ βασιλεία (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεύς.—In the ninth year of his government Archelaus was dethroned, αὐ μόνον 'Ιουδαίαις, ἀλλὰ καὶ Σαμαρείταις χρησάμενος ὡμοῖς, πρεσβευσαμένων ἑκατέρων εἰς αὐτοῦ πρὸς Καίσαρα, . . . φυγαδίζεται μὴ εἰς Βιθυνίαν πόλιν τῆς Γαλιτίας . . . i. e. Vienna, in Gaul. (Ibid. ii. 7. 8.)

ἀνεχώρησεν εἰς τ. π. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary.

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And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent, *in foro conscientie*, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered '*returned*;' for the same word is used (ver. 14) of the journey to Egypt.

23. ὅπως πληρωθῇ] These words refer to the *divine* purpose in the event, not to that of Joseph in bringing it about.

τὸ ῥηθὲν 8. τ. π.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the *prophets* is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, τοῖς προφήταις τοῦτο εἶπον, μὴ ζητήσης· οὕχ

C

• Matt., ch. ii. 1. ver. 18. only. Mark xiv. 48 only. John iii. 26 [viii. 2 rec.] only. 1 Cor. xvi. 8. 2 Tim. iv. 16. Heb. ix. 11 only, exc. Luke vii. 4. 39 al^a. Acts v. 21, 22, 26 al^a. = Josh. v. 14. 1 Mac. iv. 40. 1 = Gosp. (not John) & Epp. passim. Exod. xxxii. 8. g ch. iv. 1. xi. 7 al. Exod. iii. 1. Judg. i. 16. BCDEK LMSU VA.1.11

III. ¹ Ἐν δὲ ταῖς ἡμέραις ἐκείναις ^{*} παραγίνεται Ἰωάννης ὁ βαπτιστής, ^{*} κηρύσσων ἐν τῇ ^{*} ἐρήμῳ τῆς

CHAP. III. 1. om δὲ DL rel tol lat-δ ff₁ g₁ syr-cu (as often elsw) copt-ms arm Chr Thl Hil: ins BCU 1 (33, e sil) vulg lat-α c f g₂ syrt coptt.

ἐρήμους γάρ· διότι πολλὰ τῶν προφητῶν βιβλίων ἀπώλοντο, τὰ μὲν ἐν ταῖς αἰμαλώσεσιν, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ ακουρυγίας. So also Chrys., Theophyl., Le Clerc, &c. But the expression διὰ τ. πρ. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a *despised person*, as the *inhabitants of Nazareth were* (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olah., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e. g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasm., Beza, Calvin, Grot., Wetst., al. But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (β) the word for *Nazarite* is *Naẓir* (Judg. xiii. 5 vat.), or *Naẓiraios* (ib. and xvi. 18 F.—Lam. iv. 7), whereas this, denoting an *inhabitant of Nazareth*, is *Naẓaraios* always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37, xxiv. 19 v. r.), where it is *Naẓarηνός*. (4) There may be an allusion to נָזַר, a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So '*eruditi Hebraei*,' in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word נָזַר is used.—I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1—12.] PREACHING AND

BAPTISM OF JOHN. Mark i. 1—8: Luke iii. 1—17. Here the *synoptic narrative* begins, its extent being the same as that specified by Peter in Acts i. 22, '*from the baptism of John unto that same day that He was taken up from us*.' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In *this* Gospel, I have generally confined myself to the *subject matter*. 1. ἐν δὲ ταῖς ἡμ. &c.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the *ἡμέραις ἐκείναις* must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth. See Exod. ii. 11, LXX. [παραγίνεται.] Comes forward—'makes his appearance.' Buthym. asks the question, πῶθεν; and answers it, ἀπὸ τῆς ἐνδοτίσας ἐρήμου. But this can hardly be, owing to the ἐν τῇ ἐρήμῳ following. The verb is used absolutely. The title Ἰω. ὁ βαπτ. shows that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής.—John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃν, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (λουτρὸν μετάνοις, says Olshausen [cf. Luke iii. 3], but not λουτρὸν καλῆς συνείσεως. Titus iii. 5). We find in Acts xviii. 24—26; xix. 1—7, accounts of per-

Ἰουδαίας, ² λέγων ³ Μιστανοῦτε· ¹ ἤγγικεν γὰρ ἡ βασι- ^{ch. xi. 30}
 λεία τῶν οὐρανῶν. ³ οὗτος γάρ ἐστιν ὁ ῥῆθεις διὰ ^{al. ὁ. 15}
 Ἡσαίου τοῦ προφήτου λέγοντος Φωνή ^{Group, exc.}
³ βοῶντος ἐν τῇ ^{John. Epp.}
³ ἐρήμῳ, εἰτοιμάσατε τὴν ὁδὸν κυρίου, ³ εὐθείας ποιεῖτε τὰς ^{3 Cor. xii. 31}
^{only, Rev.}
^{h. 6 b. 210.}
^{Jan. xlv. 8.}
^{Jer. xviii. 8}
^{al.}

1 = ch. iv. 17 § Mt. xxi. 34. Lam. iv. 18. Ezek. xli. 25. 2 Isa. xl. 3. 1 = ch.
 xxiv. 18. see John i. 15. 3 John i. 23 (from i. a.) rec. 3 | L. rec.

2. rec ins και bef λεγων (to conform to ch. iv. 17), with CDL rel latt syr arm: om
 B⁴ lat-g, coptt eth Hil.

3. rec (for δια) ηρω, with L rel: txt BCD 1. 13. 33 latt Syr sah eth arm.

sons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olah. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω σε εἰς τὸν ἱερόμενον. His whole mission, as Olah. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him.

ἐν τῇ ἐρήμῳ] Where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10. 7, says, that the Jordan διατίμνει τὴν Γεννησάρ μίσην, ἔπειτα πολλὴν ἀναμετρούμενος ἱερμίας εἰς τὴν Ἀσφαλτίτιν ἕξεισι λίανην. See Judg. i. 18: 1 Kings ii. 34. This ἱερμός answers to πᾶσα περίχωρος τοῦ ἱερδάνου in Luke iii. 3. See note on ch. iv. 1.

2. μετανοεῖτε] Used by the Baptist in the O. T. sense of *turning to God as His people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Antt. xviii. 5. 2, as τοὺς Ἰουδαίους κελύοντα ἀρετὴν ἱεραστῶντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χωρῖνον βαπτισμῷ συνίναι.

ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to St. Matthew. The more usual one is ἡ βασι. τοῦ θεοῦ: but ἡ β. τῶν οὐρ. is common in the Rabbinical writers, who do not however, except in one

or two places, mean by it *the reign of the Messiah*, but *the Jewish religion*—the *theocracy*. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean *the advent of the Christ*, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27.—It has been observed by recent critics, that wherever the term βασι. r. οὐρ. (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly *the kingdom of the Messiah which is to be revealed hereafter*. I should doubt this being *exclusively* true. The state of Christian men *now* is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3.

3. οὗτος γάρ ἐστιν] *Not the words of the Baptist*, meaning *ὁὗτος γάρ ἐγώ*, as in John i. 23, but *of the Evangelist*; and *ἐστιν* is not for ἦν, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γάρ, Bengel says well, “Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 describitur, quia sic praedictum erat.” The words ἐν τῇ ἐρήμῳ belong in the Hebrew to *εἰτοιμάσατε*, but in the LXX and here to *βοῶντος*.—The primary and literal application of this prophecy to the *return from captivity* is very doubtful. If it *ever had* such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, οὐδὲν δὲ κυρίου καὶ τριβύνας αὐτοῦ καλεῖ τὰς ψυχὰς, ὧν ἐπιβαίνειν ἐμελλεν ὁ λόγος τοῦ εὐαγγελίου, ἃς καὶ προερίπτεται ἰτοιμάζων, ἡγουν καθαιρὼν, τῇ ἰσχυρίᾳ τῆς μετανοίας ἀνασπῶντας μὲν τὰς ἀπάντας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἀμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπαργάζεσθαι πρὸς

only. Gen. 4^p αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα BCDEK
 xix. 17. αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ
 1 Kings vi. 17. τὴν ὀσφύν αὐτοῦ ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 xii. 55, 57. ἡ μέλι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-
 1 Thess. v. 28. λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ
 q ch. vi. 25, 28 Mt. Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ [ποταμῷ]
 only, etc. Luke xii. 29. Zeph. i. 2. r ch. xix. 24
 a | Mk. ch. 2. 9 | Mk. Acts xxi. 11 b la. Rev. i. 12, xv. 6. t 4 Kings i. 8. u | Mk. only. Gen. ii. 21.
 v | Mk. Luke xii. 29. Acts ii. 50. Eph. vi. 14. Heb. vii. 5, 10. 1 Pet. i. 18 only. Gen. xxii. 11. w ch. vi.
 26 al. G. Ps. cx. 6. x Mark i. 6. Rev. ix. 2, 7 only. Lev. xi. 22. y | Mk. Rev. x. 6, 10
 only. Judg. xiv. 8. s = Mark i. 6 (Jude 18) only. 4 Kings iv. 39. Polyb. xii. 3 9 al.
 a = Rev. xvi. 14. see Dent. xxxvii. 7. b ch. xiv. 58 al. (not John.) Gen. xiii. 10. c vv. 11 b la, 12,
 20. al. G. 4 Kings v. 14. d vv. 11 b la, 12,

4. om ὁ D 13. 218 al Chr-a. rec αυτον bef ην, with L rel latt: txt BCD 1.
 6. aft ἐβαπτίζοντο ins παντες (from Mark i. 5 P) C³ 33 al Hil. rec om
 ποταμῷ (see || Mark), with C³DL rel latt Hil: ins BC¹MA 1. 13. 33 Scr's a b d g q r
 v w¹ εν-ηλς εν-160 syrr syr-cu syr-jer coptt eth arm Bas. (om εν τῷ ιορδανῷ
 [ποταμῷ] Chr, so Field and Matthæi's 6 mss.)

ὑποδοχὴν αὐτοῦ. 4. αὐτὸς δὲ ὁ Ἰω. αὐτὸς recalls the reader from the prophetic testimony, to the person of John: now John himself. . . . As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was ἀνὴρ δασύς, καὶ ζωνὴν δερματίνην περιζωσμένος τὴν ὀσφύν αὐτοῦ. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), ἰσθητὶς ἐκ τριχῶν πεποιημένη, as a contrast to ἰσθ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (διῆρὴν τριχίνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.' ἀκρίδες] There is no difficulty here. The ἀκρίς, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est: hoc verum esse Joannes quoque Baptistæ probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 184.) Epiphanius, Her. xxx. p. 188, quotes this from the Gospel according to the Ebionites as follows: καὶ τὸ βρώμα αὐτοῦ μέλι ἄγριον, οὗ ἡ γένσις ἦν τοῦ μάννου, ὡς ἔγερσις ἐν ἰλαίῳ, and adds, ἵνα δῃθεν μεταστρίψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεύδος, καὶ ἀντὶ ἀκριδων ποιήσωσιν ἐγ-κρίδας ἐν μέλιτι. μέλι ἄγριον] See

1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees; τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ὑπὸ τῶν μελισσῶν γεωργοῦμενον. Euthym. Schulz (cited by Winer, Realw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that μέλι ἄγριον exuded from trees, does not necessarily imply it; φέρεται γὰρ παρ' αὐτοῖς τὸ πίεσις ἀπὸ τῶν δένδρων, καὶ μέλι πολλὸν τὸ καλούμενον ἄγριον, ὃ χρῶνται ποτὶ μὲθ' ὕδατος. Suidas certainly makes it a gum: μ. ἀγ. ὅπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσγορεύεται. And Meyer prefers this view, on account of the predicate ἄγριον, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that ἄγριον might be applied to it as made by wild bees.

5. τότε ἔξεν.] The latter καὶ here has been supposed to mean 'especially,' seeing that Judæa was part of the περιχώρος; as in the expression ἄλλως τε καί. But the former καὶ πᾶσα will hardly allow this. καὶ πᾶσα ἡ περ. means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination. —There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15. 6. ἐβαπτίζοντο] When men

ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ
 οὐκ ἔμι ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς
 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. ¹² οὐ τὸ πτόν
 ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,
 καὶ ^h συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ^h ἀποθήκην, τὸ δὲ
^h ἄχυρον ¹ κατακαύσει πυρὶ ^m ἀσβέστω.

59. Luke xxi. 34. John xiii. 26. 1m. iv. 4. d constr., Mark vii. 26. Acts xv. 17. from Amos ix.
 12. Rev. iii. 2. vii. 2, 9. Gen. i. 11. Num. xi. 31. 1 L. only. 1 Theoc. vii. 156. Rom.
 11. v. 462. f 1 L. only. not found elsewhere. g 1 L. only. Ruth iii. 2. Job xxxix.
 12. 1m. xxv. 10 al. h 1 L. ch. vi. 26. xiii. 30. i — John iv. 36. Gen. xii. 36.
 1m above (h) Luke xii. 18, 24 only. 1 Chron. xxviii. 11, 12. Ezek. xxviii. 18. k 1 L.
 only. Gen. xxiv. 26. Exod. v. 7, 8c. l 1 L. ch. xiii. 30 (40 v. r.). Acts xix. 19. 1 Cor. iii. 16
 al. Douc. vii. 5, 26. m 1 L. Mark ix. 43 (46) only.

spec: *sy. in v. d. β. M³.* om καὶ πυρὶ: *ESV* Scr's a d f i k l m n o q r u v ev-z
 ev-150 (al fere 100 Tischdf) syr-jer Thl Euthym^{max} spec: ins (*from* || *Luke*?) BC rel
 latt syr-jer-cu copt Justin Orig. Eus [Iren-lat] Cyr Hil.

12. om 3rd αὐτοῦ (*see* || *Luke*) ELU 13 Scr's i v harl¹ lat-a b ff¹ g¹ l, syr-jer-cu arm
 Justin Clem Cyr Iren-lat Ambr Aug; ins BC rel vulg lat-c d f coptt Hil spec.
 aft *προθησεν* ins αὐτοῦ BELU Scr's v w² harl¹ lat-b ff¹ g¹ l, syr-jer-cu sath arm Cyr
 Ambr spec: om C rel vulg lat-a c f coptt Justin Clem Iren-lat Hil Aug. (*See*
 || *Luke*.)

The present participle is used of a certain
 and predetermined future event; "he
 that is to come." See on ch. ii. 4.

τὰ ὑποδ. βαστάσαι.] Lightfoot (from
 Maimonides) shews that it was the token
 of a slave having become his master's prop-
 erty, to loose his shoe, to tie the same,
 or to carry the necessary articles for him
 to the bath. The expressions therefore in
 all the Gospels amount to the same.
 ἐν πν. ἁγ. καὶ πυρὶ.] This was literally ful-
 filled at the day of Pentecost: but Origen
 and others refer the words to the baptism
 of the righteous by the Holy Spirit, and
 of the wicked by fire. I have no doubt
 that this (which I am surprised to see up-
 held by Neander, De Wette, and Meyer)
 is a mistake in the present case, though
 apparently (to the superficial reader)
 borne out by ver. 12. The double sym-
 bolic reference of fire, elsewhere found,
 e. g. Mark ix. 50, as purifying the good
 and consuming the evil, though illustrated
 by these verses, is hardly to be pressed
 into the interpretation of πυρὶ in this
 verse, the prophecy here being solely of
 that higher and more perfect baptism to
 which that of John was a mere introduc-
 tion. To separate off πν. ἁγίῳ as be-
 longing to one set of persons, and πυρὶ
 as belonging to another, when both are
 united in ὑμᾶς, is in the last degree
 harsh, besides introducing confusion into
 the whole. The members of comparison
 in this verse are strictly parallel to one
 another: the baptism by water, the end of
 which is μεράνεια, a mere transition state,
 a note of preparation,—and the baptism
 by the Holy Ghost and fire, the end of

which is (ver. 12) *sanctification*, the en-
 tire aim and purpose of man's creation
 and renewal. So Chrys.: τῇ ἐκτεγγήσει
 τοῦ πυρὸς πάλιν τὸ σφοδρὸν καὶ ἀκάθαρτον
 τῆς χάριτος ἰνδαικνύμενος. Thus the
official superiority of the Redeemer (which
 is all that our Evangelist here deals with)
 is fully brought out. The superiority of
nature and *pre-existence* is reserved for
 the fuller and more dogmatic account in
 John i. 12. οὐ τὸ πτόν] οὐ... αὐτοῦ,
 a very common redundancy. See reff.
 οὐ is not 'whose,' which is implied in *ρό*:
 it belongs (against Meyer) to χειρὶ, not to
 πτόν, and the sense is just as if it had
 stood, οὐ ἐν τῇ χειρὶ αὐτοῦ τὸ πτόν.
 In the Rabbinical work Midrash Tehillim,
 on Ps. ii., is found: 'Advenit tritratatio,
 stramen projiciunt in ignem, paleam in
 ventum, sed triticum conservant in area:
 sic nationes mundi erunt sicut conflogra-
 tio furni: ast Israel conservabitur solus.'
 (Quoted by Lightfoot on John iii. 17.)

τὴν ἄλωνα] *The contents of the
 barn-floor.* (De Wette, &c.) Thus in ref.
 Job, εἰλοῖσαι δι' σου (σοι) F] τὸν ἄλωνα.
 Or perhaps owing to διακαθ. (shall
 cleanse from one end to the other) the
 floor itself, which was an open hard-
 trodden space in the middle of the field.
 See "The Land and the Book," p. 538 ff.,
 where there is an illustration. "Very
 little use is now made of the fan, but I
 have seen it employed to purge the floor
 of the refuse dust, which the owner throws
 away as useless." p. 540. ἄχυρον]
 Not only *the chaff*, but also *the straw*:
 see reff.: 'all that is not wheat.'

13 Τότε ^a παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ^P πρὸς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, ^{BCEKL} οὗ βαπτισθῆναι ^{MP8U} ὑπ' αὐτοῦ. ¹⁴ ὁ δὲ Ἰωάννης ^P διεκώλυεν αὐτὸν λέγων Ἐγὼ ^{VA1.32} ^a χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ¹⁵ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ἄφες ἄρτι.

^a ver. 1 refl.
¹ Isa. lvi. 1.
^o constr., ob.
^h 13. xxiv.
⁴⁵. Acts xiii.
⁴⁷. xxi. 13
^{al. fr.} P.
^{cxix.} 4.
^p here only.
^{Judith} xii. 7
^{only.}
^q w. inf., ch.
^{xiv.} 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. Dea. iii. 16.
^r — ch. xxi. 14 al. Str. xxi. 1.

14. om *ιωαννης* B sah Eus: *ωαν.* after the verb in D-lat a b c g₁: txt CP (appy)
 rel vulg lat-f ff₁ vss. [B does not om *σν*, as in Mai.]

15. for *πρὸς αὐτον*, *αυτω* B 13. 124 evn-y-z latt copt Eus.

13—17.] JESUS HIMSELF BAPTIZED BY HIM. Mark i. 9—11: Luke iii. 21, 22. It does not appear exactly *when the baptism of our Lord took place*. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The *place was Bethany* (the older reading), *beyond Jordan*; John i. 28. 13. τοῦ βαπτ.] Why should our Lord, who was *without sin*, have come to a *baptism of repentance*? Because He was *made sin for us*: for which reason also He suffered the curse of the law. It became Him, being in *the likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to *sinners*—and among the *transgressors* He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely *to honour John* (Kuinöel), or as *knowing that it would be the occasion of a divine recognition* of his Messiahship (Paulus), and thus preordained by God (Meyer): but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where *πνεῦμα* = *πῦρ*.—His baptism, as it was our Lord's *closing* act of obedience under the Law, in His hitherto concealed life of legal submission, His *πληρῶσαι πᾶσ. δικ.*, so was His *solemn inauguration and anointing for the higher official life of mediatorial satisfaction* which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the *working out of*

perfect righteousness in our flesh by the entire and spotless keeping of God's law (Deut. vi. 25), was, in the main, *accomplished during the thirty years previous to our Lord's official ministry*.

14. διεκώλυεν] A much stronger word than *καλύω*, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavoured* merely to hinder Him (see Hermann's note on Soph. Ajax, 1106), but *began* to hinder Him, *was hindering* Him.—There is only an *apparent* inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he *regarded Him as the Messiah*. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word *ᾄδειν* implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note.

15. ἀποκριθεὶς] Dr. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 106, — ἀποκριθῆναι δεῦτόν ἀμάρτημα. ἰδοὶ γὰρ λίγειν ἀποκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὥστε οὐκ καὶ τὸ ἐναντίον αὐτοῦ, τὸ συκριθῆναι, εἰς τὴν καὶ ταύτην ἰδέσθαι. εἰδὼς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀποκρίνωσθαι λίγῃ, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀπο-

οὕτως γὰρ ὁ πρέπον ἐστὶν ἡμῖν ἵπληρῶσαι ὡς πᾶσαν
 δικαιοσύνην. τότε ἄφῃσιν αὐτόν. 16 βαπτισθεὶς δὲ ὁ
 Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. καὶ ἰδοὺ ἄνεμ-
 χθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ

26. Rom. viii. 4. Ps. xix. 4.
 (vii. 56 v. 2.) L. 11. Rev. xii. 11. Book. 1. 1.

u Acts xiii. 10. 1 Kings xiii. 7.

1 Cor. xi. 18.
 Eph. v. 2.
 1 Tim. ii. 10.
 Tit. ii. 1.
 Heb. ii. 10.
 vii. 26 only.
 Ps. xxi. 1.
 1 Mac. xii.
 11.
 t = Acts xiii.
 v [L. Acts

16. rec (for βαπτισθεὶς δὲ) καὶ βαπτ., with C^oD^o P (Tischdf) rel Scr's mss lat-a b c
 d f g, h syr-cu syr Hippol Chr Hil Vig: txt BC^oM 13 al, vulg lat-ff, j Syr coptt Op.—
 om Δ. εὐθὺς βεῖ ἀνέβη (see || Mark) BD^oM 1 latt syr-cu coptt with Hippol
 Chr Hil Vig Op: om εὐθὺς 33: txt CLP rel lat-A D-lat syr arm spec. *ἡνεύχθησαν*
 B Hippol. *αὐτῷ* om (as unnecessary, and not understood) B tol syr-cu sah Iren-

ερεθῆναι. [ἀπρ.] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather — *though what has been said (ver. 14) is true, yet the time is not come for that: — as yet, ἀπρ., now, are we in another relation (viz. our Lord as the fulfiller of the law, John as a minister of it), therefore suffer it.* So Chrysostom: οὐ διηκνῶς ταῦτα ἵσταται, ἀλλ' ἔφη μὲ ἐν τούτοις εἰς ἐπιθυμίαις ἀπρὶ μόντοις ὑπάρχοντων τοῦτο (Hom. xii. p. 161). 'This ἀπρ. is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 14, edn. 2), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8. [ἀπρ.] not for *me*, but for *mei soli soli*. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man* extending over all those whose baptism plants them in his likeness, Rom. vi. See Stier, *ibid.*

δικαιοσύνην] requirements of the law. See ch. vi. 1, where the sense is general, as here.

16. βαπτισθεὶς] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to our Lord and the Baptist only. They may have been alone at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was πνευματικὴ θεωρία. — or ὁρασία, οὐ φῶς τὸ φαινόμενον, Theod. Mopsuest., — or 'Aperiuntur celi non resurrectione elementorum, sed spiritualibus oculis, quibus et

Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the manner of a dove, but *σωματικῶς εἶδεν* (|| Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being *visible at all*, which John himself asserts Him to have been (John i. 82—84), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the *only honest* interpretation. All the modern explanations of the *ὡς ὁ περιστερ.* as importing the *manner* of coming down, belong, as Meyer has rightly remarked, to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this rationalizing (and, I may add, blundering) interpretation.

εἶδεν belongs to ἀνέβη, not to βαπτ., nor to ἀνέψυχθ. It is the first member of the conjunctive clause of which καὶ ἰδοὺ is the second—as we say, the moment that Jesus was gone up out of the water, behold. (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (a) it was, as a dove: — the Spirit as manifested in our Lord was *gentle and benign*. Lord Bacon (*Meditationes Sacrae*, cited in Trench on the Miracles, p. 37) remarks: — "Moses edidit miracula, et proffugavit Aegyptios pestibus multis: Elias edidit, et occulavit coelum ne plueret super terram: Eliseus edidit, et evocavit urnas de deserto quae laniarent impuberes: Petrus Ananiam sacrilegum

w - ch. ix. 26. ^{Ps. liv. 6.} καταβαίνουν ὡς εἰς περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν. D κα-
 18. xxi. 19. 17 καὶ ἰδοὺ ὡς φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν BCDEK
 Luke ii. 24. ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. LMPS
 S. John i. 32. ii. 14, 16. ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. UVA
 only. y l. ch. xvii. 6 l. Acts x. 12, 15. S Pet. i. 17, 18. S Kings xix. 12. s j. ch. xii.
 18. xvii. 6 l. 2 Pet. i. 17. Gen. xxii. 2. — μωυσεῖν, Aq. a j. 1 Cor. x. 6. S Cor. xii. 10. [2 Thess.
 ii. 12.] S Kings xxii. 20. Ps. cxlii. 4. αὐτὸς δ. Mai. ii. 17.

lat-mss Hil, Vig. πνεῦμα θεοῦ (omg το and του) B, πν. τ. θ. copt. aft
 καταβαίνουν ins es του ουρανον D gat(with mm) lat-a δ c g₁, λ l Hil. for ως,αι,
 ως D Eus., om και bef ἐρχομενον BN am(with forj harl¹ tol) lat-a δ c g, λ copt
 Iren-lat Hil. for ἐπ' [bef αυτον], εις D¹ Eus Ebionite-gosp: προς C'E¹: txt
 BC²D² rel Iren-lat. (P 88 defective.)
 17. aft λεγουσα ins προς αυτον D lat-a δ c g, λ. for ουτος εστιν, συ u D lat-a
 syr-cu Aug₁. ηυδοκησα CL Scr's b evn-x-y Orig, Eus.

hypocritam morte, Paulus Elymam magnum cecitate percussit: sed nihil huiusmodi fecit Jesus. Descendit super eum Spiritus in forma columbe, de quo dixit, Nescitis ejus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judicii." On the *history* of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a *permanent* though special anointing of the Saviour for his holy office. It 'abode upon Him,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθὺς, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathanael, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any *change* in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: καταθρόνος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνέφθη ἐν τῷ Ἰορδάνῃ

καὶ ἀναδένοντας αὐτοῦ ἀπὸ τοῦ ὕδατος κ.τ.λ. Justin Martyr, Dial. § 88, p. 185. The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatione,' for relating, among other things, of Christ, "cum baptizaretur, ignem super aquam esse visam, quod in evangelio nullo est scriptum." (ch. ix.) The Ebionite gospel, according to Epiphanius, Hæc. xxx. p. 138, added, after ἐν ᾧ εὐδόκησα,—ἐγὼ σήμερον γαίνυνται σε. καὶ εὐθὺς περι-
 λαμψε τὸν τόπον φῶς μέγα. ἐν ᾧ δὲ ὁ Ἰωάννης λέγει αὐτῷ Σὺ τίς εἰ κύρις; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς δὲ ἡυδόκησα. καὶ τότε ὁ Ἰω. προσεσὼν αὐτῷ ἔλεγε Διδομαι σου κύρις, σύ με βάπτισον. ὁ δὲ ἐκάλειν αὐτῷ λίγων Ἀρεῖς, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα. Jerome gives the following opening of the narrative from the gospel according to the Hebrews: "Ecce mater domini et fratres ejus dicebant ei Joannes baptista baptizavit in remissionem peccatorum: eamus et baptizemur ab eo. Dixit autem eis Quid peccavi ut vadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est."

17. φων. λ.] does not require *ἐγίμω* or any word to be supplied, nor the participle to be understood as a past tense. *Le*, a voice from heaven, saying. See similar constructions, Luke v. 12; xix. 20 al. fr. εὐδόκησα] not the *unitative* aorist, but declarative of the definite past *σδοκία* of the Father in Him, Eph. i. 4:—see above. On the solemn import, as regards us, of our Blessed Lord's baptism, cf. Athanas. Or. i., contra Arianos, p. 355 fin. ed. Migne: εἰ δὲ ἡμῶν χάριν λατὸν ἀγαλῶ (John xvii. 18, 19), καὶ τοῦτο ποιῶ ὅτι γεγονεν ἀνθρώπος, εὐδολον ὅτι καὶ ἡ εἰς αὐτόν ἐν τῷ Ἰορδάνῃ τοῦ πνευματος γενομένη καθόδος, εἰς ἡμᾶς ἦν γενομένη διὰ τὸ φορεῖν αὐτόν τὸ ἡμῖν ὅμοιον σῶμα. καὶ οὐκ ἐπὶ τῷ βαλτιῶσαι τοῦ λόγου γεγονεν, ἀλλ' εἰς

1 w. 1va, 1 L. εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, ¹ εἰπέ ἵνα οἱ λίθοι οὗτοι
 ch. xi. 31. ἄρτοι ^k γένωνται. ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Z o de...
 Mark iii. 9. — Mark v. 43. οὐκ ¹ ἐπ' ἄρτων μόνων ^{lm} ζήσεται ὁ ἄνθρωπος, ἀλλ' ¹ ἐν BCDEK
 Exod. xxxv. 1. παντὶ ῥήματι ^o ἐκπορευομένην διὰ στόματος θεοῦ. ⁵ τότε LMPS
 plur., ch. xii. παραλαμβάνει αὐτὸν ὁ ⁴ διάβολος εἰς τὴν ¹ ἁγίαν UVZΔ
 4. xiv. 17 al. 1 Cor. ix. 1. 33.
 Exod. xvi. 29. p. 14 only, see John vi. 57. m — J L. 1 Cor. ix.
 k — John ii. 9. 1 — J L. only. Gen. xxvii. 40. Dux. viii. 2. m — J L. 1 Cor. ix.
 Rev. viii. 5. Exod. iv. 3. n — John xvi. 30. 1 Cor. iv. 4. o — ch. xv. 11, 2a. Num. xxxii. 34.
 14 only, see John vi. 57. q ch. xvii. 53. Rev. xi. 5 only. Isa. xlviii. 2. M. L. Dan.
 p — ch. ii. 12, 2c. xvii. 1. Num. xxii. 41. ix. 34 Theod.

4. for ο δε αποκρ., αποκρ. δε ο ιησ. D¹, simly D-lat b c d f g, i syr-cu. rec om.
 o bef ἄνθρωπος (omd by KMS and other mss in || Luke, and also by some LXX-mss),
 with KM (S and Scr's mss, e sil) Eus: ins BCDPZ rel Scr's k. rec (for εν) ενι
 (to conform to LXX and to preceding), with BP rel Eus: txt CD 13. 59. 124. 243.
 in latt Hil. (Z lat-b defective.) om εκπορευομενη δια στοματος lat-b g₁, D-lat
 syr-jer (so || Luke).

ἐκείνης τας. ἡ. και τας. ν., 3 Kings xix. 8.

ἑαυτον ἐταλν.] Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. καὶ προσελθόν.] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted also during the forty days. Whether the words of St. Mark, ἦν μετὰ τῶν θηρίων, allude to one kind of temptation, is uncertain: see note on Mark i. 13.—The word προσελθ. need not be understood of the first approach, but the first recorded—at a certain time the tempter approaching, &c.

ὁ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, to solicit to sin, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3, xxvi. 46, 48. Cf. Winer, § 18. 3.

et] νομιζων ὑποκρίσκειν αὐτὸν τοῖς ἰγυμνίαις, Chrys. Or, as Euthymius, ὡς οὗτοι παρακινεῖσθαι τῷ λόγῳ, καθάπερ οὐκιδασθαίς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ. At all events, there is no doubt expressed, as Wolf and Bengel think.

υἱὸς τοῦ θεοῦ] In the N. T. are found three combinations of these two substantives and the article, and all with one and the same meaning, viz. THE SON or GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὃν ὁ Πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὅμις λιγυτε ὅτι βλασφημία ἐστι εἶπεν ὅτι υἱὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40.—(2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; ὁ λαλῶν μετὰ σου ἐκείνός ἐστιν.—(3) υἱὸς θ. In Luke i. 35, τὸ

γεννώμενον ἄγιον κληθήσεται υἱὸς θεοῦ. See also ch. xxvii. 64 (|| Mk.), and notes there and on Luke xxiii. 47. 4.]

Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: 'Man shall not live,' &c. "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἰσχυόμενος, in whom alone that nature which in all men has degenerated into sin, πληροὶ πάσαις δικαιοσύνην. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—'that man truly liveth on and in the eternal word of God.'" Stier's Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan in His humanity; at once here numbering Himself with men, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will.—By 'every word' (or 'thing,' for ῥῆμα is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the divine will; God, who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32, 34.

6. τότε παρ.] Power being most

ἡ πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, καὶ ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου. Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. Ἄλλοτε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας.

v || L. Luke x. 36. 1 Cor. x. 9 only. Dant. vi. 16 Ms. Dent. viii. 16. Pa. lxxvii. 18 only. see Isa. vii. 12. w || L. v. r. || ch. xvii. 1 || Mk. Rev. xxi. 10. Euseb. xi. 2. x Euseb. l. 2. Daa. vii. 28 Theod. 27 LXX. y || L. Rev. xi. 16.

5. rec ἵστησιν, with P rel: txt (so also || Luke) BCDZ 1. 83 sah Eus.

6. for λέγει, εἰπεν (|| Luke) Z (vss ?). om του bef θεου D¹. ins εντεθεν bef εαυτω (|| Luke) C¹ syr-marg copt arm. αρουσιν D (but tollent D-lat: txt is the reading of || Luke).

7. for ουκ εκπ., ου πειρασεις D.

8. for δεικνυσιν, εδειξεν D (from Luke iv. 5).

probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with *καί*: whereas *τότε* and *παλιν* here seem to mark succession. Dean Ellcott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (*τότε ἀφίησιν αὐτόν*), follows the order in St. Luke. For *ἀν. πάλ.* see ref. *ἵστησιν*—by the same power by which he brought Him.

πτερύγιον] Abundant instances have been produced to shew that *πτερον* was applied to a pointed roof or gable. Now the LXX use *πτερεῖς* and *πτερύγιον* as synonymous with *πτερον*; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on *Herod's royal portico*, described in Jos. Antt. xv. 11. 5, is probably right: and the *τό* is in no way inconsistent with it. That portico overhung the ravine of Kedron from a dizzy height, *ὥς, εἰ τις ἀπ' ἄκρου τοῦ ταύτης τόπου, ἀμφω συντιθεῖς τὰ βῆθη, διακτεῖναι, σκοροδιῶν, οὐκ ἔξικνουμένης τῆς ὄψεως εἰς ἀμύνητον τὸν βυθόν*. The argument that it was probably on the other side, *next the court*, is grounded on the perfectly gratuitous assumption, that an *exhibition to the people* was intended. There is no authority for this in the text; the temptation being one not of ambition, but of *presumption*. The inference from

Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would.

6. *γέγραπται*] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. *πάλιν*] not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture *qualifies and interprets* the first; but *does not refute* it.

8. *ὄρος ὑψ.* *Μ.*] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text. *δείκνυσιν αὐτ. π. τ. β.*]

The additional words in Luke, *ἐν σιγγμῇ χρόνου*, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to *Palestine*, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the *Roman empire*, are mere subterfuges: as is also the giving to *δεικνυσιν* the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is

α = ch. vi. 29. τοῦ 'κόσμου καὶ τὴν 'δόξαν αὐτῶν⁹ καὶ εἶπεν αὐτῷ^{BCDEK}
 Luke xii. 37. Ταῦτά σοι πάντα δώσω, ἐὰν 'πεσῶν 'προσκυνήσῃς μοι. L M P S
 Dan. iv. 37. (30 Theod. P.) 10 τότε λέγει αὐτῷ ὁ 'Ἰησοῦς 'Ὑπαγε 'σατανᾶ' γέ- U V Z A
 α = ch. ii. 11. γραπται γάρ 'Κύριον τὸν θεόν σου 'προσκυνήσεις, καὶ 1. 33.
 xviii. 35. Rev. v. 14 al. αὐτῷ μόνῃ 'λατρεύσεις. 11 τότε 'ἀφήσιν αὐτὸν ὁ
 1 Cor. xiv. 26. Job i. 20. διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ 'διηκόνουν
 b N. T. instr. αὐτῷ.
 Gosp. pas- 12 'Ακούσας δὲ ὅτι 'Ἰωάννης 'παρεδόθη, 'ἀνεχώρησεν
 sion. clew, James ii. 16. 4 Dauid. vi. 18. x. 29. o v. acc. here
 1 John ii. 11. Rev. x. 8 ap. only in Mt. 1. L. Luke xiv. 32. John iv. (22.) 28. Rev. ix. 20. xiv. 9, 11. xx. 4 bbs only.
 only, in LXX, trans- Gen. xxvii. 7, 9. Judg. vii. 15 P. 1 L. Luke i. 74. ii. 27 only in Gosp. Acts vii. 7, 43 al. Exod.
 lative. Exod. g = vv. 20, 22. John x. 13 al. fr. 3 Kings xv. 16. h = Mk. ch. xxv. 44. Mark
 xiv. 21 only. i = 1 Mk. refl. ch. x. 15. j = ch. ii. 12. 2 Maec. v. 27.

9. rec (for *εἰπεν*) *λεγει*, with P rel: txt BCDZ 33 latt Orig. rec *ταῦτα πάντα*
 σοι (*the simpler order*), with C²DP rel latt Iren-lat: π. σ. τ. Orig. Chr-3-5-8-a (and
 Field): π. τ. σ. Chr-1: txt BC'Z 1. 33 am(with forj) lat-1 Orig, Chr-β.

10. aft *ὑπαγε* ins *οπισω μου* C²DZ rel harl' lat-b ff, & l (a c g, s) syr-cu syr-with-aft
 with arm Justin Archel Petr-alex Ath Chr Nest Damasc Thl Hil-ms Ambr Aug Vig
 Op: om BC'KP S(e sil) VAN 1. 13. 124 vulg lat-f k coptt Orig^{exp} Petr-alex Iren-lat
 Tert Hil-ed Jer^{exp} Juvenc. (*There can, it appears to me, be no satisfactory reason*
assigned for the omission of these words, if originally in the text. On the other
hand, if originally wanting, they were very likely to have been supplied from ch.
xvi. 23. See also on || Luke. Their omission is consequently more likely to be
genuine than their insertion.)

12. rec aft *δε* ins *ο ἰησοῦς* (ver 12 is the commencement of an ecclesiastical portion,
 and the name was therefore supplied, as so frequently is the case), with C¹P rel latt
 syrr syr-cu arm Hil Gaud: om B C'(appy) DZ 33 am (with forj) lat-k copt sath Orig,
 Eus, Aug.

directing the attention of his soldiers to the view of Italy; *ἰνδυνέμενος αὐτοῖς τὰ περὶ τὸν Πάδον πεδία* (in sight) . . . ἅμα δὲ καὶ τὸν τῆς 'Ρώμης αὐτοῖς τόπον ὁρ-
 δακνύνων, where we may observe the distinction between the two compounds *ἐν*- and *ἐνθρ-δεδεικνύμι*: and further, that it is not τῶν 'P. but τὸν τῆς 'P. τόπον that he pointed out to them. Euthymius, how-
 ever, interprets our verse thus, . . . λέγων ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν 'Ρωμαίων, ἐν τούτῳ δὲ ἡ τῶν Περ-
 σῶν, ἐν ἑκείνῳ δὲ ἡ τῶν 'Ασσυρίων, καὶ τὰ ἐξῆς ὁμοίως: καὶ οὕτως ἡ μὲν ἰχὺς δόξαν ἐπὶ τοῖς τοῖς εἰδῶσιν, ἡ δὲ ἐπὶ τοῖς τοῖς, καὶ ἄλλη ἐκ' ἄλλοις, καὶ ἀπλῶς πάντα καταλείπει; and even Maldonatus approves it.—In this last temptation the enemy reveals himself openly, as the ἄρχων τοῦ κόσμου τούτου, and as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue. 10.] Our Lord at once repels him openly; not that He did not know him before,—but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,—again, as Man, appealing to the Word of God. There does not

appear to be sufficient ground for the distinction sometimes set up between the meanings of *προσκυνεῖν* with the dative and the same verb with the accusative. See, besides reff., Gen. xlix. 8: Exod. xi. 8. —From this time, our Lord is known by the devils, and cast them out by a word. Mark i. 24, 34; iii. 11; v. 7. 11.

ἀφίησιν αὐτόν] but only for a season, see || Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly again waged in Gethsemane—αὕτη ὁμῶν ἵσταν ἡ ὥρα, καὶ ἡ ἔξουσία τοῦ σκότους. (Luke xxii. 63, compare John xiv. 30.) The expression in Luke x. 18, ἰθιῶρων τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πσιόντα, must be otherwise understood: see note there.

διηκόνουν] viz. with food, as in the case of Elias, 1 Kings xix. 6, 7.

12—23.] JESUS BEGINS HIS MINISTRY. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the temptation (see note on John i. 23, end) our Lord was pointed out by John the Baptist, (ib. vv. 29—34,) and again on the morrow to two of his

εἰς τὴν Γαλιλαίαν, ¹³ καὶ ¹ καταλιπὼν τὴν Ναζαρά ^{k = Heb. xi. 27. Josh. viii. 17. 4 Kings viii. 6 vat. 1 ch. ii. 23 ref. = here only. 2 Chron. viii. 17 of. n ch. ii. 16 ref. o ch. i. 22 ref. p Isa. ix. 1. q ch. x. 5.}
 ἔλθων ἰκατόκνησεν ἑἰς Καφαρναούμ τὴν ¹⁴ παραθα-
 λασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, ἵνα
 πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
 15 Ὁ γὰρ Ζαβουλὼν καὶ γὰρ Νεφθαλείμ, ὁδὸν θαλάσσης

Exod. xiii. 18. 1 Kings vi. 9. 3 Kings xviii. 42.

13. καταλιπὼν DELMZA 83: txt BCKPU Orig. (Bch Matth are silent about S and V: *relinquens* D-lat A-lat; *relictis civitate* latt.) κατοκεῖσεν D.

14. ins του bef λεγοντος D.

disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35-43): then on the morrow Philip and Nathanael were called (44-52); three days after was the marriage in Cana (ii. 1-11); then our Lord went down to Capernaum and remained not many days (12); then followed the Passover; the cleansing of the temple (13-22); the belief of many on Jesus (23-25); the discourse with Nicodemus (iii. 1-21); the baptizing by Jesus (i. e. his disciples) (22-24); the question about purifying, and testimony of the Baptist (25-36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1-42); the return to Cana and healing of the ruler's son in Capernaum (43-54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12-xiv. 15: Mark i. 14-vi. 30: Luke iv. 14-ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstances the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narratives generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilean*, and derived from

persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself.

13. ἀναγέρ.] not 'returned,' but retired, withdrew; see ch. ii. 22, and note. No notice is given whence this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judaea during the interval. I cannot quite think this, but certainly he does not *exclude* it.

13. καταλιπὼν v. N.] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 81.

Καφαρναούμ.] This town, on the borders of the lake of Genesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a fountain,—πρὸς γὰρ τῇ τῶν ἀνδρῶν ἐκράσις καὶ πηγὴ διαρθεῖν γονιμωτάτη. Καφαρναούμ αὐτῇ οἱ ἐπιχώριοι καλοῦσι [Joseph. B. J. iii. 10. 8].—ὡς τῇ ἐκ, *viciis concolationis*. It is from this time called 'His own city,' ch. ix. 1, see also ch. xvii. 24. 15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel,

rec Jos. Hl. 4. πέραν τοῦ Ἰορδάνου, ἡ Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθήμε-
 νοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀντείλειν αὐ-
 τοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
 λέγειν Μετανοεῖτε ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρα-
 νῶν. 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

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 νῶν. 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

BCDEK
LMP8
UVA
1. 33.

15. γαλιλαίας B(Mai, not Verc: not ascertained) DL am(with forj, not fuld) lat-a
 b c f¹ f² g₁ h i (but not k).

16. ins τη bef σκορ. D. rec (for σκοτια σκοτι (simpler and more usual form :
 εἶσω, e. g. Lx i. 79. Rom ii. 19, σκοτι occurs without variation) : with C P(Tischdf)
 N¹ rel Hippol Orig, Eus (-τι CAN¹) : txt BDN³ Orig, (-τια D, but -τια BN²).

rec iud. bef φως (simpler order : see also Lxx), with DP rel vulg-ed Hippol Orig₂ : txt
 BC 1. 13. 33. 124 am(with forj) lat-a b c f¹ f² g₁ h i Orig Eus Chr Cyr. iudon

D lat-a b c g₁ h. om 1st και D lat-b c g₁ h. oi καθήμενοι D, qui sedebant

lat-a b c g₁ h. om 2nd και D¹(and lat), in regione umbræ vulg-ed(not am fuld)
 lat-b g₁ h.

17. aft τοις ins γαρ D. om o bef ιησ. D.

18. και περιπατων L, autem Jesus ambulans vulg (but ambulans autem am) : περιπ.
 (neither δε nor και) E¹ : παραγων δε D, cum transiret lat-a b c f¹ g₁ h Eus spec.

rec aft περιπατων δε ins o ιησους (beginning of an ecclesiastical portion), with ELΔ
 vulg-ed lat-a c h arm spec; dominus noster syr-cu : om BCDP rel am(with forj harl
 tol) lat-b f¹ f² g₁ h i syrr copt meth Eus Chr Cyr Thl (simly in next ver, aft αυτοις C³
 lat-a c h Syr syr-cu meth Cyr spec ins o ιησους).

agreeably to what was said before.

ὁδὸν θαλάσσης] the country round the
 coast of the lake. All the members of this
 sentence are in apposition with one an-
 other: thus πέραν τοῦ Ἰορδ. is not a de-
 scription of the land before spoken of,
 which was not thus situated, but of a differ-
 ent tract. The later meaning of ἰσχυρ.
 as signifying the tract to the west of the
 Jordan, and which naturally sprung up
 during the captivity, is not to be thought
 of in Isaiah, who wrote before that event.
 See 1 Chron. xxvi. 30 in the Hebrew,
 where, however, the E. V. renders 'on this
 side Jordan westward.' Meyer strangely
 makes ὁδὸν θαλ. the objective after εἶδεν
 understood, and construes 'the land of
 Zabulon and Nephthaim saw the way of
 the sea on the other side of the Jordan :
 Galilee of the Gentiles ὅρα. saw a great
 light' i. e. 'the light which went forth
 from Capernaum when Jesus dwelt there,
 is represented as sending its bright beams
 over the Galilean sea, so that Zabulon
 and Nephthaim by this light could see the
 way leading along the other side of the
 sea.' Γαλ. τ. ὁδὸν.] Galilee superior,
 near to Tyre and Sidon, which was inha-
 bited by a variety of nations. 17.
 ἀπὸ τότε] That is, began His ministry in

Galilee. The account of Matthew, being
 that of an eye-witness, begins where his
 own experience began. It is not correct
 to suppose, as some of the German Com-
 mentators have done, (De Wette, Strauss.)
 that this preaching of repentance was of a
 different character from the after-teaching
 of our Lord; we recognize the same for-
 mula, though only partly cited, in ch.
 x. 7 : Luke x. 10, and find our Lord still
 preaching repentance, Luke xiii. 3, after
 repeated declarations of His Messiahship.

18. παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας] The lake of Genesareth or Tibe-
 rias (John vi. 1) called in the O. T. "the
 sea of Chinnereth," Num. xxxiv. 11, or
 Chinneroth, Josh. xii. 8: the Γεννησα-
 ρίτις λίμνη of Josephus, Ant. xviii. 2. 1 :
 Strabo xvi. p. 755 : Plin. v. 16 : Ptol. v.
 15. It is of an oval shape, about 18 geo-
 graphical miles long, and 6 broad: and is
 traversed by the Jordan from n. to s.
 "Its most remarkable feature is its deep
 depression, being no less than 700 feet
 below the level of the ocean." See the
 interesting article by Mr. Porter in Smith's
 Biblical Dictionary. If we give any
 consideration to the circumstances here
 related, we cannot fail to see that the ac-
 count in John is admirably calculated to

—see P.
BCDEK
LMSU
VA
1. 33.

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἄμφιβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἁλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς

Ἔκ Δεῦτε ὁπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.

²⁰ οἱ δὲ εὐθέως ἠφάνεντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

²¹ καὶ ὁ προβάς ἐκίθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,

ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτί-

ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθέως ἠφάνεντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²³ Καὶ ὁ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον

(Lukel. 7, 18. II. 36 of time) only. Xen. Ages. vi. 7. a = Mk. Ezra vi. 12, 18, 16. act., Gal. vi. 1. 1 Thess. iii. 10 al. o ch. ix. 35. xxiii. 15. Mark vi. 6. Acts xiii. 11. w. ev. here only. trans. 1 Cor. ix. 8 only. Ezek. xxviii. 2. p = go-pp. (John vi. 59. xviii. 20 only) and Acts passim. see Gen. i. 9. Num. xvi. 24. Ps. lxi. 8. q so Luke iv. 15. Acts viii. 15. xx. 2. 2 Cor. ii. 18. Gal. ii. 2 al. r w. accus. Mark i. 4, 14. Luke iii. 8. iv. 18 (from Isa. lxi. 1), 19 al. fr. Mt. Mk. L. P. only. (absol., 1 Pet. iii. 19. Rev. v. 2.)

^{19.} aft υμας ins γενισθαι (|| Mark) D 33 latt Syr syr-marg-mss aeth.

^{23.} rec ολην την γαλιλαιαν (adaptation to more usual construction), omg εν (homotele), with DL rel latt Eus Hil: txt BC(N) syrr copt aeth.—om ολη N. rec aft γαλ. ins ο ιησους (supplementary [beg of pericope] as the variations show), with C² rel: aft περιηγεν, C¹ D 1. 33 latt Syr(Treg) syr copt aeth arm Eus Thl: om B 157 ev-20 lat-k syr-cn.

complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as *having been called* by Jesus, is not mentioned here as called: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35—40, or the words παρ' αὐτῷ ἔμειναν ἤν ημίραν ἔκεινον, could not have been used: that these two *continued* disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judea with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We

must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, *without a call from the Lord*, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles *returned to their occupation* as fishermen, gives additional probability to the usual explanation of the call in our text. ^{20.} ἠφάνεντες ε.τ.λ.] i. e. *from this time they were constant followers* of the Lord. But when He happened to be in the neighbourhood of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

^{23—25.} HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39: Luke iv. 44, ordinarily: but qu. ? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίας in the passage in Luke. Our Lord made *many such circuits*.)

^{23.} συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very

^a see ch. viii. 12. xiii. 19. ^{ev. t. β.} ch. ix. 36. ^{xxiv. 14} (Mark i. 14 v. r.) only. ^c — Gopp. (John v. 10 only) and Acts passim. ^{Rev. xiii. 8.} 12 only. ^{Tobit xii. 3.} Wlad. xvi. 19 al. ^{ch. viii. 17.} al. ^{Mt. Mk. L. (Acts xix. 12) only.} Ps. cii. 8. ^v ch. ix. 36. ^{x. 1 (both places w. voc.) only.} Deut. vii. 16. Isa. xxxviii. 6. ^{x — ch. xiv. 1. xxiv. 6 al. 2 Kings xiii. 20.} ^{y Mark vi. 56.} Lake vii. 5 al. ^{Rec. xxiv. 4.} ^{a Mark i. 34 (L. only in Gopp.) 3 Tim. iii. 6 al.} ^{a Lake xvi. 28, 29 only.} 1 Kings vi. 3, 4, 17. ^{2 Mac. ix. 3.} ^{b — Luke iv. 38. viii. 37.} Acts xviii. 8 only. ^{see Lake xii. 50.} Jer. xxiii. 9. ^{c ch. viii. 16, 28, 36 (Mk. al.† Ps. xc. 6 Aq.} ^{d ch. xvii. 15 only †.} ^{e ch. viii. 6. ix. 2, 8c. † Mk. (Lake v. 24 v. r.) only †.}

24. ἐβλήθη C 1. 83 syr-marg copt arm Orig: txt BD rel latt(abbis) Eus. ^{aut.}
 bef η α. D (but opinio ejus D-lat, with a b c). ^{rec ins kai bef δαιμονιζομένους,}
 with C³D rel latt: om BC¹ 13. 235 copt Eus.—om kai δαιμ. MΔ. ^{ins παντας bef}
 εθεραπευσεν, omg αυτους, D lat-a b c g, h (syr-cu).

early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. τῶν ἱερῶν δι τῆς ὁ παρὼν ἢ τῶν γερόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἑαυτὸν ἐξηγείται μέχρι σχεδὸν δέλης ὁφίας. Philo Fragm. vol. ii. p. 630. See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the arrangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, ἀρχισυναγωγός Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the ἀρχισυναγωγός; (3) the *legatus* or *angelus ecclesiae*, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ὑπηρέτης (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the

synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτακαθιδρία) were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there (Lightfoot, xi. 281), as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. αὐτῶν] viz. of the Galileans: the subject being taken up out. of Γαλιλαία preceding. See reff., and Winer, § 22, 3. κηρύσσων τὰ εὐαγ.] For the exact meaning of these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16—30. 24. Σὺν τῶν] Answering to δὴν τὴν περίχωρον τῆς Γαλιλαίας, Mark i. 28. On βάσανος, see Lexx. Our word 'trial' has undergone a change of meaning very similar. On the δαιμονιζόμενοι see note on ch. viii. 23. The σιληνιστιζόμενοι were probably *epileptics*: see an instance in ch. xvii. 14 and ||. 25. Δεκαπόλις] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ei lateri Syriæ

V. ¹ Ἰδὼν δὲ τοὺς ὄχλους ἠνέβη εἰς τὸ ὄρος· καὶ ¹ 1st ed. xiv. 28.
xv. 28.
Mark iii. 12.

Luke ix. 28. Exod. xiv. 2.

g as above (f). Luke vi. 12 al.

Decapolis, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus Philadelphiam, Raphanam, omnia in Arabiam recedentia; Scythopolin . . . Gadara . . . Hippon, Dion, Pellam Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μειστή τῆς Δακαπώλειος* (B. J. iii. 9. 7): and Cellarius thinks Caesarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31. *πέραν τ. ἰερῶν*.] *Perma*. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew.

1. 18-20 34] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the *identity or otherwise of the Sermon with that given in Luke vi. 20-49*. There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place before that call.—Then (β) *this* discourse was spoken on a *mountain*,—*that*, after descending from a mountain, in the *plain*. Possibly this may be got over, by rendering *ἐν τόπῳ πεδινῷ* "on a level place." See note on Luke, l. c.: and the citation from Stanley below. And again (γ), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke

contains only *thirty*: his *four* beatitudes are balanced by as many *woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e.g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them.

(II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e.g. ch. v. 17-38. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural.

It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same.

(IV) St. Matthew *gives a general compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubt-

ἡ βασιλεία τῶν οὐρανῶν. ⁴ μακάριοι οἱ πενθούντες, ^{o see note, ch. iii. 2.}
 ὅτι αὐτοὶ ¹ παρακληθήσονται. ⁵ μακάριοι οἱ πρᾶεῖς, ὅτι ^{p ch ix. 15.}
^{11, &c. Isa. lxi. 2.} ^{q = ch. ii. 18 al. fr. Gen. xxiv. 57.} ^{Rev. xviii.}
^{5, Rom. Zech. ix. 9. 1 Pet. iii. 4 only. Psal. xxxvii. 11.} ^{r ch. xi. 29. xxi.}

transp vv 4 and 5 D 33 vulg lat-a c ff₁ g_{1,2} h k l syr-cu Orig^{em} Clem Eus-canon
 Nyssen Tert Hil, Jer Aug: txt BCN rel lat-δ f syrr copt æth arm Orig₁ Hil, Op.

prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes.' (Jerome in loc.) 'Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum.' (Augustine in loc.) Again: 'Pauper Dei in animo est, non in sacco.' (Aug. Enarr. in Ps. cxxxi. 26.)—τῷ πν. is in opposition to τῷ σαρκί: so ἀπειριματοὶ τῇ καρδίᾳ, Acts vii. 51; ἀγία κ. τῷ σώματι κ. τῷ πνεύματι, 1 Cor. vii. 34.—These words cannot be joined with μακάριοι (as Olearius, Wetst., Michaelis, Paulus): see ver. 8.—The meaning of *voluntary poverty*, as that of the religious orders, given by many Romish interpreters, is *out of the question*. It seems however to have been adopted by many of the Fathers. Basil (on Ps. xxxiii. 5, vol. i. p. 147) says, *ὅτι αἱ ἐκαινεῖ ἡ πτωχεία, ἀλλ' ἡ ἐκ προαίρεως κατὰ τὸν εὐαγγελικὸν σκοπὸν κατορθομένη* πολλοὶ γὰρ πτωχοὶ μὲν τῇ περιουσίᾳ, πλεονεκτηῖνται οὗτοι δὲ τῇ προαίρεσι τυχάνουσιν. But the same father elsewhere explains the words, *πτωχεὺς οὗ τοῦτ' ἐστὶν κατὰ χρῆματα ἐνδεὲς λέγει, ἀλλὰ τοῦτ' ἐστὶν κατὰ τὴν ἀληθείαν* (vol. i. p. 597).—And Chrys. himself seems to waver: for next to the comment above cited, he says *πνεῦμα γὰρ ἐνταῦθα τὴν ψυχὴν καὶ τὴν προαίρεσιν λέγει*. He probably however means that the ψ. and προαίρ. are the *departments of our being* in which the πτωχεία takes place.—See Clem. Alex., 'Quis dives saluus,' § 17, p. 934, Pott.—As little can the *bare literal* sense of the words, which Julian scoffed at, be understood: viz. those who are *ill-furnished in mind*, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. αὐτῶν ἔστ. ἡ β. τ. ἐκ.] See Luke iv. 17—21: James ii. 5. The βασιλεία must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next,

ch. vi. 33. But Tholuck well observes (Bergpredigt, p. 74 ff.), that all the senses of βασ. τ. θεοῦ (or οὐρ., or χριστοῦ) are only different sides of the same great idea—the *subjection of all things to God in Christ*. He cites from Origen (περι εὐχῆς, vol. i. p. 239): τῇ οὖν ἐν ἡμῖν βασιλείᾳ τοῦ θεοῦ ἡ ἀερότης ἀδιαλείπτως προκόπτουσιν ἐνοστήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον, ὅτι ὁ χριστός, πάντων αὐτῷ τ. ἐχθρῶν ὑποταγόντων, παραδώσει τ. βασιλείαν τ. θεῷ κ. πατρί, ἵνα ὁ θεὸς τὰ πάντα ἐν πᾶσι.

4. μακ. οἱ πνθ.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but *all such as happens to a man in the spiritual life*. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah's coming is called ἡ παράκλησις τοῦ Ἰσραὴλ.—This beatitude is by many editors (Lachmann, e. g.) placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentences is improved by it.—In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed in the synagogue at Nazareth, Luke iv. 18.

5. οἱ πρᾶεῖς] A citation from Ps. xxxvii. 11. The usual dividers and alloters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πραΰτης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Isa. lvii. 13—15; lx. 21: 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τοῦτου, shall work onwards till it shall become *actually a kingdom over this earth*, and its subjects shall *inherit the earth*: first in its millennial, and finally in its

αὐτοὶ κληρονομήσουσιν τὴν γῆν. ⁶ μακάριοι οἱ ^{tu} πεινῶν- BCDEK
MSUVA
1. 33.
τες καὶ ^v διψῶντες τὴν ^w δικαιοσύνην, ὅτι αὐτοὶ ^x χορτασ-
θησονται. ⁷ μακάριοι οἱ ^y ἐλεήμονες, ὅτι αὐτοὶ ^z ἐλεη-
θησονται. ⁸ μακάριοι οἱ ^a καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
τὸν ^b θεὸν ^c ὄψονται. ⁹ μακάριοι οἱ ^d εἰρηνοποιοί, ὅτι αὐτοὶ
δε υἱοὶ ^e θεοῦ ^f κληθήσονται. ¹⁰ μακάριοι οἱ ^g δεδιωγμένοι

al. v = John iv. 14. vii. 37. Rev. xxi. 6. xxi. 17. Isa. lv. 1. διψῶντες τοῦ μόνου αἵματος, Jos. B. J. i. 22. 2.
w = ver. 10. x ch. xiv. 20 al. Pa. ciii. 12. y Heb. ii. 17 only. Prov. xi. 17 al. z Rom. xi.
80, 81. 1 Tim. i. 12, 16. Ezech. vii. 9. a Pa. xxi. 4. see 1 Tim. i. 5. Pa. i. 10. constr., ver. 2.
b see Heb. xii. 14. 1 John iii. 2. Rev. xxi. 4. c here only γ. Xen. Hell. vi. 2. 4. (-καίτοι, Col. i.
20. see James iii. 18.) d Hos. i. 10. e = Luke xx. 15. Xen. viii. 14, 19. Gal. ii. 18. Gal.
vi. 23. f 1 John iii. 1. Isa. xlii. 6. g = Acts vii. 52. Gal. iv. 20 al. Pa. vii. 1. 2 Mac. v. 8.

9. om αὐτοὶ CD 13. 124 vulg-ed lat-a b c ff, d l Syr Hil Op: ins B 1. 33 rel am
(with gat) lat-f & syr-cu syr copt aeth arm Orig-lat Cyp^r.

renewed and blessed state for ever.
[3.] See Pa. cvii. 9; lxx. 4; xxii. 26: Isa.
xli. 17. This *hunger and thirst* is the
true sign of that new life on which those
born of the Spirit (John iii. 3, 5) have
entered; and it is after *δικαιοσ.*, i. e. *per-*
fect conformity to the holy will of God.
This was *His* meat, John iv. 34. 'Illo
cibo saturabuntur de quo ipse Dominus
dicit, Meus cibus est ut faciam voluntatem
Patris mei, quod est, justitia: et illa aqua,
de qua quisquis biberit, ut Idem dicit, flet
in eo fons aquae salientis in vitam eter-
nam.' Aug. But he elsewhere says (in
Ev. Joh. Tract. 26. 1), after quoting this
verse, 'Justitiam vero nobis esse Chris-
tum, Paulus Apostolus dicit. Ac per hoc
qui esurit Hunc Panem, esuriat Justi-
tiam: sed justitiam quam de coelo descendit,
justitiam quam dat Deus, non quam sibi
facit homo.' (Chrysostom confines him-
self to the moral explanation, as also
Euthymius.) They shall be *satisfied*—in
the new heaven and new earth, ἐν οἷς δι-
καιοσύνη κατοικεῖ, 2 Pet. iii. 13. Cf. the
remarkable parallel, Pa. xvi. 15 (LXX),
ἐγὼ δὲ ἐν δικαιοσύνῃ δαψήσομαι τῇ
προσώπῳ σου, χορτασθήσομαι ἐν τῇ
δαψύνῃ σου. This hunger and thirst after righteousness, is admirably
set forth in the three first petitions of
the Lord's prayer, 'Hallowed be Thy
name—Thy kingdom come—Thy will be
done on earth, as it is in heaven.
7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον
ἐστὶν ἐλεῖν, ἀλλὰ καὶ λόγου ἐάν μηδὲν
ἔχῃς, διὰ δακρύων. ποιικίλος γὰρ ὁ τῆς
ἐλεημοσύνης τρόπος, καὶ πλατεία αἴτη ἢ
ἐντολή. ἐλεηθῆσονται δὲ, ἐνταῦθα μὲν
παρὰ ἀνθρώπων· ἐκεῖ δὲ παρὰ τοῦ θεοῦ.
Euthymius, expanding Chrysostom. This
beatitude comprises every degree of sym-
pathy and mutual love and help; from
that fulness of it which is shed abroad in
those who have been forgiven much, and
therefore love much,—down to those first

beginnings of the new birth, even among
those who know not the Lord, which are
brought out in ch. xxv. 37—40, where see
notes.

8. καθ. τῇ καρδίᾳ.] See Pa.
xxiv. 4, 6. It is not Levitical cleanness,
nor mere moral purity, that is here meant:
but that *inner purity*, which (Acts xv. 9)
is brought about τῇ πίστει, has its fruit
(1 Tim. i. 5) in *love*; which is, as in κα-
θαρόν φῶς, καθαρά χαρά, &c., opposed to
all διψυχία (James i. 8), and all hypocrisy
and outward colouring; so that the καθ.
τ. κ. are οἱ ῥεραντισμένοι τὰς καρδίας ἀπὸ
συνειδήσεως κωνηράς (Heb. x. 22). 'Hoc
est mundum cor, quod est simplex cor: et
quemadmodum lumen hoc videri non po-
test nisi oculis mundia, ita nec Deus vide-
tur nisi mundum sit illud quo videri po-
test.' (Aug. in loc.) But there is also
allusion to the nearer vision of God at-
tained by progressive sanctification, of
which St. Paul speaks, 2 Cor. iii. 18,—
begun indeed in this life, but not per-
fected till the next, 1 Cor. xiii. 12. Read
the magnificent conclusion of Augustine
De Civit. Dei, xxii. 29, in which he enters
more deeply into the meaning of this verse.

9. εἰρηνοποιοί.] More than 'the
peaceful' ('pacifici,' Vulg.). It is doubt-
ful whether the word ever has this mean-
ing. Thus Euthymius, mostly after Chry-
sostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζον-
τες, ἀλλὰ καὶ ἐτέρους στασιάζοντας συν-
άγοντες εἰς εἰρήνην· υἱοὶ δὲ θεοῦ κληθῆ-
σονται, ὡς μιμησάμενοι τὸν μονογενῆ υἱὸν
αὐτοῦ· ὃ γέγονεν ἔργον συναγαγεῖν τὰ
δισσώτα καὶ καταλλάξαι τὰ ἐκπεπολεμη-
μένα. But even thus we do not seem to
reach the full meaning, which probably is,
'they that work peace;' not confining
the reference to the reconciliation of per-
sons at variance: see note on James iii.
18: and, for the more special meaning,
Xen. in reff. κληθήσονται] implies
the reality, as in ver. 19; shall (not only
be, but also) be called, i. e. recognized, in

^b ἔνεκεν ^h δικαιοσύνης, ὅτι ^k αὐτῶν ἐστὶν ἡ ^h βασιλεία τῶν ^h οὐρανῶν. ¹¹ μακάριοί ἐστε ὅταν ^l ὀνειδίσωσιν ὑμᾶς καὶ ^l διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ^m ψευδο-
μενοι ἔνεκεν ἑμοῦ. ¹² ⁿ χαίrete καὶ ⁿ ἀγαλλιᾶσθε, ὅτι ὁ ^o μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ^o εἰδῶσαν τοὺς προφῆτας ^q τοὺς πρὸ ὑμῶν. ¹³ Ὑμεῖς

see John viii. 56. 1 Pet. i. 8.
Paul. Ps. li. 11 al.
q Levit. xviii. 26.

o Luke x. 21 al. Matt., here only: not in Mk. or
p = ver. 46. ch. vi. 1, &c. John iv. 36 al. Jer. xxxviii. (xxx.) 16.
h Ps. xlv. 4.
i = ver. 6. ch.
vi. 1, 28. xxi.
22 al.
k ver. 2.
l = ch. xxviii.
44. 1 Pet. iv.
14. Ps. ci. 2.
m Gospp., here
only. — Rom.
ix. 7. Heb.
vi. 18 al.
n Im. Hx. 18.
o 1 Pet. iv. 13.
Rev. xix. 7.

10. ^{ins} της βεφ δικαιοσυνης C. for ^{for} ἐστιν, ¹⁰ εἰς (i. e. ai) ^{erit} D. Clem Alex (Strom. iv. p. 561 P), after having quoted this verse as in text, says, ἡ ὥς τινες τῶν μετατιθίντων τὰ εὐαγγέλια, μακάριοι, φησὶν, οἱ δεῖδ. ὑπὸ τῆς δικ., ὅτι αὐτοὶ ἔσονται τίλαιοι, καὶ μακάριοι οἱ διδιωγμένοι ἕνεκα ἑμοῦ, ὅτι ἔξουσιν τόπον ἔπου οὐ διωχθήσονται.

11. ^{transp} διωξ. and ^{ονειδισ}. D lat-^h syr-cu copt æth.—^{διωξουσιν} DΔ.—^{διωξουσιν} D. rec aft ^{πονηρον} ins ^{ρημα}, with C rel syr Orig Constt Op: om BDM latt syr-jer copt æth Hil, Lucif. (lat-a def.) καθ ὑμων βεφ παν πονηρον (for ^{perspicuity}) D flor lat-^h k syr-^{cu} Constt Tert Lucif spec. om ^{ψευδομενοι} (probably as ^{superfluous}, its reference not being clearly understood, as its being placed after ^{enec}. ^μ. ^{aleu}) D flor lat-^b c g, ^h k m Orig Tert Hil, Lucif: ins aft ^{enec}. ^μ. lat-^f Syr. for ^{μην}, ^{δικαιοσυνης} D 47 lat-a b c g, Ambrat Hil, Ambr. (D-lat def. ?)

12. τω ουρανω D lat-a b h Tert Hil, Lucif Op. (txt D-lat ?) aft ὑμων ins υπαρχοντων D¹, simly ^{qui ante vos fuerunt} lat-a D-lat Iren-lat Hil Lucif: ins ^{οι πατερες αυτων} U lat-b c.

the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatus: 'plus etiam quiddam mihi videtur vocari quam esse significare: nempe ita aliquid esse, ut appareat, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is ^{πρωτον} ἀγνη, ^{δευτερα} εὐφραντική, implying no compromise with evil. And it is in the working out of this ^{ἀγνότης} that Luke xii. 51 is especially true.

10.] 'Martyres non facit poena, sed causa. Nam si poena martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia pator, justus sum. Quia ipse qui primo passus est, pro iustitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur propter iustitiam.' (Aug. Enarr. in Ps. xxxiv. 13.) See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in the var. readd.

11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses ^{His disciples} particularly. The actions described in this verse are the expansion of ^{διδιωγμένοι} in the last. ^{διωξουσιν}, however, still means ^{persecute}; its ^{legal} usage is unknown in the

N. T. ^{ψευδομενοι} does not belong to ^{ἕνεκα ἑμοῦ}, as some recent Commentators have supposed (Tholuck, Meyer), but to ^{εἰπωσιν}. The pres. part., as usual, carries with it the logical condition.

12. ^δ ^{μισθος} ὑμῶν.] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers: see the parable above cited, where the ^{μισθος} is not what was ^{earned}, but what was ^{covenanted}. 'Deus est debitor noster non ex commissio, sed ex promisso.' Aug. (Tholuck.) These words, ^{ἐν τοῖς οὐρανοῖς}, must not be taken as having any bearing on the question as to the ^{future habitation} of the glorified saints. Their use in this and similar expressions is not ^{local}, but ^{spiritual}, indicating the blessed state when ^{ἡ βασιλεία τῶν οὐρανῶν} shall have fully come. The local question is to be decided by wholly different testimonies of Scripture:—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to the ^{heavens} in any ordinary sense of the term, as the eternal habitation of the blessed.

^{διωξουσιν}] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Je-

r Mark ix. 50
 bis. Luke
 xiv. 34 bis.
 Col. iv. 6
 only. Levit.
 ii. 13.
 s Luke xiv. 34.
 Rom. i. 22.
 1 Cor. i. 20
 only. 2 Kings
 xxiv. 10.
 t ch. vii. 6.
 v Acts xvii. 21. xix. 27.
 48. Luke xiv. 35. John xv. 6. 1 John iv. 18 al.
 only. 2 Chron. xxv. 18. 1 Macc. iii. 51.
 u Mark ix. 40 bis only. Levit. vi. 14 v. r.)
 w = Gal. v. 6. James v. 16. x ch. xiii.
 y ch. vii. 6. Luke viii. 6. xii. 1. Heb. x. 29
 s 1 Tim. v. 26. Jer. xliix. (xlii.) 10.
 B C D F K
 M S U V Δ
 1. 33.

13. om ετι D mm lat-a δ g₁ h Syr syr-cu Cypr Aug Jer. rec βληθῆναι ἐξω καὶ
 καταπατεῖσθαι, with D rel latt: txt BCN 1. 33 syr-ms Orig.

hoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was
 sawn asunder by Manasseh.—The reason-
 ing implied in γὰρ may be thus filled up:
 “and great will be *their* reward in hea-
 ven.”

13.] The transition from the
 preceding verses is easy and natural, from
 the διδωγμῖνοι ἔτιεν δικαιοσύνης, of
 which vv. 11, 12 were a sort of applica-
 tion, and the allusion to the ancient Pro-
 phets, τὸ ὑμῖς ἐστε τὸ ἅλ. τ. γ.—Elisha
 healed the unwholesome water by means
 of salt (2 Kings ii. 20), and the ordinary
 use of salt for culinary purposes is to *pre-
 vent putrefaction*: so (see Gen. xviii. 23—
 33) are the righteous, the people of God,
 in this corrupt world. It hardly seems

necessary to find instances of the *actual
 occurrence* of salt losing its savour, for
 this is merely hypothetical. Yet it is per-
 haps worth noticing, that Maundrell, in
 his travels, found salt in the Valley of
 Salt, near Gehul, which had the appear-
 ance, but not the taste, having lost it by
 exposure to the elements (see the citation
 below);—and that Schöttgen maintains
 that a kind of bitumen from the Dead Sea
 was called ‘sal Sodomiticus,’ and was used
 to sprinkle the sacrifices in the temple;
 which salt was used, when its savour was
 gone, to strew the temple pavement, that
 the priests might not slip. This, however,
 is but poorly made out by him, (Schött-
 gen, Hor. Hebr. in loc.) Dr. Thomson,
 ‘The Land and the Book,’ p. 381, men-
 tions a case which came under his own ob-
 servation: where a merchant of Sidon had
 stored up a quantity of salt in cottages
 with earthen floors, in consequence of
 which the salt was spoiled, and Dr. T. saw
 “large quantities of it literally thrown
 into the street, to be trodden under foot
 of men and beasts.” He adds, “It is a
 well-known fact that the salt of this
 country, when in contact with the ground,
 or exposed to rain and sun, does become
 insipid and useless. From the manner in
 which it is gathered, much earth and
 other impurities are necessarily collected
 with it. Not a little of it is so impure
 that it cannot be used at all: and such

salt soon effloresces and turns to dust—
 not to fruitful soil, however. It is not
 only good for nothing itself, but it actually
 destroys all fertility wherever it is thrown:
 and this is the reason why it is cast into
 the street.” τῆς γῆς, mankind and
 all creation: but a more inward refer-
 ence, as to the working of the salt, than
 in τοῦ ἔσμου, ver. 14, where the light is
 something outwardly shewn.

μω-
 ρανθῇ = ἀναλον γίνηται, Mark ix. 50.
 ἀλισθῆσεται.] i. e. the salt; not
 impersonal, as Luther has rendered it,—
 womit wird man salzen? ‘wherewith shall
 salting be carried on?’ for τὸ ἅλς is the
 nom. to all three verbs, μωρανθῇ, ἀλισθ.,
 and ἰσχύει. The sense is: ‘If you become
 untrue to your high calling, and spiritually
 effete and corrupted, there are no ordinary
 means by which you can be re-converted
 and brought back to your former state,
 inasmuch as you have no teachers and
 guides over you, but ought yourselves to
 be teachers and guides to others.’ But
 we must not from this suppose that our
 Lord denies all repentance to those who
 have thus fallen: the scope of His saying
 must be taken into account, which is not
 to crush the fallen, but to quicken the
 sense of duty, and cause His disciples to
 walk worthily of their calling. (See Heb.
 vi. 4—6, and note on Mark ix. 49, 50.)

The salt in the sacrifice is the type of
 God’s covenant of sanctification, whereby
 this earth shall be again hallowed for
 Him: His people are the instruments, in
 His hand, of this wholesome salting; all
 His servants in general, but the teachers
 and ministers of His covenant in particular.
 Chrysostom observes, οἱ μὲν γὰρ ἄλλοι
 μυριάκις πίπτοντες δύνανται τυχεῖν
 συγγνώμης· ὁ δὲ διδάσκαλος ἰὰν τοῦτο
 πάθῃ, πάσης ἀπιστοῦνται ἀπολογίας, καὶ
 τὴν ἰσχάτην δώσει τιμωρίαν (Hom. xv.
 p. 194).—ἀπὸ τότε ἐξω ῥίπνεται τοῦ
 διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖ-
 ται, τούτῃσι καταφρονεῖται. Euthym. in
 loc. There does not appear to be any al-
 lusion to ecclesiastical excommunication.

14. τὸ φῶς τοῦ κόσμου.] And yet only
 in a lower and derivative sense; Christ

ἐπάνω ὄρους κειμένη, ¹⁵ οὐδὲ ^{αδ} καίουσιν ^{αε} λύχον· καὶ ^α — Luke xli. 25. (John v. 35.) ^{αα} τιθέασιν αὐτὸν ὑπὸ ^{αδ} τὸν ^{αε} μόδιον, ἀλλ' ἐπὶ ^α τῇ ^{αα} λυχνίᾳ, ^{αβ} καὶ ^{αγ} λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ οὕτως ^{αδ} λαμψάτω ^{αε} τὸ ^α φῶς ὑμῶν ^{αβ} ἵμπεροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ^{αγ} ὑμῶν τὰ ^{αδ} καλὰ ^{αε} ἔργα, καὶ ^α δοξάσωσιν τὸν ^{αα} πατέρα ^{αβ} ὑμῶν ^{αγ} τὸν ἐν τοῖς ^{αδ} οὐρανοῖς.

¹⁷ Μὴ νομίσητε ὅτι ^α ἤλθον ^{αα} καταλῦσαι τὸν νόμον ἢ

f Mark iv. 21. Luke viii. 16. xl. 32. Heb. ix. 2. Rev. i. 12, &c. ii. 1, 5. xl. 4 only. Exod. xxv. 31 (in classical Greek, -ov, see Phryg. Lobbeck, p. 313 f.) g see below (h), otherwise, ch. xvii. 2. Luke xvii. 34. 2 Cor. iv. 6 only. Prov. iv. 18. h constr., here only. Wisd. v. 6 var. i 1 Cor. ix. 24. k Acts xii. 7. 2 Cor. iv. 6. Isa. lx. 2. l = ch. vi. 1 at fr. m ch. xxvi. 10 [Mt. John x. 22, 23. 1 Tim. iii. 1. v. 10, 25. vi. 18. Tit. ii. 7, 14. iii. 8, 14. Heb. ix. 22. 1 Pet. ii. 12 only. — N. T. passim. Ps. xli. 22 al. o = ver. 45. ch. vi. 1. 9, 14, 15. q = Acts v. 23, 26. Rom. xiv. 20. Gal. ii. 18. 2 Maec. ii. 22. iv. 11.

16. [ἔργα in B is in marg, but a *prima manus*, not as Mai, a *secunda*.]

Himself being τὸ φῶς τὸ ἀληθινόν, ὃ φαίνει πάντα ἄνθρωπον, ἰρχόμενον εἰς τὸν κόσμον, John i. 9; τὸ φῶς τοῦ κόσμου, viii. 12. His ministers are λύχνοι, John v. 35, and φωστῆρες, Phil. ii. 15, receiving their light, and only burning for a time. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Sermon. cccxxxiii. 7. And here too, φῶς in this verse = λύχνος in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἡγε σκότος, νῦν δὲ φῶς ἐν κυρίῳ—light, as partaking of His Light: for πᾶν τὸ φανερούμενον (see note, ib. ver. 13) φῶς ἴσθιν. οὐ θένεται . . .] Of course it is possible that our Lord may have had some town before Him thus situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Drs. Stanley and Thomson (Sinai and Palestine, p. 429: the Land and the Book, p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilean Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in

Judaea.' Stanley, ubi supra. But the CHURCH OF GOD, the city on a hill (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. ¹⁵ μόδιον] A Latin word (the art. is by many supposed to express that the μόδιος is a vessel usually found in the house; but it is rather to be regarded as the sign of the generic singular, as in κοινοὶ τὸν ἄνθρωπον, ch. xv. 20)—called by the more general name σκεῦος, Luke viii. 16. καίουσιν, i. e. men in general: shewing, in the spiritual reference of the parable, that these lights of the world are 'lighted' by Him for whose use they are. See above. ¹⁶ οὕτως] i. e. like a candle on a candlestick—like a city on a hill; not οὕτως, ὅπως, 'so . . . that,' as our English version seems rather to imply. By rendering οὕτως in like manner, the ambiguity will be avoided. See ref., and note there. The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ. δοξάσωσιν τ. π. ὁ . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them. The whole of this division of our Lord's sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but

ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ¹⁹ ὃς ἐὰν οὖν ¹⁹ John v. 19. vii. 22. x. 39 only. see Eph. ii. 14 2. (see Exdr. ix. 46.) x = ver. 9.
 ᾧ λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
 διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν

19. om *ean* D¹ latt (exce D-lat k) latt-ff (exce Lucif): *an* D² 83. *λυσει* (*itacism*)
 DE. om *οὕτως* D.

letter in the alphabet: *κεφαλαίαι* are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—*τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὲ τοῦ χὰφ καὶ τοῦ βήθ (z and s) πολλὰ ὁμοιότητα σωζόντων, ὥς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχίαις κεφαλαίαις.* The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, *Hor. Heb.* in loc.) It is important to observe in *these days* how the Lord here includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its *historical truth*—then its *theocratic dispensation* and the *types* and *prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, ‘a mythology not so attractive as that of Greece.’ That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled “*Essays and Reviews*,” has been in character and progress, exactly that above described: and owing to the

injudicious treatment which has multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them. 1862.]

19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the οὖν and the τούτων, and with the following, to which the γὰρ unites it. Bearing this in mind, we see (1) that λύσῃ, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter: *whosoever shall break* (have broken), in the sense presently to be laid down. (2) That τῶν ἐντ. τοῦτ. τῶν ἐλ. refers to *ἱῶρα ἐν ἡ μία κεφαλαία* above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the *ἱῶρα* and *κεφαλαία* in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean ‘*shall be excluded from*,’ inasmuch as the question is not of *keeping or not keeping* the commandments of God in a legal sense, but of *appreciating, and causing others to appreciate*, the import and weight of even the most insignificant parts of God’s revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the λύσῃ and ποιῇσθ. (4) That *no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians.* That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God’s Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons*, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New. See the preceding note, and

y ch. iii. 2 note.
 2 = Rom. v. 15.
 2 Cor. i. 5 al.
 Eccl. iii. 19.
 1 Macc. iii. 80.
 2 = vv. 6, 10.
 ch. vi. 1 al.
 b constr.
 1 John ii. 3.
 Rev. ix. 10.
 xiii. 11.

τῇ βασιλείᾳ τῶν οὐρανῶν ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ ὑμῖν ὅτι εἰὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 21 Ἡκού-

BDEKL
 MSUVΔ
 1. 33.

20. om last clause of preceding ver and the whole of this (*homotel*) D. rec η
 δικαιοσύνη bef ὑμῶν, with M(Tischdf) S(eil Bch) U 1. 33 Clem₁ Orig : txt B rel 13.
 124 al Justin Constt Clem₁ Bas₁ Isid.

the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to *ελάχιστος*; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means 'one of the least' (ein geringer), for the article is often omitted after an appellative verb. μέγας rests on different grounds; being positive, and in its nature generic.—See ch. xi. 11; xviii. 1—4.

On κληθήσεται, see note on ver. 9. Observe the conditional aorists, λύσῃ, ποιήσῃ, διδάξῃ, combined with the indic. fut. κληθήσεται,—and thus necessitating the keeping the times distinct. The time indicated by κληθήσεται is one when the λύσαι, ποιῆσαι, διδάξαι, shall be things of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in πληρώσαι, ver. 17, and of the difference between λύσῃ, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and ποιήσῃ καὶ διδάξῃ, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, *purity of heart and life*, as set forth by example in the ποιῶντες, and by precept in the διδάσκοντες. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse.

γραμματέων] Persons devoted to the work of reading and expounding the law (Heb. שֹׁרֵפִים), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3; Mark xiv. 53; xv. 1) we find it composed of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς; and in Luke xxii. 66, of ἀρχιερεῖς καὶ

γραμματεῖς. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt. xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acta v. 34, compared with xxii. 3; are called by Josephus πατριῶν ἐξηγηταὶ νόμων, Antt. xvii. 6. 2; σοφισταί, B. J. i. 33. 2.

The construction πλεον τῶν γραμματέων καὶ τῶν Φαρισαίων elliptically for πλ. τῆς δικαιοσύνης τ. γρ. κ. τ. φ., is illustrated in Kühner (Gram. ii. § 749) under the name of 'comparatio compendiaris,' by Hom. Il. φ. 191, κρείσσων δ' αὐτῇ Διὸς γενεῇ ποταμοῖο τέτυκται; Pindar, Olymp. i. init., μηδ' ὀλυμπίας ἀγῶνα φέρετον ἀνδράσομεν, &c. Notice, that not only the hypocrites among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee." οὐ μὴ εἰσελθ.] A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24; John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life.

21—48.] Six examples of the true FULFILLMENT of the law by Jesus.—FIRST EXAMPLE. *The law of murder.* (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

στατε ὅτι ἡ ῥήθη τοῖς ἀρχαίοις Ὁὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [εἰκῇ] ἔνοχος

iv. 20. Str. xxxix. 1. constr. by, ch. vi. 1. Lake xxiii. 15. Gen. xxii. 15, but f so, Rom. ix. 12, 20. Gal. iii. 16. Rev. vi. 11. ix. 4. e Exod. xx. 16 (18). Deut. v. 17. f w. dat. of the judging power, here (4 times) only. (2v. rais ápaie. Demosth. p. 404, 4. Gen. xxvi. 11 vat. Deut. xix. 15. see ch. xxvi. 66 ref.) g = here only. h ch. xviii. 34. xiii. 7. Luke xiv. 21. xv. 28. Eph. iv. 26. Rev. xi. 18. xii. 17. 3 Kings xi. 9. i = Col. ii. 18 (Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11) only. Prov. xxviii. 20 only. εἰκῇ κ. ἀλογίστως, Polyb. i. 52. 2.

22. om εἰκῇ BΔ*Ν 48. 198 vulg æth (Justin) (Ptol) Orig, Ps-Bas Ps-Ath^{expr} Niceph Aug^(expr), in his Retract. i. 19) Jer³(^{expr}: h l. says it is not in most of the ancient mss, and pronounces it spurious) Juvenc Salv: ins DLD¹ 1. 33 rel mm lat-a b c f f¹, g¹, A l syr^r syr-cu syr-jer copt goth arm Eus Nyssen Chr Cyr Iaid Thdor-mops Thl Euthym Iren-lat²(once aft οργιζ.) Orig-lat¹ Cyr Hil.(once aft οργιζ.) spec Op^{expr} Lucif. (I have not ventured wholly to exclude it, the authorities being so divided, and internal evidence being equally indecisive. Griesbach and Meyer hold it to have been expunged from motives of moral rigorism:—De Wette, to have been inserted to soften the apparent rigour of the precept. The latter seems to me the more probable.)

21. ἡκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes. τοῖς ἀρχαίοις] has been rendered, as in E. V., 'by the ancients'; in which case, Moses and his traditional expounders are classed together; or, 'to the ancients,'—which last interpretation seems to me to be certainly the right one. Both constructions are found (see ref.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἡρήθη, whereas all the latter have this very word, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons to whom the words are spoken. The omission of τοῖς ἀρχαίοις, vv. 27, 31, 38, 43, also favours the rendering to, which was the interpretation of the Greek fathers. Chrysostom expands it thus: *τί οὖν αὐτός φησιν; ηκούσατε ὅτι ἡρήθη τοῖς ἀρχαίοις Ὁὐ φονεύσεις· καίτοι δ' καὶ ἡμεῖς αὐτὸς ἔσταιν ἀλλὰ τίως ἀπορώπως αὐτὰ τίθησιν. εἰτε γὰρ εἶπεν ὅτι ηκούσατε ὅτι εἶπον τοῖς ἀρχαίοις, δυσπαράδεικτος ὁ λόγος ἵγινετο, καὶ πᾶσιν ἂν προέστη τοῖς ἀκούουσιν· εἰτε αὖ πάλιν εἶπὼν ὅτι ηκούσατε ὅτι ἡρήθη τοῖς ἀρχαίοις παρὰ τοῦ πατρὸς μου, ἐπηγάγεν Ἐγὼ δὲ λίγω, μείζων ἂν ἴδοξεν εἶναι ὁ αὐθαδιασμός*, Hom. xvi. p. 210. Meyer (ed. 2) has well observed that ἡρήθη τοῖς ἀρχαίοις corresponds to λίγω δὲ ὑμῖν, and the *ηγώ* to the understood subject of ἡρῶ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἡρῶ, that it was the same person who said both. It will be noticed that our Lord does not here speak against

the abuse of the law by tradition, but that every instance here given is either from the law itself, or such traditional teaching as was in accordance with it (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the law misunderstood and the law rightly understood, but between the law and its ancient exposition, which in their letter, and as given, were *ενά*,—and the same as spiritualized, *πνευματικά*, by Christ: not between two lawgivers, Moses and Christ, but between *οἱ ἀρχαίοι* and *ὑμεῖς*; between (the idea is Chrysostom's) the children by the same husband, of the bondwoman and of the freewoman. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153—165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it. κριται] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῇ κρισει in the next verse (see note) is the court of judgment in the Messiah's kingdom. 22.] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the

ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε ὡς ἀχθ. xviii. 17. ch. vii. 5. 2 Chron. v. 6. here only. 1 Kings xxix. 4. w constr. Luke xii. 17. Gen. i. 6. x here only t. (-pora, Eph. vi. 7.) 23. xii. 58. xviii. 2. 1 Pet. v. 8 only. 1 Kings ii. 10. = here only. (1 Kings

ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε ὡς ἀχθ. xviii. 17. ch. vii. 5. 2 Chron. v. 6. here only. 1 Kings xxix. 4. w constr. Luke xii. 17. Gen. i. 6. x here only t. (-pora, Eph. vi. 7.) 23. xii. 58. xviii. 2. 1 Pet. v. 8 only. 1 Kings ii. 10. = here only. (1 Kings

πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρὸς ἐμεῖς τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἴ μετ' αὐτοῦ ἐν τῇ ὁδῷ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. 27 Ἰκούσατε ὅτι ἐρρήθη ὅτι

xx. 4.) a ch. xv. 22. xx. 17. Luke xxiv. 32. Gen. xlii. 22. xiv. 24. b = Mark i. 14 rec. c = ch. xxi. 58 | Mt. John vii. 22. 23. 24. Acts v. 23. 26. Prov. xiv. 26. d = N. T. passim. e ch. xviii. 20. Luke xxiii. 19. John iii. 24 al. f = ver. 23. ch. xviii. 26. 28. xxii. 21 | Rom. xiii. 7. Dent. xxiii. 21. g Mark xii. 43 only t. h ch. xii. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24. καταλλάγηθι D. προσφέρει D¹. (offers am lat-a d: offeres D-lat.)

25. om εως D¹. for α, η M. rec εν τη οδω baf μετ' αυτου, with Δ rel vulg lat-f, k syr eah goth Clem: txt BDL 1. 33 lat-a d c g, h Syr syr-cu copt sath arm Arnob Ambr Op. om 2nd σε παραδω B 1. 13. 124. 127 lat-k sath arm (Carpoc) Chr2(xv. p. 188, xx. p. 264) (Hil Arnob). παραδωσει (twice) D. βληθης D¹, βληθησει (corr¹ ?): βαλεις L: mittaris latt.

27. rec aft ιpp. ins τοις αρχαιωις, with LMA Δ 33 vulg lat-c f, g, h Syr-cu syr-with-ast Eus, Iren-lat Cypr Hil: om BD rel lat-a d f k Syr copt goth sath arm Orig Cyr Thl Euthym Hil spec.

λάσσω as implying a *mutual*, and καταλλάσσω, a merely *one-sided* reconciliation, has no foundation in fact. Our διαλλάγηθι is simply become reconciled—*thyself*, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. πρῶτον belongs to ὑπαγε, not to διαλλάγηθι, (1) because ὑπ. πρῶτον is opposed to τότε ἐλθὼν, the *departure* to the *return*, not διαλλάγηθι to πρόσφερε; (2) by the analogy of the usage of such adverbs with imperatives. Compare ch. vii. 5 and the similar passage, Luke vi. 42: ch. vi. 33; xiii. 30: Mark vii. 27.

No conclusion whatever can be drawn from this verse as to the admissibility of the term *altar* as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred.

26.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary

before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.'—The ἀντίδικος, in its *abstract personification*, is the *offended law of God*, which will cry against us in that day for all wrongs done to others; but in its *concrete representation* it is the *offended brother*, who is to us that law, as long as he has its claim upon us. The ὁδός, in the interpretation, is the way in which all men walk, the ὁδός πάσης τῆς γῆς of 3 Kings ii. 2, the ὁδός ἣ οὐκ ἵκαναστραφέσονται of Job xvi. 22. In the civil process, it represents the attempt at arbitration or private arrangement before coming into court: see Thol. p. 192, 3rd edit. So Chrys.: πρὸ μὲν γὰρ τῆς εἰσόδου σὲ κύριος εἰ τοῦ παντός· ἴδὼν δὲ ἐπιβῆς ἱεῖνων τῶν προθέρων, οὐδὲ σφόδρα σπονδαῖζον δυνήσῃ γὰρ καθ' ἑαυτὸν ὡς βούλει διαθίνας. Hom. xvi. p. 219.

26.] These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. We have ἕως ἀποδῶ τὸ ἀμειλόμενον in ch. xviii. 30, where the payment was clearly impossible.

ὑπηρέτης = πράκτωρ in Luke xii. 58, and is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to ὑπηρέτης in the interpretation, it must represent the chief of those who in ch.

1 constr., ch. vi. 1 al. 2. h w. acc., here only. Exod. xx. 17. Deut. v. 21. Soph. 65.1. Tyr. 68. w. gen., Acts xx. 33 al. Exod. Deut. as above. 1 constr., here only. (see ver. 32 v. r. ch. xix. 9 v. r. John viii. 4 rec. Levit. xx. 10.) Jer. v. 9. m ch. xiv. 48. 1 Cor. vii. 27. Deut. viii. 17. xxiv. (xxii.) 16 only. Prov. iv. 12 Ag. 2. Polyb. xii. 7. 3. r ch. x. 25. 1 Cor. iv. 3. a gosp., here (b) only. Paul. Rom. vi. 13 al. fr. James iii. 6. 4. iv. 1 only. Lev. i. 5 al. 1 John xi. 50. Prov. viii. 10. Joel ii. 12. a Mark ix. 45, 47 only. see ch. xviii. 9. Luke xii. 5. v ver. 22 ref. w ch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6. n Zech. xi. 17 bla. o ch. xvii. 27 al. 8. 7. Str. ix. 8. xxiii. 8. p = ch. xviii. 10 only. (Acts vii. 10 al.) τὸν ὄψον ἔταραται. q w. 1. va, ch. xviii. 6. John xi. 50. xvi. 7. w. inf., ch. xix. 10 ref. Paul. Rom. vi. 13 al. fr. James iii. 6. 4. iv. 1 only. Lev. i. 5 al. 1 John xi. 50. Prov. viii. 10. Joel ii. 12. a Mark ix. 45, 47 only. see ch. xviii. 9. Luke xii. 5. v ver. 22 ref. w ch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6.

28. rec (for 1st αυτην) αυτης (grammatical corrtn), with M 1 Justin Athen Orig, Eus: txt BD rel Thph-ant Clem Orig Constt Eus. εαντου B.

29. ο δεξιος bef σου D. βληθησαι L: απελθη (eat) D lat-a b o g i k (not D-lat?) syr-cu copt.

30. om ver D (i. e. from γενναν to γενναν). rec (for εις γ. απελθη) βληθη εις γ. (from ver 29), with Δ rel lat-f syrr goth arm: βληθησαι εις την γ. L: txt BN 1. 33 latt(including Δ-lat) syr-cu copt with (Orig Ambr Aug Lucif).

xviii. 34, are hinted at by βασιανισαι, viz. the great enemy, the minister of the divine wrath. κορδραντην, quadrante, a Latin word (= λεπτον in || Luke), the fourth part of an as. See note on Luke, l. c.

27-30.] SECOND EXAMPLE. The law of adultery. 28. πᾶς ὁ βλέπων

The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of adultery, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question—e. g. to the impure beholding of an unmarried woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication is adultery, inasmuch as the unmarried person is bound in loyalty and chastity to Him. See Stier below)—yet the direct assertion in this verse must be understood as applying to the cases where this sin is in question. And, again, the βλέπων πρὸς τὸ ἐπιθ. must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing with a view to feed that desire (for so πρὸς τὸ with an inf. must mean). And again, ἥδη ἰμ. abr. ἐν τ. κ. abr., whatever it may undoubtedly imply respecting the guilt incurred in God's sight, does not directly state any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience;

in thought, committed the deed. But perhaps there is justice in Stier's remark, Reden Jesu i. 129 (edn. 2), that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, adultery also includes fornication; for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance.

29.] An admonition, arising out of the truth announced in the last verse, to withstand the first springs and occasions of evil desire, even by the sacrifices of what is most useful and dear to us. ταῦτα προσέταξεν οὐ περὶ μελῶν διαλεγόμενος, ἀπαγε· οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγελήματα εἶναι φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης τῆς πονηρᾶς ἡ κατηγορία. οὐ γὰρ ὁ ὄψαλμός ἐστιν ὁ ὄρων, ἀλλ' ὁ νοῦς καὶ ὁ λογισμός. Chrys. Hom. xvii. p. 225: and to the same effect Euthymius, who adds ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ τὸν δικην ὀφθαλμοῦ στερεγόμενον δεξιὸν φίλον· χεῖρα δὲ δεξιὴν τὸν δικην χερσὶς χρησιμεύοντα δεξιὸν ὑπερήνην, καὶ εἰτε ἄνδρες εἴεν εἴτε γυναῖκες. λέγει τοίνυν ὅτι ἰδὼν οἱ τοιοῦτοι σκανδαλίζωσι σε πρὸς ἐμπάθειαν, μηδὲ τούτων φείσθ'· ἀλλ' ἔκκοψον αὐτοὺς τῆς πρὸς σε σχίσσεως, καὶ ρίψον πόρῳ σου. Philo Judæus reports that he had heard ἀπὸ θεσπεσίων ἀνδρῶν an interpretation of Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα . . . ἀποκόπτειν διέρηται συμβολικῶς, οὐχ ὥπως ἀρρωτηριάζεται τὸ σῶμα στερεόμενον ἀναγκαιοτάτου μίρους,

σου 'καὶ μὴ ὅλον τὸ σῶμά σου εἰς ἑ γέενναν ἂ ἀπέλθῃ. x Mark ix. 48 only.
 31 Ἐρρήθη δὲ Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, y Deut. xxiv. 3 (1).
 δότῃ αὐτῇ ἀποστάσιον. z ch. i. 19.
 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς xix. 9, Dec. 1. Luke xvi. 18 bks. f. Esck. ix. 30. Jos. Antt. xv. 7, 10.
 ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου a ch. xix. 7 only. Deut.
 πορνείας ποιεῖ αὐτὴν μοιχεῖσθαι καὶ ὃς ἐὰν ἀπολελυ-

xxiv. 3, 6 (1, 8). Im. 1. 1. Jer. xli. 8 only, but always w. β. βλίου.

33 (ch. xix. 9 v. r.) only f. Deut. 1. 38 Ag.

Polyb. xl. 6. 5.

(-χεῖν, ver. 28 read)

b Acts xxv. 32. 2 Cor. xi.

6 — Acts x. 30. πρὸς τίνα λόγον ποιεῖται τοῦτο;

d here (hls) and ch. xix. 9 bis f only Jer. ix. 2. Esck. xvi. 32.

31. rec ins οτι bef ος, with Δ rel: om BDL 1. 13. 33. 124 al latt Chr Hil.

32. om οτι D lat-a δ g, h Aug.

rec ος αν απολυση, with D rel lat-a δ g, h k

synt-cu copt [Orig]: txt BKLMD 1. 33 Scr's u w ενν-y-z-p-150 vulg lat-c f f₁ g₂ l

synt goth eth arm.

μοιχευθῆναι (perhaps, as Griesb., corrta, 'ut grammaticorum præceptis, qui μοιχεύειν et μοιχεύσθαι de maritis, μοιχεύεσθαι autem de uxoris usurpari volunt, satisfieret,' but see ref Esck) BD 1. 13. 33. 124. 209 Thph-ant Orig,

Chr_Δ Thdrt: μοιχεύσθαι L rel Bas Chr₁. om και το μοιχαται (μοιχ. το μοιχ. ?)

D 64 lat-a δ k gr-and-lat-mss-mentd-by-Aug Tert. o απολελυμενην γαμησης B

(see ch. xix. 9).

ἀλλ' ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀθίους τίμειν λογισμούς. De Spec. Legibus, § 32. We may observe here, that our Lord grounds His precept of the most rigid and decisive *self-denial* on the considerations of the *truest self-interest*.—συμφέρει σοι. See ch. xviii. 8, 9, and notes. ἵνα belongs to συμφ. σοι (see John xvi. 7); and not (Meyer) to the foregoing, making συμφ. γάρ σοι parenthetical.

31, 32.] THIRD EXAMPLE. *The law of divorce*. See note on ch. xix. 7—9. Lightfoot. Hor. Hebr., gives a form of the ἀποστάσιον, which was a divorcement *a mensâ et thoro*, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband. 32.] πορνείας must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including μοιχεία likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. Chrysostom explains the connexion of this verse with the former to be, ἵνα γὰρ μὴ ἀκούσας Ἐξέλε τὸν ὀφθαλμόν, νομίσης καὶ περὶ γυναικὸς ταῦτα λίγισθαι, εὐκαιρῶς ἐπήγαγε τὴν ἐπιδιδόρωσιν ταύτην, ἐν τῷ ῥόπῳ μόνῳ συγχωρῶν ἐμβάλλειν αὐτῇν, ἐτίρω δὲ οὐδενί. Hom. xvii. p. 228. The figurative senses of πορνεία cannot be admissible here, as the law is one having reference to a definite point in actual life; and this its aim and end, restricts the meaning to that kind of πορνεία immediately applicable to the case. Otherwise this one strictly guarded

exception would give indefinite and universal latitude.

ποιεῖ αὐτ. μοιχ.] 'Per alias nuptias, quarum potestatem dat divortium.' Bengel. καὶ ὃς ἐάν] How far the marriage of the innocent party after separation (on account of πορνεία) is forbidden by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugii adulterinis, . . . cupiens solvere difficultatim questionem. Quod utrum enodatissime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.' *Retract. ii. 57.* On the other hand, the Protestant and Greek Churches *allow* such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if ἀπολελ. be taken as perfectly general), that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the woman be said μοιχεῖσθαι by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, ἐὰν δὲ καὶ χωρισθῇ, μὴτις ἀγαπῶς ἢ τῷ ἀνδρὶ καταλλαγήτω? for stating this as St. Paul does, prefaced by the words οὐκ ἵγώ, ἀλλ' ὁ κύριος, it must be understood, and has been taken, as referring to this very verse, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose πορνεία as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion *a mensâ et*

^c Lev. xix. 19 (not LXX.) ^d μοιχᾶται. ³³ Πάλιν ἠκούσατε ὅτι ἐρρήθη ^{BDEKL MSUYA} τοῖς ἀρχαίοις ^e Οὐκ ^f ἐπιορκήσεις, ^g ἀποδώσεις δὲ τῷ ^{1. 33.} κυρίῳ τοὺς ^h ὄρκους σου. ³⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμο-
ⁱ 10. -cia, Wisd. xiv. 25.) ^g = ch. xviii. 25, 26. Job xlii. 27. Sir. xviii. 22. ^h here only.
ⁱ ch. xiv. 7, 9; Mt. xxvi. 72. Luke i. 78. Acts ii. 30. Heb. vi. 16, 17. James v. 12 only. Num. xxx. 8. (-αἰετ-,
^{Mark v. 7.} -καρμωσία, Heb. vii. 20.) ^k w. 39, ch. xxiii. 16, etc. Rev. x. 6. Ps. lxi. 11. Jer. v.
^{7.} κατά, Heb. vi. 18. cit, ver. 35. acc., James v. 12.

thoro of an unfaithful wife. Those who defend the other view suppose the ἀπο-
 λελυμένην to mean, when *unlawfully* di-
 vorced, *not* for πορνεία; and certainly
 this is not improbable. We may well
 leave a matter in doubt, of which Augus-
 tine could write thus: 'In ipsis divinis
 sententiis ita obscurum est utrum et iste,
 cui quidem sine dubio adulteram licet
 dimittere, adulter tamen habeatur si alte-
 ram duxerit, ut, quantum existimo, venia-
 liter ibi quisque fallatur.' De Fide atq.
 Op. c. 19. Meyer gives as a reason for
 believing ἀπολελ. to refer only to the *un-
 lawfully divorced*: "ἀπολελ. is not quali-
 fied (cf. παρενδὸς λόγου πορνείας), be-
 cause the *punishment of death* was at-
 tached to adultery (Levit. xx. 10; Michael
 Mos. Recht. § 260 ff.), and consequently
 under the law the marrying a woman di-
 vorced for adultery could never happen."
 Stier says in a note to his 2nd edn.: "we
 hold it clear that ἀπολ. can only refer to
 the woman unlawfully divorced, and then
 there is no prohibition of the second mar-
 riage of one divorced on account of adul-
 tery; we see here nothing at all 'obscu-
 rum,' as Augustine in the passage cited by
 Alford." [I may remark, that ἀπολελυ-
 μένην is most naturally rendered, "*her,
 when divorced*:" not "*a divorced wo-
 man*," as Words. It is a secondary pre-
 dicate, of which the subject is to be sup-
 plied out of ἀσθήν above. Still less of
 course is it to be rendered "the divorced
 woman," τὴν ἀπολελυμένην. And thus
 understood, the saying concerning mar-
 riage after divorce applies only, *as far* as
 this passage is concerned, to *unlawful* di-
 vorce, not to that after πορνεία.]

33-37.] FOURTH EXAMPLE. *The law
 of oaths.* 33, 34.] The exact mean-
 ing of these verses is to be ascertained by

two considerations. (1) That the Jews
 held all those oaths *not* to be binding, in
 which the *sacred name of God* did *not* di-
 rectly occur: as Philo states (De Special.
 Legg. p. 770, Potter), προσλαβέντω τις, εἰ
 βούλοιστο, μὴ μὴν τὸ ἀνωτάτω καὶ πρσι-
 βύτατον εὐθεὲς αἰτίον, ἀλλὰ γῆν, ἥλιον,
 ἀστέρας, οὐρανόν, τὸν σὺμπαντα κόσμον.
 and Lightfoot (Hor. Hebr. ad locum)
 cites from the rabbinical books, 'Si quis
 jurat per calum, per terram, per solem,

etc. . . non est juramentum.' See note,
 ch. xxiii. 16. It therefore appears that a
 stress is to be laid on this technical dis-
 tinction in the quotation made by our
 Lord; and we must understand as belong-
 ing to the quotation, 'but whatever thou
 shalt swear not to the Lord may be trans-
 gressed.' (2) Then our Lord passes so
 far beyond this rule, that He lays down
 (including in it the understanding that all
 oaths must be kept *if made*, for that they
 are all ultimately referable to swearing by
 God) the rule of the Christian community,
 which is *not to swear at all*; for that
 every such means of strengthening a man's
 simple affirmation arises out of the evil in
 human nature, is rendered requisite by
 the distrust that sin has induced, and is,
 therefore, out of the question among the
 just and true and pure of heart. See
 James v. 12, and note there, as explana-
 tory why, in both cases, swearing by the
 name of God is not specified as forbidden.
 In the words, 'Swear not at all,' our Lord
 does not so much make a positive enact-
 ment by which all swearing is to indivi-
 duals forbidden, e. g. on solemn occasions,
 and for the satisfaction of others, (for
 that would be a mere technical Pharisaism
 wholly at variance with the spirit of the
 Gospel, and inconsistent with the example
 of *God himself*, Heb. vi. 13-17; vii. 21;
 of the Lord *when on earth*, whose ἀμήν
 ἀμήν λέγω ὑμῖν was a solemn assevera-
 tion, and who at once respected the solemn
 adjuration of Caiaphas, ch. xxvi. 63, 64;
 of *His Apostles*, writing under the guid-
 ance of His Spirit, see Gal. i. 20: 2 Cor.
 i. 23: Rom. i. 9: Phil. i. 8, and especially
 1 Cor. xv. 31; of *His holy angels*, Rev. x.
 6,) as declare to us, that the *proper state*
 of Christians is, to *require no oaths*; that
 when τὸ πονηρόν is expelled from among
 them, every *vai* and *oē* will be as decisive
 as an oath, every promise as binding as a
 vow. We observe (α) that these verses
 imply the unfitness of *vows* of every kind
 as rules of Christian action; (β) that the
 greatest regard ought to be had to the
 scruples of those, not only sects, but in-
 dividuals, who object to taking an oath,
 and every facility given in a Christian
 state for their ultimate entire abolition.
 There is a very full account in Tholuck,

σαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, 35
 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
 αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ ὁμε-
 γάλου βασιλείως, 36 μήτε ἐν τῇ κεφαλῇ σου ὁμοσῆς,
 ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.
 37 ἔσται δὲ ὁ λόγος ὑμῶν ναι ναι ὃ οὐ οὐ· τὸ δὲ περισσὺν
 τούτων ἐκ τοῦ πονηροῦ ἐστίν. 38 Ἠκούσατε ὅτι ἐρρήθη
 Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

see 1 Pet. iii. 12 and ref. (t) above. o = here only. Psa. xlviii. 2. Tobit xiii. 16. p = Rev.
 vi. 8. 12²² Cor. iii. 2. 2 John 12. 3 John 13 only. Lev. xiii. 37. Zech. vi. 2. 6 only.
 q 2 Cor. i. 17, 18, 19. James v. 12. r constr., here only = ver. 47. see Eph. ii. 20.
 f Exod. xxi. 24. Lev. xlii. 20. Deut. xix. 21.

36. rec η μιλαιναν bef ποιησαι (easier order), with Δ rel syr goth: ποιειν τρ. μ. λ.
 η μ. λ. D¹: ποιησ. μ. λ. L: ποιησ. μ. τρικα λ. η μ. λ. 1: alii aliter: txt B 33. 124. 209
 latt copt æth arm Cyr, Angl.

37. rec ιστω (from James v. 12, or perhaps the imperatives following), with DL rel
 latt goth Justin hom-Cl, Clem, Iren-lat Tert Cyr₂: txt B 245 Eus.

38. om καὶ D 13 lat-a δ ο g_{1,2} l Orig-lat Hil.

Bergpredigt, pp. 258—75, of the history
 of opinions on this question.

34.] Compare ch. xxiii. 16—22. Dean
 Trench observes (Serm. on Mount, p. 55),
 'men had learned to think that, if only
 God's name were avoided, there was no
 irreverence in the frequent oaths by hea-
 ven, by the earth, by Jerusalem, by their
 own heads, and these brought in on the
 slightest need, or on no need at all; just
 as now-a-days the same lingering half-
 respect for the Holy Name will often
 cause men, who would not be wholly pro-
 fane, to substitute for that name sounds
 that nearly resemble, but are not exactly
 it, or the name, it may be, of some hea-
 then deity.' Observe that the predicates,
 θρόνος, υποπόδιον, πόλις, being placed for
 emphasis before the copula, are without
 articles: it would be ὅτι ἐστὶν ὁ θρόνος,
 &c.

34.] For the allusions see ref.
 Isa. and Psa. ὁμν. ἐν is a Hebraism:
 the classical usage is with κατὰ and a gen.,
 or simply with an acc.; see ref.

36. οὐ δύνασαι μίαν τρ. λ. τ. ἡ μ.] Thou
 hast no control over the appearance of
 grey hairs on thy head—thy head is not
 thine own;—thou swearest then by a
 creature of God, whose destinies and
 changes are in God's hand; so that every
 oath is an appeal to God. And, indeed,
 men generally regard it as such now, even
 unconsciously.

37. val val οὐ οὐ] The similar place, ref. James, admirably
 illustrates this—ἦτω ὑμῶν τὸ ναι ναι καὶ
 τὸ οὐ οὐ—let these words only be used,
 and they in simplicity and unreservedness.

ἐκ τοῦ πονηροῦ] See ref. The
 gender is ambiguous, as it may construc-

tionally be in the Lord's prayer, ch. vi. 13,
 but see note there. It is quite immaterial
 to the sense, in which gender we under-
 stand it; for the evil of man's corrupt
 nature is in Scripture spoken of as the
 work of ὁ πονηρός, and is itself τὸ πο-
 νηρόν. See John viii. 44: 1 John iii. 8.

38—41.] FIFTH EXAMPLE. The law
 of retaliation.

38.] That is, such
 was the public enactment of the Mosaic
 law, and, as such, it implied a private
 spirit of retaliation which should seek
 such redress; for the example evidently
 refers to private as well as public retri-
 bution. Here again our Lord appears
 to speak of the true status and perfection
 of a Christian community,—not to forbid,
 in those mixed and but half-Christian
 states, which have ever divided so-called
 Christendom among them, the infliction
 of judicial penalties for crime. In fact
 Scripture speaks, Rom. xiii. 4, of the
 minister of such infliction as the minister
 of God. But as before, our Lord shows
 us the condition to which a Christian com-
 munity should tend, and to further which
 every private Christian's own endeavours
 should be directed. It is quite beside the
 purpose for the world to say, that these
 precepts of our Lord are too highly
 pitched for humanity, and so to find an ex-
 cuse for violating them. If we were disci-
 ples of His in the true sense, these pre-
 cepts would, in their spirit, as indicative of
 frames of mind, be strictly observed; and,
 as far as we are His disciples, we shall
 attain to such their observance.

Here again, our Lord does not contradict
 the Mosaic law, but expands and fulfils it,

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἂντιστῆναι τῷ ὀννηρῷ ἄλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου, στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε

ῥ Eph. vi. 18. James iv. 7. al. Nam. x. 9. v — here only, see note on 1 Cor. v. 18. w ch. xxvi. 67 only. Hos. xl. 4. Ebd. iv. 50 only. (—αυα.) Mark xiv. 65.) 21. constr., here only. Job ix. 3 var. 22. 11. Gen. xxvii. 36. xv. 31 only. x Lake vi. 29 only. Hos. xl. 4. Isa. l. 6. s Luke vi. 29. John xix. 23. Act. ix. 36. y = 1 Cor. vi. 1, 6. Gen. xxi. vi. 21. a = E-v. b — & constr., here only. 1 Mac. x. 38, 32. c ch. xviii. 32. Mark d here only. e Lake xii. 53 f.

39. ραπίζει BN 33: ραπισει D rel. εἰς BN al Scr's d r env-y-150 [Clem Orig] Chr: εἰς D rel Eus. (εἰς is the reading Lu vi. 29 of D, εἰς of the other mss.) om δεξιαν (as in || Luke) D lat-mss-mentd-by-Aug [Dial Ephr Cyp] Hil Op. rec σου bef σαγωνα, with L rel goth: om σου (as || Lu) N 1. 33 al Scr's a l m n o p v env-y-P em lat-a f h Bas Chr Damasc Orig-lat Op: txt BD Scr's b latt Eus.

40. for τῷ θελοντι, ο θελων qui voluerit D: τον θελοντα Δ. for αφες, αψησεις D.

41. αγγαρευει D. ins εἰς αλλα bef δυο D lat-a b c g, Iren-lat: et alia duo vulg lat-h: alia duo am (with forj) lat-f, l syr-cu Iren-lat.

declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish.

Against the notion that ὁφθ. ἀντὶ ὁφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine remarks, 'Quandoquidem et illud antiquum ad reprimendas flammās odiorum, sœvientiumque immoderatos animos refrœnandos, ita præceptum est. Quis enim tantundem facile contentus est reponere vindictæ quantum accepit injuriæ? Nonne videmus homines leviter læsos moliri eadem, sitire sanguinem, vixque invenire in malis inimici unde satientur? Huic igitur immoderatæ et per hoc injustæ ultioni lex justum modum figens, pœnam talionis instituit: hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, "Oculus pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25. See 1 Cor. vi. 1—6. The accusatives ὁθαλμόν, ὀδόντα are perhaps in ref. Exod. governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is exactly as here.

39. μὴ ἀντιστῆναι.] Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions

of His followers. Taken *slavishly* and *literally*, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But *truly*, and in the *spirit*, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13.

τῷ ὀννηρῷ] the evil man; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, *evil*, generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil one,' is precluded here. ἀντιστηγε τῷ διαβόλῳ: but not *this particular form* of his working (viz. malice directed against thyself) so as to revenge it on another. 40, 41.] See note on ver.

39. κριθῆναι imports *legal contention only*, and is thus distinguished from the violence in ver. 39. (Meyer, against Tholuck [but not in edn. 3] and De Wette.) λαβεῖν, i. e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. ubi supra). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by *violence*. See the apostolic comment on this precept, 1 Cor. vi. 7.

ἀγγαρεύσει.] Herod. viii. 98, after describing the Persian post-couriers, adds, τοῖσιν τὸ δράμαμα τῶν ἱερῶν καλίουσι πίπται ἀγγαρήιον. Æschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρενέας

μετ' αὐτοῦ δύο. ⁴³ τῷ 'αἰτοῦντί σε δός, καὶ τὸν ^{tabul. and}
θέλοντα ἀπὸ σοῦ 'δανείσασθαι μὴ 'ἀποστραφῆς. ^{const., ch.}

^{—om G.} ^{—om V.} ^{BDEKL} ^{MSUA} ^{l. 22.} ⁴³ Ἠκούσατε ὅτι ἐρρήθη Ἀγαπήσεις τὸν 'πλησίον σου ^{tabul. and}
καὶ μισήσεις τὸν ἐχθρόν σου. ^{vi. 8. vii. 11.} ⁴⁴ ἐγὼ δὲ λέγω ὑμῖν, ^{Luke vi. 30.}
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ 'προσεύχεσθε ὑπὲρ ^{xi. 13.}
^{Luke vi. 24}
^{he, 26 only.}
^{Prov. xx. 4.}
^{Sir. xx. 18.}
^{(—σῆς, Luke}
^{vii. 41. —ov,}
^{ch. xviii. 27.)}

^{h = 2 Tim. i. 15. Th. i. 14. Heb. xii. 25. Wisd. xvi. 2. ἀπεστραμμένον ὁ Θ. τὰ ἔγνα, Jos. B. J. II. 19. 6.}
^{i = here only. (see note and Lev. xix. 18. Deut. xv. 2. 2.)} ^{k Eph. vi. 18, 19. Col. i. 9. i Kings}
^{xii. 19. Jer. xlii. 4. vii.}

^{43.} rec (for δός) διδόν (see Luke vi. 30), with L rel: txt BDN 13. 124 Clem.
τὸν θέλοντι D 38 ev-12 latt. om ἀπο σου, D lat-k Clem Cypri Hil spec.
δανείσασθαι B¹.

^{44.} rec aft ὑμῶν ins ἐνλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισούν-
τας ὑμᾶς, with DL rel (which however have τοὺς μισούν) lat-c d f h syrr goth æth
arm: om BN 1. 11. 22. 58. 113. 209 lat-k syr-cu copt Thph-ant Orig, Eus Dial Iren-
lat Tert, Cypri, Hil, Ambr Jer Fulg. (The insertion seems to have been made from
Luke vi. 27, 28. Meyer and De Wette question this on account of the order of the
clauses in Luke being different: but this inversion may easily have taken place by one
or other of them being supplied in the margin, and both at last having found their
way, irrespective of order, into the text. Their omission, if genuine, would be per-
fectly unaccountable. I therefore agree with Lachm, Tisch, and Treg in expunging
them here.) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem
Eus, Thi: the 2nd, alone, by vulg lat-a b ff, g, l Aug Juven Epiph Phot Op.

δὲ φροντὸν δεῦρ' ἀπ' ἀγάρου πυρὸς
ἐκπεπν. 'The Jews particularly objected
to the duty of furnishing posts for the
Roman government; and Demetrius, wish-
ing to conciliate the Jews, promised, among
other things, κτελεῖν δὲ μηδὲ ἀγγαρεύεσθαι
τὰ Ἰουδαίων ὑποζόγια (Jos. Antt. xiii.
2. 3). Hence our Saviour represents this
as a burden;—and in the same manner
Epictetus says, ἂν δὲ ἀγγαρία ᾖ καὶ
στρατιώτης ἐπιλάβηται, ἀφ' ἧς, μὴ ἀντί-
ταται μὴδὲ γόγγυζε.' Dr. Burton. The
ἐπισταθμία, or billeting of the Roman sol-
diers and their horses on the Jews, was
one kind of this ἀγγαρία. ^{42.]}

The proper understanding of the command
in this verse may be arrived at from con-
sidering the way in which the Lord Him-
self, who declares, 'If ye shall ask any
thing in my name, I will do it' (John
xiv. 14), performs this promise to us. It
would obviously be, not a promise of love,
but a sentence of condemnation to us,
understood in its bare literal sense; but
our gracious Saviour, knowing what is
good for us, so answers our prayers, that
we never are sent empty away; not al-
ways, indeed, receiving *what* we ask,—but
that which in the very disappointment we
are constrained thankfully to confess is
better than our wish. So, in his humble
sphere, should the Christian giver act.
To give every thing to every one—the
sword to the madman, the alms to the
imposter, the criminal request to the
temptress—would be to act as the enemy

of others and ourselves. Ours should be
a higher and deeper charity, flowing from
those inner springs of love, which are
the sources of outward actions sometimes
widely divergent; whence may arise both
the timely concession, and the timely re-
fusal. As Chrysostom observes on a for-
mer verse, μὴ τοῖνον ἀπλῶς τὰ πράγματα
ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν καὶ αἰτίαν
καὶ γνώμην καὶ προσώπων διαφορὰν, καὶ
ὅσα ἂν ἀνταίς ἔτιρα συμβαίῃν, πάντα
μετὰ ἀκριβείας ζητῶμεν οὐδὲ γὰρ ἴσιν
ἐτίρως ἐπίκεισθαι τῆς ἀληθείας. Hom. xvii.
p. 231. ^{δανείσασθαι.]} Here, to
borrow,—without *usury*, which was for-
bidden by the law, Exod. xxii. 25; Levit.
xxv. 37; Deut. xxiii. 19, 20.

^{43—48.]} SIXTH EXAMPLE. ^{43.]} The law
of love and hatred. ^{43.]} The Jews
called all Gentiles indiscriminately '*en-
emies*.' In the Pharisaic interpretation
therefore of the maxim (the latter part of
which, although a gloss of the Rabbis, is
a true representation of the spirit of the
law, which was enacted for the Jews as
a theocratic people), it would include the
'odium humani generis' with which the
Jews were so often charged. But our
Lord's '*fulfilment*' of neighbourly love
extends it to all mankind—not only foreign
nations, but even those who are actively
employed in cursing, reviling, and perse-
cuting us; and the hating of enemies is,
in His *fulfilment* of it, no longer an in-
dividual or national aversion, but a coming
out and being separate from all that rebel

1 = ver. 10, &c. *τῶν ἰδιωκόντων ὑμᾶς,* ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ ^m πατρὸς
 m ver. 16 ref. *ὑμῶν τοῦ ^m ἐν οὐρανοῖς,* ὅτι τὸν ἥλιον αὐτοῦ ^z ἀνατέλλει *z* ^{cor}
 a trans. here only. Gen. *ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ ^o βρέχει ἐπὶ δικαίους καὶ*
 id. 18. Isa. *ἀδίκους.* ⁴⁶ εἰάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
 1st. 11. *τίνα ^p μισθὸν ἔχετε;* οὐχὶ καὶ οἱ ^q τελῶναι οὕτως
 Rom. II. 8. *ποιοῦσιν;* ⁴⁷ καὶ εἰάν ^r ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν
 177. (see *Pa. cxviii.*
 17.) Intr., ch. *iv. 16 ref.*
 o Luke vii. 36. *44. xvii. 29.*
 James v. 17
 18a. Rev. xi. 6 only. Gen. II. 5. *Pa. lxxvii. 27.* *p = ver. 12. ch. vi. 1, &c. x. 41, 42. 1 Cor. III. 8.*
 14. Eccl. iv. 9. *q* ch. x. 2 al. *Mt. L. only, &c. Mark II. 15, 16 f. Polyb. xii. 12. 9. (—reis θας,*
 1 Maco. xiii. 29.) *r* Luke I. 40. x. 4. *Exod. xviii. 7.*

rec ins *ἐκπνέοντων ὑμᾶς καὶ* bef *τῶν ἰδιωκόντων* (*ἐκπν. being the word answering to*
διωκ. in Lu vi 28 was placed here in the margin: then insd in the text, the copula
being added), with (D)L rel latt syrr goth arm: om B 1. 11. 22. 24. 209 em lat-*k*
 syr-cu syr-jer copt æth Athen Orig. (Orig., has it, omg *κ. διωκ. νμ.* with goth) Dial
 Iren-lat Cypr Aug Lucif.—om *ὑμᾶς* D Eus.

^{46.} *εἴτε* D 13. 124 latt(exc ff, g), Cypr Lucif Aug. *rec* (for *οὕτως*) *το αὐτο*
 (see below ver 47 and *Lu* vi. 33), with BL rel: *τοῦτο* 1 latt: *ἁε* lat-g, syrr goth arm:
 txt DZ 33 lat-*k* & syr-cu copt æth Cypr Lucif.

^{47.} for ἀδελφούς, φίλους (*probably a gloss*) L rel Scr's-mss lat-f & syr goth arm

against God. ^{45.} *ὅπως γένησθε*] Probably, as Wordsw., the signification "that ye may become" is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally "that ye may have become," i. e. "may be." See similar instances in ch. xviii. 3; xx. 26. *υἱὸς τοῦ π.*] i. e. in being *like Him*. Of course there is allusion to our *state of vici by covenant and adoption*; but the *likeness* is the point especially here brought out. So *μιμηταὶ τοῦ θεοῦ*, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as *ἐκκληθέντες εἰς τὴν βασιλείαν τῶν οὐρανῶν*. Chrysostom beautifully observes, *καίτοιγε οὐδαμῶς τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργιστίας ὑπερβολήν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχήν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοδούλου καταφρονεῖς, ἡμεῖς δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὺ μὲν ῥήματα χαριζῇς ἐυχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολλὰ μέγαρα καὶ θανάσιμα, τὸν ἥλιον ἀνάπτων καὶ τοὺς ἰησιούς ὁμβροὺς διδούς. ἀλλ' ὅμως καὶ οὕτω διδωμι ἴσον εἶναι, ὥς ἀνθρώπον ἐγχεῖν εἶναι. μή τοίνυν μίσει τὸν ποιῶντα ἐκ-κῶς, τοιοῦτον ὄντα σοὶ πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἀγοντὰ σε τιμὴν· μή καταρῶ τῷ ἐκπνέοντι· ἵπαι τὸν μὲν πόνον ἐπίστης, τοῦ δὲ καρποῦ ἀπιστερή-θης· καὶ τὴν μὲν ζημίαν ὁσέως, τὸν δὲ*

μισθὸν ἀπολείς· ὅπερ ἐσχάτης ἰστίης ἀνοίας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἱλαρὸν τοῦτον μὴ φίρην. Hom. xviii. p. 239. *ὅτι, because, 'in that:'* gives the particular in which the conformity implied by *viol* consists. *τ. ἥλιον ἀνατ.*] Meyer quotes a sentiment of Seneca remarkably parallel: "Si deos imitaris, da et ingratis beneficia: nam et sceleratis sol oritur, et piratis patent maria." ^{48.}] On *ἀγαπᾶν* and *φιλεῖν*, see Tittmann, Syn. p. 54. He remarks, "Manifesta est ratio cur Dominus iusserit *ἀγαπᾶν* τοὺς ἐχθρούς, non autem *φιλεῖν*. Nam *φιλεῖν*, amare, pessimum quemque vir honestus non potest: sed poterit eum tamen *ἀγαπᾶν*, i. e. bene ei cupere et facere, quippe homo homini, cui etiam Deus beneficiat. Amor imperari non potest, sed dilectio: dilectio humanitatis est, amor eorum tantum, quibus eadem mens est, idem animus." See further in notes on John xi. 5. *τελῶναι*] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: *ye*, Christians, sons of God, the true theocracy, the *βασιλ. τ. οὐρ.*—these *τελῶναι* or *ἐθνικοί*, men of this world, actuated by

μόνον, τί ¹ περισσὸν ποιᾶτε; οὐχὶ καὶ οἱ ἔθνηκοὶ τὸ αὐτὸ ποιουσιν; ⁴⁸ ἔσεσθε οὖν ὑμεῖς ² τέλειοι ὡς ὁ ³ πατὴρ ὑμῶν ὁ ⁴ οὐράνιος ⁵ τέλειός ἐστιν. VI. ¹ ⁶ Προσέχετε [δε] τὴν ⁷ δικαιοσύνην ὑμῶν μὴ ποιῶν ἔμπροσθεν τῶν

James III. 2. Gen. vi. 9. Dent. xviii. 18al. v. ch. vi. 14, 26, 29 al. xv. 18. xliii. 9 only. see ch. xviii. 38. w as above (v). Lake II. 18. Acts xxi. 19 only. Eedr. vi. 15. 2 Mac. vii. 34 P. ix. 10 only. Dan. iv. 33 Theod. 2 ch. x. 17. Luke xxi. 84. Dent. xli. 22. 2 Chron. xiv. 18. y = ch. v. 20. Acts x. 25. Heb. xi. 28. 1 John II. 29. Tobit xli. 8, 9. xlv. 11.

Bas Thl Lucif: txt BDZ 1 (Scr's u, e sil) latt Syr syr-cu copt æth Cypr. rec (for ἔθνηκοι) τελῶναι (see preceding ver), with L rel lat-*h* & Syr syr-ms goth arm: txt BDZ 1. 33 latt syr-cu syr syr-jer copt æth Constt Chr(appy, see Matthæi) Bas Cypr Lucif. rec (for το αὐτο) οὐτως, with (but οὐτως) ΕΚΛΣΑ lat-*h* syr-cu syr copt(Treg): txt BDMUZ 1. 33 latt(hoc) Syr goth æth arm Cypr Lucif. (It being thus determined that το αὐτο is the reading here, it seems to follow that ver 46 was altered to το αὐτο to conform it to this, and consequently that οὐτως must be read there.)

48. rec ωγρη (corra for elegance), with D rel: txt BLZ Coisl-Lxx-marg 1. 13. 33. 124. 225 (Clem, Orig.) Eus Chr-1-s (and Field) Damasc. rec (for ουρανοῖς) εν τοις ουρανοῖς (see ver 45), with ΕΚΜΣΑ lat-*b* c d g, & Syr syr-cu Clem, Chr-txt Lucif, εν ουρανοῖς D¹ Chr-s-a: txt BD¹E¹LUZ Coisl-Lxx-marg 1. 13. 33. 124 vulg lat-a fff, g, l syr æth arm Clem, Orig, Ath Damasc Cypr.

CHAP. VI. 1. rec om δε, with BD rel latt syr-cu goth arm Hil: ins LZK 1. 33 lat-g, syrr copt æth Op (probably the om arose from the connexion with ch v. being overlooked, and its being supposed that an entirely new subject commenced here).

rec (for δικαιοσύνην) λημοσύνην (a mistaken gloss, the general nature of this opening caution not being perceived), with LZ rel lat-f, & syr-cu syr copt(appy) goth

worldly motives.—‘what thank have ye in being like them?’ 47. δαπάνησθε]

Here, most probably in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East.

48. ἔσεσθε] Not altogether imperative in meaning, but including the imperative sense: such shall be the state, the aim of Christians.

τέλειοι] complete, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing, and God-like, = οἰκτιρμοῖς, Luke vi. 36. ἐμεῖς is emphatic.

No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just in the proportion in which he has striven after it. Augustine argues

for the true sense of this and similar passages of Scripture against the Pelagians at length, De peccatorum meritis et remissione, lib. ii. ch. 12—17, and De perfectione justitiæ hominis, ch. 8, 9.—οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀρεταίς εἰσιν εἰς ἀγάπην, οἱ δὲ τοὺς ἐχθρούς, τίλειοι. Euthym. On the sense see 1 Pet. i. 15. Thol. quotes from Plato, Theæt. p. 176, διὸ καὶ περᾶσθαι χρὴ ἐνθὺνδὲ ἐκείναι φεύγειν ὅτι τάχιστα φωνὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν ὁμοίωσις δὲ δίκαιον καὶ δαιον μετὰ φρονήσεως γένεσθαι.

CHAP. VI. 1—18.] *The THIRD DIVISION OF THE SERMON, in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16).*

1.] The discourse of our Lord now passes from actions to motives; not that He has not spoken to the heart before, but then it was only by inference, now directly.

δικαιοσύνη] not ‘benevolence,’ or ‘alms,’ as ἡγῆς in rabbinical usage,—for this meaning is never found in the N. T., and in the apocryphal reff. a distinction is made, though the two are coupled closely together. Besides, here we have λημοσύνη treated of as a distinct head below. It is best then to render δίκ., righteousness, as

a pass. ch. xxi. 5. ¹ ἀνθρώπων πρὸς τὸ ² "θεαθῆναι" αὐτοῖς. ³ εἰ δὲ μήγε, ⁴ μισθὸν οὐκ ἔχετε παρὰ τῷ ⁵ πατρὶ ὑμῶν τῷ ⁶ ἐν τοῖς οὐρανοῖς. ⁷ ὅταν οὖν ποιῆς ⁸ ἐλεημοσύνην, μὴ ⁹ σαλπίσκῃς ἐμπροσθεν σου, ὥς περ οἱ ¹⁰ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ¹¹ ῥύμαις, ὅπως ¹² δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ¹³ Ἀμὴν λέγω ὑμῖν ¹⁴ ἅπτεχουσιν τὸν ¹⁵ μισθὸν αὐτῶν. ¹⁶ σὺ δὲ ποιῶντος ¹⁷ ἐλεημοσύνην μὴ ¹⁸ γινώτω ¹⁹ ἡ ²⁰ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ²¹ ὅπως ²² ᾗ σου ἡ

s pass. ch. xxi. 5. ¹ ἀνθρώπων πρὸς τὸ ² "θεαθῆναι" αὐτοῖς. ³ εἰ δὲ μήγε, ⁴ μισθὸν οὐκ ἔχετε παρὰ τῷ ⁵ πατρὶ ὑμῶν τῷ ⁶ ἐν τοῖς οὐρανοῖς. ⁷ ὅταν οὖν ποιῆς ⁸ ἐλεημοσύνην, μὴ ⁹ σαλπίσκῃς ἐμπροσθεν σου, ὥς περ οἱ ¹⁰ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ¹¹ ῥύμαις, ὅπως ¹² δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ¹³ Ἀμὴν λέγω ὑμῖν ¹⁴ ἅπτεχουσιν τὸν ¹⁵ μισθὸν αὐτῶν. ¹⁶ σὺ δὲ ποιῶντος ¹⁷ ἐλεημοσύνην μὴ ¹⁸ γινώτω ¹⁹ ἡ ²⁰ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ²¹ ὅπως ²² ᾗ σου ἡ

s pass. ch. xxi. 5. ¹ ἀνθρώπων πρὸς τὸ ² "θεαθῆναι" αὐτοῖς. ³ εἰ δὲ μήγε, ⁴ μισθὸν οὐκ ἔχετε παρὰ τῷ ⁵ πατρὶ ὑμῶν τῷ ⁶ ἐν τοῖς οὐρανοῖς. ⁷ ὅταν οὖν ποιῆς ⁸ ἐλεημοσύνην, μὴ ⁹ σαλπίσκῃς ἐμπροσθεν σου, ὥς περ οἱ ¹⁰ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ¹¹ ῥύμαις, ὅπως ¹² δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ¹³ Ἀμὴν λέγω ὑμῖν ¹⁴ ἅπτεχουσιν τὸν ¹⁵ μισθὸν αὐτῶν. ¹⁶ σὺ δὲ ποιῶντος ¹⁷ ἐλεημοσύνην μὴ ¹⁸ γινώτω ¹⁹ ἡ ²⁰ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ²¹ ὅπως ²² ᾗ σου ἡ

seth arm Chr: txt BD 1 latt Orig-lat Jer Isid, Hil. om τοις D 1. 83.
 2. aft ὑμιν ins ori: Z Scr's q ev-P 6. 122. 299 evn-44-7-50 lat-4 coptt.

in ch. v. 20, as a general term including the three duties afterwards treated of. The words πρὸς τὸ θεαθ. clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. ἵστι γὰρ καὶ ἐμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιῖν καὶ μὴ ποιοῦντα ἐμπροσθεν πάντων, πρὸς τὸ θεαθῆναι ποιῖν, Chrysostom, Hom. xix. p. 245. εἰ δὲ μήγε] does not apply to προεῖχετε, so as to mean, 'if ye do not take heed;' but to μὴ ποιεῖν, and means, if ye do. That this is so, is clear from the reff. On the force of the γε, modifying the condition expressed in the εἰ, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 306.

2-4.] FIRST EXAMPLE. *Almsgiving.*

2. μὴ σαλπίσκῃς] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. οὐχ ὅτι σάλπιγγας εἶχον ἱεῖνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδείκναι βούλεται μανίαν τῇ λίξει τῆς μεταφορᾶς ταύτης, κωμωδῶν ταύτην καὶ ἱεροποιεῖν αὐτοῦς. Chrys. Hom. xix. p. 245. Meyer remarks that the word σαλπίσκῃς is *tuba canas*, not *tuba canis cures*, and must therefore refer to what the person *himself* does: but all verbs of action may surely refer to action *per alterum*, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally; and Euthym. mentions this view: φασὶ δὲ τινες ὅτι ὑποκριταὶ τότε διὰ σάλπιγγος

συνεκάλουν τοὺς δεομένους. But Light-foot says, "non inveni, quæverim licet multum serioque, vel minimum tubæ vestigium in præstandis elemosynis." See his note, containing an account of the practices of the Jews in giving alms;—and many illustrative passages in Tholuck; among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorem fore existimationis meæ.' [ἐμπρ. σου] according to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being held up before the mouth in blowing (as Meyer), or to another person going before (Thol., al.). συναγωγαῖς can hardly bear any sense but *synagogues*, see ver. 5: and if so, the literal meaning of σαλπίσκῃς cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitranga de Synag. vet. iii. l. 13.

ἀπτεχουσιν] have in full,—exhaust: not have their *due reward*: see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπείχει. 3.] σὺ, emphatic: see ch. v. 48. μὴ γινώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism:

πάλιν ἱναῖτα οὐ χεῖρας ἀνίσταται, ἀλλ' ὑπερβολικῶς αὐτὸ θίθειεν. εἰ γὰρ οἷον τί ἵστι, φησὶ, σταυτὸν ἀγνοῆσαι, περι-

⁴ ἐλεημοσύνη ἐν τῷ ^α κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων
ἐν τῷ ^α κρυπτῷ [αὐτὸς] ^α ἀποδώσει σοι [ἐν τῷ φανερῷ].
⁵ καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι
φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥωναίαις τῶν
ῥπλατειῶν ἵστώτες προσεύχεσθαι, ὅπως ῥφανώσιν τοῖς
ἀνθρώποις. ἁμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν ^αμισθὸν
αὐτῶν. ⁶ σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ^αταμεῖόν
σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου
τῷ ἐν τῷ ^α κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
^α κρυπτῷ, ^α ἀποδώσει σοι [ἐν τῷ φανερῷ]. ⁷ προσευχό-

= Rom. II. 29.
Pa. ca. xxviii.
16 Symm.
= 2 Tim. iv.
8. Jas. i. v.
7. see ch.
xvi. 27.
o = ch. xliii.
d. Luke xx.
46. 10a.
vii. 10.
p. ch. xli. 42 f.
& Acts iv. 11.
1 Pet. ii. 7
(all from Pa.
cavi. 27).
Acts xxvi.
36. Rev. vii.
1. xx. 8
only. Prov.
vii. 12a.
q. Luke xiv. 31
ref. Prov.
vii. 12.
r see ch. xliiii.
Isa. xvi. 20.

28.

s. ch. xxiv. 26. Luke xii. 3, 24 only. Isa. xvi. 20.

4. η ελ. σου η D: η σου ελ. η Δ (but om η) 33: txt B[*sic*, not as *Verc*] LZ rel 1
lat-a b c Cyp. om αυτος (as *superfluous*, seeing that it does not occur so 6, 18.
But here, the first time, it is *emphatic*) BKLuz 1. 13. 33. 124. 209 Scr's a s u v
evn-x-z latt syr-cu copt goth eth arm (Constt) Orig Chr Thl Cyp: ins D rel lat-*h* syrr.
om εν τω φανερω BDZ 1. 33. 209 al vulg lat-*ff*, k syr-cu copt Orig (but perhaps
refers to ver 6) Euthym Cyp Jer Aug (in *Græcis non invenimus*) Chrom: ins L rel
lat-a b c f g₁ h syrr goth eth arm Constt Chr Op (see below, ver 6).

5. rec προσευχη and εση (to suit the singulars bef and aft), with DLX rel syrr
syr-cu: txt BZ 1. 118 latt (and Δ-lat) syr-marg copt goth eth arm-mss Orig Chr
Ambr Aug. rec ωςπερ (common alteration to more usual word), with L rel Orig:
txt BDZ 1 (Tischdf). 33. aft φιλουσιν ins σηναι, and (for προσευχεται) και
προσευχόμενοι D lat-a b c h: txt BZ rel vulg lat-*ff*, syr goth eth arm Orig.
rec aft όπως ins αν, with E rel: om BDKLZ 1. 13. 33. 124 al Scr's p u v w¹ ev-y sah
Orig, Chr. rec aft υμιν ins οτι, with L rel lat-*f* Orig: om BD X (appy) Z 1. 13.
33. 124 al latt eth arm Orig Chr lat-*ff*.

6. om εν bef τω D 1. 13. 124. 232 latt arm. om εν τω φανερω BDZ 1. 209 al
Scr's u vulg lat-*ff*, g₁ k syr-cu syr-jer¹ copt Orig, hom-CI Eus, Hil Jer Ambr Aug:
ins L rel lat-a b c f h syrr goth eth arm Euthym. (The uncertainty respecting the
words seems to have arisen from a desire to render the three so 4, 6, 18 alike, by
either inserting or omitting them in all. They were probably genuine in some of the
three, otherwise it is difficult to account for their insertion at all.)

σπειράστων ἴστω σοι τοῦτο, ἐὰν αὐτὰς
θυγὰς ἢ τὰς διακονούνας χεῖρας λα-
θεῖν. Hom. xix. p. 246. 4. ὁ βλ.

ἐν τῷ κρυπτῷ] Not to be rendered as if
it were τὰ (or σε) ἐν τῷ σπ., or εἰς τὸ
κρυπτόν, but as the Eng. Vers., *seeth in*
secret: as we say, in the dark; ἐν intro-
ducing the *element*, or *sphere*, in which
ἐν τῷ φανερῷ] before men and
angels at the resurrection of the just.

8—15.] SECOND EXAMPLE. Prayer.
8. φιλοῦσιν] not so well *solent*,
as *amant*: they take pleasure, or love:
see *ref.* and Winer, § 64. 4. The mean-
ing *solere* for *φιλεῖν* is undoubtedly found:
see Tholuck here. ἵστώτες] No
stress must be laid on this word as imply-
ing ostentation; for it was the ordinary
posture of prayer. See 1 Sam. i. 26: 1
Kings viii. 22. The command in Mark
(xi. 25) runs, ὅταν στήτετε προσευχόμενοι
... See also Luke xviii. 11, 13. In-

deed, of the two positions of prayer, con-
sidering the place, kneeling would have
been the more singular and envouring of
ostentation. The *synagogues* were *places*
of prayer; so that, as Theophyl. (Thol.),
οὐ βλάπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ
σκοπός. 6. εἰσελθε κ.τ.λ.] Both

Chrysostom and Augustine caution us
against taking this merely literally. *τί*
οὖν; ἐν ἐκκλησίᾳ, ᾗσιν, οὐ δὲί προσ-
εύχεται; καὶ σφόδρα μὲν, ἀλλὰ μετὰ
γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς
τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ
κάν εἰς τὸ ταμεῖον εἰσέλθης, καὶ ἀποκλει-
σας, πρὸς ἐπιδικεῖν αὐτὸ ἰργάσθαι, οὐδὲν
σοι τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ
ἐνταῦθα πῶς περιβῇ τὸν διορισμὸν τί-
θεικιν εἰπὼν "ὅπως φανῶσι τοῖς ἀν-
θρώποις." ὥστε ἐὰν τὰς θύρας ἀπο-
κλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀπο-
κλεισεως κατορθῶσαι σε δοῦλεται, καὶ τὰς
τῆς διανοίας ἀποκλείειν θύρας. Hom.

t here only t. u ch. v. 47 rca. v constr. Luke xii. 2, 4. John v. 46. James iv. 5 al. w constr. 1 Cor. iv. 4. viii. 11. x here only. Prov. x. 19 only. x ch. vii. 34, 36. xiii. 24 al. Isa. xi. 18, 26. b constr. Luke ii. 21. xiii. 15. John i. 49. Gal. ii. 12 al. y Luke i. 18. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. lv. 1. ch. ix. 12 l. xxi. 8. 1 Cor. xii. 21 bis al. 2 Mac. ii. 18. e absol. and constr. ch. v. 43 refl. BDEG KLMSTU XZA 1. 23.

7. βατταλογ. B: βατταλογησεται (i. e. ι) D¹, βατταλ- D². for εθνικοί, υποκριται B syr-cu (and, apparently, no other mss).

8. aft γαρ ins o θιος B sah. for αιτησαι αυτον, ανοιξε το στομα D lat-λ.

xix. p. 247. 'Parum est intrare in cubacula, si ostium pateat importunis, per quod ostium ea quae foris sunt improbe se immergunt, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 8. Cf. Ps. iv. 4.

7. βατταλογησεται] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath., and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given from the circumstance; καὶ τὸ ἰσχυρόφωνος καὶ τραυλός, τῷ ὀνόματι ἐτίθηεν Βάττας. We have βατταρίζω and its derivatives with the same signification; and Aeschines called Demosthenes βάταλος (περί σρ. p. 288. 17 Bekker). Hence the sense has generally been held to be, 'do not make unmeaning repetitions.' But most of the fathers (see the passages in Thol., and in Suicer sub voce) understand by βαττ., the praying περί τὰ ἀνωφελῆ τε καὶ μάταια (so Greg. Nyss.), or λίγειν τὰ διυφθαρμύνα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινά τυγχάνοντα (Orig.), or ὅταν τὰ μὴ προσήκοντα αἰτῶμεν κατὰ τῷ θεῷ δυνάστεως κ. δόξας: &c. Taking the word in its largest meaning, that of saying things irrelevant and senseless, it may well include all these.

εθνικοί] 'prece qua fatigant virgines sanctae minus audientem carmina Vestam?' Hor. Od. i. 2. 26. 'Nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.' Ter. Heaut. v. 1. What is forbidden in this verse is not much praying, for our Lord Himself passed whole nights in prayer: not praying in the same words, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a point of observance, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias

in the Romish Church, as practised by them, are in direct violation of this precept; the number of repetitions being prescribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is pre-eminently a reasonable service. Our Lord was also denouncing a Jewish error. Light-foot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much praying and much speaking: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam assatu.' Ep. cxxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ κραυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιούμεθα· μηδὲ μετὰ φόρου καὶ ἡχῆς καὶ πρὸς ἐπιδείξειν, ὥς καὶ τοὺς πλησίον ἐκπρόειν, ἀλλὰ μετὰ ἰπικτικῆς πόσης καὶ τῆς κατὰ διάνοιαν συντροβῆς καὶ δακρύων τῶν ἐνδοθεν. Hom. xix. p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8. οἶδεν γὰρ] εἰ οἶδε, φησί, ὃν χρίαν ἔχομεν, τίνος ἔνεκεν εὐχασθαι δεῖ; οὐχ ἵνα διδάξῃς, ἀλλ' ἵνα ἐπικράμψῃς ἵνα οἰκτιρωθῇς τῇ συνεχείᾳ τῆς ἐντελέχειας, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἁμαρτημάτων τῶν σῶν. Chrys. Hom. xix. p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quae spiritualiter nobis infunduntur.' Au-

οὖν προσεύχεσθε ὑμεῖς· ὁ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, d ch. v. 16 rest.

gust. de Serm. Dom. ii. 3.

9—13.]

THE LORD'S PRAYER.

9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulae. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came *πλεῖν* every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the *προσευχὴ* prays 'according to his power' (Apol. i. 67, p. 83, ὁ πρ. εὐχὰς ὁμοίως κ. εὐχαριστίας ὅση δύναμις αὐτῷ ἀνατίπτει) Cyprian and Tert. make the first mention of the prayer as an '*oratio legitima et ordinaria*.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note.

3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim*, till the *effusion of the Spirit of prayer*, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to *bring to their mind all things whatsoever He had said unto them*, the depth of such sayings only then first being revealed to them by Him who *took of the things of Christ and shewed them to them*. John xiv. 26.

οὕτως] *παράδιδωσι* ἑαυτὸν εὐχῆς, εὐχὴν ἵνα ταύτην μόνην τὴν εὐχὴν εὐχόμεθα, ἀλλ' ἵνα ταύτην ἔχοντες πηγὴν εὐχῆς ἐκ ταύτης ἀρνούμεθα τὰς ἐννοίας τῶν εὐχῶν. Euthym. Considering that other manners of praying have been spoken of above, the *βαρτολογία* and the *πολυλογία*, the οὕτως, especially in its present position of primary emphasis, cannot well be otherwise understood than thus, i. e. '*in these words*,' as a *specimen* of the *Christian's* prayer (the *ὑμεῖς* holds the second place in emphasis), no less than its *pattern*. This which would be the inference from the context here, is decided for us by Luke xi. 2, *ὅταν προσεύχησθε, λήγετε*.

Πάτερ ἡμῶν] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2. Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons.

Oratio fraterna est: non dicit, Pater meus, tanquam pro se tantum orans, sed Pater Noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxi. 4 Appendix. ἀπὸ δὲ τούτου καὶ ἐχθραν ἀναιρεῖ, καὶ ἀπόνοιαν καταστίλλει, καὶ βασκανίαν ἐκβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἀπάντων ἀγάπην εἰσάγει, καὶ τὴν ἀνωμαλίαν τῶν ἀνθρώπων ἐξορίζει πραγμάτων, καὶ πολλὰν δαίμονων ἐν βασίλει πρὸς τὸν πτωχὸν τὴν ὁμοτιμίαν, εἰ γὰρ ἐν τοῖς μεγίστοις καὶ ἀναγκασιότατοις κοινωνοῦμεν ἅπαντες. Chrysost. Hom. xix. p. 250.

ὁ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real *objective personal* God, lifted above himself;

ο — 1 Pet. III.
15. Exod.
xx. 8. Isa.
xlix. 23.
Sir. xxxiii. 4.
1 Ch. xxi. 42
Acts xxi. 14
only.

g Acts vii. 51. *ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίησαν*, Thucyd. viii. 1.

h Luke xi. 8 only †, and no *where else*.

...
μαρτυρ. X.
BORG
KLM SU
ZΔ 1. 33.

ο ἁγιασθήτω τὸ ὄνομά σου, ¹⁰ ἐλθέτω ἡ βασιλεία σου,
† γεννηθήτω τὸ θελήμά σου * ὡς ἐν οὐρανῷ * καὶ ἐπὶ γῆς.
11 τὸν ἄρτον ἡμῶν τὸν ἑπιούσιον δὸς ἡμῖν σήμερον,

10. ελθτω DE²GAN: txt BZ rel.
ins της bef γης, with D rel Scr's mas Orig,
Chr-3-8.

om ως D¹ lat-a b c Tert Aug,
Eus Const., om BZA 1 Clem Orig,
rec

to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *pantheistic* error, which regards the spirit of man as identical with the Spirit of God, —and at the root of all *Deism*; testifying as it does our relation to and covenant dependence on our heavenly Father.

The *local heavens* are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, *περί οὐρ.* i. 3, πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω θεῖον τόπον ἀποιδόασιν καὶ βάρβαροι καὶ Ἕλληνες οὐκ οἶμαι εἶναι νομίζουσι θεός, δηλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρημένον), universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity.

ἁγιασθήτω τὸ ὄνομά σου] De Wetze observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him (*ὄνομα τοῖνον ἐστὶ κεφαλαιώδης προσηγορία τῆς ἰδίας ποιότητος τοῦ ὀνομαζομένου παραστατικῇ*. Orig. [Thol.]): into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. ἁγιάσω here is in the sense of *keep holy, sanctify in our hearts*, as in ref. 1 Pet. τὰ σερᾶφιμ δοξάζοντα οὕτως ἔλεγον Ἅγιος ἅγιος ἅγιος, ὥστε τὸ ἁγιασθήτω τοῦτό ἐστι δοξασθήτω. Chrys. Hom. xix. p. 250.

10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Sermon. lvi. c. 4. Thy kingdom here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication, all that process of events which lead to that accomplishment. Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends

exclusively, *the Messianic kingdom*, does in fact include or imply them all.

γεννηθήτω τ. θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, *Let thy will be done, as in heaven, (so) also on earth*.

These last words, *ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*, may be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have *come* in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, *May thy kingdom come on earth*, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way.

11. τὸν ἄρτ. κ.τ.λ.] ἡμῶν—as 'created for us,' 'provided for our use by Thee:' τὸν δι' ἡμᾶς γινόμενον, Euthym. The word *ἐπιούσιον* has been very variously explained. Origen says of it, *πρῶτον δὲ τοῦτ' ἱστέον, ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὐτε τῶν σοφῶν ὠνόμασται, οὐτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τίτρεται, ἀλλ' εἰσὶ κεκλήσθαι ὑπὸ τῶν εὐαγγελιστῶν*. The derivations and meanings given may be thus classified (after Tholuck). I. *ἐπὶ, εἶναι*: and that, either (1) from the *participle*, as *παρουσία, μετουσία, κερουσία*, or (2) from the *subst.* *οὐσία*. Against *both*, an objection is brought that thus it would be *ἐπουσ.* not *ἐπιουσ.*; but this is not decisive; we have *ἐποκτος* and *ἐπιποκτος*, *ἐπιανδάνω*, *ἐπιουρα*, &c. Against (2) it is alleged that adjectives from substantives in *-a* and *-ia* end in *-αιος* or *-ώδης*—*ωραῖος, ἀγοραῖος, βίαιος*, and from *οὐσία* not *οὐσιος* but *οὐσιώδης*: *συνουσιος, περιουσιος*, not being from *οὐσία* but from the *fem.* *particip.* But this is not always so: we have *πρωγόνιος* from *γωνία*, *ὀπίκεισιος* from *ἐξουσία*, and *ἐνούσιος* and *ἐξούσιος* from *οὐσία*:—while *πριοῦσιος* itself is derived by some from *οὐσία*. II. *ἐπὶ, εἶναι*: and

12 καὶ ἰκ ἄφες ἡμῖν τὰ ὀφελήματα ἡμῶν ὡς καὶ ἡμεῖς

ισλ. 14. k l Marc. xv. 8. i Rom. iv. 4 only. Dant. xxiv. 10 z. m of. ch. xviii.
28. xx. 14. Rev. xviii. 6. 22. xviii. 27. So. L. a.

that, either (1) from the fem. part. ἡ ἐπιούσα, understanding ἡμέρα, or (2) from δ ἐπιών, understanding χρόνος. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ἡ παρούσα, ἡ προεῖστος, and this expression itself are often found in this elliptic sense, Jerome found for this word, in the Gospel according to the Hebrews, "mahar (מחר) quod dicitur crastinus." [So also *crastinus* copt.] The objection brought against it (Salmas. Suicer), that, viz., from the analogy of δυνήσας, τριήσας, τετρήσας, &c. does not seem valid to disprove the existence of the more general possessive adj. in -ος. But the great objection to this derivation is in the sense: which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we divest ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) δ ἐπιών χρόνος, or to giving (as Grot. al.) a wider sense to ἡ ἐπιούσα, as meaning *all future time*, according to the Hebr. usage of מחר. [Cf. *venturum* or *venientem* sah.] Nor will σήμερον bear the Hebraistic interpretation of 'from day to day,' מן היום עד היום. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, 'quid est ineptius, quam panem crastini diei (and we may say à fortiori 'omnis futuri temporis') nobis quotidie postulare?' seems to me unanswerable. Returning then to the derivation from εἶναι, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peschito [*indigentia nostra*], Tholuck thinks it most probable that it is formed after the analogy of περιούσιος, from the substantive οὐσία. The substantive signifies not merely *existence* (as alleged in the 1st edn. of this work), but also *substance*, compare Luke xv. 12, where τὸ ἐπιβάλλον μέρος τῆς οὐσίας is a curious illustration of this word. And even were οὐσία *existence* only, it would still be open for us to take the meaning of the Greek fathers, δ ἐπὶ τῇ οὐσίᾳ ἡμῶν κ. συστάσει τῆς ζωῆς συμβαλλόμενος,—Theophylact: similarly Chr., Basil, Greg. Nys., and Suidas, and the Etym. Mag. Thus ἐπιούσιος will be required for our subsistence—proper for our sustenance, after the analogy of ἐπιγάμος, 'fit for marriage,' ἐπιδόκιμος,

'proper for the banquet,' &c. So that δ ἄφες δ ἐπιούσιος will be equivalent to St. James's τὰ ἐπιτήδεια τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, σήμερον has its proper meaning. The τὸ καθ' ἡμέραν in Luke xi. 3 is different; see there. It yet remains to enquire how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain ἐπιούσιος (as Orig. Cyr.-jer.), δ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς καταρασσόμενος, and understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the ἡμεῖς whose bread is prayed for, are not *mere* animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353—371): from whom much of this note is taken. Augustine well says (Serm. lviii. c. 4): 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.' The Vulg. rendering, *supersubstantialem* [substituted for the old lat. *quotidianum*], tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments. 12. τὰ ὀφείλ.] i. e. sins, short-comings, and therefore 'debts' = παραπτώματα, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10): 'Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissæ sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humanæ vitæ infirmitas contrahit.' ὡς καὶ] Not 'for we also,' &c. (as in Luke, καὶ γὰρ αὐτοὶ ὅφ.) nor 'in the same measure as we also,' &c. but like as (*quippe*; not exactly *nam*, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different. 'Augustine uses the testimony of this

n ch. xviii. 34. ¹ ἀφήκαμεν τοῖς ² ὀφειλέταις ἡμῶν, ¹³ καὶ μὴ ^ο εἰσενέγκῃς ^{Υ καὶ}
 Luke xiii. 4. ¹⁴ ἡμᾶς εἰς ^Ρ πειρασμόν, ἀλλὰ ⁹ ῥύσαι ἡμᾶς ἀπὸ τοῦ ^{μῆ...}
 vid. 12. xv. 57. Gal. v. 3 ^{ΒΔΕΓ}
 only 1. ^ο — Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 35.) ^ρ Luke iv. 13. James i. ^{ΚΛΜΣΥ}
 2, 12 al. Deut. iv. 34. ^q w. ὡς, (Luke xi. 4 v. r.) Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. ^{ΥΔΔ 1.}
 2 Tim. iv. 18 only. Ps. cxxxix. 1. (w. 44, Luke i. 74.) ^{33.}

12. rec *αφαιμεν* (the present seems to be from Luke xi. 4), with G rel Scr's *mas vulg* (with am) lat-b *off*, g₁, ^h syr-cu syr goth æth arm (Orig₁) Constt Cypr: *αφαιμεν* DELA: txt BZN 1 harl¹ (with forj fuld) Syr Orig₂ Nyssan Ps-Ath. (33 lat-a def.)

prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. ἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is *completed before we approach* the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he *πειρασμοῖς περιπίσῃ ποικίλοις*, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: *παιδεύει ἡμᾶς ὁ λόγος μὴ θαρρεῖν ἑαυτοῖς, μὴδ' ἐπιπηδῆν τοῖς πειρασμοῖς ὑπὸ θαρρότητος . . . μὴ ἱπαγομένους μὲν τῶν πειρασμῶν παραιρητίον αὐτοῦς ἱπαγομένων δὲ ἀνδριστίον*. The leading into temptation must be understood in its plain literal sense: see *ποιήσι σὺν τῷ πειρασμῷ καὶ τὴν ἐξουσίαν*, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e.g. Isid. Pelus. on ch. xvii. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix on *εἰσενέγκῃς* and *εἰσελθεῖν εἰς πειρ.* the meaning of *bringing into the power of*, and *entering into*, so as to be overcome by, temptation. But this surely the words will not bear. ἀλλά must not be taken as equivalent to *εἰ δὲ μὴ*, q. d. 'but if thou dost, deliver,' &c.; but is rather the opposition to the former clause, and forms in this sense, but one petition with it,—*'bring us not into conflict with evil, nay rather deliver (rid) us from it altogether.'* In another view, however, as expressing the deep desire of all Christian hearts to be delivered from *all evil* (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys., Thl., Erasmus, Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemp-

tion of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. ad Probam. cap. xi.): "*Cum dicimus libera nos a malo, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiat, in hoc immoretur, ad hoc terminet orationem.*"

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find *absolutely no trace of it in early times*, in any family of MSS. or in any expositors. The Peschito has it, but whether it *always* had, is another question. Stier eloquently defends its insertion, but *solely on subjective grounds*: maintaining that the prayer is incomplete without it, and asserting the right of such "innerer Kritik" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as *τὸ παρὰ τῶν θείων φωστήρων κ. τ. ἐκκλησίας καθηγητῶν προστεθὲν δευρολεύτιον ἐπιφώνημα*, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any *a priori* considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words

y ver. 5. ch. xxi. 28.
 a ver 2 (ref.). Mark vi. 18.
 xvi. 1. Luke vi. 38, 46.
 bsa. John xi. 2. xii. 3.
 James v. 14 only.
 2 Kings xii. 30.
 b here only. Gen. xlii. 31.
 c ch. xv. 21. Mk. 1 Tim. v. 10. claw.
 John (ix. 7 ref.) only.
 d here (Ma) only. Jer. xlii. 24.
 (-φῆ, Eph. v. 12).
 e here (Ma) only. Mich. vi. 10.
 f Luke xii. 21. Rom. ii. 6.
 1 Cor. xvi. 2.
 2 Cor. xii. 14. James v. 8. 2 Pet. iii. 7 only. 4 Kings xx. 17.
 h Luke xii. 28 only. Isa. i. 9. li. 8. i—here only. (John iv. 28 ref.).
 i ch. xiv. 48. Luke xii. 30 only. Job xxiv. 16. Esch. xii. 5, 7, 12 only. (-νμα, Exod. xxi. 2.) g ch. ii. 11 al. 2 Chron. xxxvi. 18. k ver. 16 ref.

ααυτων B. rec ins οτι bef απεχουσιν, with L rel vulg lat-c ff₁ g₁ : om BD 1 lat-a b f h aeth arm lat-ff spec.

17. αλειψον D al.

18. for οπως, ινα D. νηστευων bef τοις ανθρωποις (*transposition for uniformity, overlooking the emphasis*) B lat-k. rec εν τω κρυτω (*both times : from vv 4, 6*), with L rel : txt B(D)N 1.—om τω (twice) D¹.—κρυψα (1st time) D¹. rec αλτ σοι ins εν τω φανερω (*from vv 4, 6*), with EA lat-a b c g₁ h k aeth arm-mss : om BD rel vulg lat-f ff₁ l m syrr syr-cu syr-jer copt goth arm-zoh Thl Euthym Ang.

19. θησαυριζεται D. for αφανίζει, αφανιζουσιν D¹ Orig¹.

21. rec (for σου both times) νμων (*see Luke xii. 34*), with L rel lat-f syrr goth arm :

face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck : and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus : for there the verb may just as well signify *covering, plastering over*, as *disfiguring*. The Etym. Magn. says *αφανισαι, οι παλαι ουχι το μολυναι ως νυν, αλλα το τελως αφανη ποιησαι*. Suidas, on the other hand, *αφανισαι ου το μολυναι και χρᾶναι δηλοι, αλλα το ανελειν και αφανης ποιησαι* : but it is possible that he may be speaking of its *classical* sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, *cite any examples* of the other meaning.

17.] i. e. 'appear as usual' : 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12.) not to public and enjoined ones. But this distinction does not seem to be necessary ; the one might afford just as much occasion for ostentation as the other.

19—24.] From cautions against the hypocrisy of formalists, the discourse na-

turally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon : 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us.

19, 20.] It is to be observed that the qualifying clauses, *ἐπὶ τῆς γῆς, ἐν οὐρανῷ*, belong in each case to the verb *θησαυρίζετε*, not to the noun *θησαυρούς*.

βρώσις] more general in meaning than *rust*—the 'wear and tear' of time, which eats into and consumes the fairest possessions. The *θησαυρίζετε θεσ. ἐν οὐρ.* would accumulate the *βαλλάντια μὴ παλαιούμενα*, *θησαυρόν ἀνέλειπτον* of Luke xii. 33, corresponding to the *μισθός* of ch. v. 12, and the *ἀποδώσει σοι* of vv. 4, 6, 18. Cf. 1 Tim. vi. 19 : Tobit iv. 9.

διορίζουσιν] usually joined with *οὐκ*, as ch. xxiv. 48. 21.] The connexion with the foregoing is plain enough to any but the shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also : a divided affection.' This is dealt with, and its impracticability

ἐκεῖ ἔσται καὶ ἡ καρδιά σου. 22 ὁ ^α λύχνος τοῦ σώματος ^α ἔστιν ὁ ὀφθαλμός. εἰς οὖν ὁ ὀφθαλμός σου ^α ἄπλους ᾗ, ὅλον τὸ σῶμά σου ^α φωτεινὸν ἔσται. 23 εἰς δὲ ὁ ὀφθαλμός σου ^α πονηρὸς ᾗ, ὅλον τὸ σῶμά σου ^α σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 οὐδεὶς δύναται δυοῖν κυρίοις ^α δουλεῖν· ἡ γὰρ τὸν ^α ἕνα ^α μισήσει καὶ τὸν ^α ἕτερον ^α ἀγαπήσει, ἡ ^α ἐνὸς ^α ἀνθίσταται καὶ

^{2.} q Lake xi. 34, 36 only. Prov. iv. 19 al. ¹ Lake xvi. 18 bis. Col. iii. 34. 1 Kings vii. 8. ^{3.} Lake vii. 41. xvi. 18 bis. xlv. 34, 35. Acts xxiii. 6. 1 Cor. iv. 6 only. ⁴ Rom. ix. 18. ^{5.} from Mal. i. 2, 3. Gen. xxi. 30, 31. ⁶ Lake xvi. 18. 1 Thess. v. 14. Tit. i. 9 only. Prov. xli. 18.

txt B 1 latt syr-ms-marg coptt ssth Macar Bas Ephr Tert Cypr, Aug. καὶ aft
sestai om B.

23. aft 1st ὀφθαλμός add σου B latt ssth Orig-lat, Hil.

η bef ο φθ. σου αβ. B.

shewn by a parable from nature.

22, 23. ὁ λύχνος] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself.

ἄπλους, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. πονηρός, perverse, as the eye which dims and distorts the visual images. φωτεινός—σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14 (Wetst.), ὡς ὁφεί ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ: in Galen, and Philo de Mund. Opif.

εἰ οὖν σ.τ.λ.] If then the light which is in thee is darkness, how dark must the darkness be! i. e. 'if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark!' The opposition is between τὸ φῶς and τὸ σκότος. This interpretation is borne out by the Vulgate: 'Ipsae tenebrae quantae erunt!' by Jerome: 'Si sensus, qui lumen est, animae vitio caligatur, ipsae putas caligo quantis tenebris obvolvatur!' and by Chrysostom: ὅταν γὰρ ὁ κυβερνήτης ὑποβόχιος γίνηται, καὶ ὁ λύχνος βεβηθῇ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γίνηται, ποία λοιπὸν ἴσται τοῖς ὑπηκόοις ἰλιπς; Hom. xi. p. 264, and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, ὃ ἴσται ὁ νοῦς, ὃ δωρηθεὶς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχὴν, σκότος ἴσται, τουτίστιν ἰσκότισται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἴσται, εἰς τὸ σκοτίζειν τὴν ψυχὴν, σκοτισθὲν τοῦ ἀναγίλλοντος αὐτῇ φωτός. Augustine (de Sermon. Dom. ii. § 46) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis

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intentio, qua facis quod facis, quae tibi nota est, sordidatur appetitu rerum terrenarum . . . atque caecatur: quanto magis ipsum factum, cuius incertus est exitus, sordidum et tenebrosum est!' So too the Syr. ssth. versions; and Erasmus: "Si ratio excacata id iudicat imprimis esse expectandum, quod vel contemnendum, vel neglectui habendum, in quas tenebras totum hominem rapit ambitio reliquaeque animi perturbationes, quae suapte natura caliginem habent!"—Bucer, Luther. Stier expands this well, Reden Jesu, i. 206, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if this light be darkness, how great must then the darkness of the sensuous life be!" The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence.

24.] And this division in man's being cannot take place—he is and must be one—light or dark—serving God or Mammon.

δουλεῖν] Not merely 'serve,' but in that closer sense in which he who serves is the δούλος of, i. e. belongs to, and obeys entirely. ὁ ἰὼβ πλουσίος ἦν· ἀλλ' οὐκ ἰδοῦλαι τῷ μαμωνᾷ, ἀλλ' εἶχεν αὐτός καὶ ἐσπράται, καὶ δεσπότης, οὐ δούλος ἦν. Chrysost. Hom. xxi. p. 269. See Rom. vi. 16, 17.

ἡ γὰρ . . . ἡ . . . is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' δ

F

v ch. xviii. 18. τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶν δουλεύειν BEGKL
 Luke xvi. 12. καὶ ἡ μαμωνᾶ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε ΓΔ 1. 33.
 Rom. ii. 4 al. Prov. xii. 16. τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι
 w Luke xvi. 9. ὑμῶν τί ἐνδύσασθε. οὐχὶ ἡ ψυχὴ πλείον ἐστιν τῆς
 x vv. (27) 28. τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς
 Luke x. 41. τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερι-
 xii. 11, Ac. 1 Cor. vii. 32, ζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν
 Ac. xii. 26. ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε
 Phil. ii. 20. αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 iv. 6 only. 2 Kings vii. 10. Ps. xxxvii. 18.
 y — ch. x. 30 John xii. 26. Eod. xxi. 22. x ch. xiii. 11.
 Mark i. 6. vi. 9. Acts xii. 21. Rom. xiii. 12. Rev. i. 12. Lev. vi. 10. Jer. x. 25. a — ch. xii. 41.
 42. Heb. xi. 4. b ch. Hi. 4 al. Matt. only, exc. Luke xii. 22. 2-ph. i. 8. c w. eis, Acts
 i. 11. Jas. v. 20. li. 1. dat. Mark x. 21 al. d ch. viii. 20 i. L. xiii. 32 f. Luke viii. 5. Acts x. 12. al. 6.
 Ps. xlii. 11. Ezek. xxi. 8. e as above (d). ch. xii. 4 i. M. Luke xii. 24. Rom. i. 23. James iii. 7.
 f John iv. 27 reff. plu., ver. 28 reff. g ch. Hi. 13 reff. h ch. v. 48 reff. i ch. xxv. 27. Luke
 iv. 16. xli. 24. xliii. 29. Acts xii. 20. James v. 6. Rev. xii. 6. 14 only. Gen. xlviii. 15. l — Mark
 viii. 26. m Luke xii. 24 only. n — ch. x. 31. xii. 12. 2 Mac. xv. 12. o Luke
 Hi. 20. xii. 25. Tobit v. 16.

25. for καὶ, η (perhaps from ver 31) B 33. 118. 124 al gat (with lux) lat-a f g, h
 coopt arm Orig Ath Bas spec. om κ. τι πίητε (perhaps by negligence, -ητε to
 -ητε.—perhaps thinking of Luke xii. 22: the καὶ sufficiently distinguishes it from the
 similar clause, ver 31) 1. 22 vulg lat-a b ff, h l syr-cu eth arm Clemappy Bas, Epiph
 Chr Euthal Damasc Hil Op Aug Jer(expr: he says it is added in some mss).

εἰς and ὁ ἑτερος keeping their individual
 reference in both members. μιστὶν and
 ἀγαπᾶν must be given their full meaning,
 or the depth of the saying is not reached:
 the sense 'minus diligo, posthabeo' (Bret-
 schneider) for μιστὶν would not bring out
 the opposition and division of the nature of
 man by the attempt. μαμωνᾶ] Chal-
 dee, מַמְוֶנָה, (from יָמַן, confusus est), riches.
 'Congruit et Punicum nomen, nam lucrum
 Punice mammon dicitur.' August. in loc.
 Mammon does not appear to have been the
 name of any Syrian deity, as Schleusner
 asserts. Tholuck has shewn that the idea
 rests only on the testimony of Papias, an
 obscure grammarian of the eleventh cen-
 tury. Schl. refers to Tertullian, who, how-
 ever, says nothing of the kind (see adv.
 Marc. iv. 93, which must be the place
 meant, but not specified by Schl.).

25. διὰ τοῦτο] A direct inference from
 the foregoing verse: the plainer, since
 μεριμνῶν (the root being μερίζω) is 'to be
 distracted,' 'to have the mind drawn two
 ways.' The E. V., 'Take no thought,'
 does not express the sense, but gives
 rather an exaggeration of the command,
 and thus makes it unreal and nugatory.
 Be not anxious, would be far better. In
 Luke xii. 29 we have μὴ μεριμνῆσθε,
 where see note. τῇ ψυχῇ = περὶ τῆς
 ψυχῆς, dat. commodi. See ver. 28.

οὐχὶ ἡ ψ.] τοῦτο εἶπε δηλῶν ὅτι δ τὸ
 πλείον δοθεῖ ἡμῖν καὶ τὸ λατρεῖν δώσι.
 πλείον δὲ τὸ μῖζον λίγει. Euthymius.

26. τὰ περ.] The two examples, of
 the birds and the lilies, are not parallel in

their application. The first is an argu-
 ment from the less to the greater; that
 our heavenly Father, who feeds the birds,
 will much more feed us: the second, be-
 sides this application, which (ver. 30) it
 also contains, is a reproof of the vanity of
 anxiety about clothing, which, in all its
 pomp of gorgeous colours, is vouchsafed
 to the inferior creatures, but not attain-
 able by, as being unworthy of, us. No-
 tice, it is not said, μὴ σπεύρετε—μὴ θερι-
 ζετε—μὴ συνάγετε;—the birds are not our
 example to follow in their habits, for God
 hath made us to differ from them—the
 doing all these things is part of our πόσις
 μᾶλλον διαφέρειν, (Luke xii. 24,) and in-
 creases the force of the *à fortiori*; but it
 is said, μὴ μεριμνᾶτε—μὴ μεριμνῆσθε.
 τί γοῦν ὠφελήσεις οὕτως ἐπιτεταμένως
 μεριμνῶν; εἰς γὰρ μυρία σπονδάς, οὐ
 δώσεις ὑπὲρ οὐδὲ ἥλιον οὐδὲ πνοάς ἀνί-
 μων, οἷς δ σπόρος καρπογονεῖ. ταῦτα γὰρ
 ὁ θεὸς μόνος δίδωσιν. Euthymius.

δ πατὴρ ἡμῶν, not αὐτῶν:—thus by every
 accessory word does our Lord wonderfully
 assert the truths and proprieties of creation,
 in which we, his sons, are His central work,
 and the rest for us. τοῦ οὐρ., and after-
 wards τοῦ ἀγροῦ, as Thol. remarks, are not
 superfluous, but serve to set forth the wild
 and uncaring freedom of the birds and
 plants. I may add,—also to set forth their
 lower rank in the scale of creation, as de-
 longing to the air and the field. Who
 could say of mankind, οἱ ἄνθρωποι τοῦ
 κόσμου? Thus the *à fortiori* is more
 plainly brought out. 27.] These

ἐπὶ τὴν ῥῆλικίαν αὐτοῦ ᾧ πῆχυν ἕνα; ²⁸ καὶ περὶ ἑνδύμα-
 τος τί ῥμεριμνᾶτε; ῥκαταμάθετε τὰ ῥκρίνα τοῦ ἀγροῦ,
 ῥπῶς ῥαυξάνουσιν. οὐ ῥκοπιοῦσιν οὐδὲ ῥνήθουσιν·
²⁹ λέγω δὲ ὑμῖν ὅτι ῥοὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 ῥπεριβάλετο ὡς ἐν τούτων. ³⁰ εἰ δὲ τὸν ῥχόρτον τοῦ
 ἀγροῦ σήμερον ὄντα καὶ ῥαῦριον εἰς ῥκλίβανον βαλλόμε-
 νον ὁ θεὸς οὕτως ῥἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ῥμᾶς
 ῥὀλιγόπιστοι; ³¹ μὴ οὖν ῥμεριμνήσητε λέγοντες τί φάγω-
 μεν ῥτὶ τί πίνωμεν ῥτὶ ῥπεριβαλώμεθα; ³² πάντα γὰρ ταῦτα

... τούτων
 F. HEGKL
 MSUVΔ
 1. 22.

— Luke xii.
 26. (xix. 8
 rev.) John
 ix. 31. 28.
 Heb. xi. 11.
 Job xix. 13.
 q John xxi. 8
 rev.
 vv. 25. 27.
 s here only.
 — Job xxiv.
 4. Gen.
 xxxiv. 1.
 Lake xii. 27
 only. Hos.
 xiv. 6
 — ch. xii. 4.
 Mark v. 14.
 viatr. Lake
 i. 20 ad.
 John iii. 20.
 Acts vi. 7. 20.

²⁸. rec αυξανει . . κοπια . . νηθει (grammatical correction : or from Luke xii. 27),
 with L rel : txt BN 1 (—ωσιν) 33. 118. 209 Ath Chr.

words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, εἰ οὖν σὺ ἐν ἐλάχιστοις δύνασθαι, κ.τ.λ.,—but to the *time of life* of each hearer; as Theophylact on Luke xii. 26, ζωῆς μέτρα παρὰ μέτρον τῷ θῷ, καὶ οὐκ αὐτὸς τις ἵστατο; ἐαυτῷ ὁριστῆς τῆς ζωῆς. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c. : and the *context* seems imperatively to require it; for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5 : Job ix. 25 : 2 Tim. iv. 7. In Stobæus, xcvi. 18, we have cited from Mimnermus, ἡμεῖς δ' οὐδ' αὖτε φύλλα φέμι πολυάνθεμος ἄρη | ἔαρος, δ' ῥ' αἰψ' ἀγῆ ἀξέεται ἡελίου, [τοῖς ἱελοῖς, πῆχυνον ἐπὶ χρόνον ἀνθεσιν ἥβης | τερπόμεθα. Alcaeus (Athen. x. 7) says, δάκρυλος ἀμέρα : and Diog. Laert. viii. 16 (Thol.) σπιθαμὴ τοῦ βίου.

²⁸.] καταμάθετε, implying more attention than ἐμβλέψατε : the birds fly by, and we can but look upon them : the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (fritillaria imperialis, κρίνον βασιλικόν, Χαίτηθρον,) which grows wild in Palestine, or the amaryllis lutea, (Sir J. E. Smith, cited by F. M.,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "the Land and the Book," p. 256, believes the Huleh lily to be meant : "it is very large, and the three inner petals meet above, and form a gor-

geous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers: *we* is not interrogative, but relative : how they grow.

²⁹.] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanness of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with *λέγω ὑμῖν* His revelations of omniscience : see ch. xviii. 10, 19.

³⁰. τὸν χόρτον] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing. See "the Land and the Book," p. 841. The pres. part. denotes the *habiti*. "κλίβανος, or Att. κρῖβ., a covered earthen vessel, a pan, wider at the bottom than at the top,

ε ch. xii. 20. τα ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐ-
 xvi. 4. Rom. ράνιος ὅτι ἠρῶντες τούτων ἀπάντων. 33 ἡ ζητεῖτε δὲ
 xi. 7. Phil. πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην
 iv. 17 al. αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34 μὴ οὖν
 1 Kings xx. μεριμνήσητε εἰς τὴν αὐρίον· ἡ γὰρ αὐρίον μεριμ-
 h ch. v. 48 reg. νήσει αὐτῆς. ἄρκετον τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
 i Luke xi. 5. xii. 50. Rom. xvi. 2. 3 Cor. iii. 1. only. Judg. xi. 7. v. 48. only (7).
 k - Col. iii. 1. i Pet. iii. 11. from Ps. xlii. 15. 1 Mac. ii. 29. i ch. xii. 28. xxi. 31, 42. Mark i. 15 al. 8. m Luke xii. 31. xvii. 35. 6. Tobit v. 15. n Acts iv. 8. Prov. xxvii. 1. o Acts iv. 3, 5. James iv. 14 only. Exod. vii. 22. BECK
 p ch. x. 26. i Pet. iv. 8 only. Deut. xxv. 3 Aq. constr. Prov. xxx. 27. q - Rom. ii. 1, 2. James iv. 17, 12. LMSUV
 vii. 22 al.) Eccl. xii. 1. Amos iii. 6. r - Rom. ii. 1, 2. James iv. 17, 12. XA i. 33.

32. rec ἐπιζητεῖ (*grammatical correction*), with L rel: txt B 1. 13. 33. 124. 209.

33. τὴν δικαιοσύνην καὶ τὴν βασιλείαν αὐτοῦ (omg του θυ) B, simply 236 Scr's v am lat-g₂ copt aeth Eus.

34. rec aft μεριμνήσει ins τα, with E rel; τα περι Δ: om BGLSV Scr's f k o u. rec (for αὐτῆς) αὐτῆς; with E rel: txt BLA.

wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (πυρρός), Herod. ii. 92, Aristoph. Vesp. 1153." Wilkinson and Webster's note.

32. οἶδεν γὰρ] This 2nd γὰρ brings in an *additional* reason: see Xen. Symp. iv. 55.

33. [ζητεῖτε πρῶτον] Not with any reference to seeking all these things *after* our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but make your great object, as we say, *your first care*.

δικαιοσύνην] Not here the *forensic righteousness of justification*, but the *spiritual purity* inculcated in this discourse. τὴν δικ. αὐτοῦ answers to ἡ τελειότης αὐτοῦ, spoken of in ch. v. 48, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a *necessary condition* of likeness to God; but it is not the δικ. αὐτ. here meant. ταῦτα πάντα, these things, all of them—the emphasis being on the genus—all such things; πάντα ταῦτα, all these things—the *whole of the things mentioned*—the emphasis being on πάντα,—the fact that *all without exception* are included. See Winer, § 18. 4.

προσθεῖ.] There is a traditional saying of our Lord, αἰεὶ εἰς τὰ μέγιστα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰεὶ εἰς τὰ ἰσχυρά, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apocr. i. 329. (Meyer.) 34. ἡ γὰρ αἰψ.] for the morrow will care for it, viz. for ἡ αὐρίον mentioned above: i. e., *will bring care enough about its own matters*: implying,—‘after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-mor-

row comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time.’ A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

ἀρκετον—κακία: thus, οὐκ ἀγαθὸν πολυκοιμᾶν, II. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] *Of our CONDUCT TOWARDS OTHER MEN: parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us.* The connexion with the last chapter is *immediately*, the word κακία, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching us how we are to live in such a world, and among others sinful like ourselves:—*mediately*, and more generally, the continuing caution against hypocrisy, in ourselves and in others.

1.] This does not prohibit *all* judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. ii. § 59) says, ‘Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.’

κρίνειν has been taken for κατακρίνειν here (εἰς τὴν ἐνταῦθα τὴν κατακρίσιν νόσον. Enthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίνειν should be taken as implying an *ill judgment*. For if the command were merely ‘not to form authoritative judgments of others’ (as given in edn. 1 of this work), the second member, ἵνα μὴ κριθῇτε, would not, in its right interpretation, as applying to *God’s* judgment of us, correspond. And the μὴ καταδικάζετε,

κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ^u μετρεῖτε^{s1} ἡμετρηθήσεται ὑμῖν. ³ τί δὲ βλέπετε τὸ^u κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ^u δοκὸν οὐ² κατανοεῖς; ⁴ ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου ὦ Ἀφες ἐκβάλω τὸ^u κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ^u δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτὰ, ἐκβαλε^u πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν^u δοκὸν, καὶ τότε^u διαβλέψεις ἐκβαλεῖν τὸ^u κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ⁶ μὴ δῶτε τὸ^u ἅγιον τοῖς^u βυσίν, μηδὲ

C Δακον
BCEGK
LMSUV
XAI. 23.

xii. 24, 27 al. Pa. xxi. 9. y ch. xxi. 14. Judg. xvi. 26 vat. constr., ch. xxv. 49 | Mt. s ch. vi. 2, 8 ref. e Mark viii. 25. Luke vi. 43 only f. see Phil. Phaed. § 81, int. 2. Rev. xxi. 16 (Luke xvi. 21. 2 Pet. ii. 22, from Prov. xxvi. 11) only. La. vi. 11.

CHAP. VII. 2. rec *αντιμετρηθησεται* (from Luke vi. 38), with Scr's i p *ενν-x-x-p* lat-c f ff, g, h i Polyc Clem Orig^{als} lat-f: txt B rel(and rel-scr) am(with forj fuld tol) lat-a b syrr syrr-cu copt sath arm Clem Orig, Dial Thdrt Thl Euthym Hil.

4. for *απο*, εκ (see ver 5) B 1. 13. 33. 124. 209 al Scr's b lat-a b c Lucif.

5. rec *την δοκον* bef εκ του οφθαλμου σου (see next clause and Luke vi. 42), with L rel lat-a b c Iren-lat Lucif: txt B C(appy) N.

which follows in Luke vi. 37, is perhaps to be taken rather as an exegesis of κρίνετε, than as a climax after it. κριθήσε] i. e. 'by God,' for so doing;—a parallel expression to ch. v. 7; vi. 15; not 'by others.' The bare passive, without the agent expressed, and without *καί* to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2. 2.] *ἐν*, not instrumental, but of the sphere in which the act takes place, i. e. in this case, the measure, according to which: as in ref. 2 Cor., *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. 3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc seculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo:'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a κάρφος to one looking on another, is to that other him-

self a δοκός: just the reverse of the ordinary estimate. τὸ κάρφ. and ἡ δοκ., not as referring to a known proverb, but because the mote and beam are in situ, ἐν τῷ ὀφθαλμῷ. βλέπεις, beholdest, from without, a voluntary act: σὺ κατανοεῖς, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] πῶς ἐρεῖς = πῶς δύνασαι λῆγειν, Luke; wie darfst du sagen, Luther. 5. ὑποκριτὰ] ὑποκριτὴν τὸν τοιοῦτον ἐνόμασαν ὡς ἱατροῦ μὴν τάμην ἀρπάζοντα, νοσοῦντος δὲ τόπον ἐπὶ χεῖρα: ἡ ὡς προφάσει μὴν διαρθώσεως τὸ ἀλλότριον σφάλμα πολυπραγμανοῦντα, σκοπῇ δὲ κατακρίσεις τοῦτο ποιοῦντα. Euthym. διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. Before, βλέπεις τὸ κάρφος was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also—but now, the object is a very different one—ἐκβαλεῖν τὸ κάρφος—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The βλέπεις was vain and idle; the διαβλέπεις is for a blessed end, viz. (ch. xviii. 15) κερδεῖν τὸν ἀδελφόν σου. 6.] The connexion, see below. τὸ ἅγιον] Some have thought this a mis-translation of the Chaldaee, מִן הָאֵרֶץ, an ear-ring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the

c ch. xiii. 46, 46. 1 Tim. ii. 9. Rev. xviii. 4. xxi. 12, 16. xxi. 21 only. d Acts xviii. 17. 2 Cor. v. 10. 2 Chron. iii. 15. e ch. v. 13 ref. f = ch. v. 13. g ch. ix. 17 f. Mark ix. 18. 1 L. Gal. iv. 27 (from Isa. liv. 1) only. h Luke xi. 9. 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20 only. Judg. xix. 22. i = ch. xii. 69. Rom. iii. 29 al. j constr. Mark k Luke iv. 17. xi. 11 (12), 12. xxi. 20. vi. 22, 23. Luke xi. 11. John xi. 22. Josh. x. 18. 42. Acts xv. 20. xxvii. 15 only. Amos iv. 1.

βάλητε τοὺς *μαργαρίτας ὑμῶν ^dἐμπροσθεν τῶν χοίρων, BCGEK LMSUV XA 1. 33. μήποτε *καταπατήσουσιν αὐτοὺς ἔν τοις ποσίν αὐτῶν καὶ στραφέντες ῥήξουσιν ὑμᾶς. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· ^hκρούετε, καὶ ἀνοιγήσεται ὑμῖν· 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ ^hκρούοντι ἀνοιγήσεται. 9 ἡ τίς [ἐστίν] ἐξ ὑμῶν ἀνθρώπου ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄργον, μὴ λίθον ^kἐπιδώσει αὐτῷ; 10 ἡ καὶ ἰχθύν αἰτήσῃ, μὴ ὄφιν ^kἐπιδώσει

6. rec καταπατήσωσιν, with E rel Clem: txt BCLX 33.

8. for ἀνοιγήσεται, ἀνοίγεται B syrr syr-cu copt.

9. om ἐστίν L 13 al Scr's fⁱ v s em lat-a b c h syrr syr-cu coptt [Lachm has printed ἡ τίς . . . but em lat-b c h have τίς]: ins B (B¹ has put it in the marg) C rel vulg lat-f ff₁ g, æth arm Cyr Ang. rec aft ov adds εἰν (to help out the construction), with X rel vulg lat-f ff₁ g, h Cyr; an K¹ L^Δ: om BC 1. 13. 229 mm lat-a b c g, h coptt arm. (for ov, cf M 243-5-7 Scr's v.) rec αἰτησῇ (here and ver 10), with X rel: txt BCLΔ, petit mm lat-a b c g, h coptt. (-αις C¹.)

10. rec om η, with X rel syrr æth: ins BCKMS 1. 13. 33 latt syr-cu coptt Cyr Ang.—rec aft καὶ ins εἰν, with X rel latt syrr syr-cu æth Cyr Ang, an K¹ L: om BC 1. 33.—η εἰν (omg καὶ) latt syr-cu Cyr Ang. (Both as above to simplify the construction, and after Luke xi. 12.)

food of dogs. The similitude is derived from τὸ ἄγιον, or τὰ ἅγια, the meat offered in sacrifice, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14 [where τὸ ἄγ. is used], 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodiceæ orders μὴ τὰ ἅγια . . . εἰς ἐπίρας παροικίας διατίμεισθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ κερύς Τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προσέμμενα, ἐπιφοιτήσιν διέδμενα ἁγίου πνεύματος. (See Snicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 186), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not," &c.; "at-tempt not the correction of others, when you need it far more yourselves:" still, "be not such mere children, as not to dis-

tinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, 'if this last be a measure of the divine dealings, what bounties can I expect at God's hand?' (This, to which Stier objects, R. Jesu i. 233, edn. 2, I must still hold to be the immediate connexion, as shewn by the knowing how to give good gifts, and the instances adduced below.)—(ver. 7), 'ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking (ver. 8).—good things, good for each in his place and degree (vv. 10, 11), not unwholesome or unfitting things. Therefore (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.'

7.] The three similitudes are all to be understood of prayer, and form a climax: ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότητος προσεῖναι καὶ μετὰ θυμῆς ἐναντίας ἰδῆλως. Chrys. Hom. xxiii. p. 289.

8.] The only limitation to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε· διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an

αὐτῶ; ¹¹ εἰ οὖν ὑμεῖς πονηροὶ ὄντες ¹ οἶδατε ^m δόματα ¹ — Luke xii. 12. 2 Pet. ii. 9. 3 Kings v. 6. 2
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ ^a πατὴρ ^m Luke xi. 18. Eph. iv. 8. (Rom. Fr. xiv. 18). Phil. iv. 17 only. 2 Chron. xxi. 8. n ch. v. 45 reff. o absol. and constr., ch. v. 42 reff. p Luke i. 49. Gen. xx. 9. q = ch. xii. 48. 1 Thess. iv. 8. r ch. xix. 24. Luke xiii. 24. John x. 1, 2, 9.
ὑμῶν ὁ ^a ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς ^a αἰτοῦσιν ^m αὐτόν. ¹² πάντα οὖν ὅσα ἂν θέλητε ἵνα ^p ποιῶσιν ὑμῖν ^{only} οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ^p ποιεῖτε αὐτοῖς· οὗτος γάρ ^{only} ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

¹³ Εἰσελθατε διὰ τῆς ^a στενῆς πύλης· ὅτι ^{tu} πλατεῖα ^p ἡ πύλη καὶ ^a εὐρύχωρος ἡ ὁδὸς ἡ ^a ἀπάγουσα εἰς τὴν ^a ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ ^a εἰσερχόμενοι δι' αὐτῆς· ¹⁴ ὅτι ^a στενὴ ἡ πύλη καὶ ^a τεθλιμμένη ἡ ὁδὸς ἡ ^a ἀπ-

^a Luke xiii. 24 only. Prov. xxiii. 27.

^t Isa. xxxiii. 21.

^u here only. Neh. vii. 4.

(^a ^{veia}, ch. vi. 5. ^a ^{veia}, ch. xiii. 5. ^a ^{veia}, Eph. iii. 13.)

^v here only. Ps. ciii. 25.

^w = here (b) only. (1 Cor. xii. 2.) see Prov. vii. 27.

^x John xvii. 12. Acts viii. 20 al. Jer. xxi.

(xiv.) 21. y Mark iii. 9 reff.

¹². om οὖν (*beginning of pericope*) L 73. 127¹ Scr's v ενν-ε-ε vulg lat-c ff l Syr sah arm. for an, εαν C al. ποισουσιν C¹ L al. om ουτως L 61. 243
Scr's εν-ε vulg lat-c ff l syr-c Chr (so in the mss).

¹³. rec εισελθετε, with X rel: txt BCLAN. (33 def.) om η πύλη N forj lat-a b c h k Clem Orig, Eus Cyr Hil Lucif, Arnob Jer Ambr Gaud Jun spec.

¹⁴. for or, r (appears to have been at first a clerical error, then retained, as it was imagined it might mean 'quam.' See note) B²CL 1¹ rel latt syrr syr-cu goth æth arm-zoh Ephr Pallad Phot Thl Euthym Chrysoc Cypr Jer Aug Fulg: txt B¹ (sic) XN 1² copt sah-mnt arm-mss Orig Gaud, spec. add δε B sah. om η πύλη lat-a (appy) k k Orig.(ins.) Hippol hom-Cl Clem Eus Cypr Ambr, Aug, Jer Gaud, Leo spec.

anacoluthon. See ch. xii. 11. The similitude of ἀπὸς καὶ λίθος also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.

¹¹. πονηροί i.e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say 'Our Father' just now. ταῦτα δι' ἑλεγειν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ. Chrys. Hom. xxi. p. 280. Stier remarks, "This saying seems to me the strongest dictum probans for original sin in the whole of the holy scriptures." R. J. i. 236. ἀγαθὰ] principally, His Holy Spirit, Luke xi. 18.

The same argument *à fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7. ¹².] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato . . . Propterea si inventus fuerit aliquis eorum hoc dixisse

quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6.

οὖν is the inference indeed from the preceding eleven verses, but immediately from the δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.' οὕτως, viz., after the pattern of ὅσα ἂν: not = ταῦτα, because what might suit us, might not suit others. We are to think what we should like done to us, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose they would like done to them. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

¹³—²⁷.] THE CONCLUSION OF THE DISCOURSE:—*sitting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.*—The πύλη stands at the end of the ὁδός, as in the remarkable parallel in the Table of Cebes,

19 πᾶν δένδρον μὴ ᾧ ποιοῦν ἔκκαπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοὶ ἐροῦσιν μοι ἐν ἑκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ γὰρ σὺ ὀνόματι ἐπροφητεύσαμεν καὶ τῷ σπῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σπῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἔργα-

xix. 19. 24. x. 8 al. 2. Mt. Mk. L. 1. 20. Heb. xi. 13. 3 Macc. vi. 6. 4 Luke ix. 50. Acts xiii. 15 only. Jer. xxvi. 1. 10. Lev. x. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

19. aft παν ins ουν (from ch. iii. 10 and || L.) C²LZ 33 lat-b o g₁ k syr-cu sah; enim lat-f Iren, autem lat-g₂: om BC¹ rel vulg lat-a ff₁₋₂ k syrr copt goth scti arm Hippol Cypr Lucif.

20. for απο, εκ C latt Lucif Aug.

21. rec om τοις, with L rel Orig: ins BCZ 1. 33 al Scr's a p Justin Hippol.

aft ουρανοις add ουτος εισελυσεται εις την βασιλειαν των ουρανων (supplementary gloss) C² 33 latt syr-cu Cypr Hil Jer,

22. for ου τῷ, ουτως C.

ex mala fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench on the Serm. Mount, p. 150. See also Orig. tom. iii. p. 1766, ed. Migne. ἐπιγν., more than simply γνῶσεσθε: 'ye shall thoroughly know them': see 1 Cor. xiii. 12.

21. The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θεῖον, μὲν, but τὸ θεῖον τοῦ πατρὸς μὲν: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. οὐ γὰρ is not here 'no one,' as some (Eisner, Fritzsche) have interpreted it. That meaning would require πᾶς . . . οὐκ εισελύσεται.

The context must rule the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδὲν δέναναι εἰπαὶν Κόρυς Ἰησοῦς εἰ μὴ ἐν πνεύματι ἀγίῳ, 1 Cor. xii. 3, the "saying" has the deeper meaning of a genuine heartfelt confession.

To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] perhaps refers to ver. 19: or it may be the expression so common in the prophets of the great day of the Lord: e. g. Isa. ii. 20; xiv. 9 al. fr. So the Jews called the great day of judgment "that day," see Schöttgen, Hor. i. p. 82.

τῷ σπῷ ὀνόματι] perhaps = ἐν τ. σ. ο. ὀν., *in nomine auctoritatis tuae*, but better by thy Name, that name having, as Meyer, filled out our belief and been the object of our confession of faith. The dative in this case is *instrumental*, cf. Winer, § 31. 7.

ἐπροφητ. preached, not necessarily foretold future events. 1 Cor. xii. 10, and note. On δαυδ. ἐξ. see note on ch. viii. 32.

23.] As the words now stand, ἐγὼ is merely recitative, and cannot be (Meyer) 'because,' belonging to ἀποχωρ. Such an arrangement would be unprecedented. Orig., Chrys., Cyp., &c., placed ἐγὼ οὐδ. ἐγὼ. ὅμ. after ἀποχ., &c., in which case the meaning 'for, because' would be right. See Luke xiii. 25—27.

ὁμολογήσω is here a remarkable word, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—'I will tell them the plain truth,' οὐδέποτε ἐγ. ὅμ., i. e., in the sense

ε ch. xlii. 41. 2 Cor. vi. 14
 al. Euseb.
 xxviii. 9.
 h ch. x. 23.
 Acts iii. 26.
 Col. iii. 17.
 i constr. acc.
 ch. x. 14. xli.
 10. xlii. 20.
 acc. i. ges.
 and acc., see
 note.
 k Euseb. xxviii.
 31, 32.
 l Mark iv. 80.
 Luke vii. 11.
 al. Lam. ii.
 19.
 m ch. x. 16.
 xxiv. 46.
 xlv. 2. 80.
 Prov. xiv. 17.
 n = ver. 16 ref.
 o ch. xli. 33. Luke iv. 29. vi. 46, 49 al. Jer. xlii. 18, 14. p ch. xvi. 13.
 q = Luke vii. 28. Rev. xvi. 21. Pa. lxxi. 8. r here (ver. 27) only. Pa. lxxvi. 9. civ. 33 only. (βόρχειν, ch. v. 45.)
 s = Luke vi. 45, 49. Sir. xi. 18. t (ver. 27) John vi. 18. Rev. vii. 1. Sir. xlii. 20. u as above (i). Luke
 xli. 55. John iii. 8. Acts xxvii. 40 only. Pa. cxiiv. 18 (7). v = here only (Mark iii. 11 ref.).
 w (Luke vi. 48 v. t.) Eph. iii. 18. Col. i.
 23. Heb. i. 10. 1 Pet. v. 16 only. Josh. vi. 26. x ch. v. 22. xlii. 17, 19. xxv. 2, 28. 1 Cor. i. 25, 27
 24. Mt. Psal. only. Isa. xxxii. 5, 6. y Rom. ix. 27, from Isa. x. 22. Heb. xii. 12. Rev. xii. 18. xx. 8
 only. Gen. xli. 16.

24. om *τευτους* B (but has it in marg *a prima manu*) 242-3-7. 301 lat-a *g*, *k* syr-jer goth Cypr Hil Epiph spec. for *ομοιωσω* αυτον, *ομοιωθησεται* (cf ver 26) BZ 1. 33
 mss-mentd-by-Euthym vulg(assimilabitur) lat-ff, *g*, *l* syr-marg sah sath arm Orig Chr
 Cyr Cypr Ambr Epiph: *similis est* lat-a *δ* *ο*: txt C rel lat-f *h* *k* syr-*ca* copt goth
 Phot-in-schol Cypr Hil Lucif Arnob. (Aug has both.) *διοδομησεν* C! (so also in
 ver 26). rec *την οικιαν* bef αυτου (*more usual order*), with L rel lat-a *δ* *ο* Hil
 Orig Cypr Lucif: txt BCZN 1. 33.

25. ηλθον B (but -ον ver 27). rec *προσεπισεν*, with L rel: txt BCEXZA 1.
 syr-marg-gr Chr Cypr Damasc. (Lachm reads *προεπισαν*, taking the *ε* of text as an
 itacism for *α*—*offenderunt* lat-a *δ*, *impegerunt* lat-a Cypr Lucif.)

26. rec *την οικιαν* bef αυτου (*as ver 24*), with C rel lat-a *δ* *ο* Orig Cypr Lucif: txt
 BZN 1.

in which it is said, John x. 14, *γινώσκω τὸ
 ἐμὸν καὶ γινώσκονται ὑπὸ τῶν ἐμῶν*. Neither
 the preaching Christ, nor doing miracles in
 His Name, are infallible signs of being His
 genuine servants, but only the devotion of
 life to God's will which *this knowledge*
 brings about. 24. *ὡς ὅτι* is

a pendent nominative, of which examples
 are found in the classics, especially in Plato:
 so Πιστοῖσιν δὲ, πολλοὶ μὲν καὶ τοῦτο
 φοβούνται τὸ ὄνομα. Cratyl. p. 464 c. See
 also ib. p. 403 a: Gorg. p. 474 z. Kühner,
 Gramm. ii. § 508. Notice the *ὅτι*

both times, not merely *ὅς*. *ὅς* identifies
 only: *ὅτι* classifies. *μεν* may be
 be from me, as in Acts i. 4 ref.: and the
τοῦτος makes this perhaps more prob-
 able than the ordinary rendering "*these*
words of mine."

*τοὺς λόγους τοῦ-
 τος* seems to bind together the Sermon,
 and preclude, as indeed does the whole
 structure of the Sermon, the supposition
 that these last chapters are merely a col-
 lection of sayings uttered at different
 times. *ὁμοιωσέω*] Meyer and Tholuck
 take this word to signify, not 'I will com-
 pare him,' but 'I will make him like,' viz.
 ἐν ἑαυτῇ τῇ ἡμέρᾳ, as in ch. vi. 8: Rom.
 ix. 29. But it is, perhaps, more in analogy

with the usage of the Lord's discourses
 to understand it, I will compare him:
 so *ὁμοιωσέω*, ch. xi. 16: Luke xlii. 18, and
 ref.

25.] This similitude must not
 be pressed to an allegorical or symbolical
 meaning in its details, e. g. so that the
 rain, floods, and winds should mean three
 distinct kinds of temptation; but the
 Rock, as signifying Him who spoke this,
 is of too frequent use in Scripture for us
 to overlook it here: cf. 2 Sam. xxii. 2
 [Pa. xviii. 2], 32, 47; xxiii. 3: Pa. xxviii.
 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4
 (Heb.); xxxii. 2; xlii. 8 (Heb.): 1 Cor.
 x. 4, 8c. He founds his house on a rock,
 who, hearing the words of Christ, brings
 his heart and life into accordance with
 His expressed will, and is thus by faith
 in union with Him, founded on Him.
 Whereas he who merely hears His words,
 but does them not, has never dug down to
 the rock, nor become united with it, nor
 has any stability in the hour of trial.

In *τὴν πέτραν—τὴν ἐμὴν*,—the
 articles are categorical, importing that
 these two were usually found in the coun-
 try where the discourse was delivered;—
 in *ἡ βροχὴ, οἱ ποταμοί, οἱ ἄνεμοι*, the
 same, implying that such trials of the

27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἐπ-
νευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ
ἔπεσαν· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. 28 Καὶ ἐγένετο
ὅτε ἐτέλεισεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξέπλησ-
σαντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. 29 ἦν γὰρ διδάσκων
αὐτοὺς ὡς ἑξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς
αὐτῶν.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἡκολού-
θησαν αὐτῷ ὄχλοι πολλοί. 2 καὶ ἰδοὺ λεπρὸς προσ-

Luke xii. 6, xix. 17. John x. 18 b. xix. 10 b. 11. Acts ix. 14 al. 1 Mac. x. 26. f. comm. v. v.
(5 v. r.) 22. 28. ch. ix. 27. xxi. 28. Mark v. 2 al. g | Mk. ch. x. 2. xi. 5 | L. xxvi. 6 | Mk. Luke
iv. 27. xvii. 12 only. Lev. xiv. 2, 8.

27. for προσέκοψαν, προσεπρηξάν CM 1 Bas Chr: προσεπρουνσαν al: προσέπρουνσαν al
syrr-marg sah goth: intruerunt vulg: offenderunt lat-a b: impegerunt lat-c Cyp: intruderunt
Lucif: txt BZ rel.

28. rec συνετελεσεν (see Luke iv. 18), with L rel, consumm. latt: txt BCZ (appy)
1. 33 Orig Chr.

29. rec om αυτων (see Mark i. 22), with L rel lat-b goth: ins BC²KA 1. 33 vulg
lat-a c f g₁ h l syrr syrr-cu syrr-jer coptt æth arm Eus. Aug. (Z def.) aft γραμ.
ins al φηρισαιοι C 33 latt syrr syrr-cu arm-usc Eus. Hil.

CHAP. VIII. 1. for καταβάντι δε αυτω, και καταβαντος αυτου Z lat-a b c g, h syrr-cu
æth Hil.: καταβαντες δε αυτου BCN² 33 vulg lat-f ff₁ syrr coptt goth arm: txt N¹
rel (of these V¹ [but corr^d] Δ lat-k om αυτω).

2. rec ελθων (the 1st syllable of προσελθων being om^d, from λεπρος preceding.

stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18.

τεθραλλωτο] The N. T. writers usually omit the augment in the pluperfect: so πεποιήκεισαν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; μεμηνέκεισαν, 1 John ii. 19 al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22: and Winer, § 12. 9.

27. μεγάλη] All the greater, because such an one as here supposed is a *professed disciple*—ἀκούων τοῦ λόγου—and therefore would have the further to fall in case of apostasy.

28. ἦν διδάσκων] The assertion is spread more widely, by this resolved imperfect, over His whole course of teaching. Chrysostom's comment is, οὐ γὰρ εἰς ἕτερον ἀναφέρειν, ὡς ὁ προφήτης καὶ ὁ Μωσῆς, ἵλεγειν ἀπὲρ ἵλεγειν, ἀλλὰ πανταχοῦ ἱαυτὸν ἰνδικοινύμενος εἶναι τὸν τὸ κύριον ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προσετίθει· Ἐγὼ δὲ λέγω ὑμῖν, καὶ τῆς ἡμέρας ἀναμνησέων ἱερίων, ἱαυτὸν ἰδικοινύ τὸν δικάζοντα εἶναι. Hom. xv. p. 306.

VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45: Luke v. 12—14. We have now (in this and the following chap-

ter), as it were a *solemn procession of miracles*, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνειν. ἐπεὶ γὰρ ὡς ἑξουσίαν ἔχων ἰδικοινύ, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, διέκρινε τὴν ἑξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαίωσεν τοὺς λόγους ἀπὸ τῶν πράξεων. Euthym.

2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων . . . In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear.

h l. ch. x. 8 al. ελθὼν προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς, δύνασαι BCKL
 Lev. xiii. 17. xiv. 81 al. με^h καθαρῖσαι. ³ καὶ ἑκτείνας τὴν χεῖρα ἤψατο αὐτοῦ MSUV
 1 l. ch. xii. 18 bis 1. 40. XZΓΔ 1. 33.
 Acta iv. 30. in N. T. always w. χεῖρ., exc. Acta xxviii. 30. Gen. viii. 9.

This is more prob than that the -προς of λεπρος shd be mistaken for a prep. in comp. with ελθων), with C rel latt Syr syr-cu copt Hil: txt BEMA 1 syr sah goth wth arm Chr Cyr Damasc Thl. (Z defective.)

3. rec aft αυτου ins ο ιησους (supplied for clearness), with C²L rel lat-δ h syr arm Hil, and before ηψατο vulg lat-a c f g_{1,2} Syr syr-cu: om BC¹ Z(appy) 1. 33 am lat-f₁ k coptt goth wth.

As the leper is in all three accounts related to have come to Jesus (καὶ ἰδὼν implying it in Luke), he may have been outside the city, and have run into it to our Lord. λεπρός] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under λεπρός). Besides, the analogy of the other uncleannesses under the Mosaic law, e. g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.)

See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4—7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, οὐ μὴ εἰέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιεῖν βδελύγμα καὶ ψεῦδος. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. προσεκύνει] πρὸς αὐτὸν ἰστὶ πρόσωπον, Luke v. 12 [γυνυπεκύνων, Mark i. 40]. These differences of expression are important. See beginning of note on this verse. κύριε] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the right utterance of κύριε, which will never be made in vain." Stier. When Miriam was a leper, ἰβήσῃ Μωϋσῆς πρὸς κύριον, λίγων Ὁ Θεός, διαμαί σου, ἰασαί αὐτήν, Num. xii. 13. 3. ἤψατο αὐτοῦ] Ἡ

λέγων Θέλω, ^h καθαρίσθητι. καὶ εὐθὺς ^b ἐκαθαρίσθη ¹ Mark i. 42.
αὐτοῦ ἡ ¹ λέπρα. ⁴ καὶ λέγει αὐτῷ ὁ Ἰησοῦς ^h Ὁρα ¹ Luke v. 12,
μηδενὶ εἰπεῖς, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ ^h Mk. ch.
¹ προσένεγκον τὸ ¹ δῶρον ὃ ^m προσέταξεν Μωϋσῆς, ^a εἰς ¹ Lev. xiii.
^a μαρτύριον αὐτοῖς. ^{2, 3.}
¹ Mk. ch.
xviii. 10.
Hob. viii. 5.
from Exod.
xv. 40.
Rev. xix. 10.
xxii. 9.

¹ = ch. ii. 11. v. 23 al. 2. Num. xxxi. 50. ^m ch. i. 24 reff. Lev. xiv. 3, 4, 10. Lev. x. 1.
a [ch. x. 15]. xxiv. 14 l. Heb. iii. 5. James v. 3. Josh. xxiv. 27.

4. rec προσεγγει, with L rel: txt BC. (offer vulg Cypr Hil, offeres lat-o, offers
lat-a d.—Z def.)

who just now expansively fulfilled the law by word and commands, now does the same by act and deed: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which suspends natural laws, supersedes ceremonial laws.

Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, καὶ ἰπταβόμενος ἴασατο αὐτόν, with Heb. ii. 16, σπέρματος Ἀβραὰμ ἰπταμβόμενα. ¹ θάω.] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc.

ἐκασθ. αὐτ. ἡ λέπρ.] Luke's words (ver. 13), ἡ λέπρᾳ ἀπῆλθεν ἀπ' αὐτοῦ, are more strictly correct in construction. See also Mark i. 42. A curious instance of the theological littleness which has been shewn in treating our Lord's great acts of Divine Love, is cited here by Dr. Wordsw. from Ambrose: "Dicit 'volo' propter Photinum (who said that our Lord was a mere man): imperat propter Arium (who denied His equality with the Father): tangit propter Manichæum (who said that Christ had not human flesh, but was only a phantom)."

4. ὅρα μηδενὶ εἰπεῖς.] Either (1) these words were a moral admonition, having respect to the state of the man (ιδόσκειν τὸ ἀκόμρασον καὶ ἀφελότιμον, Chrysost.), for the injunction to silence was not our Lord's uniform practice (see Mark v. 19, || L.), and in this case they were of lasting obligation, that the cleansed leper was not to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this

necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15—21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the great result of his work upon earth: οὐκ ἵπρσι, οὐδὲ κραυγᾶσι, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ . . . , ἵως ἂν ἐβάλῃ εἰς νίκος τὴν ἐρίον. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22—24; iii. 13—16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the wine-press alone. σεαυτὸν δειξ. κ.τ.λ.]

Read Levit. xiv. 1—32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali iudicio, sed largitate divinis gratias peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.' (Gratian de Pœnitentia, Dist. 1.) 'Dominus leprosum sanitare prius per se restituit, deinde ad sacerdotes misit quorum iudicio ostenderetur mundatus . . . quia etiam aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per iudicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et iudicat, sicut olim legalis in illis qui contaminati erant lepra quæ peccatum signat.' (Peter Lombard. Sent. l. 4, dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called)

ο Mt. L. (Gosp. & Acts) only. Exod. xviii. 21, 26 al. R. ^{κεντρον} Mark xv. 39, 44, 45. -χρ. rh. xviii. 54. Luke vii. 6 al. -χρ. ver. 18 rch. p ver. 31. ch. xviii. 29. 1 Kings xxii. 4. q Mt. L. (Gosp. & Acts) only, exc. John iv. 51. — ch. xiv. 3. Luke xii. 48. Gen. ix. 27. r = ver. 14. ch. ix. 2. Mark vii. 30 (see Luke xvi. 20) 2. s ch. iv. 24 ref. t Luke xi. 55 only. Job x. 16. xix. 11. Wisd. xvii. 8. xviii. 17 vat. only. (-δρ, 2 Kings i. 9.) u Mark vi. 48. 2 Pet. ii. 8. Rev. xii. 2 al. 1 Kings v. 8. v = w. i va, [1 L. only. (ch. iii. 11 ref.) w 1 L. Mark ii. 4 only. Gen. viii. 18. xix. 8 Abd. Esdr. vi. 4 only. x dat., see Acts ii. 40. Gal. vi. 11. y 1 L. only. (2 Macc. iii. 6.)

δ Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλὼν αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἔλθων· θεραπεύσω αὐτόν. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἰεξουσίας,

5. rec *εἰσελθόντι*, with C² F (Wetst) L rel Chr Thl Hil Op: txt BC² Z 1. 33 syr copt aeth arm.—rec (for *αὐτοῦ*) *τῷ ἰησοῦ*; with C² L (lat-c) Syr: *αὐτῷ* F (Wetst) rel: txt BC² EZ.—*cum autem introisset vulg*, simply *lat-a δ c &c* syr-cu goth Hil.

7. rec ins *καὶ bef λέγει*, with CL rel vulg *lat-a o f ff*, syr copt goth aeth: om B ev-47 am *lat-b & k* Syr syr-cu sah arm. rec aft *αὐτῷ* ins *o ἰησοῦς*, with C rel latt: om BN *lat-k* copt.

8. ἀποκριθεὶς δὲ BN 33 sah: *καὶ ἀποκριθεὶς* C (appy) rel latt syr copt goth aeth. for *ἔφη*, *εἰπεν* C 33. rec *λογον*, with Γ *lat-ff*, *g*, aeth: txt (*which can hardly here be introduced from* || *Luke, as the authorities are so weighty*) BC rel Scr's mas vulg *lat-b c f h* syr syr-cu coptt goth arm Orig Chr Euthym Ambr Aug.

9. aft *υπο ἰεξουσιαν* ins *τασσομενος* (from || *Luke*) BN vulg-ed *lat-a b c g*, h Chr Hil: om C rel am (with fuld for) *lat-f ff*, syr goth aeth arm. (*υπο εἰς* is joined to the follg in U mas-mentd-by-Chr *lat-f* goth Iren-lat Hil.)

Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but *all* Christians, are priests unto God. μαρτύριον αὐτοῖς] A testimony both *to*, and *against* them: the *daticus* both *commodi* and *incommodi*. The man disobeyed the injunction, so that our Lord could no more enter the city openly; see Mark i. 45.

8—13.] HEALING OF THE CENTURION'S SERVANT. Luke vii. 1—10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Prolegomena. The centurion did not himself come to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *fecisse per se* what the fuller one relates him *fecisse per alterum*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside

the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo . . . quid ergo, cum legitimus; obliuiscimur quemadmodum loqui soleamus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. ἑκατόνταρχος] he was a *Gentile*, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as *σεβόμενος*, *φοβούμενος* *τὸν θ.* is used of him, as commonly of these proselytes, Acts x. 2 al.).

6. ὁ δαῦς] From Luke we learn that it was *δοῦλος*, ὃς ἦν αὐτῷ ἐντιμος. The centurion, perhaps, had *but one* slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vitam anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud

G
BCEGK
LMSUV
XΓΔ
I. 33.

ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἀλλῇ ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιῇ. ¹⁰ ἀκούσας δὲ ὁ Ἰησοῦς ἑθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἄμην λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ ἔσθον. ¹¹ λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ¹² οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ

10. aft ακολουθοῦσιν add αὐτῶ C 33 latt syrr syr-cu coptt sath. rec ουδε εν τω
ισρ. τος. πιστ. ευρ. (adaptation from || Luke: Meyer holds the reading in txt to be an
interpretation, both here and in Luke. But this can hardly be: and its occurrence
there [in very few vss] is sufficiently accounted for by its being the genuine reading
here), with CL rel lat-f Syr syr arm Orig: txt B 1 gat lat-a g, k syr-cu syr-marg coptt
sath Mcion Ambr Aug Op.

dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc.) §.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel.

§.] The meaning is, 'I know how to obey, being myself under authority: and in turn know how others obey, having soldiers under me' inferring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith, ver. 10, 'volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.' Jerome in loc. 'Potuisset Ratio excipere: "servus ut miles imperium libere audiant: morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, et ruditate militari pulchre elucens.' Bengel ad loc. 10, 11.] 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel; propterea dico vobis quia multi ab Or. et Occ. . . . &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "non sum dignus ut sub tectum meum intrea," multi ab Or.

et Occ. venient. Et puta quia venient; quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob . . . Ubi? In regno, inquit, cælorum. Et quid erit de illis qui venerunt de stirpe Abraham? quid fiet de ruinis quibus arbor plena erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Johan. tract. xvi. 6. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: Dixit Deus S. B. Israelitis: "In mundo futuro mensam ingentem vobis sternam, quod Gentiles videbunt et pudescunt." Schöttgen, i. p. 86.

ἑθαύμασεν] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as Aug. de Genes. cont. Manich. cited by Wordsw., to be rationalized away into a mere lesson to teach us what to admire. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians.

12. οἱ υἱοὶ τῆς βασιλείας] the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ ἐξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xiii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. ὁ κλ. κ. ὁ βρ.] The articles here are not possessive, as Middleton supposes, for that would give a

ο ch. xix. 2. μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, * ἐπίτρεφόν μοι πρῶτον
 Luke viii. 22. ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 23 ὁ δὲ Ἰησοῦς
 al. Math. ix. λέγει αὐτῷ Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
 14. τοὺς ἑαυτῶν νεκρούς. 23 Καὶ ἔμβαντι αὐτῷ εἰς πλοῖον
 p = ch. ix. 1. ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ
 xiii. 2 al. οἱ πλοῖον
 so always in G. BCEKL MSUVX
 E. T. (John. 24. 1. 33.
 John 7. 4. 24. 1. 33.
 rec.) 2 (Nab. 24. 1. 33.
 iii. 14.) 24. 1. 33.
 1 Mac. xv. 24. 1. 33.
 27. 2 Mac. 24. 1. 33.
 xii. 3 only. 24. 1. 33.
 24. 1. 33.
 q omitt., ver. 1 24. 1. 33.
 rec. 24. 1. 33.
 r = here only. 24. 1. 33.
 (ch. xiv. 7. 24. 1. 33.
 al.) Jer. 24. 1. 33.
 xiii. 19. 24. 1. 33.
 see Nab. i. 2. 24. 1. 33.
 ch. x. 25. 24. 1. 33.
 Luke viii. 16. xiii. 20. 2 Cor. iv. 2. 24. 1. 33.
 1 Pet. iv. 2 only. 24. 1. 33.
 Gen. vii. 19. 24. 1. 33.
 24. 1. 33.
 1 Mh. ch. xiv. 24. 24. 1. 33.
 Acts xviii. 41. 24. 1. 33.
 Jude 18 only. 24. 1. 33.
 Pa. cvi. 25. 24. 1. 33.
 vii. 2. (-Λίω, 2 Tim. i. 7. -Λίω, John xiv. 27.) 24. 1. 33.

21. om αυτου B 33 al Scr's l lat-a δ ο λ sah.

22. rec (for λεγει) ειπεν, with L rel lat-g, spec: txt BC 1. 33 latt Clem.

23. rec ins το βετ πλοιον, with L rel coptt: om BC V-marg 1. 33 goth Orig.

24. for ετο, απο B².

25. aft προσελθοντες ins αυτω C¹(appy) vulg sah.

om οι μαθηται (see Luke

viii. 24) B 33(appy) am (with fuld om forj harl) lat-a c ff, & l coptt Jer. rec aft
 μαθηται ins αυτου, with C¹(appy) X 1 vulg lat-δ g, syrr goth sath: om C²L rel lat-λ
 arm Eus Thl. rec aft σωσον ins ημας (supplementary), with L rel vms Eus:
 om BC 1.

the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολουθεῖ μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means, 'to reside with my father till his death' (Theophylact), is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an act waiting to be done; and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολουθεῖ μοι. 22. νεκροῖς] First time, as Rev. iii. 1, *spiritually*,—second, *literally* dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14.—ἐκάλυψεν αὐτόν, οὐ κωλύειν τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων δεῖ χρῆ τὸν ἐκείμενον τῶν οὐρανίων μὴ ὑποστρέφειν εἰς τὰ γήινα, μηδ' ἀπολιμπάνειν μὲν τὰ ζωηρά, καλεῖσθαι δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἔγνωσκε γὰρ δεῖ θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκασιωτέων. οἶμαι δὲ δεῖ καὶ ἀπιστος εἶναι ὁ ῥαλειστήρας. Euthym. 23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of

sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔφθιας γενομένης, Mark iv. 35.

24.] σεισμός, usually of an earthquake, = λαίλαψ, Mark and Luke,—a great commotion in the sea. κατέπτεσθαι.

τὰ κύμα. ἐκίβηλεν εἰς τὸ πλ. ὥστε ἡδὴ γερμίζεισθαι τὸ πλοῖον, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (Hartter Zusdruc: die Krogen schlugen ins Schiff. De Wette) was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind. 25.] ἀέρις σῶσον, ἀπολλ. = διδάσκαλε, σὺ μέλει σοι δεῖ ἀπολλ.; Mark iv. 38 = πιστάτα, πιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Ev. ii. 24):

'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est querere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quae nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiae veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine him-

ἴστε ὀλιγόπιστοι; τότε ἐγερθεὶς ἔπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσσῃ, καὶ ἐγένετο ᾧ γαλήνῃ μεγάλη. 27 οἱ δὲ
ἄνθρωποι ἐθαύμασαν λέγοντες ᾧ Ποταπός ἐστὶν οὗτος,
ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
28 Καὶ ἐλθόντι ᾧ αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν

—λατ-
τον Γ.
BCEKL
MSUV
ΣΔ 1. 33.

1 John III. 1.

8 constr., var. 1 recf.

a var. 18 recf. 1 Kings xxvi. 18.

27. om 1st καὶ (as unnecessary) C 24. 85 al latt Syr coptt with Hil Op.
bef υποκουουσιν B 1. 33 Eus Chr.

αυτω

28. ἐλθόντος αὐτοῦ BC 1. 33: ἐλθοντι αυτω L rel.

self in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. [The above remarks are more than ever important, now that a reaction towards the low literal harmonic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures. 1862.]

28.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note.

They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not faithless, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger.

The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt.

27. οἱ ἄνθρωποι.] The men who were in the ship, besides our Lord and His disciples.

28.] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περὶ τοῦ ἐπὶ τῶν δαιμονίων κατακηρυζομένης καὶ ἐν τῇ θαλάσσῃ συμπηγόμενης

χοίρους οικονομία ἀναγίγνεται γεγονέναι ἐν τῇ χώρῃ τῶν Γερασσηνῶν. Γέραςα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὗτε θάλασσαν οὗτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὲς ψεύδος καὶ εὐλογητον ὁ εὐαγγελιστὰς εἰρηκῃσαν, ἄνδρες λιμνῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἰπαι δὲ ἐν ὁλίγοις ἐβρομιν "εἰς τὴν χώραν τῶν Γερασσηνῶν," καὶ πρὸς τοῦτο λεγέται (lit. "we must speak also to [in reference to] this;" discuss this reading also. Dr. Bloomfield's conjecture, σιτιέται, need only be considered by those who are not aware of this common expression). Γάδαρα γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θεοῦ τυγχάνει, λίμνη δὲ κρημνὸς παρακειμένη οὐδαμῶς ἐστὶν ἐν αὐτῇ ἢ θάλασσα. Ἀλλὰ Γέραςα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβερίδα λίμνην, περὶ ἣν κρημνὸς παρακειμένος τῇ λίμνῃ, ἀφ' οὗ δέκονται τοὺς χοίρους ἐπὶ τῶν δαιμόνων καταβεβλησθαι. Comm. in Joan. tom. vi. vol. iv. p. 269, ed. Migne. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Dent. vii. 1: Josh. xiv. 11). Gerasa (now Dacherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7. 3) μητρόπολις τῆς Περαιᾶς κατ' ἐρῶ, and (Euseb. Onomasticon) ἀντιπρὸς Σευθεῖ πόλει καὶ Τιβερίδος πρὸς ἀνατολῆς, ἐν τῇ ὁρί, οὗ πρὸς ταῖς ὑποουργίαις (Dr. Bloomfield in loc. conjectures ὑποουργίαις) τὰ τῶν θεμῶν ἐδάτων λουτρά παρέκεινται. It was on the river Hieromax ('Gaddara Hieromace præfluente,' Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 66), πόλις Ἑλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 3), and

¹χοίρων. ³² καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ¹ Acts vii. 57. xix. 30 only. ¹ Kings xv. 15. ¹ only. ² Chron. xxv. 15 bts only.

ἀπῆλθον εἰς τὴν ²ἀγέλην τῶν ³χοίρων καὶ ἰδοὺ ὥρμησεν ¹ παῖσα ἡ ²ἀγέλη [τῶν ³χοίρων] κατὰ τοῦ ⁴κρημνοῦ εἰς τὴν

στella with mission of a higher kind. If *ist* had been a *corru* from || Mark, *πιψον* and *not* *αποστ.* would have been adopted.)

32. *aft* αὐτοῖς *ins* οἱ εἰς C lat-d c g_{1,2} h Syr. ἀπῆλθον B. τοὺς χοίρους (from || Mk L^a 7) BC¹ 1. 33 latt (and D-lat) Syr coptt *æth* Chr Cyr : τὴν ἀγέλην τῶν χοίρων C² L rel lat-f ff₁ h syr goth arm. ἡ ἀγέλη bef *passa* C¹ 21 syr : *om passa* 17. 119 Scr's b. *om* 2nd τῶν χοίρων (*see* || Mk L^a) BC¹ MA 1. 33 latt (and

Gospel : *vñ* τοῦ θ. common to all.

30. *μακράν*] The Vulgate rendering, 'non longe,' does not seem accordant with the other accounts, both of which imply distance : *ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει*, Mark v. 11 ; *ἦν δὲ ἐκεῖ . . . ἐν τῷ ὄρει*, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. 31. *ἀνέστρεψεν ἡμ.*] St. Mark and St. Luke give, as the ground of this request, that they might not be sent out of the land = into the abyss, i.e. out of their permitted residence on earth to *βάσανος* πρὸ καιροῦ in the *ἀβύσσος*. See note and *ref.* on Luke.

32.] This remarkable narrative brings before us the whole question of DEMONIAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter. I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists : but they form part of that general groundwork in which all agree.

(2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as *δαιμονιζόμενος*, *δαιμονισθεῖς* (Mark v. 16 : Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which the *personality and presence of the demons is distinctly implied*. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact ; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of

truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*,—as is included above ; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, *Granted the plain historical truth of demoniacal possession, WHAT WAS IT?* This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The demoniac was one whose being was strangely interpenetrated ('*possessed*' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of *δαίμονες*, *δαιμόνια*, *πνεύματα πονηρά*, *πνεύματα ἀσθάρτα*, their chief being *ὁ διάβολος* or *σατανᾶς*) to be the enemies and tempters of the souls of men. (See Acts v. 3 ; John xiii. 2 and *passim*.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment ; but the demoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy : a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been

t participle, ch.
xiii. 8 refl.
u Luke xiii. 1
refl.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. ³³ οἱ δὲ ἄβό- BCKL
σκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἠπάγγει- MSUV
XAI.33.

D-lat) syrr coptt goth æth arm Euthym: ins C⁹L rel Chr.

απεθανεν C 262.

not improbably supposed, that some of these demoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not *now* among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely inter-linked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than

those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils *enter into the swine*, and *their destruction follows*. (1) Of the *reason* of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of demoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human demoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul* (ψυχή). We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar demoniacal influence.

λαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ ^{ch. xvi. 28. xxi. 31. xxi. 31. Rom. viii. 9. 2 Pet. ii. 29. w ver. 16 ref. x have only. Gen. xvi. 2. Num. xx. 20 al.} πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. IX. ¹ καὶ ἰμβὰς εἰς [τὸ] πλοῖον ^{y w. δυν. Acts xv. 2 only. παραλαβὴν τοῦ φίλου δυν δ.} διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

² Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν

^{δίδωσκον αὐτόν, Plat. VII. Demetr. § 38. ch. ii. 16 ref. Num. xxi. 28. ch. xiv. 54. 1 M. Mark v. 21. Luke xvi. 28. Acts xxi. 3 only. Dent. xxx. 15. d — Luke II. 2. John iv. 54. 1 Tim. iii. 4. g ch. viii. 6 ref. ch. viii. 26 ref. ch. xiv. 54 ref.}

^{24. for συναντησιν, υπαντησιν B 1. 33 : απαντησιν Scr's w εν-Ρ. for τω, του C 83 εν-γ. (for τω ιυ, αυτου εν-ζ.) for οπως, ινα B.}

CHAP. IX. 1. om το BC¹ LX V-marg 1. 33 sah goth Orig Chr : ins C¹ rel copt.

2. for προσεφερον, προσφερουσιν C.

But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction.

[34.] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20 : Luke viii. 35, and notes.

[IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*. [τὸ] πλοῖον, not *the ship*, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a ship, as E. V. *τὰ πλοῖα*, 'ships,' are the whole genus, in which embarkation might have been made: *τὸ πλοῖον*, the individual of that genus, in which embarkation *actually* was made; but no further defined by the article, than *as being* one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This im-

port of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, *ἰχθῆοι τοῦ ἀνθρώπου*, *οἱ οὐκ ἀκούουσιν*, he recognizes in substance the generic sense, by rendering *τοῦ ἀνθρώπου* 'every man,' or 'men generally,' though he calls the use 'hypothetic.' Compare also *ἐξῆλθεν ὁ σκίπτων τοῦ σκίπτειν*, ch. xiii. 3, where *ὁ σκ.* is merely in the singular what *οἱ σκίπτοντες* would be in the plural, viz. '*he that soweth*,' 'a sower,' generic. See also ch. xv. 11 : Luke xi. 24; ch. xix. 10 : 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that *some πλοῖον* is implied in *ἰμβὰς*, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship,' I imply by the word 'embarked,' connexion with a genus, *ships*: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark'; but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expressions, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being generic. τῇν ἰδ. πλά.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13.

2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12 : Luke v. 17—26, in both of which the account is more particular.

2. τῇν τριάντην αὐτῷ.] Namely, in letting him down through the

h ver. 38 (1 L. v. r.), Mark vi. 50. x. 40. John xvi. 31. Acts xxi. 11 only. Gen. xxi. 17. (ἀφέναι, 2 Cor. v. 6.) i — ch. vi. 12. rec. k l. ch. xli. 31. Lake vii. 47—49. Lev. iv. 20. m ch. xli. 38. Lake vii. 50. xvi. 3. xviii. 4. (see Mark xli. 7. Lake xli. 45. ch. iii. 9.) n — ch. xxvii. 66. John x. 36 al. 4 Kings xix. 4, 6, 22. o ch. xli. 36. Acts xvii. 29. Heb. iv. 13 only t. Job xli. 27 Symm. p ch. xxi. 46, from Pa. xli. 1. Lake xli. 7. Acts iv. 26. vii. 36. 1 Cor. x. 29 only. Gen. iv. 6. q ch. i. 20 only. Josh. vii. 21. Wind. iii. 14. Sir. xvii. 31. r l. ch. xli. 34 l. Lake xvi. 17 only t. Sir. xxi. 15. 1 Mac. iii. 18 only.

ἀφένται BN vulg(romittuntur) lat-d f ff, syrr goth æth Orig Iren-lat: ἀφένται D Orig Niceph. rec (for σου αἱ ἀμαρτίαι) σοι αἱ αμ., addg σου, with L rel latt(and D-lat) syrr copt goth arm Iren-lat Orig-lat Hil; σου αἱ αμ. σου M al Niceph: σοι αἱ αμ., omg σου, DA² forj lat-k Orig, Did: txt BCD¹ 1. 33 æth Orig. (See || Mk Lx, where also the readings differ. The txt is best attested, most simple in meaning, and least simple in construction.)

4. εἰδὼς BE²M 1 fuld syrr sah goth arm Chr: ἰδὼν CD rel latt copt. aft
ειπεν ins αὐτοῖς D 13. 42. 61. 124 ev-44 Scr's w ev-x lat-c & Syr sah arm. rec ins
μεῖς bef ἐνθυμήσθε, with L rel syr goth arm: om BCD 1. 33 latt Syr(appy) sah æth
Chr Cypr Hil.

5. om yap KMU 209. 248. 253 Scr's f w latt æth goth arm. ἀφένται BN²:
ἀφένται DN¹. rec (for σου) σοι, with UA(S 1. 33, e al) latt syrr copt æth arm:
txt BCD rel goth Constt Chr. rec συμπαῖ (itacism ?), with B(sic) U: συμπαῖ Δ:
txt CD rel.

roof, because the whole house and space round the door was full, Mark ii. 4. εἰδὼν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also ἀφένται σοι αἱ αμ. Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these hearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. ἀφένται.] Winer remarks (§ 14. 3).—The old grammarians themselves were divided about this word: some, as Eustathius, (Il. x. 590.) treat it as identical with ἀφένται, as in Homer ἀφίγ for ἀφῆ: others, more correctly, take it for the preterite (= ἀφένται), e. g. Herodian, the Etymologicon, and Suidas,

with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act. ἀφίκα.

4. ἰδὼν] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, ἰπιννοῦς τῷ πνεύματι αὐτοῦ, is more precise and conclusive. So we have ἐνθεωμήσατο τῷ πνεύματι, John xi. 33, synonymous with ἐμβρομώμενος ἐν ἑαυτῷ, ibid. ver. 38.

ἴνα τί—supply γίνηται: see Klotz on Devarius, pp. 631-2: so Plut. Apol. p. 26 c, ἴνα τί ταῦτα λίγες; From τί γάρ . . . εἰκέν σου is common (nearly verbatim) to the three Evangelists.

5. τί γάρ ἔστιν ἐκεῖ.] "In our Lord's argument it must be carefully noted, that He does not ask, *which is easiest, to forgive sins, or to raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, *which is easiest, to claim this power or that, to say Thy sins be forgiven thee, or to say, Arise and walk?* That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its

BCDEF
GKLMs
UVXΔ
1. 33.

πάτει; ⁶ ἵνα δὲ εἰδῆτε ὅτι ἡ ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ¹¹ ἀφίεναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἔγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἔδοξασαν τὸν θεὸν τὸν δόντα ἡ ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκῆθεν εἶδεν ἄνθρωπον

only. (mid., 1 John ii. 8, 17 only.) Pa. xxviii. 6,

6. ο υιος του ανθρωπου bef εξουσιαν χει D 33 latt Hil. for εγερθεις, γεγραφε BD latt syrr copt eth Hil: txt C rel goth arm. add και D lat-a g, h k eth Hil.

8. rec (for φοβηθησαν) εθαυμασαν, with C rel syr arm Thdor-mops: txt BD 1. 33 latt Syr coptt eth Aug Hil Juv. (admirantes timuerunt lat-f goth. — θαυμ. και X-comm: om X-txt.)

9. εκειθεν bef ο ις D 124 latt copt Eus Thph-ant Thl Hil: om εκειθεν (beg of peric.)

very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206.

6. δ υιου τ. ανθ.] The Messiah: an expression regarded by the Jews as equivalent to δ χριστος δ υιος του θεου, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 206.

εις της γης] Distinguished from εν τω σαρκει, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Coelestem ortum hic sermo capit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven.

And this not by delegation, but "because He (being God) is the Son of Man." John v. 27.

τοτε λεγει] See a similar interchange of the persons in construction, Gen. iii. 23, 23.

τοτε λεγει τω π. is not parenthetical, nor is ινα δε ελθete κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ινα δε ελθete . . . ωδε λεγει τω παρ. . . or ινα δε ειδωσιν . . . τοτε λεγει . . . We have, in the text, the first member of the former construction joined with the second of the latter.

8. τοις ανθρωποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but to mankind. They regarded this wonder-work as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, οτι οτως ουδισως εδωκεν: in Luke, οτι ειδωμεν παραδεξα σημερον.

9-17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: INQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 18-23: Luke v. 27-39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; in:

2. (only t. y.) Nom. xiii. καθήμενον ἐπὶ τὸ ἑτελώνιον, Μαθθαῖον λεγόμενον, καὶ BCDEF
 30. (8 Kings xix. 31.) λέγει αὐτῷ Ἀκολουθε μοι· καὶ ἄναστας ἠκολούθησεν GKLMs
 1. 33. αὐτῷ. 10 καὶ ἐγένετο αὐτοῦ ἄνακειμένου ἐν τῇ οἰκίᾳ, UVXΔ
 1. 33. 30. a ch. xiii. 10, 11. Mark xiv. 18 al.† Mdr. iv. 20 only.

L Scr's g ενν-P-z. ἐπὶ το τελ. bef καθημενον C 21 Chr Aug. for ηκολου-
 θησεν, ηκολουθε D 1. 209.

10. ανακειμενον bef αυτον (see || Mk) C latt Eus. om και D latt coptt eth.
 αμαρτωλοι bef τελωναι C 21 coptt eth. for συνανει-, συνκειντο D¹, simal
 discumbabant cum D-lat, recumbabant cum lat-a δ ο.

parted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same. On the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in ch. x. 3, where we find Μαθθαῖος ὁ τελώνης among the Apostles, clearly identified with the subject of this narrative: whereas the other two Evangelists, having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), mention Matthew without any note of identification with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) Early tradition separates the two persons. Clement of Alexandria, (Stromata, iv. p. 595 P.), quoting from Heraclion the Gnostic, (ὁ τῆς Θεαλενριβου σχολῆς δοκῶντατος κατὰ λίβιν,) mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Ἀνδρῆς καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 773, ed. Migne,) when Celsus has called the Apostles τελώνας καὶ ναύτας, after acknowledging Μαθθαῖος ὁ τελώνης ἄδελφός, ἰσχυρὸν δὲ καὶ ὁ Ἀνδρῆς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἄλλ' οὐκ ἔστι γὰρ τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ τινὰ τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (P) name for Matthew's, or for some other: but most probably the latter. But Ἀνδρῆς and Ἀνδρῆς are hardly more nearly allied than Ἀνδρῆς and Ἀνδρεῖος, with whom Levi has sometimes been supposed identical. Ἀνδρῆς τὸν τελώνην may then have been the reading for Θεοδῶτες, Mark iii. 18, where we now find the reading Ἀνδρεῖος in D lat-a δ ff. i. (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where

it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would mention only his apostolic name, seeing that St. Mark and St. Luke also give him this name, when they speak of him as an Apostle. (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) hardly to belong to any but an Apostle; and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.

9.] λεγόμενον, not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. 10.] We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has ἐν τῇ οἰκίᾳ αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic; see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συν-

¹⁰ καὶ ἰδὸν πολλοὶ ^hτελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες ^{b ch. xxviii. 9 ref.}
¹¹ συνανέκριντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ^{d (Mk. ch. xiv. 9. Mark vi. 52, 58. Luke vi. 29, xiv. 10 only 4. 5. Maco. v. 20.)}
 Διὰ τί μετὰ τῶν ^hτελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ ^{ch. vi. 3 al. 6. Prov. xviii. 2.}
 διδάσκαλος ὑμῶν; ¹² ὁ δὲ ἀκούσας εἶπεν Οὐ ^{faboul. 1 Mk. Josh. xiv. 11 a. 5. Luke iv. 28 ref. b ch. viii. 16 ref.} ¹χρεῖαν ¹ἔχουσιν οἱ ¹ἰσχύοντες ¹ἱατροῦ, ἀλλ' οἱ ¹κακῶς ¹ἔχοντες. ¹πορευθέντες δὲ μάθετε τί ¹ἔστιν ¹Ἐλεος ¹ἡ ἐλεῶ καὶ οὐ ¹θυσίαν. οὐ γὰρ ἤλθον ¹καλέσαι ¹δικαίους, ἀλλὰ ¹ἁμαρτωλοὺς.

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ-

^{From Hosna vi. 7. 1. 16 (18). 1 = 1. 1 Cor. vii. 17 al. see Num. xxiii. 11. 2. Luke xv. 2, 7, 10. Ps. iii. 7 al. h constr. as above (J). ch. xxviii. 48. Heb. x. 5, 6, from Ps. xxxix. 6. Ps. m - 1. Luke xv. 7. see ch. i. 10.}

¹¹ αὐδόντες δι δ sah. ¹ἔλεγον (cf || Mk Lu) BCL 1. 33 latt Syr Cyr: ¹απον D rel syt, ¹discernat lat-k. ¹ἁμαρτωλῶν bef τελωνῶν D sah Aug¹. ¹ο διδ. γμ. bef μ. τ. α. κ. τ. εσθ. D lat-δ c g¹, h Aug: bef εσθ. C¹ 1 coptt.

¹² rec ins ιε bef ακουσας (from || Mk Lu), with C rel latt syrr copt: om BD sah ¹αθ. (D is now defective from o δς to εχουσαν, Mill Wetst and the latin testify to the om.) for ακουσας, αποκριθεις D (Mill Wetst, but not lat) lat-a. ¹rec aft ¹απεν ins αουτος (from || Mk), with C¹L rel lat-a f h syrr copt goth arm: txt BC¹DX ¹vulg lat-δ c ff¹, g¹, l sah ¹αθ Jer.

¹³ rec ελεον, with C¹L rel: txt BC¹DN 1. 33 Clem, hom-CL ¹δικαιους bef ¹καλεσαι C¹. ¹rec aft ¹ἁμαρτωλῶν ins ες μετανειαν (from || Luke), with C rel 83¹ ¹lat-c g¹, 2 coptt syr-marg [Orig.] Chr Cyr Hil Vict-tun: om BDV¹Δ 1. 33-corr¹ vulg ¹lat-a b f g¹, h l syrr goth ¹αθ arm Clem-rom Orig, Basil Jer Aug¹ Amb.

απεικνυτο and ἐλθόντες συνανέκριντο), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in vv. 11—17 took place. And his whole inference, that δοχή μεγάλη must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jai-¹rus's daughter with this feast: on which see below, ver. 18. ¹καὶ ὅγν. . . .

καὶ 18.] a Hebraism, see ref.; it occurs, but with the omission of ἰδοὺ, in Mark's account. The not very usual word, συνανέκριντο, is also common to the two. St. Mark, with his usual precision, adds ἦσαν γὰρ πολλοὶ καὶ ἡκολούθησαν αὐτῷ: a clause answering to ἐλθόντες in our text. See last note. ¹¹ ἰδόντες] having observed this, see ver. 4. These Phari-

sees appear to have been the Pharisees of

the place: Luke adds αὐτῶν: οἱ Φ. καὶ οἱ γραμ. αὐτῶν. The very circumstances related shew that this remonstrance cannot have taken place *at* the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ἑχλος τελωνῶν παλός.

¹² ἰσχύοντες . . . κακῶς ἔχ. Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin, Meyer): as referring to their respective opinions of themselves; as also δικαίους and ἁμαρτωλοὺς, ver. 13:—not as though the Pharisees were *objectively* either ἰσχύοντες or δικαιοί, however much objective truth κακῶς ἔχοντες and ἁμαρτωλοὶ may have had as applied to the publicans and sinners. ¹³] πορευθέντες μάθεις answers to an expression frequent in the Talmud, ¹נלך מר.

¹⁴ The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with ὑγιαίνοντες = ἰσχύοντες, ἐλήλυθα = ἦλθον, and the addition of εἰς μετάνειαν) Luke also.

¹⁴] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the dis-

ο ch. iv. 2 ref. γοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι ὀνηστεύομεν ὀ πολλὰ, BCDEF
 p = Mark i. 46. οἱ δὲ μαθηταὶ σου οὐ ὀνηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς ὁ GKLMs
 iii. 12. v. 10, 28, 33. Ἰησοῦς Μὴ δύνανται οἱ ὀ υἱοὶ τοῦ ὀ νυμφῶνος ὀ πενθεῖν UVXa
 James iii. 2. q = ch. viii. 12. ὀ ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ ὀ νυμφίος; ὀ ἐλεύσονται δὲ 1. 33.
 xiii. 33. Lake xx. 24, 34 al. Kara
 ii. 1. r | only t. ὀ ἡμέραι ὅταν ὀ ἀπαρθῇ ἀπ' αὐτῶν ὁ ὀ νυμφίος, καὶ τότε
 Tobit vi. 13, 16 only. s ch. v. 4 ref. t s Pet. i. 13. (1 Cor. vii. 29. Gal. iv. 1.) Xen. Cyr. v. 5. 2.
 n | ch. xlv. 1. John ii. 9. iii. 22 (30). Rev. xviii. 22 only. fm. lxii. 6. v | Lake xvii. 22 al. Amos viii.
 ii. 12. w | only t. Oen. xii. 9. Exod. xii. 27.

14. om πολλὰ (see || Mk) B 27. 71 (= Scr's g).

15. for μη, μητι D, *nemquid* latt. for νυμφωνος, νυμφιον D latt (*spousa*) copt
 goth æth Arnob Aug. for πενθειν, νηστευειν (from || Mk Lc) D 61' lat-a b c f
 ff, g, h i Syr syr-marg sah Chr Arnob Hil. for ἀπαρθῇ, αρθῃ D 1. 71 al.
 for νηστευσουσιν, νηστεουσιν D'X 75. 111 Scr's i w ev-y. add εν εστιναις ταις
 ημεραις (from || Mk Lc) D' 111 lat-a b c g, h syr-marg Orig.

course as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The *fasting often* of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Light-foot in loc.

15. *πενθεῖν* = *νηστεύειν* Mark and Luke. The difference of these two words is curiously enough one of Gresswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that *ἀπαρθῇ* is common to all three Evangelists, and occurs no where else in the N. T. ὁ νυμφίος]

This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἰστηνός καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτῇ οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμ-

φίος. The υἱοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. ἐλεύσονται δὲ ἔμ.] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him!

Compare the words of our Christian poet: 'measuring with calm presage the infinite descent.' (Ezigenmann mag dabei wohl fragen: 'Selbster Botschaft hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaut?' Stier, Reden Jesu, i. 322.)

ὅταν ἀπ.] when the Bridegroom shall have been taken from them: when His departure shall have taken place.

καὶ τότε v.] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word *πενθεῖν*, that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye *κοῖνῶσαι νηστεύειν* the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were re-

οὐκ ἔσονται ὡς ἡ παλαιὰ ῥά-
 κους ἀγάφου ἐπὶ ἱματίῳ παλαιῷ· αἶραι γὰρ τὸ πλῆ-
 ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς·
 εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται,
 καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον
 εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι ἰσχυροῦνται.

only 2. d Mk. ch. xxv. 64 al. t. Wind. xv. 18 only. e Mk. John vii. 42. ix. 16. x.
 19. 1 Cor. i. 10. xi. 18. xii. 20 only t. f Mark vii. 28. John xviii. 11. Ps. cxv. 6 vul.
 g here (4 times) and 1 only. Josh. ix. 4, 12. Job xxxiii. 28. h S. L. b. (Mk. xi. 24) ch. vi.
 i. Luke x. 6. xiii. 6. xiv. 22. 2 Cor. xi. 16 only. j. Mark ix. 18 i. L. Gal. iv. 27 (from Isa.
 Hr. 1) only. k (1 Mk. v. r.) John ii. 15 al. Deut. xv. 24. l (1 L. v. r.) Mark vi. 30. Luke
 ii. 19 only. Prov. xv. 4.

17. for *μηγε*, *μη* (see *Mk* ii. 22) B 301. *ρησσει ο οινος ο νεος τους ασκους* D;
 so, but omg ο νεος, lat-g, syr-jer Arnob. for *εκχειται* ε. οι ασκ. απολ., απολλυται
 ε. οι ασκ. D lat-k.—for *απολουνται*, *απολλυνται* B 1 al vulg lat-f syrr coptt goth.
οινον νεον εις ασκους bef *βαλλουσιν* (see || *Lu*) C 21 ev-38, simly lat-a δ ο Ang:
 for *αλλα βαλλ.*, *βαλλ.* δε D. rec *αμφοτερι* (corr), with (perhaps no greek ms)
 lat-*ἀ(ν)ταρ*) Euthym: txt BCD rel Scr's mss.—(homocotel [-ουνται] *-ουνται*)
αλλα ο συντηρουνται S.) *τηρουνται* *servantur* D¹ lat-a o.

tained at their first emergence from Popery are in practice universally dis- regarded even by their best and holiest sons,—nothing can be more affecting and genuine than the universal and solemn ob- servance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome. Meyer remarks well that *τέτε* refers to a definite point of time, not to the whole subse- quent period. 16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensa- tions, with regard to the point on which He was questioned. The idea of the *wed- ding* seems to run through them: the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gos- pel light and liberty must not be en- grafted as a mere addition on the worn out system of ceremonies. For the *πλή- ρωμα αὐτοῦ*, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this pa- rable: in how sad a degree the *χεῖρον σχίσμα γίνεται* has been fulfilled in the History of the Church, by the attempts

to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this*!' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away: behold all things are be- come new. *χεῖρον σκ. γίν.*] a worse rent takes place: not, as E. V., '*the rent becomes worse*' (χ. γίν. τὸ σκ.,—or χ. τὸ σκ. γίν.), a worse rent, because the old, original rent was included within the cir- cumference of the *ἐπιβλημα*, whereas this is outside it. 17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He ad- vances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The gar- ment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading prin- ciple. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *ἀσκός παλαιός*, the old ceremonial man, unrenewed in the spirit of his mind: *ῥήγνυνται οἱ ἀσκοί*: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial

m ch. iv. 9 ref.

n constr. Mark

(viii. 26 v. r.)

xvi. 18. Acts

ix. 17. Levit.

i. 4 ul. see

ch. xix. 13.

18 ref.

o — John v. 26.

Rev. ii. 8.

xiii. 14.

Ezech. xxxvii.

s.

p here only.

Levit. xv. 28

only.

q l. ch. xiv.

36 l. xiii. 5

only. Num.

xv. 28 bñ.

39. Deut. xxi. 12.

(Mark. viii. 8 Ald.)

Ezech. viii. 23 only.

r ch. iii. 9 ref. see Pa. xxxv. 1.

s — i Mk.

Luke viii. 50.

Acts iv. 9 al.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς-

ἐλθὼν ᾧ προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι

ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπιθες τὴν ἡ χεῖρά σου ἐν

αὐτὴν καὶ ὡζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει

αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ ᾧ αἰμορ-

ροῦσα δώδεκα ἔτη προσελθούσα ὕπισθεν ἤψατο τοῦ

ῥασπεῖδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγεν γὰρ ἐν ἑαυτῇ

Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.

... 22-23. X. BCDEF GKLMs UA 1.33.

18. rec (for εἰσελθὼν) ελθων (with some cursive ?): εἰς (i. e. εἰς) προσελθων BN², *unus accessit et latt syr goth æth arm: προσελθων N¹: τις προσελθων F: τις προσελθων C² GLU 13 al Scr's b f g h s v evn-x-y-p-150 sah Thl: τις ελθων Scr's i l m n: εἰς ελθων και προσελθων al Syr: τις εἰσελθων Scr's q r: txt CDEMxN¹ 1 a p al Chr Bas, εἰς ελθων KSVΔ 33 Scr's w.—add τῷ ἱερῶν C²-marg FGLU Scr's b f² h s v evn-p-150. om ori DM 1. 33 latt Syr coptt æth arm Bas Chr Hil: ins *coram* M vulg lat-f f₁ h Hil.*

19. rec ἠκολούθησεν (*corrupt to the usual historic tense, the force of the import being overlooked* ?), with BL rel lat-f k syr coptt: ἠκολούθησαν EM Syr, ἠκολούθει CDN 33 latt Hil.

21. ἀψωμαι bef μόνον D latt.

seeming; and ὁ οἶνος ἐκχῆται, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—οἱ ἄσκοι ἀπολούνται. According to some expositors, the *new patch* and *new wine* denote the *fasting*; the *old garment* and *old bottles*, the *disciples*. ὁ δὲ λίγει, τοιοῦτόν ἐστιν οὕτω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἐν πολλῇς δυνάμει συγκαταβάτως οὕτω διὰ τοῦ πνεύματος ἀνεκαινίσθησαν. οὕτω δὲ διακειμένοις οὐ χρὴ βάρος ἐπιτιθεῖναι ἐπιταγμάτων. Chrysostom, Hom. in Matt. xxx. p. 358. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far-fetched. For how can fasting be called ἐπιβλημα ῥάκους ἀγνῆτου, or how compared to new wine? And Neander himself, when he comes to explain the important addition in Luke (on which see Luke v. 39, and note), is obliged to change the meaning, and understand the new wine of the spirit of the Gospel. It was and is the custom in the East to carry their wine on a journey in *leather bottles*, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch, 'Schlauch.')

18—26.] RAISING OF JARIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mark v. 21—48: Luke viii. 41—56. In Luke and

Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the lake to Capernaum; but without any precise note of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. ἔρχων εἰς] A ruler of the synagogue, named Jairus. In all except the connecting words, ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, and εἰσελθ., which seems to imply that our Lord was still in Levi's house, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout.

ἄρτι ἐτελεύτησεν] She was not dead, but dying: at the last extremity. St. Matthew, omitting the message from the ruler's house (Mark v. 35: Luke viii. 49), gives the matter summarily in these words.

20.] The κρόσσον, see ref. Num., was the fringe or tassel which the Jews were commanded to wear on each corner of their outer garment, as a sign that they were to be holy unto God. The article, as in ch. xiv. 36, designates the particular tassel which was touched.

1 ch. viii. 12. αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε BCDEFG
 xv. 22. xlviii. 19. Lake 1. 58. ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναὶ κύριε. GKLMS
 k ch. xi. 22. 29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν UΔ1.32.
 John ix. 10, 30. 30 καὶ ἠνεψύχθησαν αὐτῶν
 Mark i. 45. πίστιν ὑμῶν ἡ γενηθήτω ὑμῶν. οἱ ὀφθαλμοί. καὶ ἠνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων
 xiv. 6. John xi. 22, 23, 24. only f. 1m. m' Ὁρατε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθύντες ἠ διεφθή-
 xlviii. 18. Symm. μισαν αὐτὸν ἐν ὄλῃ τῇ γῇ ἐκείνῃ.
 m - ch. viii. 4. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄν-
 rec. n ch. xlviii. 16. Mark i. 45. 33 καὶ ἐκβλήντος
 only f. 34. 33 καὶ ἐκβλήντος
 o ch. xii. 22. 33 καὶ ἐκβλήντος
 rec Lake xi. 14. Mark ix. 36.
 p ch. viii. 16 rec. q ch. vii. 22 rec.

ins duo bef τυφλοὶ D lat-a b g, h syr-jer. ποιῆσαι bef τοῦτο C¹: του. δυν.
 woi. B vulg.
 29. for ὀφθαλμῶν, ὀφθαλμῶν D. for λέγων, καὶ ἠπικν D 1 lat-λ Syr.
 30. rec ανειχ.: ηνοιχθησαν C¹: txt BD 83. aft οι οφθαλμοι ins αυτων D
 latt. rec (for ενεβριμηθη) ενεβριμησατο, with B²CD rel: txt B¹N 1. 22. 118.
 om o bef ιησ. D.
 33. om ανθρωπων B 27. 99. 124 Syr coptt eth.

use the expression, *the house*, as opposed to *the open air*: see note on ver. 1. τοῦτο ποιῆσαι] i. e. the healing, implied in ἡλίσσον ἡμᾶς. υἱὸς Δ. . . . κύριε] See Ps. cx. 1, and ch. xxii. 45; also ch. xii. 23; xx. 30, 31. Touching, or anointing the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6. 29.] In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done *a measure of the faith* of the blind men: and from the result the degree of their faith appears. Stier remarks (Beden Jesu, i. 883), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants." 30. ἠνεβριμήθη] Suidas explains this word, μετὰ ἀπειλῆς ἐντίλλεσθαι, μετ' αὐστηρότητος ἐπειμῆναι. The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.

No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience

is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] HEALING OF A DUMB DEMONIAK. Peculiar to Matthew. The word ἐξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calamity of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of this miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural:—and the other coincidences, though considerable, are not exact enough to warrant it. This was a dumbness caused by demoniacal possession: for the difference between this and

τοῦ ὁ δαιμονίου ἐλάλησιν κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι
λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ
Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἔκ-
βάλλει τὰ ὁ δαιμόνια.

35 Καὶ ὁ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς
κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ ἡκρυσ-
σων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν
νόσον καὶ πᾶσαν μαλακίαν. 36 ἰδὼν δὲ τοὺς ὄχλους
ἰσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι
καὶ ἐριμμένοι ὥς ἐπὶ πρόβατα μὴ ἔχοντα ποιμένα.
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν ἑθρισμός
πολύς, οἱ δὲ ἐργάται ὀλίγοι. 38 ὁ δὲ ἔειπεν οὖν τοῦ

1, 2, 3. Jam. v. 4 f. Wld. xvii. 17 al.

y Matt., here only. w. 5waw, Luke x. 2. Acts viii. 24.

33. rec aft λεγοντες ins οτι, with (Scr's l m n, e sil) lat-a arm: om BCD rel vulg
lat-b c f ff, g_{1,2} h syrr copt goth æth Chr Thl. ουτως bef εφανη D 33 lat-a b c f f₁
g_{1,2} h goth. om τω D¹.

34. om ver D lat-a h Hil Juv.

35. rec at end ins εν τω λαω (from ch iv. 23), with C⁹L rel gat (and tol) lat-c g₁
arm: om BC¹DSΔ 1¹. 33 vulg lat-a b f h l syrr copt goth æth Chr Thl.

36. aft οχλους ins ο ιησους CM: pref, G lat-g₁ Syr syr-with-ast. rec for
εσκυλμ., εκελευμνοι (explanatory gloss or mistake?), with L al: txt BCD rel 1.

33 vs Constt Bas Chr Thl Euthym Hesych Hil Jer. rec εριμμνοι, with B² rel:
εριμμνοι D: ερημμνοι M al: ερημμνοι X: ερημνοι L: txt B¹ (sic in cod) CM.
w. CDFLM 1. 33: txt B rel.

the natural infirmity of a deaf and dumb
man, see Mark vii. 31—37.

33. ἐφάνη οὕτως] viz. the casting out of
devils:—‘never was seen to be followed
by such results as those now manifested.’
See above. οὕτως is not for τοῦτο or
τοιοῦτό τι (De Wette, &c.); the passages
cited as bearing on this meaning in the
LXX do not apply, for in all of them
οὕτως is so. 1 Kings xxiii. 17: Ps. xlvii.
8: Judg. xix. 30 f.: Neh. viii. 17.

35—38.] OUR LORD'S COMPASSION FOR
THE MULTITUDE. *Peculiar to Matthew.*
In the same way as ch. iv. 23—25 intro-
duces the Sermon on the Mount, so do
these verses the calling and commission-
ing of the Twelve. These general de-
scriptions of our Lord's going about and
teaching at once remove all exactness of
date from the occurrence which follows—
as taking place at some time during the
circuit and teaching just described. Both
the Sermon on the Mount and this dis-
course are introduced and closed with
these marks of indefiniteness as to time.
This being the case, we must have re-
course to the other Evangelists, by whose
account it appears (as indeed may be im-
plied in ch. x. 1), that the Apostles had
been called to their distinct office some

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time before this. (See Mark iii. 16: Luke
vi. 13.) After their calling, and selection,
they probably remained with our Lord for
some time before they were sent out upon
their mission.

36. τοὺς ὄχλους] Wherever He went, in all the cities.
ἐσकुλμένοι] ‘Vexati,’—harassed,—
plagued,—viz. literally, with weariness in
following Him; or spiritually, with the
tyranny of the Scribes and Pharisees, their
φοβία βαρία, ch. xxiii. 4.

ἐριμ-
μνοι] ‘Temere projecti,’ ‘abjecti,’ ‘ne-
glecti,’ as sheep would be who had wan-
dered from their pasture. The context
shews that our Lord's compassion was
excited by their being without competent
spiritual leaders and teachers.

37.] The harvest was primarily that of the
Jewish people, the multitudes of whom
before Him excited the Lord's compassion.
ὅρα πάλιν τὸ ἀκινδύοτον. ἵνα μὴ ἀπαν-
τας πρὸς ἑαυτὸν ἐπισύρῃται, ἐκτίμῃ
τοὺς μαθητάς. οὐ διὰ δὲ τοῦτο μόνον,
ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ
ἐν τινι παλαιστρᾷ τῇ Παλαιστίνῃ μι-
λητήσαντας, οὕτω πρὸς τοὺς ἀγῶνας
τῆς οἰκουμένης ἀποδύσασθαι. Chrysost.
Hom. xxii. p. 367.

38.] . . . τίνος
οὖν ἔτιεν ἔλεγε ὁ δὲ ἔειπεν τοῦ κυρίου τοῦ
θερισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερισ-

H

— ch. xx. 2. ^{xxi. 40 f.} ^{Luke x. 2.} ^{Mark i. 12.} ^{Luke x. 2.} ^{John x. 4.} ^{1 Mac. xii. 27.} ^{see Sir.} ^{xxx. (xxxvi). 27.} ^{b w. gen. obj.} ^{John xvii. 2.} ^{Rom. ix. 21.} ^{1 Cor. ix. 12.} ^{Sir. x. 4.} ^{xvii. 2.} ^{c ch. xii. 48 al.} ^{9. in Gwpp.} ^{Acts v. 10. viii. 7.} ^{Rev. xvi. 12. xviii. 2.} ^{Zech. xiii. 2.} ^{28. 1 Cor. vii. 14 (from Isa. lli. 11) al.} ^{c ch. iv. 23 rff.} ^{d in Gosp., of spirits only.} ^{Acts x. 14.} ^{f = Matt., here only.} ^{Mark. vi. 30} ^{only.} ^{Luke (Gosp. & Acts) and Paul, passim.} ^{1 Pet. i. 1. 2 Pet. i. 1. 1 Th. 2. Jude 17.} ^{Rev. xviii. 24. xxi. 14} ^{only.} ^{for other senses, see John xiii. 16 rff.}

“ κυρίου τοῦ ” θηρισμοῦ ὅπως “ ἐκβάλῃ ” ἐργάτας εἰς τὸν
“ θηρισμὸν αὐτοῦ.
X. ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς
αὐτοῦ ἔδωκεν αὐτοῖς ^b ἐξουσίαν ^c πνευμάτων ^d ἀκαθάρτων
ὥστε ἐκβάλλειν αὐτά, καὶ ^e θεραπεύειν πᾶσαν ^f νόσον καὶ
πᾶσαν ^g μαλακίαν. ² Τῶν δὲ δώδεκα ^h ἀποστόλων τὰ
ὀνόματά ἐστιν ταῦτα. πρῶτος Σίμων ὁ λεγόμενος Πέτρος

38. τον κυριον D¹.

CHAP. X. 1. ἐβαλεν CD: txt B rel.

μόν αὐτοῦ, καὶ οὐδὲνα αὐτοῖς προσέθη-
κεν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἐποίη-
σε λοιπόν, οὐχὶ τῷ ἀριθμῷ προσθεῖς,
ἀλλὰ δύναμιν χαρισάμενος. εἶτα διεκνῆς
ἤλκεον τὸ ὄνομα ἰσχυρί, φησὶ ‘διήθητε τοῦ
κυρίου τοῦ θηρισμοῦ’ καὶ λανθανόντως
ἐαυτὸν ἰμφοῖναι τὸν τὸ κύρος ἔχοντα. εἰ-
πὼν γὰρ ‘διήθητε τοῦ κυρίου τοῦ θηρι-
σμοῦ,’—οὐδὲν δεηθίντων αὐτῶν, οὐδὲ ἐν-
ξαμίγων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ,
ἀναμνησάμενος αὐτοὺς καὶ τῶν Ἰωάννου
ῥημάτων, καὶ τῆς ἄλλω, καὶ τοῦ λεκμῶν-
τος, καὶ τοῦ ἀχύρου, καὶ τοῦ σίτου. ὅθεν
ἔργον ἐστὶ αὐτὸς ἰσχυρὸς, αὐτὸς ὁ
τοῦ θηρισμοῦ κύριος, αὐτὸς ὁ τῶν προ-
φητῶν διεσπότης. Chrysost. Hom. xxii.
p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE

APOSTLES. Mark vi. 7—13: Luke ix. 1—
6,—for the *sending out* of the Apostles:
Mark iii. 13—19: Luke vi. 13—16,—for
their *names*. On the characteristic differ-
ences between this discourse and that de-
livered to the Seventy (Luke x. 1 ff.) see
notes there.

Notice, that this is not
the *choosing*, but merely the *mission* of
the twelve. The choosing had taken place
some time before, but is not any where dis-
tinctly detailed by the Evangelists. 2.]
We have in the N. T. four catalogues of
the Apostles: the present one,—at Mark
iii. 16,—Luke vi. 14,—Acts i. 13. All
seem to follow one common outline, but
fill it up very differently. The following
table will shew the agreements and dif-
ferences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Σίμων Πέτρος		
2	Ἀνδρίας	Ἰάκωβος	Ἀνδρίας	Ἰωάννης
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰάκωβος
4	Ἰωάννης	Ἀνδρίας	Ἰωάννης	Ἀνδρίας
5	Φίλιππος			
6	Βαρθολομαῖος			Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9	Ἰάκωβος (ὁ τοῦ) Ἀλφαίου			
10	Λεββαῖος	Θαδδαῖος	Σίμων ὁ καλ. ζηλωτής	Σίμων ὁ ζηλωτής
11	Σίμων ὁ καναναῖος		Ἰούδας Ἰακώβου	
12	Ἰούδας Ἰσκαριώτης	Ἰούδας Ἰσκαριώθ.		Vacant.

From this it appears (1), that in all four
three classes are enumerated, and that
each class contains (assuming at present
the identity of Λεββαῖος with Θαδδαῖος,
and of Θαδδαῖος with Ἰούδας Ἰσκαρίου)
the same persons in all four, but in dif-
ferent order, with the following excep-

tions:—that (2) *Peter, Philip, James the
(son) of Alphaeus, and Judas Iscariot* hold
the same places in all four. (3) That in
the *first* class the two arrangements are
(a), that of Matt. and Luke (Gospel),—
*Peter and Andrew, brothers; James and
John, brothers*;—i. e. according to their

καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζαβεδαίου

2. om δ: D¹-gr (corr'd 1. m.).
om e D¹ (corr'd 1. m.) F al.

ins καὶ βεφ ἱακωβος B d Syr syr-marg.

order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts),—*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the second class (γ), that of Matt., Mark, and Luke (Gospel),—*Philip and Bartholomew, Matthew and Thomas*,—i. e. in couples: (δ) Luke (Acts),—*Philip, Thomas, Barth., Matthew* (reason uncertain). In the third class (ε), Matt. and Mark,—*James the (son?) of Alphaeus and (Lebb.) Thaddaeus, Simon the Cananaean and Judas Iscariot*; i. e. in couples: (ζ) Luke (Gosp. and Acts) *James the (son?) of Alphaeus, Simon Zelotes, Judas Ἰακώβου and Judas Iscariot* (uncertain). (η) Thus in all four, the leaders of the three classes are the same, viz. *Peter, Philip, and James the (son?) of Alphaeus*; and the traitor is always last. (θ) It would appear then that the only difficulties are these two: the identity of Lebbeus with Thaddaeus, and with Judas Ἰακώβου, and of Simon καναναῖος with Simon ὁ καλ. ζηλωτής. These will be discussed under the names.

πρῶτος] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27: Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3, 9) and opening (Acts ii. 14, 41; x. 6, 46) the

doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the *Primate of the future Church*, is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision:—or as in Gal. ii. 9, as one of the principal σὺλοι, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given*, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; ix. 26, 28: Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the πρεσβύτεροι as being their συμπρεσβύτερος (1 Pet. v. 1): describes himself as τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός: addresses his second Epistle τοῖς ἰσότημον ἡμῖν λαχοῦσιν κτλ (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that πρῶτος here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.)

ὁ λεγόμενος Πέτρος] Or Κηρᾶς, κηρᾶ, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. Ἀνδρέας] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—

καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος, ⁴ Σίμων ὁ καναναῖος καὶ Ἰούδας

BCDEF
GKLMS
UVXΛ
1. 33.

3. rec aft λεββαῖος ins ο ἐπικληθεὶς θαδδαῖος, with C¹L rel lat-f syrr æth arm (C¹ is uncert, but Tisch thinks had more than λεβ. or θαδ.): θαδδαῖος BN 17. 124 vulg lat-c ff₁ g₂ l coptt: θαδδ. ο ἐπικλ. λεββ. 18. 346: *Judas zelotes* gat mm lat-a b g, h (add *et Thomas* lat-a b): txt D 122 mss-mentd-by-Aug lat-k Orig-lat Hesych Ruf. (Probably ο ἐπικλ. θαδδ. found its way into the text from || Mk: then the substitution of θαδδ. was obvious. Λεββαῖος can hardly have been inserted, seeing that the name occurs no where else.)

4. at beg ins καὶ D lat-λ.

rec (for καναναῖος) κανανίτης, with N rel sah: txt

in the narrative of which Peter is prominent, and so πρῶτος called as an Apostle, at least of those four.

1. ¹Ιάκ. ὁ τ. Z. κ. ¹Ιωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. Φίλ. κ. Βαρθ. Φ.] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John.

Ἀνδρίας and Φίλιππος are Greek names. See John xii. 20—22. Βαρθολομαῖος ὥς υἱοῦ υἱ, son of Talmi or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—*εὐρίσκει Φίλιππος τὸν Ναθ.*:—(3) He is there, as here, and in Mark and Luke (Gospel), in *connexion with Philip* (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says *εὐρίσκει τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα*, whereas in ver. 46 no such specification is found):—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles (*μαθηταί*) are recounted.

Θωμᾶς κ. Μαθθ. ὁ τελ.] Thomas (τῶς), in Greek *Δίδυμος*, John xi. 16; xx. 24; xxi. 2. Μαθθ. ὁ τελ. is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jasher. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: Θωμᾶς, ὁ καὶ Ἰούδας.

1. ¹Ιάκ. ὁ τ. Ἀλφαίου] From John xix. 25, some infer (but see note there), that Mary

the (wife) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James τοῦ μικροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἀλφαῖος = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name *Ἰάκωβ*. If this be so, then this James the Less may possibly be the ὁ ἀδελφὸς τοῦ κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5. Λεββαῖος] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The rec. reading appears to be a conjunction of the two ancient ones, Λεββαῖος and Θαδδαῖος: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has Λεββαῖος.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with Ἰούδας Ἰακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed *son*: see note on Luke xxiv. 13) of James, and so son of Alphæus, and commonly supposed to be (?) one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Λεββαῖος and Θαδδαῖος are, is impossible to say. The common idea that they are cognate names, Λεβ. being from *לב*, heart, and Θαδ. from *חב*, breast, is disproved by De Wette, who observes that the latter signifies *mammas*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty.

4. Σίμων ὁ καναν.] This is not a local name, but is derived from *קנע*

ὁ ἰσκαριώτης ὁ καὶ ^ε παραδούς αὐτόν. ^δ τοῦτους τοὺς ^ε of Judas, Mk. ch. xxi. 16, Luc. i. xxvii. 3, 4. Joh. vi. 64, 71. xlii. 2, 11. xxi. 30. Mk. xi. 31. Joh. vi. 6. δώδεκα ἀπέστειλεν ὁ Ἰησοῦς ^δ παραγγέλλας αὐτοῖς λέγων Εἰς ἴδὸν ἰθὺν μὴ ^κ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε, ^ε πορεύεσθε δὲ μᾶλλον πρὸς τὰ ^ι πρόβατα τὰ ^ι Mk. xi. 31. Joh. vi. 6.

1 ch. iv. 15 Jer. ii. 18.

1 ch. xv. 24. Luke xv. 4. Pa. cxviii. 176. Jer. xxvii. (1.) 6.

1 Rom. iii. 29 al. Neh. v. 9.

k — ch. viii. 19 rel.

BCDL 1: 33 latt copt Orig-lat.

rel Orig: ins BDKMSA 1. 33.

(with fuld) lat-*f* *k* l Syr arm: txt BL rel vulg lat-*g*, syr coptt *with*.

5. om *τους* δώδεκα C³ 27. 40. 234 evn-P-x-z al.

fuld) lat-a *b c f g*, *h*. samaritanων D¹ latt Cypre.

6. for πορεύεσθε, παγαγεῖ D.

Steph om *ο* bef *ισκ.* (*with* || *Mk Lu*), with CL *ισκαριωθ* C, -*ολα* lat-a *δ c f*, *h*: *ισκαριωτης* D am

aft *αυτους* ins *και* D am (with

om *δε* D.

(Hebr. יִשְׁכָּרִי = ζηλωτής (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

Ἰούδας ὁ ἰσκ. Son of Simon (John vi. 71; [xii. 4 v. r.] xiii. 2, 26). Probably a native of Kerieth in Judea, Josh. xv. 25, כִּרְיָת שֹׁמֶר, a man of Kerieth, as *ισκαριωθ*, i. e. יִשְׁכָּרִי, a man of Tob, Joseph. Antt. vii. 6. 1. That the name *ισκ.* cannot be a surname, as Bp. Middleton supposes, the expression Ἰούδας Σίμωνος ἰσκαριώτης, used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon.

5. λέγων If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was delivered at one time, and that, the first sending of the Twelve. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff. Its primary

reference is to the then mission of the Apostles to prepare His way; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel to the end of time. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5—15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, οὗτις ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν, gives them commands, mostly literal and of present import, for their mission

to the cities of Israel. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16—23) refers to the general mission of the Apostles as developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24—42), the longest and weightiest portion, is spoken directly (with occasional reference only to the Apostles and their mission [ver. 40]) of all disciples of the Lord,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42).

In these first verses, 5, 6,—we have the location; in 7, 8, the purpose; in 9, 10, the fitting out; and in 11—14, the manner of proceeding,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them. Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judaea and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff.,

m ch. xv. 26. 1 ἀπολωλότα ὁ οἶκου Ἰσραὴλ. 7 πορευόμενοι δὲ κηρύσ-
 Acts ii. 26. σετε λέγοντες ὅτι ὁ ἡγικεν ἡ βασιλεία τῶν οὐρανῶν. P om
 vii. 42 al. 8 ῥάσθενούντας θεραπεύετε, ἡ νεκρούς ἡ γαίριετε, ἡ λεπρούς
 Pa. exult. 17 (u). Ezech. xviii. 26, 28, 31 al. BCDEF
 m ch. iii. 1 al. fr. Ezech. xxviii. 3. GKLM
 o ch. iii. 2 ref. Ezech. vii. 7 PSUVX
 p — ch. xxv. 26. χαλκὸν ἑῖς τὰς ζώνας ὑμῶν, 10 μὴ πῆραν εἰς ὁδόν,
 Mark vi. 56 al. see Judg. xvi. 7, 20. μὲν δὲ δύο χιτῶνας, μὲν δὲ ὑποδήματα, μὲν δὲ ῥάβδον ἄξιος
 q ch. xi. 5 § L. γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. 11 εἰς ἣν δ' αὖ πόλιν
 Mark xii. 26. John v. 21. 1 Cor. xv. 15, 26. 12. xxi. 19. Acts i. 18. viii. 20. xxi. 28. 1 Thess. iv. 4 only. Ezech. v. 1. 10 al. 11. 12. James v. 3. Rev. xviii. 13 only. Isa. ix. 9. v — 1 Mk. 1.6 ref. Xen. Anab. i. 4. 11. 1. Luke xv. 22 al. 1 Cor. iv. 21 al. Gen. xxxv. 15. 37, 38. xx. 1, 2. 1 Tim. v. 18. James v. 4 al. 1 Wind. xvii. 17 al. c ch. iii. 4. vi. 25 al. Pa. ex. 5.

7. om om B.

8. for θεραπεύετε, θεραπεύσατε D. rec λεπρ. καθαρ. bef νεκρ. γαίρ., with al
 Syr-ed-Trem Cyr.; txt BC'D 1. 33 latt copt aeth Chr, Cyr, Hil.; aft εκβαλλετε PA syr
 Chr.; om νεκρ. sy. C³L rel lat-f Syr-mss sah aeth-mss arm Eus Ath Bas Chr-comm
 Euthym Thl Jer Ambr Juv. for εκβαλλ., εκβαλετε DF.

9. μῆτε (5 times) DL Eus.

10. for μῆτε D 245. 346 lat-k coptt. μαβδους (misunderstanding, see note)
 CP rel lat-a k syr copt arm Chr Thl: txt BD 1. 33 vulg lat-b c f ff. g. 1 Δ-lat Syr
 syr-mss sah aeth arm Eus₂(exp) Hil. aft αξιος γαρ ins εστιν D env-y-150 latt syr
 Iren-lat Hil. rec aft αυρου ins εστιν, with P rel arm (D see above): om BCL 1
 lat-k coptt aeth Thl.

and notes);—but this prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—23. 6. τὰ πρῶβ. τὰ ἄνωλ.] See besides ref., ch. ix. 36: John x. 16. 7.] This announcement shews the preparatory nature of this first apostolic mission. Compare, as shewing the difference of their ultimate message to the world, Col. i. 26—28. 8. δωρεὰν ἄλ., δωρεὰν 8.] See Acts viii. 18—20. 9. μὴ κτῆ-σησθε] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ἵνα μὴδὲν αἰρωσιν and μὴδὲν αἰρετε εἰς τὴν ὁδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) Money: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all the three current metals in order of value, connected by the μὴδὲ introducing a climax—no gold, nor yet silver, nor yet brass—in their ζῶναι (= βαλάντια Luke x. 4). Observe the exclusive and climactic μὴδὲ, twice repeated—'no gold, nor even silver, nor even brass.' So again in ver. 10. (2)

Food: here πῆρα (θήκη τῶν ἀρτων, Suidas), in Mark μὴ ἄρον, μὴ πῆραν: similarly Luke. (3) Clothing—μὴδὲ δύο χιτῶν.: so Mark and Luke.—μὴδὲ ὑποδ., in Mark expressed by ὑποδεξιμένοις σαυ-δόλμα: explained in Luke x. 4 by μὴ βαστάζετε ὑποδ., i. e. a second pair.—μὴδὲ ῥάβδον = εἰ μὴ ῥάβδ. μόνον Mark, i. e., the former depending on κτήσασθε, the latter on αἰρωσιν εἰς ὁδόν, which has not quite the precision of the other. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading ῥάβδους both here and in Luke. If it be genuine, it does not mean δύο ῥάβδ.; for who would ever think of taking a spare staff? but a ῥάβδος each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36. 10. αξιος γάρ] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our

and notes);—but this prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—23. 6. τὰ πρῶβ. τὰ ἄνωλ.] See besides ref., ch. ix. 36: John x. 16. 7.] This announcement shews the preparatory nature of this first apostolic mission. Compare, as shewing the difference of their ultimate message to the world, Col. i. 26—28. 8. δωρεὰν ἄλ., δωρεὰν 8.] See Acts viii. 18—20. 9. μὴ κτῆ-σησθε] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ἵνα μὴδὲν αἰρωσιν and μὴδὲν αἰρετε εἰς τὴν ὁδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) Money: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all the three current metals in order of value, connected by the μὴδὲ introducing a climax—no gold, nor yet silver, nor yet brass—in their ζῶναι (= βαλάντια Luke x. 4). Observe the exclusive and climactic μὴδὲ, twice repeated—'no gold, nor even silver, nor even brass.' So again in ver. 10. (2)

ἡ κώμην εἰσέλθῃτε, ¹¹ ἐξετάσατε τίς ἐν αὐτῇ ὁ ἁγίος ἐστίν, ¹² καὶ ἐκέρχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. ¹³ καὶ ἰάν μὲν ἢ ἡ οἰκία ὁ ἁγίος, ἐλθάτω ἢ ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἰάν δὲ μὴ ἢ ὁ ἁγίος, ἢ ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ¹⁴ καὶ ὁς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐκέρχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης.

55. x. 5, 10. Gal. iv. 14. Wlad. xix. 14. Xen. Anab. iv. 8, 28.

11. ἡ πόλις εἰς ἣν ἂν εἰσέλθῃτε εἰς αὐτήν D 28 sah. om ἡ κώμην D 1. 28. 118.
200 lat-a b d ff, h Aug.; ins aft εἰσέλθῃτε L 124 sah.
12. aft αὐτῇ ins λεγοντες εἰρηνη τῷ οἴκῳ τούτῳ (from Lu x. 5) DL 1 Scr's d h p q r env-y-150 latt æth arm Thl Hil.
13. om kai D: ei enim D-lat. for 1st ἢ, ἢν C'. for εἰσέλθῃτε, εἰστε (erit) D: εἰσέλθῃτε SV al Thl. (-θατω CL 33.) for ιαν δε μη η αγ., ει δε μηνι D: ει δε μη αγ. L.—for 2nd ἢ, ἢν C. om η βεβ ειρ. D'. for προς, εφ B 248 Chr.
14. rec ιαν, with CP rel: txt BDKL. rec om εἰς (not clearly necessary, and not in ||), with CP rel arm: εε L al: txt BD 33 Scr's env-y-150 latt copt æth. om της οικ. η D arm: om η L. om εκεινης D 17. 119. 120 vulg lat-a c ff,

Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them. This literal first mission was but a fore-shadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in *spirit* every where to be conformed to these rules.

11. *ἄξιός*] *Inclined to receive you and your message,—worthy that you should become his guest*: so ἁγίος is used with reference to the matter treated of in the context, see *reff.* Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as *εὐαγγελιστοὶ εἰς ζωὴν αἰώνιον*. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. *ἔως ἂν ἐξέλθῃτε*] *Until ye depart out of the city.*

12. *τὴν οἰκίαν*] *Not the house of the ἁγίος*, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent *ἰάν ἢ ἡ οἰκ. ἁγ.*, which on the other supposition (Meyer, &c.) would have been ascertained already. The full command as to their conduct, *from arriving to departing*, is given in ver. 11. Then, the subject being taken up again at their *arrival* in the city, the method of *ἰεῖρασις* is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28. 13. *ἢ εἰρήνη ἔστω*] The peace mentioned in the customary Eastern salutation *ἡ εἰρήνη* (x. 5). Compare with the spirit of vv. 10—13,—ch.

vii. 6. Stier remarks (Reden Jesu, i. p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek *χαίρειν* instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise* of the inhabitants of the house. In the case of *unworthiness*, 'let your peace return (see Isa. xlv. 23) to you,' i. e. 'be as though you had never spoken it,' *μηδὲν ἐνεργήσατω, ἀλλὰ ταύτην μὲθ' ἑαυτῶν λαβόντες ἐξέλθετε*. Euthym. 14.] See Acts xiii. 51; xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse

καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἑμοῦ, * εἰς * μαρτύριον
 αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹ ὅταν δὲ * παραδιδῶσιν ὑμᾶς, *
 μὴ * μεριμνήσητε πῶς ἢ τί λαλήσητε· * δοθήσεται γὰρ
 ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· ²⁰ οὐ γὰρ ὑμεῖς ἐστε
 οἱ λαλοῦντες, ἀλλὰ τὸ * πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
 λαλοῦν ἐν ὑμῖν. ²¹ * παραδώσει δὲ ἀδελφὸς ἀδελφὸν * εἰς
 * θάνατον, καὶ πατὴρ τέκνον· καὶ * ἐπαναστήσονται τέκνα
 ἐπὶ γονεῖς καὶ * θανατώσουσιν αὐτούς. ²² καὶ ἔσσεσθε
 μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ * ὑπο-

(Lake xxi. 16 al. 2 Chron. xxiii. 15.

g ch. xxiv. 18; Mk. Rom. xii. 12. Mat. hi. 2.

copt arm Orig. Petr-alex.

for αχ., σταθῆναι (stabit) D lat-a b c d ff, g, h

Iren-lat Orig-int Cyp Hil spec.

19. παραδῶσιν (*grammatical correction*) BE'N 1, tradiderint D-lat lat-f, g, k Cyp: παραδώσουσιν (*corr'n to sense*) DGLX 33 latt(*tradent*) arm Ath most-lat-f: παραδῶ-
 σωσιν Orig Chr: txt C E-corr' rel. (P defective.) om δοθήσεται (or-) to λαλή-
 σετε (or -ai) (*from similarity of endings*) DL flor harl' lat-k arm Orig Cyr Thl Cyp,
 Op. for ὡρα, ἡμερα C' syr-jer copt. rec λαλήσετε, with KMSU: txt
 BC rel.

21. [B does not ins to bef τέκνον, as Bentley.]

ἐπαναστήσονται (*gramm'l corr'n*)

BA Orig Eus.

general. ἐν τ. συν. μαρτυ. &.] See Acts xxii. 19; xvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἱμαστιγώθη ποτὶ, ἢ ἐλθοβολήθη· οὐδαμῶς οὐδαμῶς. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in them. 18.] καὶ . . . & implies, yea and moreover; assuming what has just been said and passing on to something more. The words are always separated, except in the Epic poets. See Viger, ed. Herm. p. 545 (note), 844: Hartung, Partikellehre, i. 181 f.: Klotz ad Devar. p. 645. ἡγεμόνες—Proconsuls, Pro-

prætors, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus.

βασιλεῖς, as (Herod,) Agrippa. The former verse was of Jewish persecution; this, of Gentile: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. εἰς μαρτ. αὐτ. κ. τ. ἔθν. The μαρτ. is in both senses—a testimony to, and against them (see ch. viii. 4, note), and refers to both sets of persecutors: αὐτοῖς, to them, i. e. the Jews (not the ἡγ. καὶ βασ., for they are in most cases Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, but against Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a διαστροφὴς ῥήματα (Rev.

i. 16; ii. 12).

19.] μὴ μεριμνήσητε —take not anxious (or distracting) thought. A spiritual prohibition, answering to the literal one in ven. 9, 10. See Exodus iv. 12.

20. οὐ γὰρ ἡμ. κ. τ. λ.] This shews the reference of the command to a future mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father (ch. xviii. 10), or *your* Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here οὐχ ὑμεῖς ἐστε . . . ἀλλὰ τὸ πν. τοῦ π. ἡμ.

21.] Spoken perhaps of official in-formation given against Christians, as there are no female relations mentioned. But the general idea is also included.

22. πάντων] i. e. *all else but yourselves*; not, as De Wette so often interprets, 'a strong expression, intended to signify many, or the majority of mankind.'

ὁ δὲ ἔσθω.] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first apostolic period used as

τὸν ὀικοδεσπότην Βεελζεβούλ ἑπικάλεσαν, πόσῃ μᾶλλον
 τοὺς οἰκιακοὺς αὐτοῦ; ²⁶ μὴ οὖν φοβήθητε αὐτούς· οὐδὲν
 γάρ ἐστιν ἑκαλυμμένον ᾧ οὐκ ἂν ἀποκαλυφθῇσεται, καὶ
 κρυπτόν δ' οὐ γνωσθήσεται. ²⁷ ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ
 εἰπάτε ἐν τῇ φωτί, καὶ ὁ εἰς τὸ οὐς ἀκούετε ἡκουῶν
 ἐπὶ τῶν δωματίων. ²⁸ καὶ μὴ φοβήθητε ἀπὸ τῶν

Luke xii. 2. otherwise, John (i. 5 bda, 28. 1 John i. 5 alt.) only. Job xxviii. 3 only. x = Luke
 xii. 8. Xen. Agas. ix. 1. y Luke i. 44. Acts xi. 22. 1 Kings viii. 21. a Prov. i. 21.
 a ch. xxiv. 17 (Mk. Luke v. 19. xii. 8. xvii. 31. Acts x. 9 only. 9 Kings xi. 2. b w. ἀπό, Luke
 xii. 4 only. Lev. xxvi. 2. Deut. vii. 19. Jer. i. 17. Ezek. iii. 9. w ch. iv. 6.

²⁶ τῷ δούλῳ L εὐν-86-y vulg lat-δ f ff, g, syrr. τῷ οικοδεσποτῇ (*grammi*
corum) B¹. Βεελζεβούλ BM, βελζεβούλ DLX lat-k copt, beelzebub vulg lat-c, g, Syr,
 velzebul lat-δ: txt C rel lat-a f ff, g, h syr goth with arm. rec scallesan (corru
 to more usual word, and avoidance of the unusual constr), with 1 latt: καλεῖσιν D:
 scallesanto L: απεκαλεσαν U Chr Thdrt Thl: txt BC rel 83 Eus Ath Cyr Thl-ms.
 τοις οικιακοις B¹ (see above).

²⁷ for κηρυττετε, κηρυσσετε D Orig Eus; κηρυτθεται L.

²⁸ for φοβήθητε, φοβεσθε C rel Justin Ephr Eus Cyr Thdrt: txt B [sic in cod, not

have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητής and διδάσκαλος, Matt. v. 1; xxiii. 8; Luke vi. 20; δούλος and ἐπίοιος, John xiii. 13; Luke xii. 35—48; Rom. i. 1; 2 Pet. i. 1; Jude 1; οἰκοδεσπότης and οἰκιακοί, Matt. xxvi. 28—29 ||: Luke xxiv. 30; Matt. xxiv. 45 ff. ||.

καὶ ὁ δούλος ὧς . . is a broken construction; it would regularly be καὶ τῷ δούλῳ, ἵνα κ.τ.λ.

²⁵ Βεελζεβούλ] (Either $\tau\eta\ \tau\eta\tau$, 'lord of dung,'—or as in 2 Kings i. 2, $\tau\eta\ \tau\eta\tau$, 'lord of flies,'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, upheld by Meyer (referring to Buxtorf, Lex. Talm. p. 333), from $\tau\eta\tau$ and $\tau\eta\tau$, a house, by which it would exactly correspond to οἰκοδεσπότης)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions.

²⁶ μὴ οὖν] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. οὐδὲν γάρ ἐστιν] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse

drew comfort and encouragement from the past: this from the future. 'All that is hidden must be revealed'—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you' (ch. xiii. 43). $\tau\eta\ \tau\eta\tau$ ὧς ἐκεῖν ἀγγεῖται; ὅτι γόντας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμίναιτε μικρόν, καὶ σωτήρας ὑμᾶς καὶ ἐνεργίας τῆς οἰκουμένης προσεποῦσιν ἅπαντες. Chrys. Hom. xxxiv. p. 390.

²⁷] An expansion of the duty of freeness and boldness of speech implied in the last verse. The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, $\epsilon\pi\iota\theta\eta\ \mu\acute{o}\nu\omicron\iota\varsigma\ \alpha\iota\tau\omicron\iota\varsigma\ \delta\iota\epsilon\lambda\acute{\iota}\gamma\tau\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\iota\ \mu\iota\kappa\rho\acute{\alpha}\ \gamma\omega\eta\iota\alpha\ \tau\eta\varsigma\ \Pi\alpha\lambda\alpha\iota\sigma\tau\iota\eta\varsigma$, διὰ τοῦτο εἰπὼν "ἐν τῇ σκοτίᾳ," καὶ "εἰς τὸ οὐς," πρὸς τὴν μετὰ ταῦτα παρρησίαν ἱσομένην, Hom. xxxiv. p. 390; or (2) as this part of the discourse relates to the future principally, the secret speaking may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. There is no need, with

Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὐς ἀκούετε. They are a common expression derived from common

c (-vv-) Mark ^c ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων B C D E F
 xii. 5. Luke ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 xii. 4. 2 Cor. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 iii. 6. Rev. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 vi. 11. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 d Sir. xx. 22. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 c. h. v. 22, 20. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 20. xiii. 15, 22. ^c ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
 Luke xii. 5 al. see Josh. xviii. 16 Heb. 1. 33.

as Btlj] DS 1. 33 hom-Cl Constt. rec ἀποκτενόντων, with B Orig Eus; απο-
 κτενόντων F(Wst) GL rel Chr Cyr Thdrt Thl: txt CDUAN 1. for ἀποκτείναι,
 σαφαί D¹. rec (for φοβήσθε) φοβήθητε, with DL rel: txt B(Mai) C. Tns
 την bef ψυχην and το bef σωμα F(Wst) rel Thl: om BCDLX 1. 33 Justin hom-Cl
 Thdot Constt Clem Orig. ης γενναν D latt Iren-lat Cyprr Lucif.

life: we have it in a wider sense Acts xi. 22, and Gen. 1. 4. ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβὰς ἐπὶ τὸ ρίγος καὶ τῇ δεξιᾷ καταστειλάς τὸν θόρυβον αὐτῶν . . . ἴση . . . B. J. ii. 21. 5. 28.] φοβέσθαι ἀπὸ is a Hebraism, ἡ κτ, The present indicates the habit. On the latter part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as φοβέσθαι τὸν διάβολον could be instanced as = φυλάσσει τὸν δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by ὁ δυνάμενος καὶ ψ. κ. σ. ἀπολίσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβέσθαι ἀπὸ indicating terror is changed into φοβέσθαι so usually followed by τὸν θεόν in a higher and holier sense (there is no such contrast in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβέσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by

that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in ἵς ἵσιν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολίσαι, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολίσαι barely, as the opposite to σῶσαι, is far from being = ψυχὴν ἀπολίσαι in a context like this. But as connected with νομοθέτης καὶ κριτής, what meaning can ἀπολίσαι bear, except that of eternal destruction? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His power to destroy, it is not said, them, but absolute, body and soul, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us not to fear, and speaking of him (which would indeed be an ἀπὸ ἀπὸ λογόμενον horrendum") as ὁ δυνάμενος

δύο 'στρουθία 'άσσαρίον πωλεῖται; καὶ ἐν ἐξ αὐτῶν ' ^{Luke xii. 6.}
 οὐ ^{Eccl. xii. 6.} πικραίνεται ἐπὶ τὴν γῆν 'ἀνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν
 δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ^{Luke xii. 6} ἡριθμημέναι εἰσίν.
 31 μὴ οὖν φοβείσθε¹ πολλῶν 'στρουθίων² διαφέρετε ὑμεῖς.
 32 = πᾶς οὖν ¹ ὅστις ² ὁμολογήσει ἐν ἐμοὶ³ ἔμπροσθεν τῶν
 ἀνθρώπων, ⁴ ὁμολογήσω καὶ γὰρ ἐν αὐτῷ⁵ ἔμπροσθεν τοῦ
 πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. 33 ὅστις δὲ ⁶ ἄρνή-
 σῃταί με⁷ ἔμπροσθεν τῶν ἀνθρώπων, ⁸ ἄρνήσομαι καὶ γὰρ
 αὐτὸν⁹ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
 34 μὴ ¹⁰ νομίσητε ὅτι ἦλθον ¹¹ βαλεῖν εἰρήνην ἐπὶ τὴν
 γῆν¹²· οὐκ ἦλθον ¹³ βαλεῖν εἰρήνην ἀλλὰ ¹⁴ μάχαιραν.

o — ch. v. 16. xxvi. 70 al.

16. xvii. 10 only.

vii. 20, 26. 1 Tim. vi. 5 only.

iii. 8. Rev. xiv. 16, 19.

Heck. xxxiii. 34.

p ch. xxvi. 70, 72 l.

Luke xii. 9 al.

q ch. xx. 10. Luke ii. 44. iii. 22.

3 Marc. iv. 32 al.

Pa. xlii. 31 Symm.

1 — John xx. 25. James

1 Rom. viii. 26 al. Jer. ix. 16. xiv. 12.

Gen. xviii. 18.

Wind. xli. 27.

xvi.

Acts vi. 55 al.

1 Cor.

xii. 8 bis

only. = John

xli. 42.

Rom. x. 9, 10.

29. ins του bef *ασσαριον* D¹. *πωλουνται* D.
 30. for *υμων δε*, *αλλα* D lat-a b c ff₁ g₁ h Clem Hil. aft *κεφαλαις* ins *υμων* DL
 (lat-a b c g₁ h Syr copt aeth Iren-lat Hil?).
 31. rec *φοβηθητε*, with C rel: txt BDL 1. 33 Orig Cyr.
 32. for *εν αυτω*, *αυτον* D¹(L) latt Hil Did: om D-lat.—*aur.* bef *καγω* L. (lat-a def.)
 rec om *τοις*, with DL rel Clem Orig₂: ins B¹ε¹ic in cod¹ CKV 33(appy) Orig₁
 Chr.
 33. rec (for *δε*) *δ' αν*, with D rel Orig₂: txt BC(δ') L. (33 def.) *αρνησεται* LX:
απαρνησεται (*αν* having been interpolated has been mistaken for *αν*) C 1 Orig₂ (33
 def.) rec *αυτον* bef *καγω*, with C rel syrr aeth Orig₁: txt BDA 1. 33 latt (syr-cu)
 goth arm Orig₂ Chr Cyr Thdrst Hil. rec om *τοις*, with CD rel Orig₂: ins BVX
 Orig₁.

κ. ψ. κ. σὺ. ἀπολείπει ἐν γένει, to my
 mind all true and deep connexion is
 broken. It is remarkable how Stier, who
 so eloquently defends the insertion of *ὅτι*
σου ἢ δούλου in the Lord's Prayer, can
 so interpret here. Reichel (whose works
 I have not seen) seems by a note in Stier,
 p. 380, to maintain the above view even
 more strongly than himself. Lange also,
 in the *Leben Jesu*, ii. 2, p. 721, main-
 tained this view: but has now, *Bibelwerk*
 i. p. 150, retracted it, for reasons the same
 as those urged here.

29. *στρουθία*] *άσσαρίον*] This
 word, derived from 'as,' was used in
 Greek and Hebrew (צפר) to signify the
 meanest, most insignificant amount: see
 Buxtorf, *Lex. Chald.* sub voce.
καὶ, and yet: see examples in Hartung,
Partikellehre, i. 147. 6. *πες. θω.*
τ. γ.] which birds do when struck vio-
 lently, or when frozen, wet, or starved =
die, ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον
ἐνώπιον τοῦ θεοῦ, Luke xii. 6.

30.] See 1 Sam. xiv. 45: Luke xxi. 18:
 Acts xxvii. 34. The *ὑμῶν* is emphatic,
 corresponding to the *ὑμεῖς* at the end of
 ver. 31. But the emphatic *ὑμεῖς*, spoken
 directly to the Apostles, is generalized

immediately by the *πᾶς οὖν* in ver. 32.

32. *ὁμολ. ἐν ἐμοί*] A Hebraistic or
 rather perhaps Syriac mode of expression
 (De Wette) for, 'shall make me the object
 of His acknowledgment among and before
 men.' The context shews plainly that it
 is a practical consistent confession which
 is meant, and also a practical and end-
 during denial. The Lord will not confess
 the confessing Judas, nor deny the deny-
 ing Peter; the traitor who denied Him in
 act is denied: the Apostle who confessed
 Him even to death will be confessed. Cf. 2
 Tim. ii. 12. We may observe that both in
 the Sermon on the Mount (ch. vii. 21—23)
 and here, *after mention of the Father*, our
 Lord describes *Himself* as the Judge and
 Arbitrator of eternal life and death.

34.] In Luke xii. 51—53 this announce-
 ment, as here, is closely connected with
 the mention of our Lord's own sufferings
 (ver. 38). As He won His way to victory
 through the contradiction of sinners and
 strife, so must those who come after Him.
 The immediate reference is to the divisions
 in families owing to conversions to Chris-
 tianity. Ver. 35 is quoted nearly literally
 from Micah vii. 6. When we read in Com-
 mentators, e. g. De Wette, that these divi-

[†] here only †.
[†] best. xlv. 6
[†] Ag. in
[†] Append.
[†] Mican vii. 8.
[†] v — Luke xii.
[†] 53 Mk (John
[†] ill. x. v. Rev.
[†] xviii. 23.
[†] xxi. 20, xxii.
[†] 17) only.
[†] Gen. xxxviii.
[†] ii. 24.
[†] w ch. viii. 14
[†] l. — Luke xii.
[†] 53 Mk only.
[†] Ruth i. 14.
[†] x ver. 20 only †.
[†] y — Act. xxvi.
[†] 13. Philom.
[†] 14. i Kings
[†] xv. 22.
[†] w. gra., Acts
[†] xlii. 40.
[†] Rom. i. 32.
[†] Heb. xi. 38.
[†] Wind. iii. 5.
[†] a Mark viii. 34.
[†] 8 Kings xix. 30. see Num. xxxii. 11.
[†] c ch. vi. 25 rev.
[†] c — ver. 14 rev.

35 ἦλθον γὰρ ἡ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
 αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ ὕμ-
 φην κατὰ τῆς πνευθεῖρας αὐτῆς, ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώ-
 που οἱ οἰκιακοὶ αὐτοῦ. ³⁷ ὁ φιλῶν πατέρα ἢ μητέρα
 ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυ-
 γατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, ³⁸ καὶ ὁς ἐν
 λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὅπισθ' μου
 οὐκ ἔστιν μου ἄξιος. ³⁹ ὁ ἐϋρῶν τὴν ψυχὴν αὐτοῦ
 ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ζήσκειν ἐμοῦ ἐϋρήσει αὐτήν. ⁴⁰ ὁ δεχόμενος ὑμᾶς ἐμὲ
 δεχεται καὶ ὁ ἐμὲ δεχόμενος δεχεται τὸν ἀποστεί-
 λαντά με.

b — ch. xi. 29, xvi. 25. Rev. xviii. 14. Prov. ii. 20.
 d ch. xli. 28 | Mk. Luke xvii. 33. John xii. 25. Sir. xx. 22.

35. for ἀνθρωπον, υιον D [42]. 114² lat-b c ff. 1, g, h l syr-cu Hil. Op.

37. om 2nd clause (homoiotele) B¹ (but in marg by same hand) D syr-ms Cypri, (but ina.) Eus (expr, as belonging to Mt).

39. for καὶ ο, ο δε D Tert.

sions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*.

36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1. 37.] Compare Dent. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words *ἀξίος μου* there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying.

38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24; Mark x. 21; Luke ix. 23. He does not here plainly mention *His Cross*; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true.

Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ περ σώματι τῶν κολαζομένων ἑκαστός κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν (meaning, as he explains it, a *guilty conscience*),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the *ὑψοῦν* of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no value for us. Besides which, the passage of Plutarch does not even prove the ex-

pression to have been proverbial.

39. ψυχὴν . . . αὐτῆν] refer to the *same thing*, but in somewhat different senses. The first ψυχὴ is the *life of this world*, which we here all count so dear to us; the second, implied in αὐτῆν, the *real life of man* in a blessed eternity.

ἐϋρῶν = φιλῶν, John xii. 25 = σώσει θίλων, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But ἐϋρῶν and ἀπολέσας are again somewhat different in position: the first implying *earnest desire* to save, but not so the second any will or voluntary act to destroy. This is brought out by the *ἐνεκεν ἐμοῦ*, which gives the ruling providential arrangement whereby the ἀπολείσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a far deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be καθ' ἡμέραν; in ch. xvi. 24 || Mk. ἀπαρνησάσθω ἑαυτὸν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with πᾶς ὅστις, and therefore general. δεχεται, see

λαυτά με. ⁴¹ ὁ *δεχόμενος προφήτην εἰς ὄνομα προ-
 φήτου *μισθὸν προφήτου λήμψεται· καὶ ὁ *δεχόμενος
 δίκαιον εἰς ὄνομα δικαίου *μισθὸν δικαίου λήμψεται.
⁴² καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτή-
 ριον ὕδατος ὀνόματι ἑνὸς ἀποστόλου, ἀμὴν λέγω
 ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν *μισθὸν αὐτοῦ. XI. ¹ Καὶ
 ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα
 μαθηταῖς αὐτοῦ, μετέβη ἑκείθεν τοῦ διδάσκειν καὶ
 κηρύττειν ἐν ταῖς πόλεσιν αὐτῶν.
² Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δισμωτηρίῳ τὰ

⁴¹ om ver D (from similar beginning of ver 40?).

⁴² ἂν BD 33: εαν CPZ rel. for μικρῶν, ελαχίστων D latt copt goth Cypr Hil
 Aug Op. aft ποτηριον ins υδατος D latt syr-cu copt goth aeth arm Clem Orig, Hil.
 ψυχρου ΜΧΖ 33 Scr's a b d s ev-y. om μονον D 6. 53. 59 syr-cu copt
 goth Cypr. for απολεση τον μισθον, αποληται ο μισθος D lat-a b c g, h copt aeth
 Cypr Aug, [lat-a defective.]

ver. 14; but it has here the wider sense of
 not only receiving to house and board,—
 but receiving in heart and life the message
 of which the Apostles were the bearers.
 On the sense of the verse, see John xx. 21,
 and on τὸν ἀποστολὴν λαυτά με, ἐγὼ ἀπο-
 στήλλω ὑμᾶς, ver. 16, and Heb. iii. 1.
 There is a difference between the repre-
 sentation of Christ by His messengers,
 which at most is only official, and even
 then broken by personal imperfection and
 infirmity (see Gal. ii. 11; iv. 13, 14),—
 and the perfect unbroken representation
 of the Eternal Father by His Blessed Son,
 John xiv. 9: Heb. i. 3. ⁴¹ μισθὸν
 προφήτου] οὐκ ἐστὶν τὸν προφήτην ἢ
 δικαίον διδάσκον λαβεῖν, ἢ οὐκ ἐκείνους
 μίλλαι λαμβάνειν. Chrysost. Hom. xxxv.
 p. 401. εἰς ὄνομα, a Hebraism (נֶפֶשׁ):
 because he is: i. e. 'for the love of
 Christ, whose prophet he is.' The sense
 is, 'He who by receiving (see above) a
 prophet because he is a prophet, or a holy
 man because he is a holy man, recognizes,
 enters into, these states as appointed by
 Me, shall receive the blessedness of these
 states, shall derive all the spiritual benefits
 which these states bring with them, and
 share their everlasting reward.' ⁴²
 τὸν μικρῶν] To whom this applies is not
 very clear. Hardly (De Wette) to the
 despised and meanly-esteemed for Christ's
 sake. I should rather imagine some chil-
 dren may have been present: for of such
 does our Lord generally use this term, see

ch. xviii. 2—6. Though perhaps the ex-
 pression may be meant of lower and less
 advanced converts, thus keeping up the
 gradation from προφήτης. This however
 hardly seems likely: for how could a dis-
 ciple be in a downward gradation from
 δικαίος? I may observe that Meyer
 denies the existence of the Rabbinical
 meaning of disciples commonly attri-
 buted to μαθητῶν, little ones. In the pas-
 sage from Berechith Rabba quoted by
 Wetstein to support it, the word, he
 maintains, from the context, means par-
 vuli, children, not disciples. τὸν
 μισθ. αὐτῶν.] His (i. e. the doer's) reward:
 not, 'the reward of one of these little
 ones,' as before μισθ. προφ., μισθ. δικαίου:
 —the article here makes the difference:
 and the expression is reflective.
 XI. 1. ἐκείθεν] No fixed locality is as-
 signed to the foregoing discourse. It
 was not delivered at Capernaum, but on
 a journey, see ch. ix. 35. αὐτῶν
 is also indeterminate, as in ch. iv. 23;
 ix. 35.
²—³⁰.] MESSAGE OF ENQUIRY FROM
 THE BAPTIST: OUR LORD'S ANSWER,
 AND DISCOURSE THEREON TO THE MUL-
 TITUDE. Luke vii. 18—35. There have
 been several different opinions as to the
 reason why this enquiry was made. I will
 state them, and append to them my own
 view. (1) It has been a very generally
 received idea that the question was asked
 for the sake of the disciples themselves,

a absol. of
Jesus, Matt.
here (and ch.
i. 17) only. Mark ix. 41 only in Osepp. Epp. passim.

ἔργα τοῦ Ἐκκευ, πέμψας ἑὰ δὲ τῶν μαθητῶν αὐτοῦ

BCDEP
GKLM
PSUVX
ZΔ1.33.

1 Pet. v. 19 (a). Rev. i. 1. 2 John 12. 3 John 12.

CHAP. XI. 2. for χριστου, ιησου D 61. 234. 421 Scr's q r ενν-p-z syr-cu sēth Orig Chr: αυτου syr-marg. rec (for δια) δυο (|| Luke), with C²L rel vulg lat-ff, g^{1,2} syr-marg copt sēth Orig Chr Cyr: txt BC'DPZA 33 syrr goth arm, *discipulos* (for δ. τ. μαθ.) latt syr-cu Dial Hil Juv.

with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom; *τινος οὖν ἔνεκεν ἐπέμψεν ἰρωτῶν; ἀπεκρίθων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντὶ που δῆλόν ἐστι· καὶ ζηλοτύπως αἱ πρὸς αὐτὸν εἶχον. καὶ δῆλον ἐξ ὧν πρὸς τὸν διδάσκαλον ἔλεγον* (John iii. 26), *καὶ πάλιν* (John iii. 25), *καὶ αὐτῷ πάλιν προσελθόντες ἔλεγον* (Matt. ix. 14),—*οὕτω γὰρ ἦσαν εἰδότες τις ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἀνθρώπων ψιλὸν ὑποκρινόμενον, τὸν δὲ Ἰωάννην μείζονα ἢ κατὰ ἀνθρώπων, ἰδένοντο εὐδοκιοῦντα τοῦτον ὁρῶντες, εἰκείνον δὲ, καθὼς ἐπε, λοιπὸν λήγοντα*. Hom. xxxvi. p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, *Reden Jesu*, 2nd edn., i. p. 392, seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Dr. Wordsworth: nor is there any ambiguity in the main features of his view, as Dr. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's mission, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (*Leben Jesu*, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimmed effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines

that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the *Questiones et Resp. ad Orthodoxos* among the works of Justin Martyr suggests, and Benson (*Hulsean Lectures* for 1820, p. 58 sqq.) takes up, the following solution: *ἰκεῖδ' ἡ διάφορος φῆμαι περὶ ὧν ἰκοίησασθαι θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἐλίας ἐστὶν ὁ ταῦτα ποιῶν· τῶν δὲ, Ἰερμίας· τῶν δὲ, ἄλλος τις τῶν προφητῶν· ταῦτας γὰρ φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ εἰρηγὶ πέμπει τοὺς μαθητάς αὐτοῦ μαθεῖν εἰ ὁ γὰρ σημεῖα ποιῶν αὐτός ἐστιν ὁ ἕκ' αὐτοῦ μαρτυρηθεὶς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπὸν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἰκοίησθαι πολλὰ θαύματα, πέμψων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἶη ὁ πεποισμένος καὶ γὰρ ἐκ' ὀνόματι ἑτέρων φημιζόμενα θαύματα, ὁ ἕκ' αὐτοῦ μαρτυρηθεὶς. Resp. 38, p. 456.* (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are bonâ fide messengers and nothing more:—*πορευθέντες ἀπαγγέilate Ἰωάννη* can I think bear no other interpretation: and again the words *μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοὶ* must equally apply to John in the first place, so that, *in some sense*, he had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis (that of the Pseudo-Justin) is hardly probable, in

³ εἶπεν αὐτῷ Σὺ εἶ ὁ ἑρχόμενος, ἢ ἕτερον ᾧ προσδοκῶ-
μεν; ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
ἀπαγγείλατε Ἰωάννῃ ὃ ἀκούετε καὶ βλέπετε. ⁵ τυφλοὶ
ἂναβλέπουσιν καὶ ὧχοι περιπατοῦσιν, ⁶ λεπροὶ ἡ καθα-
ρίζονται καὶ ὧχοι ἀκούουσιν καὶ νεκροὶ ἐγείρονται καὶ
οἱ ζῶντες. ⁷ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται ἐν ὀνόματι τοῦ πατρὸς τοῦ οὐρανοῦ, καὶ οἱ υἱοὶ τοῦ ἀνθρώπου
δοῦναι αὐτοῖς ὅτι αὐτοὶ ἔχουσιν.

x = ch. xx. 54. Acts ix. 12 al.; but see 1 Kings xiv. 27. Isa. xlii. 18. (ψα, Luke iv. 18.) y ch. xv. 20,
21 al.
a ch. viii. 2 recf. a = N. T. pssim. ch. x. 2 recf. Isa. xxvii. 19.

3. ο ἑρχόμενος qui venis, D¹, qui venturus es latt Hil.

4. for και αποερ., αποερ. δε D lat-a δ c ff₁ g₁ h.

5. om 1st και ZΔ vulg lat-c f ff₁ g₁ h copt with arm Orig₂; om α. χαλ. περιπ.
D 28. rec om και bea νεκροι, with C rel vulg lat-c f ff₁ g₁ h copt with Orig Hil:
ins BDLFPZ 1 lat-a δ g₁ syrr syrr-cu goth arm Chr Bas-ec.

the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it.

It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying τοῦ Ἰησοῦ,

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to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such ideas. 2. ἀκούσας]

From his own disciples, Luke vii. 18. The place of his imprisonment was Machærus. ὁ μὲν ὑποψία τοῦ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πέμφθεις, . . . (μεθόριον δὲ ἴσθι τῆς τε Ἀρίτα καὶ Ἡρώδου ἀρχῆς) . . . ταύτῃ κρινύνται, Jos. Antt. xviii.

5. 2. 4.] ἐν ἱερίῃ τῇ ὥρᾳ ἰθαράπνευσιν πολλὰς ἀπὸ νόσων καὶ μαστιγῶν καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἰχαρίσατο βλάπτειν. Luke, ver. 21. From και ἀποκριθεὶς . . . ἐν ἡμοί, is nearly verbatim in the two Gospels.

5.] The words νεκροὶ ἐγ. have raised some difficulty; but surely without reason. In Luke, the raising of the widow's son at Naim immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words ver. 17.; for it is to be observed that He bade them tell John not only what things they saw, but what things they had heard, as in Luke.

It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible miracles

b j. Luke iv. 18, from Isa. lxi. 1. c constr. pass. j. Heb. iv. 2, 6 only. (Luke xvi. 6 reff.) act. Rev. x. 7. d (xiv. 6 v. 7.) e w. jv, ch. xiii. 67. xxvi. 31, 32. Mark vi. 3 f. m Sir. ix. 5. xxxii. 8. xxxv. (xxxii.) 15 only. f ver. 20. ch. iv. 17. xii. 1 al. Gen. xi. 6. h = j. ch. xii. 20 (from Isa. xlii. 5). xxvii. 29, &c. Xen. Anab. i. 5. 1. i ch. xxiv. 29 al. Pa. xvi. 7. k = here (h) and j L. (1 Cor. vi. 9) only s. Prov. xiv. 15. xxvi. 22 only. στολὰν μαλακὰν τι διαφόρων, Diod. Sic. v. 46. Ich. vi. 30 reff. m John xix. 5. Rom. xiii. 4. 1 Cor. xv. 40 hia. James ii. 3 only. Prov. xvi. 22, 27. Sir. xi. 5. xl. 4 only.

8. om εν D¹ latt Hil. rec aft μαλακοῖς ins ιματιοῖς (from || Luke), with CP rel gat lat-δ f & syrr syr-cu goth æth arm: om BDZ vulg lat-a c ff, j, k Tert Hil Jer Aug Op. ημφιεσμένον D. βασιλείων (or -ιῶν) EFGKSVX. om εισιν B.

were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion. εὐαγγελίζονται is passive,—see reff. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with *vic. iy.* is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.

6.] See note on ver. 2. 7-30.] The discourse divides itself into TWO PARTS: (1) vv. 7-19, the respective characters and mutual relations of John and Christ: (2) vv. 20-30, the condemnation of the unbelief of the time—ending with the gracious invitation to all the weary and heavy laden to come to Him, as truly ὁ ἐρχόμενος. 7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολλὸς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἐν ἀγορᾷ ἐπινόησιν οὐκ εἰδὼς τὴν γυνήν μεθ' ἧς ἐπιμψε τοὺς μαθητάς. καὶ εἰδὼς ἣν διαλογίζεσθαι

πρὸς ἑαυτοὺς καὶ λίγαν Ὁ τοσαῦτα μαρτυρήσας μετεπίσθη νῦν, καὶ ἀμφιβάλλει εἰτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἀρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταῦτα λέγει; ἀρα μὴ δειλότερος ὑπὸ τοῦ δισημωτηρίου γινόμενος; ἀρα μὴ μάτην καὶ εἰκὴ τὰ πρότερα εἴρηκεν; ἐπεὶ οὖν πολλὰ τριαῦτα εἰδὼς ἣν αὐτοὺς ὑποκτείνειν, ὅρα πῶς αὐτῶν διορθοῦνται τὴν ἀσθίνειαν, καὶ ταῦτας ἀναρίει τὰς ὑποψίας. Chrysostom, Hom. xxxvii. p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office.

8. ἄλλὰ] If it was not that, . . . ; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπίμπεσθ' ἐν αὐτοῖς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὁπῆρχεν ἄσασιν. ἀλλ' ἐπὶ τὸν πόλεμον: see Klotz, Devar. p. 5. τί ἐξήλθατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., κάλαμος ἐν' ὄχθῃ ποταποταμίῃ περὶ πᾶν καὶ πρὸς πᾶν τὸ νῆριον σαλευόμενος);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a man—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds. ἐν μαλακοῖς] Contrast this with the garb of John as described ch. iii. 4. Such an one, in

τί ἐξήλθατε προφήτην ἰδεῖν; καὶ λέγω ὑμῖν, καὶ ἄρισ-
 σότερον προφήτου. ¹⁰ οὗτος [γάρ] ἔστιν περὶ οὗ γέ-
 γραπται Ὁ Ἰδὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
 προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθεν
 σου. ¹¹ ἀμὴν λέγω ὑμῖν, οὐκ ἔγήγερται ἐν γεννητοῖς
 γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρό-
 τερὸς ἐστὶν ὁ ἐκ τῶν προφητῶν.

—αβγδ
 P.
 BCDEF
 GKLM
 SUVXXZ
 Δ 1. 32.

John vii. 52. Judg. ii. 14, 18.
 ix. 48 only. Judg. vi. 15 var.

1 only. Job xiv. 1. xv. 14.
 1 Kings ix. 21 f.

ch. v. 47 al.
 compar. i.
 Mark vii. 30.
 xii. 40 (L.
 i Cor. xii. 28,
 31 al.
 Dan. iv. 23
 (86) Theod.
 only.
 Mark i. 9 var.
 Num. xxi. 27.
 — ch. xxiv.
 11, 34 f.
 Luke vii. 16.
 i. ch. xiii. 28; i. Mark. Luke

9. ἰδεῖν bef προφήτην (|| Luke) CDP rel latt Orig Hil: txt BZ.

10. om γάρ (|| Luke) BDZN lat-δ g₁ & syr-cu with Orig Ambr Op Queset: ins CP
 rel vulg lat-c f f₁ g₂ & syrr copt goth arm. om εγω Z lat-c f f₁ g₂ copt Chr Ambr.
 for oc, & P lat-a δ c syrr copt Chr, Ambr, Jer.

11. ins τοις bef γεννητοῖς and των bef γυναικων D¹.

soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons.

9. προφήτην] We read, ch. xxi. 26, that 'all accounted John as a prophet.'

περισσότερον is neuter, not masculine (as always in N. T.); as πλεον, ch. xii. 41, 42. R. V. rightly, more than a prophet.

—John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy;—and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as φωνὴ βοῶντος, and omits the one which gives him the title of ὁ ἀγγελὸς μου, here cited by our Lord.

10. σου] Our Lord here changes the person of the original prophecy, which is μου. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy similarly changed, although St. Mark has it in an entirely different place. The student should compare the passage in the LXX with the three citations,—h. l., Mark i. 2, and Luke vii. 27. Also, that the high dignity and honour which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, because he was the forerunner of Christ. How great then above all others

and him, must HE be.

11. ἐγήγε-
 ρται] Not merely a word of course, but especially used of prophets and judges, see reff., and once of our Saviour Himself, Acts v. 30.

γεννητοῖς is most likely masculine. See reff.

ὁ δὲ μικρό-
 τερὸς] This has been variously rendered and understood. Chrysostom's interpretation is as follows:—"ὁ δὲ μικρό-
 τερὸς, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν." μικρότερος, κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν, καὶ γὰρ ἔλεγον αὐτὸν φάγον καὶ ἐνοσφίτην καὶ "οὐχ οὗτός ἐστιν ὁ τοῦ τίκτανος υἱός;" καὶ πανταχοῦ αὐτὸν ἐξηπύλιζον. Hom. xxxvii. p. 416. And a little after-
 wards:—περὶ ἑαυτοῦ λίγων ἐκώτης κρύπτει τὸ πρόσωπον διὰ τὴν ἐκ κρα-
 τοῦσαν ὑπόνοιαν καὶ τὸ μὴ δόξαι περὶ ἑαυτοῦ μέγα τι λίγειν καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιῶν. τί δὲ ἐστίν "ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;" ἐν τοῖς πνευμα-
 τικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἀπασιν, καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγήγερται ἐν γεν-
 νητοῖς γυναικῶν μείζων Ἰωάννου" ἀντι-
 διαστέλλοντος ἦν ἑαυτῷ τὸν Ἰωάννην, καὶ οὕτως ἑαυτὸν ὑπεξαιρούμενος. εἰ γὰρ καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ' οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψυχὸς ἀν-
 θρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτίχθη, ἀλλὰ ἔκινον τινὰ τρόπον καὶ παράδοξον. p. 417. So also Euthymius and Theophylact: but such an interpretation is surely adverse to the spirit of the whole dis-
 course. We may certainly say that our Lord in such a passage as this would not designate Himself as ὁ μικρότερος com-
 pared with John, in any sense: nor again is it our Lord's practice to speak of Him-
 self as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was in Him rather than He in it. Be-

^t pass., here only. Sir. xxxiv. (xxxi.) st. mid. Luke xvi. 16 only. Gen. xxxiii. 11. ^u here only. ^v 1 Pet. i. 10. Ezra v. 1. 8 Kings xxi. 12.

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μέζων ἐστὶν αὐτοῦ. BCDEF
12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι GKLM
ἡ βασιλεία τῶν οὐρανῶν ^uβιάζεται, καὶ ^vβιασταὶ ἀρπά- SUVXZ
ζουσιν αὐτήν. 13 πάντες γὰρ οἱ ^uπροφῆται καὶ ὁ νόμος Δ 1. 32.

rec autou bef ἐστιν (|| Luke), with BD Z(appy) rel lat-b: txt C vulg lat-a c f ff₁ g₁ h.
12. om δε D¹ copt Ambr. ins oi bef βιασται D Clem.

sides, the bare use of the comparative δ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. r. ob., and not the following. The other, the usual interpretation, I am convinced, is the right one: but he that is least in the kingdom of heaven, is greater than he. The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies 'he that is less than all the rest' (Winer, § 36. 3); and here is generic, of all the inferior ones. There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: *John*, not inferior to any born of women—but *these, even the least of them*, are born of another birth (John i. 12, 13; iii. 5). *John*, the nearest to the King and the Kingdom—standing on the threshold—but *never having himself entered*; *these, ἐν τῇ βασιλείᾳ*, subjects and citizens and indwellers of the realm, ἐν τῷ πολιτειᾷ ἐν οὐρανοῖς. He, the friend of the Bridegroom: they, however weak and unworthy members, *His Body, and His Spouse*.

Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable in sense, but is it, in usage? See reff., and remember that ἐν τ. βασ. . . . is equivalent in meaning to τῶν ἐν τ. βασιλείᾳ. Maldonatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) βιάζεται has been taken in a middle sense; 'forcibly introduces itself,' 'breaks in with violence,' as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Certainly such a sense agrees better with ἀγανατίζειν, which we find in Luke, than the passive explanation of βιάζεται: but it seems inconsistent with the latter

half of the verse to say that it *breaks in by force*, and then that *others break by force into it*. (2) βιάζεται is taken passively; so πόλις . . . τὰς βεβαιομένης, Xen. Hell. v. 2. 15 (Meyer)—which is however, like many of his citations, incorrect: 'suffereth violence,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, in what sense are these words spoken? Is βιάζεται in a good or a bad sense? Does it mean, 'is taken by force,' and the following, 'and men violently press in for their share of it, as for plunder;'—or does it mean, 'is violently resisted, and violent men tear it to pieces?' (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the resistance made to the kingdom of heaven, but the difference between a prophesied and a present kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply *From the days of John the Baptist until now* (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it. Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word ἀρπάξω being used) to make Him a king. But our Lord does not mention this so much to commend the βιασται, as to shew the undoubted fact that ὁ ἐρχόμενος was come—that the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 22, δεῦτε πρὸς με πάντες, and with Luke

ἕως Ἰωάννου ἱπροφῆτευσαν· ¹⁴ καὶ εἰ θέλετε ¹⁵ δεῖσθαι, ¹⁶ αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ¹⁵ ὁ ἔχων ὦτα ἀκούετω. ¹⁶ τίνι δὲ ὁμοιωσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθήμενοις ¹⁷ ἐν [ταῖς] ἀγοραῖς, ἃ ¹⁸ προσφω-

a l. Luke vi. 12. xii. 12. xiii. 20. Acts xxi. 40. xxi. 5 f. Bede. ii. 21 (15). vi. 22. 3 Macc. xv. 10.

¹⁵. rec aft *ὦτα* ins *ἀκουειν* (from Mark iv. 9, Luke viii. 8), with CZ rel latt & Justin Hippol Clem Orig: om BD lat-k.

¹⁶. rec (for *παιδιοις*) *παιδαριος*, with *ev-y*: txt BCDZ rel Clem Chr Thl. ¹⁷ rec om *ταῖς*, with C rel: ins BZ *ev-y* copt.—rec *ev* ἀγοραῖς bef *καθημενοις* (|| Luke), with X rel Clem: aft καθ. BCDLMZAN 33 latt syr copt Chr Thl.—τη ἀγορα (|| Luke) D latt Syr syr-cu sēth arm Hil, ἀγορα Scr's a l s: *ev* ἀγορα καθ. *ev* τ. ἀγοραῖς 1. rec *καὶ προσφωνουσι* (|| Luke), with L rel lat-a b c f g, h syr syr-cu Hil: a

xvi. 16, *πᾶς ἐς αὐτὴν βιάζεται*. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24.

[13, 14.] The whole body of testimony as yet has been *prophetic*,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 6 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ὁ μέλλων ἔρχεσθαι here may not be = *ὁς ἐμελλεν ἔρχεσθαι* (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but is perhaps *strictly future*, who shall come. Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δεῖσθαι must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

[15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the

coming of the Lord, then know surely that the Lord is come.'

[16, 17] Implying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind.'

[τίνι ὁμοιωσω:] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. ὁμοία ἐστὶν παιδίοις: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e.g. Olah.) have done: the children who *call* are the *Jews*,—those *called to*, the *two Preachers*; both belonging, according to the flesh, to ἡ γενεὰ αὐτῆς,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the ὁμοία ἐστὶν παιδίοις, by which the first *παιδία* must be the *children of this generation*; and nothing can be more perplexed than to render ὁμοία ἐστὶν 'may be illustrated by,' and invert the persons in the parable. Besides which, this interpretation would lay the way-

b ch. xx. 18. ^{xxii. 12.} ^{xxvi. 50.} ^{only. Mt.} ^{Cat. viii. 18.} ^{o j l. 1 Cor.} ^{xiv. 7 only t.} ^{(-λῆγνν.} ^{ch. ix. 22.)} ^{d j l. ch. xiv.} ^{6 Mk. only.} ^{2 Kings vi.} ^{16.} ^{o Eccl. iii. 4.} ^{f j. Luke xxiii.} ^{27. John} ^{xvi. 30 only.} ^{Joel i. 5.} ^{g = ch. xxiv.} ^{80. Luke} ^{viii. 52. xxiii. 27.} ^{Rev. i. 7. xviii. 9 (ch. xxi. 8) Mk. only.} ^{Gen. xxi. 2. 1. 10.} ^{h ch. xxiv. 40.} ^{Mark} ^{ii. 16 al. 3 Kings i. 25.} ^{i j. Luke viii. 27.} ^{John vii. 20. viii. 46, 48, 52. x. 20.} ^{k ch. xiii.} ^{45, 52. xviii. 25. xx. 1. xxi. 2.} ^{Luke ii. 10 al. Gen. ix. 20.} ^{l only t.} ^{m j only.} ^{Prov. xxi.} ^{20 only.} ^(-τεν, Prov. xxi. [see xxiv.] 3.) ^{n Luke vii. 29, 30.} ^{Rom. iii. 4. from Pa. l. 4(6).} ^{Str. i. 21.} ^{o = Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 13.} ^{James i. 18.} ^{Rev. xii. 6. ch. xvi. 21.} ^{Isa. xlv. 26.} ^{p ver. 7.} ^{q = (but w. acc. of thing) Mark xvi. 14.} ^{Wisd. ii. 12. (ch. v. 11 al. Pa. lxviii. 9.)}

προφωνουσιν C: txt BDZ 1 vulg lat-ff, g, l syr-marg copt. ^{επειρος} BCDZ rel, ^{αδης} lat-d g, k goth; ^{invicem} or ^{ad invicem} lat-a b c g, copt; ^{ad alterutrum} lat-f: txt GU(SV, e sil) syrr syrr-cu sēth arm, ^{αqualibus} or ^{ααqualibus} vulg lat-ff, g, —om αυτων BD Z(appy) latt copt goth: ins C rel syrr syrr-cu sēth arm. (*The question of the reading here is confused by the constant habit of writing αι for ε, and vice versa. Thus A, in Luke viii. 3, has εραιραι for επειραι: D, in Matt xxvi. 50, επειραι for εραιραι, &c &c. I believe εραιραι αυτων to have been the original, then επειραι to have been written by mistake, αυτων being retained at first, but afterwards expunged. Lachm has edited τοις εραιραις, Tischd τοις επειραις, both omg αυτων.*)

17. rec ins και bef λεγουσιν (necessitated by προφωνουσιν above), with CL rel syrr syrr-cu: om BD Z(appy) 1 vulg lat-d ff, l copt. ^{rec aft εθρηνησαμεν} ins υμιν (|| Luke), with C[εic] rel lat-a b k syrr syrr-cu sēth arm: om BDZ 1 vulg lat-c ff, g_{1,2} l copt goth Clem Aug.

19. ^{εργων} (= ^{τεχνων}?) B'N 124 mss-mentd-by-Jer syrr copt arm: ^{τεχνων} B'CD rel vulg lat-a c f ff, g_{1,2} h l syrr-cu syr-marg.

20. aft ηρξατο ins ο ιησους CKL 1 al lat-g₁ h l syrr syrr-cu sēth Chr Jer (*beginning of*

wardness to the charge of the *Preachers*, not to that of the Jews.

18. μῆτρ. ^{εσθ. μῆτρ. πιν.]} Luke vii. 33 fills up this expression by inserting ^{αφρον} and ^{ολβον}. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35, ^{προς ωραν}); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19. ^{εσθιων} και ^{πινων}] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. και = and yet; see John xvi. 32.

η σοφία, the divine wisdom which hath ordered these things.

εδικ. was justified—the same tense as ηλθεν both times—refers to the event, q. d., 'they were events in which wisdom was justified, &c.' The force of the aorist is not to be lost by giving a present meaning to either of the verbs. The meaning seems to be, that the way-

wardness above described was not universal, but that the ^{τινα σοφιας} (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, ^{οι τελωναι} ^{εδικαιωσαν τον θιον, βαπτισθητες το βαπτισμα} ^{ιωαννου}. The ^{τινα σοφιας} are opposed to the wayward ^{ταυδια} above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. Chrysostom understands the verse differently: ^{ρευριστιν, ι} ^{και ομεις οτε εκπισθητε, αλλ ιμοι λαπων} ^{εγκαλειν οτε εχετε}. Thus ^{ομεις} = ^{οι τελωναι} ^{της σοφ.}, as being the people of the Lord; and ^{η σοφια} is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation. ^{εωε} (ref.), not exactly equivalent to ^{επε}, but implying 'at the hands of' the person whence the justification comes. 20—30.] SECOND PART

—ΜΑΤΤ.
7.
BCDEF
GKLM
SUVA
1. 33.

αἱ πλεῖσται ἰδυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. ^{r = ch. vii. 22. xii. 54, 68. xiv. 31 Ma. al.}
 21 Οὐαί σοι Χοραζαῖν· οὐαί σοι Βηθσαιδάν· ὅτι εἰ ἐν ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ ἰδυνάμεις αἱ γινόμεναι ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 ἐν ὑμῖν, ἡπάλοι αὐτῶν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 22 ἡ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσ- ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 ται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 23 καὶ σὺ Καφαρναούμ, ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}
 μὴ ἕως οὐρανοῦ ὑψωθῇς, ἕως ἧδου καταβῇς· ὅτι ^{ch. iii. 3 rev. Mark xv. 44. Luke x. 18. 2 Cor. xii. 10. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Im. xxvii. 20 only.}

an ecclesiastical lection). ^{above. Rev. vi. 12. xl. 8 only. 3 Kings xxi. (xx.) 31, 32. Im. xx. 2. w Luke, &c. as above. Heb. ix. 13 only. Sir. xl. 8. x = ch. xviii. 7. xxvi. 30, 44. Sir. xxix. 8. y ch. x. 15 ref.} γεγονισαν D: *facta sunt* latt. for αἱ, α D¹.
 om αυτου D lat-g, syr-cu.

21. for ουαι σοι, και D lat-a b c ff₁ g, h Hil. γεγονισαν D: *εγενηθησαν* 33.
 157 ev-36. αὐτ σποδῷ ins καθημενοι (from Luke x. 13) CU(Δ 1) 33 syr Orig Bas Gaud.

23. rec (for μῆ) η, with B² (but without aspirate) D rel ms-in-Jer rel lat-f g, h syr Chr: txt BCD² f¹ latt syr-cu copt aeth arm Iren-lat. rec ins row bef ουρανον, with C rel: om BDA Scr's k ev-y. rec υψωθεις, with E¹ KMΔ 33 syr-marg-gr: υψωθης Scr's a: υψωθης E-corr¹ rel lat-f h syr Chr: txt BCDL 1 latt syr-cu copt aeth arm Iren-lat. ins η bef 2nd εως D¹ L, qui lat-a b d). rec καταβασθησῃ (cf Luke x. 15), with C rel syr syr-cu copt arm: txt BD latt goth

OF THE DISCOURSE. See on ver. 7.

20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e. g. this out of ver. 18—19), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. ὅτι εἰς μερ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23: John xxi. 25) that there were many.

21. Χοραζαῖν] According to Jerome (cited by Winer, Realwörterbuch) a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcriber) miles from Capernaum. It is no where mentioned except here and in the similar place of Luke. The etymology is uncertain. Some would read χώρα ζιν.

Βηθσαιδάν] Called πόλις John i. 45,—αὐτῇ Mark viii. 23,—in Galilee John xii. 21;—on the western bank of the lake of Gennesaret, near the middle, not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this

and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κωμοπόλεις of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood.

Τύρῳ κ. Σιδῶνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20; xxi. 3, 7; xxvii. 8). ἐν σάκῳ κ. σποδῷ. μερ. is probably an allusion to Jonah iii. 6, or to general Eastern custom.

23.] The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. So Euthymius: ἡ Καπριναοὺμ ἐνδοξος γίγνεται διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελεῖσθαι. Others (as Grotius) to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra predicationem meam superbissime restitisti.' He also mentions the first interpretation. Others, as Stier (Reden Jesu, i. 491), refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰδία πόλις ch. ix. 1. The very sites of these three places

28 — John iv. 6. ^aκοπιῶντες καὶ ^bπεφορτισμένοι, ἀγὰρ ^cἀναπαύσω ὑμᾶς.
 Rev. ii. 8. 29 ^cἄρατε τὸν ^dζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ,
 2 Kings xvii. ^eὅτι ^fπρᾶγός εἰμι καὶ ^gταπεινὸς τῇ καρδίᾳ, καὶ ^hεὐρήσετε
 Jer. xvii. 16. ⁱἀνάπαυσιν ταῖς ^jψυχαῖς ὑμῶν. 30 ^kὁ γὰρ ^lζυγός μου
 Luke xi. 49 only. ^mκαὶ ⁿχρηστὸς καὶ τὸ ^oφορτίον μου ^pἐλαφρόν ἐστιν.

XII. 1 ^qἘν ἐκείνῳ τῷ ^rκαιρῷ ^sεπορεύθη ὁ ^tἸησοῦς
 2 ^uτοῖς ^vσάββασιν διὰ τῶν ^wσπορίμων· οἱ δὲ ^xμαθηταὶ αὐτοῦ
 Acts xv. 27. ^yἐπείνασαν, καὶ ^zἤρξαντο ^{aa}τίλλειν ^{ab}στάχυν καὶ ^{ac}ἐσθίειν.

only. Jer. v. 5. ^{ad}εὐχ. v. 5, xxi. 5, from Eccl. ix. 9. 1 Pet. iii. 4 only. (—or [see v. r.], Note. F
 2 Rec. xv. 13 only.) f Luke i. 62. Rom. xii. 16. 3 Cor. vii. 6, x. 1. James i. 9, iv. 6 (and 1 Pet. still ap-
 v. 5, from Prov. iii. 34) only. Pa. xxxiii. 15. g ch. xii. 43 l. Rev. xiv. 11 only. Isa. xxxiv. appears is
 14. Sir. vi. 23, ii. 27. h Jer. vi. 16. i as above (g) and Rev. iv. 8 only. k — Luke because
 (v. 20) vi. 26. Rom. ii. 4 (1 Cor. xv. 32. Eph. iv. 32). 1 Pet. ii. 8 (from Pa. xxxiii. 5) only. l ch. xxiii. the digest,
 4. Luke xi. 46 b4. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35. m 2 Cor. iv. 17 only. Nod. many por-
 xxvii. 20. (—φρα, 2 Cor. i. 17.) n ch. xi. 25 red. o dat. pl., vv. 5, 10, 11, 12. Mark i. 21 those of it
 al. Mt. Mk. L. only t. Jos. Vit. § 54. (—βρίσκω, Numb. xxviii. 10 al.) p } only. Gen. i. 29 were col-
 b4. Levit. xi. 27 only. q ch. iv. 3 red. r ch. xi. 7 red. s } only. Ezra ix. 3. Isa. lected by
 xviii. 7 only. t t. Mark iv. 26 his only. Gen. xii. 5, 6. Dan. xxiv. 1 (xxiii. 25). u } only. Ezra ix. 3. Isa. which are
 wanting.

28. *ac* *πεφορτισμένοι* ins *εστε* *εστις* D¹ latt Iren-lat Cypr, Hil.

29. *rec* *πρασ* with C¹D¹L rel Orig, Eus; : txt BC¹D¹N Clem Orig, Ath-ms Bas.

CHAP. XII. 1. om τοῖς D¹. for σαββασιν, σαββατοῖς B. ins τοὺς bef στα-
 χυν DU. σταχυν bef τῖλλειν D.

Son is the great Revealer, and as the *φ*
ἰδν βοῦληται is by His grace extended to
all the weary—all who feel their need—
 so He here *invites them to receive this*
revelation, μαθετε ἀπ' ἐμοῦ. But the way
 to this heavenly wisdom is by quietness
 and confidence, rest unto the soul, the re-
 ception of the divine grace for the pardon
 of sin, and the breaking of the yoke of the
 corruption of our nature. No more man
 could have spoken these words. They are
 parallel with the command in Isa. xiv.

22, which is spoken by Jehovah Himself.
κοπιῶντες καὶ πεφορτισμένοι,
 the active and passive sides of human
 misery, the *labouring* and the *burdened*,
 are invited. Doubtless, outward and
 bodily misery is not shut out; but the
 promise, *ἀνάπαυσιν ταῖς ψυχαῖς*, is only a
 spiritual promise. Our Lord does not promise
 to those who come to Him *freedom*
from toil or burden, but *rest in the soul*,
 which shall make all yokes easy, and all
 burdens light. The main invitation how-
 ever is to those burdened with the yoke of
 sin, and of the law, which was added be-
 cause of sin. All who feel that burden are
 invited. 29.] *μάθετε ἀπ' ἐμοῦ*, both

'from my example,' which however is the
 lower sense of the words, and 'from My
 teaching,' from which alone the *ἀνάπαυ-
 σιν* can flow; the *ἀποκάλυψις* of vv. 25
 and 27. *εὐρήσετε ἀνάπ. τ. ψ. ὑμ.*
 quoted from Jer. vi. 16 Heb. Thus we
 have it revealed here, that the rest and joy
 of the Christian soul is, *to become like*
Christ; to attain by His teaching this πραό-

της and *ταπεινότης* of His. Olshau-
 sen makes an excellent distinction between
ταπεινὸς τῇ καρδίᾳ an attribute of divine
 Love in the Saviour, and *ταπεινὸς* or
πτωχὸς τῷ πνεύματι, ch. v. 3: Prov.
 xxix. 23, which can only be said of sinful
 man, knowing his unworthiness and need
 of help. *καρδίας* is only here used of
 Christ. (Stier on John xiv. 1.) 30.]

χρηστὸς, easy, 'not exacting,' answering
 to 'kind,' spoken of persons, Luke vi. 35.
 See 1 John v. 8. Owing to the conflict
 with evil ever incident to our corrupt na-
 ture even under grace, the *ἀνάπαυσις*
 which Christ gives is yet to be viewed as a
 yoke and a burden, seen on this its pain-
 ful side, of conflict and sorrow; but it is
 a *light yoke*; the inner rest in the soul
 giving a peace which passeth understand-
 ing, and bearing it up against all. See
 2 Cor. iv. 16.

XII. 1—3.] THE DISCIPLES PLUCK
 EARS OF CORN ON THE SABBATH. OUR
 LORD'S ANSWER TO THE PHARISEES
 THEREON. Mark ii. 23—28: Luke vi.
 1—5. In Mark and Luke this incident
 occurs after the discourse on fasting re-
 lated Matt. ix. 14 sq.; but in the former
 without any definite mark of time: St.
 Mark has *ἵνα ἐκείνη παραπορεύσθαι αὐτὸν*
ἐν τοῖς σάββασιν κ.τ.λ.: St. Luke *ἵνα*
δὲ ἐν σαββάτῳ [διευρηκώτερον] κ.τ.λ.,
 on which see note there. The expression
ἐν ἐκείνῳ τῷ καιρῷ is, I conceive, a more
 definite mark of connexion than we find
 in the other Gospels, but cannot here be
 fixed to the meaning which it clearly has

2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἴδού οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυιδ ὅτε ἐπέいなσεν καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὁ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, ἀλλὰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἄναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζον ἐστὶν ὧδε. 7 εἰ δὲ ἐγνώκετε τί

2. aft ἰδόντες ins αὐτοὺς CDΛΔ 33 lat-a ὁ c ff. g₁ h k Syr syr-cu.

3. rec aft εἰπανσιν ins αὐτοῖς (from || Mk Lw), with L Scr's w² i (Scr's a d h l m n q r s, e sil) lat-a ὁ c f ff g₁ h syr-marg arm: om BCD rel vulg syr syr-cu copt xth Eus.

4. προσθεσεως D: προσεως C. ἔφαγον BN Scr's o: εφαγεν CD rel vss Eus. rec (for 3) οὐκ (|| Mk Lw), with C rel vulg lat-a c &c Orig: txt BD 13. 124 harl¹ lat-b k. ἦν ἔξον D: εἰην Orig: εἰσιν (|| Mk Lw) C 33: txt B rel Eus.

5. ins εν βελ τοις σαββασιν CD ev-z Cyr.

6. for δε, γαρ D lat-k syr-cu. rec μεῖζον (from misunderstanding, see note), with CLΔ latt: txt BD rel lat-ff, copt Chr Thl, plus Iren-lat.

in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of σάβ. δευτερόπρωτον Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form

which we now have, in the time of the Gospel history. 4.] εἰ μὴ, in the construction, is not for ἀλλὰ, but belongs to εὖκ ἔξον ἦν, and retains its proper meaning of except.

5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (holi, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred history furnish examples of exception to the law of the Sabbath from necessity, but the Law itself ordains work to be done on the Sabbath as a duty. 6.] μεῖζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!' I cannot agree with Stier that the neuter would represent only "some-

ch. xix. 4.
xxi. 16, 43
al. 12.
xxix. 12.
v 1 Kings xxi.
6.
w 1. Heb. ix. 3
only. Exod.
xl. 21 (23) al.
see Exod.
xxv. 30.
3 Kings vii.
48. Heb.
x. 23.
x = as above
(w) only.
(Acts xl. 28
al.)
y constr., Rev.
xxi. 2. (see
Col. ii. 17.)
Soph. Qd.
Tyr. Qd.
proponda
g ch. ix.

... 3 αλφει... ἀλφειας.
a Rev. ix. 4. xxi. 27. see Gal. ii. 16.
c ver. 1 r d. d Neh. xiii. 17. Euseb. xxi. 8.
1 Tim. i. 9.) f here (bis) only. Deut. xxi. 8 al. (in LXX, always w. αλφει.)
12. Hosai vi. 7.

^h constr., as above (g) and ch. xxvii. 48. Heb. x. 5, 8. Ps. i. 16. ⁱ ver. 37. Luke vi. 37 (hls). James v. 6 only. Pa. xxvi. 96. xciii. 31. ^k ch. viii. 20. ^l ch. xi. 1. ^m = J. L. John v. 8 only. (ch. xlii. 18. Luke xciii. 31. Heb. xi. 29 only. Jas. lvi. 8.) ⁿ ch. xix. 8. Luke xlii. 28. Acts i. 6. 1 Kings xxiv. 2, 11. ^o ch. iv. p John v. 46 al. 1 Mac. vii. 6, 26 al. q ch. xxvi. 73 al. 4 Kings x. 26.

ἔστιν Ἐλεος ἠέλω καὶ οὐ θυσίαν, οὐκ ἂν ἰκατεδικάσατε τοὺς ἄναιτίους. ⁸ κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἁνθρώπου.

⁹ Καὶ μεταβὰς ἰκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰ καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ἑξήραν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες ἂ Εἰ ἔξεστιν τοῖς σάββασιν ὁ θεραπεύειν; ἵνα ᾗ κατηγορήσωσιν αὐτοῦ. ¹¹ ὁ δὲ εἶπεν αὐτοῖς Τίς ἔξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ

7. rec ελεον, with L rel Orig.; txt BCD 1. 33 Orig.

8. rec ins και bef του σαββατου (from || Mk Lu), with (some cursives, e sil) vulg lat-f syr: txt BCD rel Scr's mas lat-a b c ff_{1,2} g_{1,2} h Syr syr-cu copt sath arm Orig Chr Thl Euthym Tert Cyp.

9. aft εκευθεν ins o ιησους CEG Scr's q lat-c g, h Syr arm.

10. rec ins ην την bef χειρα (from || Luke), with X rel lat-b o g₂: ην και την DLMA 1. 33 lat-a f ff₂ g₁ h syrr arm: ην και ανθρ. την E: ην ανθρ. και την U: txt BC vulg lat-k l syr-cu copt sath Chr. for θεραπευειν, θεραπευσαι DL. κατηγορησωσιν DX.

11. rec aft τις ins εσται, with BC³ rel vulg lat-o g₂, syr: εσσι D 33. 157 al Scr's h ev-y lat-f arm-mas: om C⁴ LX lat-b ff_{1,2} g₁ h Syr syr-cu copt sath. (The variation points

thing greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like:” it seems to me, as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c. 7.] The law of this new

Temple-service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13;—all for man's sake and man's good;—and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless. 8.] On the

important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apoc-
tolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9—14.] HEALING OF THE WITHERED HAND. Mark iii. 1—6: Luke vi. 6—11.

9. μεταβὰς ἰκεῖθεν] This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the

only other places in this Gospel where the expression occurs. In John vii. 8, the cognate expression μεταβηθι ἐντεῦθεν is used of a journey from Galilee to Judaea. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the same day as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

ἀντὺν, not, of the Pharisees; but of the Jews generally, of the people of the place.

10.] This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (knowing their thoughts, Luke) ordered the man to stand forth in the midst, and asked them the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke,—it was the right hand; by Mark,—our Lord looked round on them μετ' ὀφθῆς, συλλυποῦμενος ἐπὶ τῇ περὶ αὐτοῦ τῆς καρδίας ἀντὺν:—and the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.

ἑξήραν = ἰσχυραμένην Mark, of which the use had been lost and the vital powers withered. 11.] The

ἐὰν ἴμπεσθ τοῦτο τοῖς σάββασιν εἰς ἃ βόθυνον, οὐχὶ
 ἡ κρατήσῃ αὐτὸ καὶ ἔγειρε; 12 πόσω οὖν διαφέρει
 ἄνθρωπος προβάτου; ὥστε ἔξεστιν τοῖς σάββασιν
 ἢ καλῶς ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ Ἐκτείνον
 σου τὴν χεῖρα καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ γιγὴς
 ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον
 κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 ὁ δὲ
 Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκθεῖν καὶ ἠκολούθησαν αὐτῷ
 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ
 ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.
 17 ἵνα πληρωθῇ τὸ ῥῆθ' ἐν ἡσαίου τοῦ προφήτου
 λέγοντος 18 ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός

out the supplementary character of the insertion.) for εἰ ἡμῶν, ἐν ἡμῖν D.
 for εἰς, εἰς D Scr's c lat-b c f g. om εἰς D lat-b. om τοῦτο D lat-a c f
 ff, g, h Syr syr-cu with. for κρατήσῃ, κρατῇ D. for ἔγειρε, ἔγειρε (error)
 CDGL syrr syr-cu.

12. ins τὸν bef προβάτου D1. for σαββασιν, σαββατισ B.

13. rec τὴν χεῖρα bef σου (see || Luke), with CD rel: txt BL 1. 33 Scr's c evn-y-150.
 rec ἀπεκατεστάθη (gramm'l commendation), with DK: ἀπεκατεστή U: ἀποκατ-
 εστή 1: txt BC³ rel. (C¹ illegible.)

14. ἐξελθόντες δε bef οἱ φαρισαῖοι BC 1. 33 vulg lat-c copt with Eus Chr: αἱ δε φ. εἰ.
 L 13. 124. 157 arm: καὶ ἐξελθ. αἱ φ. D lat-a b g, Syr (syr-cu): om ἐξελθ. Δ 77. 123.
 225. 245 ev-y (and other evn): txt X rel syr. (Assimilations to || Mk, BC retaining
 the δε, D altering to καὶ, verbatim as in ||. The rec would be perfectly unaccountable
 on the hyp of εἰ, δε being genuine.)

15. om οἱ οἱ B latt with Eus: πολλοὶ bef οἱ οἱ X al. πάντας δε ους ἐθερά-
 पेυσαν D 1 lat-a b c ff, h k.

16. for ἐπετίμη, ἐπεπληξεν D Eus; ἐπεπλησεν 1.

17. rec (for ἵνα) οὕτως, with L rel: txt BCDN 1. 33 Orig Eus.

18. ins εἰς bef 1st on D.

construction of this verse is involved:
 there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being
 a thing allowed and done at the time
 when He spoke: but subsequently (per-
 haps, suggests Stier, on account of these
 words of Christ), it was forbidden in the
 Gemara; and it was only permitted to
 lay planks for the beast to come out.
 12.] Our Lord does no outward
 act: the healing is performed without
 even a word of command. The stretch-
 ing forth the hand was to prove its sound-
 ness, which the divine power wrought in
 the act of stretching it forth. Thus his
 enemies were disappointed, having no legal
 ground against Him. 14.] This is
 the first mention of counsel being taken
 by the Pharisees (and Herodians, Mark,

as above) to put our Lord to death.

15—21.] Peculiar in this form to Mat-
 thew. See Mark iii. 7—12: Luke vi. 17—
 19. 15.] ἀντὶς πάντας: see similar
 expressions, ch. xix. 2: Luke vi. 19:—i. e.
 'all who wanted healing.' 16. ἐπε-
 τίμησεν] see ch. viii. 4, and note. 17.]
 Ὁν ἵνα πληρωθῇ, see note on ch. i. 22. Nei-
 ther it, nor ὅπως πλ., must be understood
 'and thus was fulfilled,' as Webster and
 Wilkinson: both are used only of the
 purpose, not of the result, here or any
 where. It is strange that any should be
 found, at this period of the progress of
 exegesis, to go back to a view which is
 both superficial and ungrammatical. The
 prophecy is partly from the LXX, partly
 an original translation. The LXX have
 ἰσχυρὸς ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐλεεινός

νίων. ²⁵ εἰδὼς δὲ τὰς ἑνθυμήσεις αὐτῶν εἶπεν αὐτοῖς ¹ ch. ix. 4. Acts xvii. 20. Heb. iv. 12 only. J. 6 xxi. 27 Symm. 1 Mk. 1 Cor. i. 12 (Mark vi. 41 et.) only. 3 Kings xvi. 21. 11 L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxviii. (xxvi) 9. m ch. iv. 10. and psalm. Sir. xxi. 27 only. (see 3 Kings xi. 14.) n || L. Mark xvi. 17 et.

Πᾶσα βασιλεία ^k μερισθεῖσα καθ' ἑαυτῆς ἱερημοῦται· καὶ ¹ ch. ix. 4. Acts xvii. 20. Heb. iv. 12 only. J. 6 xxi. 27 Symm. 1 Mk. 1 Cor. i. 12 (Mark vi. 41 et.) only. 3 Kings xvi. 21. 11 L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxviii. (xxvi) 9. m ch. iv. 10. and psalm. Sir. xxi. 27 only. (see 3 Kings xi. 14.) n || L. Mark xvi. 17 et.

πᾶσα πόλις ἢ οἰκία ^k μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. ²⁶ καὶ εἰ ὁ ^m σατανᾶς τὸν ^m σατανᾶν ἐκβάλλει, ἐφ' ¹ ch. ix. 4. Acts xvii. 20. Heb. iv. 12 only. J. 6 xxi. 27 Symm. 1 Mk. 1 Cor. i. 12 (Mark vi. 41 et.) only. 3 Kings xvi. 21. 11 L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxviii. (xxvi) 9. m ch. iv. 10. and psalm. Sir. xxi. 27 only. (see 3 Kings xi. 14.) n || L. Mark xvi. 17 et.

ἑαυτὸν ^k ἐμερίσθῃ· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ καὶ εἰ ἐγὼ ^m ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ^m ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταί

^{25.} for εἰδὼς, ιδων D 13. 33. 86 lat.-ff; h k syr-cu copt. rec aft εἰδὼς δε ins o
ισους, with C rel latt syrr æth arm Hil: om BD lat-k syr-cu copt. εφ εαυτην
is se (twice) D d: καθ εαυτην (1st) LX 1, (twice) 33 Scr's i ev-150. for σταθη-
σεται, στησεται D' 13. 124.

^{26.} for και ει, ει δε και D.

^{27.} for και ει, ει δε D 1. 33 evn-y-150. rec (for ep. co. um.) υμων επονται κριται,
with C rel arm: ep. um. co. 1 vulg lat-c g₂: um. ep. co. L: txt BD am(with forj) lat-a
b f f_{1,2} g₁ h l Op Ambrst Chr Cyr. (Cf Luke xi. 19.)

and note. ^{24.} οἱ δὲ φ. ἀποσώ.] St. Mark states (iii. 23) that this accusation was brought by the γραμματεῖς οἱ ἐπὶ Ἱεροσολύμων καταβάντες. Luke (xi. 15), by τινὲς ἐξ αὐτῶν, i. e. τῶν δούλων. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'

^{25.]} The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be *this anarchy*; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the kingdom of goodness it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that

our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The βασιλείαι are so set parallel with one another, that the denial of the reality of the one with its ἀρχων, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the *general and uniform tenor of all such acts* on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does *not* state the same of an individual man, 'Every man divided against himself, falleth,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. ^{27.]} The interpretation of this verse has been much disputed; viz. as to whether the casting out by the οἱ μαθηταί (scholars,—disciples; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, ἐπιστάτα, εἶδον ἕνα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ., which hardly could have been the case with those here referred to. Nor again can the περιερχόμενοι Ἰουδαίαι ἐξορκισται of Acts xix. 13

ο | L. Rom. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω BCDEG
 12. 21. τὰ δαιμόνια, ἄρα ὁ ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. KLMS
 2 Cor. x. 14. 29 ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ UNXGA
 Phil. iii. 16. 1 Thess. ii. 16. 1. 33.
 iv. 16 only. Eccl. viii. 14
 Vulg.
 p = J. Rev. καὶ τὰ ἱσχεύαυτοῦ ἀρπάσαι, εἰ μὴ πρῶτον δήσῃ
 xix. 18. Josh. τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
 x. 2. q = J. 2 Tim. ii. 30, 21. 30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων
 Heb. ix. 21. Rev. xviii. 13
 bis. Gen. xxvii. 8. Deut. i. 41. 1 Kings xiii. 20, 31. r | Mk. (bis) only. Esth. iii. 13. s | L. Rev.
 xvii. 14. xix. 20. Josh. iii. 7. viii. 5. t ch. iii. 12. xii. 30, 37 al. Gen. xii. 35.

28. rec *εγω* bef *εν πνευματι θεου* (from *ver* 27, not perceiving the emphasis), with (Scr's a g l m n q r, e sil) vulg lat-f Syr-ms syr-cu spec: om *εγω* M al, lat-b o g₁ syr Did Ambr, Op₁: txt BCD rel lat-a d ff_{1,2} A Syr copt Ath Thl Victorin Hil.

29. rec (for αρπασαι) διαρπασαι (|| Mk), with C²D rel latt Eus Iren-lat Hil: txt BC¹X 1 Val-in-Thdot. for διαρπασει, διαρπασαι Δ: διαρπαση DGK 13. 33. 124 al am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-lat.

be the same as these, inasmuch as they also named over the possessed the name of the Lord Jesus: or at all events it can be no such invocation which is here referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon γρότους ἰερακώσεων κατέλειπεν, οἷς ἐνδόμυνα τὰ δαιμόνια ὡς μηκίρ' ἐπανελεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῶν ἡ θαρραλία πλείστον ἰσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the *vioi* *Φαρ.* *did* really cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδὲ ποτε ἰφάνη οὕτως ἐν τῷ Ἰσραήλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, as such, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.; Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:—κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ θεοῦ . . . πᾶν δαιμόνιον ἰερακίζομενον νικᾶται καὶ ὑποτάσσεται. εἰ μὴ κατὰ παντός ὀνόματος τῶν παρ' ὑμῖν γεγενημένων ἡ βασιλείων, ἡ δικαίων, ἡ προφητῶν, ἡ πατριαρχῶν ἰερακίζηται δαίμεις, οὐχ ὑποταγῆσεται οὐδὲν τῶν δαι-

μονίων. ἀλλ' εἰ ἄρα ἰερακίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραάμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἰσως ὑποταγήσεται. Irenæus (cited by Grotius) says that "hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a daemoniis universis," and adds, "Judæi usque nunc hanc ipsa invocatione daemonas fugant." Jer., Chrys., Hil., understand *vioi* ἡμῶν . . . ὃ δὲ λίγει τοιοῦτόν ἐστιν. Οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσι; . . . θέλω δειξάει ὅτι φθόνου ἦν τοῦ πρὸς αὐτὸν τὰ ἱερμῖνα μόνον. . . . Εἰ γὰρ ἰγὼ οὕτως ἐκβάλλω, πολλῶ μᾶλλον ἐκείνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὅμως οὐδὲν τοιοῦτον εἰρήκασι αὐτοῖς. Chrys. Hom. xli. p. 446. κριταὶ ἡμῶν] your judges, in the sense of convicting you of partiality. 28. ἐν πνεύματι θ.] = ἐν δακτύλῳ θ., Luke; see Exod. viii. 19. ἔφθασεν] emphatic in position: but merely, has come upon you: not in the more proper sense of φθάσω, 'is at-ready upon you,' i. e. 'before you looked for it,'—as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche's dictum, "Alexandrinis scriptoribus φθάνειν nihil nisi venire, pervenire, pertinere valet," ad Rom. ii. 356, certainly is not right; for we have it indisputably in the sense of to anticipate, present, 1 Thess. iv. 15.

29.] Luke has the word ἰσχυρότερος applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ||, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of

μετ' ἑμοῦ ὁ σκορπίζει. ³¹ διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἁμαρτία καὶ βλασφημία ἄφεθήσεται [ὑμῖν] τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἄφεθήσεται [τοῖς ἀνθρώποις]. ³² καὶ ὅς ἐάν εἰπῇ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἄφεθήσεται αὐτῷ· ὅς δ' ἂν εἰπῇ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἄφεθήσεται αὐτῷ οὔτε ἐν

† L. John x. 12. xxi. 23.
2 Cor. ix. 9
only. 2 Kings
xxii. 16.
ch. ix. 2 al.
Ias. xxi. 14.
w. ch. vi. 12
not.
x ch. xv. 10.
xxvi. 63 al.
Euch. xxv.
12. w. gen.
obj., here
only.

31. rec om ὑμιν, with CD rel Orig Hil: ins B 1 Ath. om 2nd τοις ἀνθρώποις B 1. 22. 59. 142. 209 vulg lat-g, k copt aeth arm Cyr-jer Hil Op.

32. rec (for εαν) αν, with D i (S 1. 33, Scr's h o s, e al): txt BC rel Orig. ins ουκ bef 1st αφεθησ. B¹ (erased by same hand: probably a mistake owing to ου of ἀνθρώπων). om του bef αγίου D¹. for ουκ αφεθησεται, ου μη αφεθη B. for τωτω τω, τω νυν (see 1 Tim vi. 17; 2 Tim iv. 10; Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl: τω αι. τωτω KXΔ Orig, Cyr-jer Did: txt BCD 1. 13. 33 Orig₁.

this parabolic saying. ^{30.} These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἑμοῦ to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see below on ἐνδύων and σκορπίζει. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world *no middle party*: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for his Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40; Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In

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the συνέγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζει, John x. 12, in all which places the words exactly bear out their sense here. ^{31, 32.} διὰ τοῦτο, because this is the case: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29, and xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, *openly oppose* themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they *had* incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the sin against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a *state* of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημία.

K

ἡ θησαυροῦ ἑκβάλλει τὰ ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρω-
 πος ἐκ τοῦ πονηροῦ θησαυροῦ ἑκβάλλει πονηρά. ³⁶ λέγω
 δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἂν ῥγὸν ὁ λαλήσουσιν οἱ ἄνθρωποι,
 ἂν ποδώσουσιν περὶ αὐτοῦ ἰ λόγον ἐν ἡμέρᾳ κρίσεως.
³⁷ ἐκ γὰρ τῶν λόγων σου ἂν δικαιωθῇσιν, καὶ ἐκ τῶν λόγων
 σου ἂν καταδικασθῇσιν. ³⁸ Τότε ἂν πεκρίθησαν αὐτῷ τινες
 τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε
 θέλομεν ἀπὸ σοῦ ἰσημεῖον ἰδεῖν. ³⁹ ὁ δὲ ἀποκριθεὶς
 εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ ἰμοιχαλὶς ἰσημεῖον ἰπι-
 ζτεῖ, καὶ ἰσημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ ἰσημεῖον

q = ch. xvi. 1, 4. John iv. 48. vi. 30 al. Isa. vii. 11, 14. Jer. x. 2. r ch. xvi. 4; Mk. Rem. vii.
 2 bla. James iv. 4. 3 Pet. ii. 14 only. Prov. xxx. (see xxiv.) 30. Mark. xvi. 38. xxi. 45 bla. Hosea
 iii. 1. Mal. iii. 5 only. s ch. vi. 33 ref.

^{35.} om o D¹. rec aft 1st θησαυρου ins της καρδιας (*glōss*), with (some cur-
 sives?) lat-f, ff, Clem Orig, της καρδιας αυτου L 1. 33 al gat(with mm) syr-cu æth
 arm Gaud Fulg Clem Orig-lat, Ath Bas Chr-s-a-π: om BCD rel Scr's mas latt syr
 copt Orig Dial Naz Nyssen Chr(most mss) Thl Cyr Lucif Hil Ambrst. om ra
 [bef αγαθα] BD rel Did Chr-b Thl: ins CLUA Scr's i 33 (1 Scr's c d f k s, e sil) Orig.
 aft 2nd θησαυρου ins της καρδιας αυτου L 33. 115. 157 syr-cu arm Chr-1-3-8-
 α-β-λ-π Tich Fulg. ins ra bef πονηρα LUA 13. 33. 157. 209 Scr's c d k s
 Chr-1-3-8-α-β.

^{36.} rec aft o ins *ean*, with C rel; *an* L Orig: om BDN, *quod* latt Iren Cyr.
 rec λαλησωσιν, with LXA rel latt Orig Iren-latt Cyp: λαλουν D: txt BCN.

^{37.} for *και*, η D-gr lat-a c g, Hil Paulin.

^{38.} rec om *αυτω* (possibly because an ecclesiastical lection began at *απειρ.*), with
 X rel: ins BCDLM 13. 33 latt syr-cu syr copt æth arm Chr. om *και φαρισαιων*
 (*homocoteli*?) B 59. 235: φ. κ. γρ. K.

^{39.} for *αυτη*, σοι D¹-gr.

of good and ill, therefore they will form
 subjects of the judgment of the great day,
 when the whole life shall be unfolded and
 pronounced upon. See James iii. 2—12.

^{36.} ῥῆμα ἄργον is nom. pendens,
 as ch. x. 14, 32. αἰρετώτερόν σοι ἰστω
 λιθον εἰς ἡ βάλλειν, ἡ λόγον ἄργόν, Py-
 thag. in Stobæus, xxxiv. 11. Wetst.
 ἄργος = ἀργός, and is perhaps best taken
 here in its milder and negative sense, as
 not yet determined on till the judgment:
 so that our Lord's saying is a deduction
 "a minori," and if of every ῥῆμα ἄργόν,
 then how much more of every ῥῆμα πονη-
 ρόν!

^{37.} The λόγος being the *πει-
 ρασματα της καρδιας*, is a specimen of
 what is within; is the outward utterance
 of the *man*, and on this ground will form
 a subject of strict enquiry in the great
 day, being a considerable and weighty part
 of our works.

^{38.} St. Luke (xi. 15,
 16) places the accusation of casting out
 devils by Beelzebub and this request to-
 gether, and then the discourse follows. It
 seems that the first part of the discourse
 gave rise, as here related, to the request
 for a sign (from Heaven); but, as we
 might naturally expect, and as we learn

from St. Luke, on the part of *different
 persons from those who made the accusa-
 tion*. In consequence of our Lord declar-
 ing that his miracles were wrought by the
 Holy Ghost, they wish to see some deci-
 sive proof of this by a sign, not from Him-
 self, but from Heaven. The account in
 ch. xvi. 1—4 manifestly relates to a dif-
 ferent occurrence: see notes there. Cf.
 John vi. 30, 31; xii. 28.

^{39.} μοι-
 χαλις (see ref.), because they had been
 the peculiar people of the Lord, and so in
 departing from Him had broken the cove-
 nant of *marriage*, according to the simili-
 tude so common in the prophets.

The expression *σημεῖον ἐξ οὐ* *αυτῇ* does
 not, as De Wette maintains, exclude our
 Lord's miracles from being *σημεῖα*: but is
 the direct answer to their request in the
 sense in which we know they used *ση-
 μεῖον*, 'a sign, not wrought by Him, and
 so able to be suspected of magic art, but
 one from Heaven.' Besides, even if this
 were not so, how can the refusing to work
 a miracle to *satisfy them*, affect the na-
 ture or signification of those wrought on
 different occasions, and with a totally dif-
 ferent view? And yet on ground like

Z σταν μῶνος ὧδε. 43 Ὅταν δὲ τὸ ἁκάθαρτον ἡ πνεῦμα ἐξέλθῃ
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἁνδρῶν τόπων ἡ ζητοῦν
 ἡ ἀνάπαυσιν, καὶ οὐχ' εὐρίσκει. 44 τότε λέγει Εἰς τὸν
 οἶκόν μου ἔπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει
 ἡ σχολάζοντα, ὁ σεσαρωμένον καὶ ἡ κεκοσμημένον. 45 τότε
 πορεύεται καὶ ἡ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα
 πνεύματα ἡ πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ
 ἐκεῖ, καὶ γίνεται ἡ τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου ἡ χεί-
 ρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
 πονηρᾷ.

o l. Lake xv. 8 only t.
 r compar., i l. only.

p ch. xxiii. 29 al. Beck. xxiii. 41.
 s 2 Pet. ii. 20. Rev. ii. 19. Pa. lxxii. 17.

q ch. xvii. 1 refl.
 t ch. ix. 16 refl.

44. rec ἐπιστρέψω bef εἰς τὴν οἰκίαν μου (from Lu xi. 24), with C rel latt syr
 syr-cu arm Orig-lat: txt BDZ 33 æth.—(υποστρέψω Z 1. 13. 124 al Scr's g q r.)
 ἐλθων DFGXΓ 13. 33. 157 al syr: ἐξελθον U: ἦλθον Δ: txt BC rel. (Z def.)
 aft εὐρίσκει ins τον οἶκον D. ins και bef σεσαρωμένον C' Z(appy) 235
 ev-36 al Scr's i m s lat-a c ἡ syr syr-cu Chr-β-s (and Fd's mas exc x r) Thl: om BD
 rel vulg lat-β f g, syr-marg-gr copt æth arm.
 45. ἕτερα bef ἑπτα Z 240. 244 Scr's i lat-β o Chr. for 2nd εαυτον, αυτου DE'
 Scr's c ev-y-z. aft ἔσχατα ins αυτου CD'. for χιμωνα, χιμων D'.

Red Sea, near the present Aden (see Plin.
 vi. 23), abounding in spice and gold and
 precious stones. 43.] ὅταν, not
 'whenever'; the indefinite conj. does not
 assert universality, but is hypothetical; δὲ
 connects strictly with what has preceded.
 This important parable, in the similitude
 itself, sets forth to us an evil spirit driven
 out from a man, wandering in his misery
 and restlessness through desert places, the
 abodes and haunts of evil spirits (see Isa.
 xiii. 21, 22; xxxiv. 14), and at last deter-
 mining on a return to his former victim,
 whom he finds so prepared for his pur-
 poses, that he associates with himself
 seven other fiends, by whom the wretched
 man being possessed, ends miserably. In
 its interpretation we may trace three
 distinct references, each full of weighty
 instruction. (1) The direct application
 of the parable is to the Jewish people,
 and the parallel runs thus:—The old
 daemon of idolatry brought down on the
 Jews the Babylonish captivity, and was cast
 out by it. They did not after their return
 fall into it again, but rather endured per-
 secution, as under Antiochus Epiphanes.
 The emptying, sweeping, and garnishing
 may be traced in the growth of Pharisaic
 hypocrisy and the Rabbinical schools be-
 tween the return and the coming of our
 Lord. The re-possession by the one, and
 accession of seven other spirits more mali-
 cious (πονηρότερα) than the first, hardly
 needs explanation. The desperate infatua-

tion of the Jews after our Lord's ascension,
 their bitter hostility to His Church, their
 miserable end as a people, are known to all.
 Chrysostom, who gives in the main this
 interpretation, notices their continued in-
 fatuation in his own day: and instances
 their joining in the impieties of Julian.
 (2) Strikingly parallel with this runs the
 history of the Christian Church. Not
 long after the apostolic times, the golden
 calves of idolatry were set up by the
 Church of Rome. What the effect of the
 captivity was to the Jews, that of the
 Reformation has been to Christendom.
 The first evil spirit has been cast out.
 But by the growth of hypocrisy, secu-
 larity, and rationalism, the house has be-
 come empty, swept, and garnished: swept
 and garnished by the decencies of civiliza-
 tion and discoveries of secular knowledge,
 but empty of living and earnest faith.
 And he must read prophecy but ill, who
 does not see under all these seeming
 improvements the preparation for the
 final development of the man of sin, the
 great re-possession, when idolatry and the
 seven πνεύματα πονηρότερα shall bring
 the outward frame of so-called Christen-
 dom to a fearful end. (3) Another im-
 portant fulfilment of the prophetic pa-
 rable may be found in the histories of
 individuals. By religious education or
 impressions, the devil has been cast out
 of a man; but how often do the religious
 lives of men spend themselves in the

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ BCDEP
GKLMs
UVXZ
TA 1. 33.
καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστήκεισαν ἔξω ἡ ζητοῦντες αὐτῷ
λαλῆσαι. 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ
οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν ἡ ζητοῦντές σοι λαλῆσαι.
48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἔστιν
ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοὶ μου; 49 καὶ
ἡ ἐκτίνας τὴν ἡ χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν
Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοὶ μου. 50 ὅστις γὰρ ἂν
ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός
μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
XIII. 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ

46. rec aft *εἰ* ins *δε*, with C rel syr *αὐτῷ*: λαλοῦντος *δε* αὐτου DLZ Syr: txt B 33
vulg lat-c f copt arm. om 2nd αὐτου Z 301: αὐτου bef *εἰ* οἱ ἀδελφοὶ vulg lat-
a b f ff_{1,2} g₁ h Orig Chr. λαλῆσαι bef αὐτω DL 33. 80. 124 ev-36 latt syr
syr-cu Orig.

47. om ver (*homotetel*) BLΓ al lat-ff₁ k syr-cu. *εἰ* bef *εἰ* D 33: om *εἰ* 1.
for ἐστήκασιν, ἐστήκεισαν D¹ Scr's w: -κασαν D². λαλῆσαι bef σοι D
lat-b c f ff₂ g₁ h syr.

48. rec (for λέγοντι) εἰποντι, with C rel: txt BD Z(Treg, expr) 33 ev-36.—(om
r. λ. X.) for καὶ, η D lat-a ff_{1,2} g₂ k arm.

49. om 1st αὐτου D 235. 300 Scr's k vulg lat-a b ff₁ g₁ Orig.

50. om αὐ D 235. rec (for ποιῇ) ποιῆσῃ (from || Mk), with B rel latt; ποιῆσαι
KLZΓ 13 Scr's h i ev-v-y-z copt: ποιῇ *facit* D: txt CΔ.

CHAP. XIII. 1. rec aft *ev* ins *δε*, with CD rel lat-f h syr copt: om BZ 33 latt *αὐτῷ*
arm Orig Hil. ἐξηλθεν, insag καὶ bef *εἰ* αὐτω, D lat-a b c ff_{1,2} g₁ h Syr syr-cu

sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i. 4, 6: 2 Pet. ii. 20—22.)

46—50.] HIS MOTHER AND BROTHERS SEEK TO SPEAK WITH HIM. Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. 46.] In Mark iii. 21 we are told that his relations went out to lay hold on Him, for they said, He is beside Himself: and that the reason of this was his continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19, 51). They stood ἔξω, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for all men: and though He was born of a woman, He,

who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save. It is to be noticed that our Lord, though He introduces the additional term ἀδελφὴ into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, li. 57 note), that the juxtaposition of sister and mother in the mouth of our Lord makes it pro-

τῆς οἰκίας ἐκάθητο ^aπαρὰ τὴν θάλασσαν· ²καὶ ^aσυν-
 ἦχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
^bπλοίων ^cἐμβάντα καθίσθαι, καὶ πᾶς ὁ ὄχλος ^dἐπὶ τὸν
^eαἰγιαλὸν ἰατῆκει. ³καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν
^fπαραβολαῖς, λέγων Ἰδοὺ ἐξῆλθεν ^gὁ ^hσπείρων ⁱτοῦ

^a ch. viii. 28, ix. 1 al. fr. ^c ch. viii. 28 refl. ^d constr., John i. 32, 33, Rev. vii. 15. ^e ver. 48.
 John xxi. 4. Acts xxi. 8. xxvii. 30, 40 only. Judg. v. 17 P. Sir. xxiv. 14 vat. only. ^f v. 10.
 Sec. ch. xv. 18 al. fr. Mt. Mk. L. only, exc. Heb. ix. 9. xl. 19. 8 Kings iv. 33. ^g partic. = ch.
 iv. 8. viii. 38. Eph. iv. 32. 1 Thess. v. 24. iii. 6 al. ^h constr., ch. ii. 18. iii. 13 al. ⁱ Pa. cxlii. 7, 8.

Orig-lat Hil. om απο της οικιας D lat-a b e f f₁, g₁, Hil.—for απο, εκ Z 33
 Orig₁ Chr: om απο B 1. 124 evn. 86-49-150 Orig₁: txt C rel vulg lat-a f h Orig-lat₁.

2. rec ins το bef πλοιον, with D rel copt arm: om BCLZ 1. 33. om ἐμβαντα
 L. ιστηκει D¹.

3. εν παραβολαις bef πολλα C 157. 241. 252 Scr's 1 m n: om πολλα L 236. 243
 copt. om του D. for σπειριον, σπειραι (from ||) DLMX 1. 18. 33. 209.
 235 al Justin Orig₂ [Eus] Chr Thl.

table that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words may mean literally *in the same day*. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 85, and important consequences follow (see note there); but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetic. ἀπὸ τῆς ἐκ. perhaps implies that the foregoing discourse was delivered *in a house*, as some have thought: but the article need not (any more than *τὸ* before *πλοίων*, see notes on ch. ix. 1, 28) imply *any particular house*.

3. ἐν παραβολαῖς] The senses of this word in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "*parables*" of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the *Fable* is concerned only with the maxims of worldly prudence, whereas the *parable* conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fantasy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. *ἵνα παραβολῇ λόγος ὡς περὶ γινόμενου, μὴ γινόμενου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι*. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the *Parable* a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the*

truth, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and the thing conveyed; whereas in the *Parable* these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the *Parable* as fact. (3) Nor is the *Parable* a *Proverb*: though *παραβολή* is used for *δοῦναι* in the N. T. (Luke iv. 23; v. 36; Matt. xv. 14, 15), and *παροιμία* in John for a *parable* (John x. 6; xvi. 26, 29). It is indeed more like a *Proverb* than either of the former; being an expanded *Proverb*, and a *Proverb* a concentrated *parable*, or *fable*, or result of human experience expressed without a figure. Hence it will be seen that the *Proverb* ranges far wider than the *parable*, which is an expansion of only one particular case of a *proverb*. Thus '*Physician heal thyself*' would, if expanded, make a *parable*; '*ne res Minervam*,' a *fable*; '*honesty is the best policy*,' neither of these. (4) Nor is the *Parable* an *Allegory*: inasmuch as in the *Allegory* the imaginary persons and actions are placed in the very places and footsteps of the real ones; and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the *Allegory* is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the *Parable* the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and occasion, typical of higher things. (5) It may well hence be surmised what a *Parable* is. It is *a serious narration, within the limits of probability, of a course of action pointing to some moral or spiri-*

1 constr., ver. 26. Acts xi. 16 al. fr. Isa. xxxviii. 1. k 1 Mk. see 1 L. (1 Cor. xii. 6.) l ch. vi. 26 al. Dent. xiv. 19, 20 al. m 1. Luke xv. 30. John ii. 17, from Pa. lxxviii. 10. Rev. x. 9, 10. xii. 4. xx. 9 only. (-εσθίου. Luke xv. 47 refl.) o 1 Mk. only. (trans. in LXX.) Gen. ii. 9. Pa. cxlvi. 8 al. p ch. xxi. 12. Luke ix. 7. xix. 11 al. Judg. iii. 12. q ch. iv. 16 refl. r 1 Mk. Rev. xvi. 8, 9 only t. sch. xxi. 10, 20. James i. 11 al. Pa. cxxviii. 6. a 1 Mk. ver. 20 1 Mk. only t. b 1 Mk. ver. 20 1 Mk. only t. c 1 Mk. ver. 20 1 Mk. only t. d 1 Mk. ver. 20 1 Mk. only t. e 1 Mk. ver. 20 1 Mk. only t. f 1 Mk. ver. 20 1 Mk. only t. g 1 Mk. ver. 20 1 Mk. only t. h 1 Mk. ver. 20 1 Mk. only t. i 1 Mk. ver. 20 1 Mk. only t. j 1 Mk. ver. 20 1 Mk. only t. k 1 Mk. ver. 20 1 Mk. only t. l 1 Mk. ver. 20 1 Mk. only t. m 1 Mk. ver. 20 1 Mk. only t. n 1 Mk. ver. 20 1 Mk. only t. o 1 Mk. ver. 20 1 Mk. only t. p 1 Mk. ver. 20 1 Mk. only t. q 1 Mk. ver. 20 1 Mk. only t. r 1 Mk. ver. 20 1 Mk. only t. s 1 Mk. ver. 20 1 Mk. only t. t 1 Mk. ver. 20 1 Mk. only t. u 1 Mk. ver. 20 1 Mk. only t. v 1 Mk. ver. 20 1 Mk. only t. w 1 Mk. ver. 20 1 Mk. only t. x 1 Mk. ver. 20 1 Mk. only t. y 1 Mk. ver. 20 1 Mk. only t. z 1 Mk. ver. 20 1 Mk. only t.

4. om ε. εν τω σπειρειν (σπ. to σπ.) C. rec (for ελθοντα) ηλθεν, insg και bef κατεφαγεν (from || Mk), with C rg Orig: ηλθον και DLZ 33: txt B 13. 124 env-y-150. aft πετεινα ins του ουρανου (from || Luke) E'KM 13. 124 al Scr's d p r w env-y-150 vulg lat b ff, h syr-cu syr scti arm Orig.

5. for αλλα, α (so vv. 7, 8) D Chr; quædam lat-b c d. for ευθεως, ευθους D 40. (transferred in L to next ver bef εκαυμ.) εξαεντειλυν B. ins της bef γης (prob error) B.

6. του δε ηλιου D. εκαυματωθη B: -ρισθησαν (and εξηρανθησαν) D: εκαυματισεν Δ': txt CZ rel.

7. for εκ, εις (|| Mk) D 13. 124. 346 lat-a Justin Orig; in spinis lat-b c d.

Real Truth ('Collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu [Meyer]); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He made man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 53 to have been all spoken on one and the same occasion, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house. From the expression *ἤρξατο* here compared with the question of the disciples

in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our Lord's teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke without parables, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, *χωρίς παρ. οὐδὲν ἰσχύει αὐτοῖς*. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. 3—9.]

THE SOWER. Mark iv. 2—9: Luke viii. 4—8. See note on the locality in vv. 51, 52.

8.] For the explanation of the parable see on vv. 19—23. δ σπ., generic, singular of ο σπείροντες—a sower; he that soweth. 4.] παρὰ τ. δδ., by (by the side of, along the line of) the path through the field. Luke inserts και κατεστρεθη, and after τὰ περ., —τοῦ οὐρανοῦ. 5.] τὰ περὶ ὅου (= τὴν πέτραν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

ἁκάνθας, καὶ ἠνέβησαν αἱ ἁκάνθαι καὶ ἠπέπνιξαν αὐτά. ⁸ ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἔδιδον καρπὸν ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα. ⁹ ὁ ἔχων ὤτα ἀκούετω. ¹⁰ καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ὑμῖν δέδοται ἡ γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει

—την
βασιλ.
2.
BCDEF
GKLM
UVXΓΔ
1. 33.

Polh. i. 7. B. sec ver. 4 v. 12. S. J. ch. xix. 11. S. Tim. i. 18. Rev. III. 21 al. Gen. xxxii. 7. Num. xii. 28. a. J. Luke. Wind. ii. 32. see Eph. III. 2. Col. ii. 2. b. J. only in Comp. — Rom. xi. 25. 1 Cor. xlii. 2. av. 51. Dan. ii. 29 al. c. pass., ch. xxv. 29 only 1. trans., 2 Cor. iv. 5 al. (Paul) 2. latr., ch. xiv. 20. Luke xlii. 15 al. 2.

ἐπνιξαν D 13. 124. 346.

8. ἐπεσαν C 83. ἰδιδον D.

9. rec aft *ota* ins *ακουειν* (from ||), with CDZ rel : om BLN lat-e ff, & Tert.

10. aft *προσελθοντες* ins *αυτω* C copt. aft *μαθηται* ins *αυτου* CX Scr's g q r lat-a b c f g, & D-lat Syr syr-cu syr-with-ast copt sēth Eus Chr-6-8-η-ρ : om BDZ rel vulg lat-e ff, g, arm Orig.

11. om *αυτοις* CZ lat-ff, copt sēth Eus Chr-6-8-η-ρ.

6.] ἔβησαν = *ἐμάδα* Luke. If the one could have struck down, it would have found the other.

7.] ἐπὶ τ. ἀ. = *εἰς τὰς ἀρ.* Mark; = *ἐν μίσθῳ τῶν ἀρ.* Luke. In places where were the roots of thorns, beds of thistles, or such like.

ἀνέβησαν . . . καὶ = *συμφυεῖσαι* Luke; ἀπέν. = *συνέν.* Mark, who adds *καὶ καρπὸν οὐκ ἴδκεν*.

8.] ἔδιδον = *φείν* *ἰποιεῖν* Luke. After *καρ.* Mark inserts *ἀναβαίνοντα καὶ ἀβανόμενον*. Luke gives only *ἱσαγοντα λαοῖνα*.

9.] is common to all three Evangelists (Mark and Luke insert *ἀκούειν*).

10—17.] OUR LORD'S REASON FOR TEACHING IN PARABLES. Mark iv. 10—12. Luke viii. 9, 10, but mostly abridged.

10.] οἱ μαθηταὶ = *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shews the *newness of this method of teaching to the disciples*. It is not mentioned in Mark : only the enquiry into the meaning of the parable just spoken : nor in Luke ; but the answer implies it.

11.] The Kingdom of Heaven, like other Kingdoms, has its secrets (*μυστήρια*),—see a definition by St. Paul in Rom. xvi. 25 f.,—viz. *χρόνους αἰώνιους σιγημένον, φανερωθὲν ἐν ᾧ* (and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, *ἐμῖν* : to those who were immediately around the Lord with the twelve ; not *ἀλλοις* = *τοῖς λοιποῖς* Luke, = *ἑτεροῖς τοῖς ἔξω*

Mark. (1 Cor. v. 12, 13.) *οὐ δέδοται* = *ἐν παραβολαῖς* Luke, and *τὰ πάντα γίνεσθαι* Mark. 12.] In this saying of the Lord is summed up the *double force*—the *revealing* and *concealing* properties of the parable. By it, he who *hath*,—he who not only hears with the ear, but understands with the heart, has more given to him ; and it is for this main purpose undoubtedly that the Lord spoke parables : to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who *hath not*, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath ("*seemeth to have*," Luke) ; even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators ; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as

ch. vii. 16
rec. Jer. iv.
8.
— 1 Mk. (ble).
Mark iv. 32.
Isa. xxxiii.
12.
v. 11. Luke viii.
33 only 7.
Tobit iii. 8
only 1.
w. 1 Mt. ch.
xii. 33 al.
Num. xiii. 29.
x. 1 Mk. (ble).
Zech. viii. 12.
y. ch. xxi. 35.
xxii. 35.
Rom. ix. 21.
2 Tim. ii. 20.
οὐ μὲν . . .
οὐκ ἔδ.

ἀρθήσεται ἀπ' αὐτοῦ. ¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς BCDEF
 λαλῶ, ὅτι βλέποντες οὐ βλέπουνσι καὶ ἀκούοντες οὐκ GKLM
 ἀκούουσιν οὐδὲ συνιούσιν. ¹⁴ καὶ ^d ἀναπληροῦνται αὐτοῖς UVXΓΔ
 ἡ * προφητεία Ἡσαίου ἡ λέγουσα Ἐκκοῦ ἀκούετε καὶ οὐ 1. 33.
 μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε.
¹⁵ ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς
 ὤσιν ^b βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἔκαμ-
 μυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
 ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ
 ἰάσωμαι αὐτούς. ¹⁶ ὡμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι

13. for αυτοῖς λαλῶ, λαλεῖ αυτοῖς D^{gr}: ελαλεῖ αυτοῖς D². om αυτοῖς L lat-c
 Iren Cyr-jer: λαλῶ bef αυτοῖς 1. 13. 33. 124 evn-y-36-150 al vulg lat-a b d f ff. 1. 2 g 1. 2
 Syr-syr-cu arm Chr Iren-lat Orig-lat Tert. ινα βλ. μὴ βλέπωσιν κ. κε. μὴ ἀκούσωσιν
 κ. μὴ συνώσιν μὴ ποτε ἐπιστρέψωσιν (from || Mk) D 1 lat-b o ff. 1. 2 g 1. 2 syr-cu Eus
 Cyr-jer Iren-lat Tert. συνώσιν D: συνώσιν B² (Mai expr) 1. 33 ev-z.
 14. aft 1st kai ins tota D 1 lat-a b c ff. 1. 2 g 1. 2 Eua. for ἀναπληροῦνται, πληρω-
 θήσεται D 17 Scr's s evn-y-150 lat-o ff. 1. 2 g 1. 2 k: πληροῦνται 1 lat-a ff. 1. 2 rec ins
 επ' bef αυτοῖς (explanatory), with DM¹ (Scr's s [and ev-y?], e sil) vulg lat-b d f ff. 1. 2
 k & Syr copt sēth Eus Iren-lat: om αυτοῖς lat-a o g, syr-cu: txt BC rel Scr's mss
 am (with forj harl!) syr arm. ins του bef ησαιου D. for η λεγουσα, λεγουσα
 πορευθητι και ειπε τω λαω τουτω (from LXX) D lat-a b c ff. 1. 2 g 1. 2 Eua.
 ακουσατε B¹.
 15. aft 1st ωσιν ins αυτων (from LXX) C lat-b o g, k & Syr syr-cu copt sēth arm
 Iren-lat. om ακουσωσιν (homotele) C. for συνώσιν, συνωσιν CE².
 rec ιασωμαι, with E²KUXΔ¹ 1 latt: txt BCD rel.

those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller mean-
 ing of this saying, as applied not only to hearing, but to the whole spiritual life, is
 brought out by our Lord. 13.] ὅτι
 βλ. οὐ βλέπουνσι κ. κ. (in Mark,
 Luke; similarly below) ινα βλ. μὴ βλέ-
 πωσιν κ. κ. In the deeper view of the
 purpose of the parable, both of these run
 into one. Taking the saying of ver. 12
 for our guide, we have ὅτις οὐκ ἔχει =
 ὅτι βλέπ. οὐ βλέπουνσι,—and καὶ δ' ἔχει
 ἀρθ. ἀπ' αὐτοῦ = ινα βλ. μὴ βλέπωσιν.
 The difficulties raised on these variations,
 and on the prophecy quoted in vv. 14, 15,
 have arisen entirely from not keeping this
 in view. 14, 15.] This prophecy
 is quoted with a similar reference John
 xii. 40: Acts xxviii. 26, 27; see also Rom.
 xi. 8. ἀναπληροῦνται, is being ful-
 filled, 'finds one of the stages of its fulfil-
 ment': a partial one having taken place
 in the contemporaries of the prophet.
 The prophecy is cited verbatim from the
 LXX, which changes the imperative of
 the Hebrew ('Make the heart of this peo-
 ple fat,' &c., E. V.) into the indicative, as
 bearing the same meaning. αὐτοῖς
 is a dat. of relation, 'with regard to

them:' see Kühner, Gramm. § 581.
 ἐπαχύνθη, grew fat; from pros-
 perity:—'torpens, omni sensu carens'
 (Simonis Lex. under ἥρη). βαρέως
 ἤκουσαν, heard heavily, 'sluggishly and
 imperfectly.' ἐκάμυσαν, closed
 (Heb. 'smothered over') their eyes. All
 this have they done: all this is increased
 in them by their continuing to do it, and
 all lest they should (and so that they can-
 not) hear, see, understand, and be saved.
 ἰάσωμαι αὐτ. = ἀφίθ' αὐτοῖς
 Mark. This citation gives no countenance
 to the fatalist view of the passage, but
 rests the whole blame on the hard-hearted-
 ness and unreadiness of the hearers, which
 is of itself the cause why the very preach-
 ing of the word is a means of further
 darkening and condemning them (see 2
 Cor. iv. 3, 4). On the fut. indic. after
 μήποτε, "verentis ne quid futurum sit,
 sed indicantis simul, putare se ita futurum
 esse ut veretur," see Winer, § 56. 2:
 Herm. ad Soph. Aj. 272.
 15, 17.] See ref. Prov. These verses occur again
 in a different connexion, and with the
 form of expression slightly varied, Luke x.
 23, 24. It was a saying likely to be re-
 peated. There it is μακάρ. οἱ ὄφθ. οἱ

¹ βλέπουσιν, καὶ τὰ ὥτα [ὕμῳ] ὅτι ἀκούουσιν. ¹⁷ ἄμην γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ¹⁸ ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. ¹⁹ παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἄρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.

39. αἰχμὴν παρά τινος ἀρπάσας, Xen. Cyr. iv. 6. 4.

16. om om [aft μακαριοί] DM¹. om τα D εν-ζ. om 2nd ὑμῶν B 6. 75.
252 lat-a b c ff, g, Hil Chr-p. rec akouai (grammā corr), with L rel: txt
BCDMX 1. 33 Orig Eus Chr-η-ρ-2-9 (and Field) Cyr Damasc Constt.

17. om και δικαιοι B¹, inad in marg by B¹? ἠδυνήθησαν εἰδέν D. (ειδαν B 33.)
18. rec σπειρωντος (from ver 3, the parable having acquired that name, as with us,
"the parable of the sower:" see below, on ver 39), with CD rel: txt BX 33 ενν-4-150
syr Chr-β-η.

βλέποντες & βλέπετε: and for δικαιοι we have βασιλεις. On the fact that prophets, &c. desired to see those things, see 2 Sam. xiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section. 18.] ἀκούσατε, in the sense of the verse before—hear the true meaning of, 'hear in your hearts.' With regard to the Parable itself, we may remark that its great leading idea is that *μυστήριον τῆς βασιλείας*, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same every where and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here also: ὁ σπείρων ἐστὶν ὁ λόγος τοῦ θεοῦ. This word is in this parable especially meant of the word *preached*, though the

word written is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21.

The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2,) have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out to sow'—his sowing—sowing over all places, is the idea of the parable. We see him only as a sower, not as an economist. The parable is not about Him, but about the seed and what happens to it. He is the fit representative τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, James i. 5.

παντὸς κ.τ.λ.] an anacoluthon, to throw the emphasis on παντὸς κ.τ.λ., for ὁ πονηρὸς . . . κ. ἀρπάζει τὸ ἐσπ. ἐν τῇ καρδ. παντὸς κ.τ.λ. καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The reason of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate.

ὁ πονηρὸς = ὁ σατανᾶς (Mark, who also inserts εὐθύς), = ὁ διάβολος (Luke). The parable itself is here most satisfactory as to the manner in which the Evil One pro-

23^o ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ^a καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα.
 24^a Ἄλλην παραβολὴν^a παρέθηκεν αὐτοῖς λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῇ ἀγρῷ αὐτοῦ. 25^b ἐν δὲ τῇ καθεύδειν τοὺς ἀνθρώπους ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ^c ἐπέσπειρεν^c ζιζάνια

h constr., ver. 4 al. R.

i here only t.

h here, &c. (8 times) only t.

23. rec (for τὴν καλὴν γῆν) τὴν γῆν τὴν καλὴν (see || Mk), with D rel: txt BCLΔ 1. 33 Orig. ακουων bef τον λογον D latt Syr syr-cu. συνιεις BD Orig: συνιων C rel. (συνιων C, συνιων EMUXΓ, συνιων GL, συνιων K.) for ος δη, τοις D lat-s a b c h: ος δε Δ ev-y: et vulg lat-f ff₁ 91.2 k³ l (and spec) Syr syr-cu with arm.

24. rec σπειροντι, with CD rel lat-ā syr-marg-ms Eus.; txt BMX Δ-gr 13. 33 latt syrt syr-cu copt with schol-Orig Ambr. (It is possible that -οντι might be an emendation to the sense: but far more probable that -οντι came from the foregoing parable: see on ver 39.) αγρω αυτου B: ιδιω αγρω D Eus.

25. rec (for ιστισ.) ισπειρι (mistake?), with C D-gr rel lat-s Iren-gr: txt B 1. 13. 157 al latt arm Iren Clem Orig Nyssen Naz Ambr Fulg Zeno Chrysol.

and come to maturity: or while it is so coming.—(2) in APPARENT DEGREE. The climax is apparently from bad to better;—the first understand not: the second understand and feel: the third understand, feel, and practise. But also (3) in REAL DEGREE, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away: less awful again this last, than that of those who understand, feel, and practise, but are fruitless and impure.

It has been noticed also that the first is more the fault of careless inattentive CHILDHOOD; the second of ardent shallow YOUTH; the third of worldly self-seeking AGE. (II) That these classes do not EXCLUDE one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations.

23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those

prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually resown, so that the care of the husbandman is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but with man, is, as we said above, the μυστήριον τῆς βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15. ἑκατόν, ἐξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents: for he who had five talents yielded the same increase as he who had two.

συνιόν] So συνιούσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνίω, i. q. συνίμι,—of which the inf. συνιέν is found in Theognis, 565. It should be accented συνιών, or συνίων (from συνίω), not συνιών, which would be from σύνιμι. See Winer, § 14. 3.

24—30.] SECOND PARABLE. THE TABLES OF THE FIELD. Peculiar to Matthew. For the explanation of this parable see below, vv. 36—43. 24.] Ὡμοιώθη . .

ἀνθρώπῳ, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. 25.] τοὺς ἀνθ.

1 = Mark vii. 21. (1 Cor. vi. 5.) Rev. vii. 17 only. I-a. lvi. 8. m latr., Mark iv. 27. Heb. ix. 4. I-a. xxvii. 6. trans., James v. 18 only. Gen. i. 11. n = Mark iv. 28. Jer. ix. 32. o ch. x. 28 ref. p ch. xi. 10 ref. q here, &c. (6 times). ch. vii. 16. Luke vi. 44 only. Rev. xix. 9. r ch. xv. 82 al. Exod. xxxii. 12. s ch. xv. 18. Luke xvii. 8. Jude 13 only. Jer. i. 10. Zeph. ii. 4. t Gosp. ch. xx. 1 only. Acts xxiv. 26. xxvii. 40. Paul, Rom. iii. 12 (from Ps. xlii. 8) al. only. u here only. v 2 Mac. iv. 4 only. w ch. ix. 37, 38 b. Mark iv. 29. John iv. 26 bis al. Gen. vii. 22. y here and ver. 80 only. z here only. x here only. Exod. xii. 22 only. constr., Mark vi. 40. y ch. iii. 12 ref.

1 ἀνὰ ¹ μέσον τοῦ σίτου καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ^m ἐβλάστη- BCDEF
σεν ὁ ⁿ χόρτος καὶ καρπὸν ^o ἐποίησεν, τότε ἐφάνη καὶ τὰ GKLMs
^k ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δούλοι τοῦ ^o οἰκοδεσπό- UvXTA
του εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ 1. 33.
σῷ ἀγρῷ; πόθεν οὖν ἔχει ^k ζιζάνια; ²⁸ ὁ δὲ ἔφη αὐτοῖς
Ἐχθρὸς ^p ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγου-
σιν Θέλεις οὖν ἀπελθόντες ^q συλλέξωμεν αὐτά; ²⁹ ὁ δὲ
φησιν Οὐ, ^r μήποτε ^q συλλέγοντες τὰ ^k ζιζάνια ^s ἐκριζώσῃτε
τὰ ^t αἶμα αὐτοῖς τὸν σῖτον. ³⁰ ἀφετε ^u συναυξάνεσθαι ἀμφοτέρα
ἕως τοῦ ^v θερισμοῦ, καὶ ἐν καιρῷ τοῦ ^w θερισμοῦ ἐρῶ τοῖς
^x θερισταῖς ^y Συλλέξατε πρῶτον τὰ ^k ζιζάνια καὶ δέσατε
αὐτὰ ^z δέσμας πρὸς τὸ ^y κατακαῦσαι αὐτά, τὸν δὲ σῖτον

26. om 2nd καὶ D 13. 124. 264 lat-a b c ff, g, h syr-cu Chr-6-9-η-p (and Fd's mss exc H).

27. aft οἰκοδεσποτου ins εκεινου D. εσπειρας CD rel: εσπειραμεν M: txt BKLSUA 33 (1, e sil). rec ins τα bef ζιζανια, with LX syr-marg copt arm-mss: om BCD rel arm-zoh Chr. (33 def.)

28. rec aft οι δε ins δουλοι, with C rel vulg lat-f ff, syr (æth arm): om B 157 lat-g, copt.—οι δουλοι θελις D lat-a b c e ff, g, h (Syr syr-cu). rec (for αυτω λεγουσιν) ειπον αυτω, with L rel vulg lat-f ff, æth syr arm: txt BCD copt. om ουν D 252¹ latt(exc f) Syr arm Eulog Aug.

29. rec (for φησιν) εφη, with L rel lat-a syr-ed: λεγει αυτοις D 33 lat-h k Syr syr-cu æth arm: txt BCK vulg lat-b c f ff, i, j, g, h, i, j, k syr-marg-ma. τον σιτον bef αμα αυτοις Scr's i: for αμα, ουν Γ: και τον σιτον ουν αυτοις D 61. 99. 240-3-4 am syr-cu arm.

30. rec (for εως) μεχρι, with C rel Chr-h-k: αχρι L Chr-6-η-p (and Field): txt BD Chr-2 Eulog. rec aft εν ins τω (not required after a preposition), with CEL syr-cu copt: om BD rel Epiph. om 1st αυτα D 24¹. 125 lat-e f h k Epiph Aug.

rec ins εις bef δεσμας, with BC rel vulg lat-f ff, syr copt æth arm-mss: txt DLXA 1. 33 am(with em forj gat mm) lat-a b c f ff, g, h, i, j, k Syr syr-cu arm-zoh Orig Chr-mss (in Matthæi, but see Field). om 2nd αυτα D 86 latt (not f k) arm Aug.

not, 'the men' belonging to the owner of the field, but men generally: and the expression is used only to designate 'in the night time,' not to charge the servants with any want of watchfulness.

ἐβλάστη.] 'supereminavit,' sowed over the first seed. ζιζάνια, apparently the

darnel, or bastard wheat (lolum album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the tares appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by תריח.

Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations,

p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddeby in Leicestershire, was maliciously sown with charlock [sinapis arvensis] over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.)

29.] Jerome in loc. says: 'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, αμα is not a prep. governing αβροις, but merely an adv. used for elucidation; see Klotz,

¹ συναγάγετε εἰς τὴν ² ἀποθήκην μου. ³¹ Ἄλλην παρα-
 βολὴν ³ παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία
 τῶν οὐρανῶν ^{ab} κόκκῳ ^c σινάπewς, ὃν ^d λαβὼν ἄνθρωπος
 ἐσπείρειν ἐν τῇ ἀργῇ αὐτοῦ. ³² ὁ ^e μικρότερον μὲν ἐστὶν
 πάντων τῶν σπερμάτων ὅταν δὲ ^f αὐξηθῇ, μείζον τῶν
^g λαχάνων ἐστὶν καὶ γίνεταί δένδρον, ὥστε ἐλθεῖν τὰ
^h πετεινὰ τοῦ οὐρανοῦ καὶ ⁱ κατασκηνοῖν ἐν τοῖς ^j κλάδοις

¹ H. 2 for mid., Mark iv. 2. 2 Cor. x. 5. Col. i. 6, 10) only. Ezech. i. 7. trans. 1 Cor. iii. 6, 7. 2 Cor. ix. 10 only. infr., ch. vi. 52. Luke i. 30 al. fr., but never in LXX. -
² only. Gen. ix. 3. 2 Kings xx. (xvi.) 2. Ps. xxvii. 2. Prov. xv. 17 only. h ch. vi. 26 reff.
³ Acts ii. 26 only. Pa. ciii. 12. h l. ch. xxi. 2. xxiiv. 26. Mark xiii. 22. Rom. xi. 16, 23, 24.
⁴ only. Ezech. xxxi. 7. Dan. iv. 9 (12) 20.

for συναγαγετε, συναγετε BG 1: συνλεγεταί (= τε) D.

31. for παρέθηκεν, ελαλησεν D 1. 13. 124 lat-a d c f f₂ 2 syr-cu (so also L but παρὶθ. substituted by original scribe).

32. αὐτὸν παντῶν om τῶν D¹ 124. for αὐξηθῇ, αὐξησῇ D 13. 124. 346.
 μειζον D-gr Scr's f s w ενν-ζ-160. ins παντων bef των λαχανων (from || Mk)
 K 157 al¹⁷ (in Scholz) Scr's a d l m n o p q r s² w ev-z, latt syrr syr-cu sath Euthym
 Hil Ambr. rec κατασκηνοῦν (for -νοῖν), with B¹ (sic) C rel: txt B¹ (sic in Cuthy) D.

Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30—34: Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xvi. p. 483), ἐπειδὴ γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου γρία μίση ἀπέλλεται, καὶ σώζεται ἐν, καὶ ἐν αὐτῇ πάλιν τῇ σωζομένην τοσαύτη γίνεται βλάστη, ἵνα μὴ λέγωσι 'καὶ τίνας καὶ πόσαι ἔσονται αἱ πιστοί'; καὶ τοῦτον ἔκαστὸν τὸν φέρον, δὲ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοῦ; καὶ δεικνὺς ὅτι πάντως ἐκταθήσεται τὸ πρᾶγμα. The comparison of kingdoms to trees was familiar to the Jews: see Daniel

iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11. 31.] ἐν τ. ἀργῇ = εἰς τ. κήπ. Luke.

32. μικρότερον κ.τ.λ.] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judaea. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peab. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerpit cooperuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalapha dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.'

This parable, like most others respecting the kingdom of God, has a double reference—general and individual. (1) In the general sense, the insignificant beginnings

of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather reversed the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The individual application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujusmodi doctrinam dogmatibus Philosophorum et libris eorum, et splendori eloquentiæ, et

11. ch. xvi. 61, αὐτοῦ. 33 Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοια BCDEF
 11, 12. Luke xii. 1. 1 Cor. v. 6. 8c. Gal. v. 9 only. Exod. xii. 15 ἡ ἐνέκρυσεν εἰς ἁλεύρου ὁ σάτα τρία, ἕως οὗ ἔξυμώθη GKLM9
 al. fr. m here (3 L. v. r.) only. Exek. iv. 12 vat. (-φ(α, th. Gen. xviii. 6.) a | only. 3 Kings iv. 22. e | only t.
 Gen. xviii. 6 Aq. and Sym. (there also w. τρία.) p | 1 Cor. v. 6. Gal. v. 9 only. Hosea vii. 4.

33. for ἐλάλησεν αὐτοῖς, παρεθῆκεν αὐτοῖς C 243: om D 76 lat-k syr-cu: txt B rel syrr.—add λεγων CLMUX al am lat-g, h l arm.

compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollium ebullit in olera et in herbas quæ cito arescunt et corrumpunt. Hæc autem prædicatione quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.

33.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ συνάπτως, ὃν λαβὼν ἀνθ.: so ζύμη, ἣν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the *inherent self-developing power* of the Kingdom of Heaven as a seed containing in itself the principle of expansion; *this, of the power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its *bad* side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point

of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμωθὲν ἀπ᾽ ἐξ ζύμης γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xli. p. 484)—just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus.

The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly.

As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναῖκες σιτοποιῶσι would be every where a matter of course.

ἐγκρέπτω has given rise to a technical word ἱγκρυφία, signifying a *leavened cake* (which however, Passow, Lex. explains to be a cake baked under hot ashes, thus applying the

ὅλον. ³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβο- ^{9 ch. v. 3 recf. Psa. lxxvii. 2. here only. Ps. cxviii. 2. (-f-fer, Ps. cxviii. 171.) aboul., here only. — Luke xi. 50 al. elsew. in N. T. w. λόγῳ, exc. Heb. xi. 11 f. 2 Mac. ii. 29 only. — Mark iv. 26 al. R. Ps. cxv. 30. ch. xv. 15 only. Job vi. 24. xii. 8 only.}
 λαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει
 αὐτοῖς, ³⁵ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου
 λέγοντος Ἱεροσολαίμ, ἱερεύ-
 ζομαι κεκρυμμένα ἀπὸ καταβολῆς.

³⁶ Τότε ἀφίξις τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ
 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Ὑπάρχει
 ἡμῖν τὴν παραβολὴν τῶν ἱσχυρίων τοῦ ἀγροῦ. ³⁷ ὁ δὲ
 ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
 τοῦ ἀνθρώπου, ³⁸ ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος, τὸ δὲ

v rec. 26, 28, only f.

w = N. T. psalms j. Wied. xi. 17 al.

³⁴ rec (for οὐδὲν) ουκ (from || Mk), with D rel latt Syr syr-cu copt(appy) aeth Orig., (and lat.) Eus. Tert: txt BCMΔ lat-f syr arm Clem Orig. Chr.

³⁵ ins ησαιου bef προφητον (false gloss) 1. 13. 33. 124. 253 hom-C1; also mas mentd by Eus, Jer, and Porph, and in catena on Psalms: Jer conjectures ασαφ. rec aft παραβολης ins κοσμου (explanatory gloss: see also ch. xxv. 34), with CD rel latt hom-C1: om B N-corr f lat-a k syr-cu aeth [Orig].

³⁶ rec aft οικιαν ins ο ιησους (beginning of an ecclesiastical lection), with C rel lat-f k syrr: aft ηλθ. Γ; αυτου 1. 118 evn-13-14-18-150-y Orig. Chr: om BDN latt syr-cu copt aeth Orig.

³⁷ rec aft οικιαν ins ο ιησους (beginning of an ecclesiastical lection), with C rel lat-f k syrr: aft ηλθ. Γ; αυτου 1. 118 evn-13-14-18-150-y Orig. Chr: om BDN latt syr-cu copt aeth Orig.

³⁸ rec aft ιησους ins αυτοις, with C rel gat lat-c f g, k syrr syr-cu arm: om BDN am (with em forj fuld) lat-a b ff. 1, 2 g, k l copt aeth Orig(appy).

ἰερεῖον differently: cf. ref. Ezek.). See ref. ³⁴ ὅσον, ἡν (Aram. ἡν) = the third part of an ephah = ³⁵ ὅσον καὶ ἡμισυ Ἱταλικόν, Joseph. Antt. ix. 4. 5. Three of these, an ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6: Judg. vi. 19: 1 Sam. i. 24. This being the case, we need not perhaps seek for any symbolical interpretation: though Olsh.'s hint that the *body, soul, and spirit* may perhaps be here intended can hardly but occur to us, and Stier's, that "of the three sons of Noah was the whole earth overspread," is worth recording.

^{34, 35.} CONCLUSION OF THE PARABLES SPOKEN TO THE MULTITUDES. Mark iv. 33, 34. ³⁴ καὶ χωρ. π. οὐκ ἐλ.] ἐπὶ τὸν καιρὸν ἐκείνον δηλαδὴ πολλὰ γὰρ πολλὰς ἐλάλησεν αὐτοῖς διχα παραβολῆς. Bathym. ³⁵ ὅπως πλ.] in order that &c., not 'so that thus,' or 'and in this way' (?) as Webst. and Wilk.,—here, or any where else. See note on ch. i. 22. The prophet, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX; the latter = φθίγξομαι προβληματα ἀπ' ἀρχῆς, LXX. When we find De Wette, &c. maintaining that the

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Psalm contains no parable, and that consequently these words can only be cited out of their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us *τοῖσι ἡμῶν ἰγενήθησαν* τυκτικῶς συνέβαινον ἐκείνοις, ἰγρόφῃ δὲ πρὸς νεοθισίαν ἡμῶν. 1 Cor. x. 6, 11.

^{36—42.} INTERPRETATION OF THE PARABLE OF THE TARES OF THE FIELD. Peculiar to Matthew. ^{38.} This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as commensurate with the world, κοινωθίς εἰς τὸν κόσμον ὅπως ἐκείνη τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mark xvi. 15); THE CHURCH standing for THE WORLD, not, the world for the Church. (This latter view, Stier says, Augustine upholds against the Donatists: but I cannot find it in his Ep. contra Donatistas, where he several times plainly asserts the field to be commensurate with the world, and the Church to be the

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x = ch. ix. 18. καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας, τὰ δὲ BCDEF
 Luke xx. 34. ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, οὗ δὲ ἐχθρὸς ὁ GKLMs
 36 reff. 22. πονηροῦ, οὗ δὲ ἐχθρὸς ὁ UVXΓΔ
 Ezech. xxx. 5. I Macc. 1. 33.
 iv. 2. σπείρας αὐτὰ ἔστιν ὁ διάβολος, ὁ δὲ θερισμὸς αὐτῆ-
 y ch. viii. 12 only.
 see Acts xiii. 10. a macc., ver. 19 reff. b ch. iv. 1 reff. Ezech. iii. 1. c ver. 20 reff. d (in N. T. always w.
 ai.) ver. 42. ch. xxiv. 8. xxviii. 20. Heb. ix. 26 only. Dent. xi. 12. Dan. xii. 4, 18.

39. om αυτα D lat-ff₁.

ἔστιν bef ο σπείρας αυτα B. [B does not om ο bef

'triticum inter zizania.') And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming of sin into the world by the malice of the devil,—the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration 'the harvest is the end of the world' suggests the original sowing as the beginning of it. Yet this sowing is not in the fact, as in the parable, one only, but repeated again and again. In the parable the Lord gathers as it were the whole human race into one lifetime, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the βαρ. r. οὖρ. which lay in the future and began with the Lord's incarnation, the parable sets forth to us the universal sowing of GOOD SEED by the Gospel: it sows no bad seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name υἱὸς διαβόλου. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, however much it may be the desire, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); this is reserved for another time and for other hands,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into

two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command ἀρετὴ συναντάνεσθαι ἀμώτερα—let time be given (as above) for the leaven to work. As in the parable of the sower, the various classes were the concentrations of various dispositions, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is during the probation time, the time of συναβήτην, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as knowing all things, and describing by the final result; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world is the Church, only overrun by these very tares. τὸ δὲ καλὸν σπ., οὗτοί εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the plants: see above on ver. 19. οἱ υἱοὶ τ. βαρ.] not in the same sense as in ch. viii. 12,—sons there, by covenant and external privilege: here,—by the effectual grace of adoption: the KINGDOM, there, in mere paradigm, on this imperfect earth: here, in its true accomplishment, in the new heavens and earth wherein

λα αἰώνος ἐστίν, οἱ δὲ ὁ θεισται ἄγγελοι εἰσιν. ⁴⁰ ὥσπερ ^{ver. 30 only. Bel and Dr. 33 only.}
 οὖν ὁ συλλέγεται τὰ ῥιζάνια καὶ πυρὶ καίεται, οὕτως ^{f ver. 20 ref. g ob. xvi. 28.}
 ἐστὶ ἐν τῇ ^d συντελείᾳ τοῦ αἰῶνος [τούτου]. ⁴¹ ἀποστε- ^{Rom. xiv. 18. 1 John ii. 10. 1 John xiii. 19. Judg. ii. 3. Wlad. xiv. 11.}
 λει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ ὁ συλ- ^{h 1 John iii. 4 only. Pa. xxv. 1. 1 ch. vii. 28 al. k ver. 50 only. Dan. iii. 6, 7.}
 λέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ ἁ σκάνδαλα καὶ ^{1 as above (k). Rev. i. 15. ix. 2 only. Job xii. 11. m ch. viii. 13 ref.}
 τοὺς ^h ποιῶντας τὴν ^h ἀνομίαν, ⁴² καὶ βαλοῦσιν αὐτοὺς ^{ver. 30 only. Bel and Dr. 33 only.}
 εἰς τὴν ^h κάμινον τοῦ ^h πυρός· ἐκεῖ ἐστὶ ὁ ^m κλαυθμὸς ^{f ver. 20 ref. g ob. xvi. 28.}
 καὶ ὁ ^m βρυγμὸς τῶν ὀδόντων. ⁴³ τότε οἱ δίκαιοι ⁿ ἐκ- ^{Rom. xiv. 18. 1 John ii. 10. 1 John xiii. 19. Judg. ii. 3. Wlad. xiv. 11.}
 λάμψουσιν ὡς ὁ ἥλιος ἐν τῇ ὁ βασιλείᾳ τοῦ ὁ πατρὸς ^{ver. 30 only. Bel and Dr. 33 only.}
 αὐτῶν. ὁ ἔχων ὥτα ἀκούτω.

Ezek. xliii. 2. Dan. xii. 8 Theod. 7.

o see Luke xii. 28.

διαβ. as Btly.] rec ins του bef αιωνος, with C rel copt (Orig.): του αι. τουτου
 G: η συντ. του αι. al Scr's g i s ev-y Chr (corrus: the articles are omā before the verb):
 txt BD 13. 33. 124 Orig.

40. συντελεσται D. rec κατακαυται (from ver 30), with B 1, κατακαυονται D:
 txt C rel Chr Damasc. om τουτου (to conform to ver 30) BDF 1 latt syr-cu oeth
 arm Iran-lat Orig-lat Cyr Hil Lucif Ang: ins CP rel lat-f h syrr copt.

42. βαλλουσιν DX fuld lat-s.

43. for εκλαμ., λαμψουσιν D 124. 238 Orig Cyr. rec aft ωτα ins ακουειν, with
 CDP rel vulg lat-c f ff_{1,2} g_{1,2} h Orig Hil: om B am(with forj) lat-a b e k Hil-mas. (cf
 ver 9 ver read.)

dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God.

41. τὰ σκάνδα.] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of things, as well as men, who are afterwards designated. On δ κλ. κ. δ βρ., see note at ch. viii. 12.

43. ἐκλάμψουσιν] shall shine out (their light here being enfeebled and obscured), as the sun from a cloud.

τοῦ πατρὸς, answering to οἱ υἱοί, ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] FIFTH PARABLE. THE HIDDEN TREASURE. Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken not to the multitude but to the disciples.

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8 [cf. Hitzig in loc.]: Job iii. 21:

Prov. ii. 4). This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it: i. e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has "gotten his good:" he makes that field his own.

45, 46.] SIXTH PARABLE. THE PEARL OF GREAT PRICE. In this parable our Lord sets before us, that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a merchantman,—one whose business it is,—on the search for goodly pearls; i. e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies, is a merchantman; i. e. one trained, as well as devoted, to business. The search is therefore determinate, discriminate, unremitting. This case then corresponds to such Christians

p ch. ii. 11 reff. 44 Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ὅθι σαυρῆ
 Prov. ii. 4. κεκρυμμένῃ ἐν τῇ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρυψεν.
 q = ch. xiv. 26. καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα
 xviii. 7. ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνον. 45 Πάλιν ὁμοία
 Luke xxiv. ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ὅθι ἀνθρώπῳ ἐμπόρῳ ζη-
 xli. 6. Acts xli. 14 al. τοῦντι καλοὺς μαργαρίτας. 46 εὐρὼν δὲ ἓνα πολύ-
 2 Chron. v. 6. τιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν,
 Ps. cvi. 34. καὶ ἡγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία
 reb. xiv. 15. τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ
 al. Gen. xli. ἐκ παντὸς γένους συναγαγούσα, 48 ἣν ὅτε ἐπληρώθη
 87. Deut. ii. ἀναβιβάσαντες [αὐτήν] ἐπὶ τὸν αἰγιαλὸν [καὶ] καθί-
 6. Isa. lv. 1. τιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν,
 s vv. 28, 32. καὶ ἡγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία
 oh. x. 1. τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ
 John ix. 16 b ἐκ παντὸς γένους συναγαγούσα, 48 ἣν ὅτε ἐπληρώθη
 al. Gen. ix. 20 al. ἀναβιβάσαντες [αὐτήν] ἐπὶ τὸν αἰγιαλὸν [καὶ] καθί-
 t Rev. xviii. 2. τιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν,
 11, 15, 28. καὶ ἡγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία
 only. Gen. xxiii. τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ
 u = Luke xxi. b ἀναβιβάσαντες [αὐτήν] ἐπὶ τὸν αἰγιαλὸν [καὶ] καθί-
 5. Gen. ii. 12. τιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν,
 v ch. vii. 6 reff. w John xii. 8 (1 v. r.). 1 Pet. i. 7 only t. x ch. xviii. 28. xxvi. 9 i. Acts ii.
 45. iv. 34. v. 4. Rom. vii. 14 only. Deut. xxi. 14 al. y here only. Isa. xli. 2 al. a = ch.
 xvii. 21 i. Mk. 1 Cor. xii. 16, 28. xiv. 10 only. (Mark vii. 26 al.) Gen. i. 11, 26. a ch. iii. 12. xiv.
 24 al. Hab. i. 15. b here only. Gen. xxxvii. 28. c ver. 2 reff. d intr. ch. v. 1
 al. 2 Kings vii. 1.

44. rec ins καλὴν βεφ ομοία (from vv 45, 47). with CP rel lat-f h syrr arm Orig Hil :
 om BD latt syr-cu copt aeth. om τω D al Scr's d h i l m n u evn-z-150 Chr.
 for ἀνθρώπος, τις D. rec πάντα ὅσα εχει βεφ πωλει (see Mk x. 21), with CP rel
 lat-b syr aeth arm Orig; txt BD 1 latt Syr syr-cu copt Orig;—om πάντα B 38. 61.
 113. 248 arm-mss Orig; (see Mk x. 21).

45. om ἀνθρώπῳ (passed over as superfluous) B 50. 59 Chr Ambr.
 46. rec (for ευρὼν δε) ος ευρὼν (simplification), with CP rel lat-f syr copt : txt
 BDL 1. 33 latt Syr syr-cu aeth arm Cyr Cypr. om ενα (as superfluous) D 32
 lat-a b d e g, h syr-cu copt Cypr. for πεπρακεν, επωλησεν D. for πάντα
 ὅσα, a D lat-a c ff₂ h.

48. for ἣν δε, ος δε D lat-a b f ff₂ g, h Ambr Aug. ανιβιβασαν (for -σαντες)
 D lat-a b f ff₂ g, h. rec om αυτην, with BC rel vulg lat-c ff₁ aeth arm : ins
 DPSSA Scr's s lat-a b e f ff₂ g, h Syr syr-cu Ambr Aug. (The Hellenistic constr has
 been altered, (1) by ος δε &c: (2) by omg αυτην.) rec ins και, with BDP rel
 lat-b e f ff₂ g, h syrr syr-cu copt aeth arm; bef επ: C 1 vulg lat-c ff₁ g, Orig-lat Cyr :

only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is a discovery, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds one pearl of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no field. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances,—with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest form.

Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is not meant, Isa. lv. 1: ch. xxv. 9, 10. Also see Rev. iii. 18.

47—52.] SEVENTH PARABLE. THE DRAW-NET. Peculiar to Matthew.

47.] σαγήνη is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the fishermen are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of fish: not of things, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected

σαντες ° συνέλεξαν τὰ κατὰ εἰς ἄγην, τὰ δὲ ° σαπρὰ ἔξω ° v. 28, 30, ἔβαλον. 49 οὕτως ἔσται ἐν τῇ ἡ συντελείᾳ τοῦ αἰῶνος. f here only. ἔξελεύσονται οἱ ἄγγελοι καὶ ἡ ἀφοριούσιν τοὺς πονηροὺς. 2 (xxii. 24) ἡ ἐκ μέσου τῶν δικαίων, 50 ἡ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν al. (-γείων, ch. xiv. 4. ἡ κάμινον τοῦ ἡ πυρός· ἐκεῖ ἔσται ὁ ἡ κλαυθμὸς καὶ ὁ 1 Kings ix. 7.) ἡ βρυγμὸς τῶν ὁδόντων. 51 ἡ Συνήκατε ταῦτα πάντα; 52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς ch. vii. 17, 18 ref. ἡ λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς ch. xxv. 28 b. Acts xii. 2 al. Levit. xx. 28.

BCDEFGKLMSTUVXZ
1. 33.

k Acts xvii. 28. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17, from Isa. lii. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. m Luke ii. 50. xxiv. 45 al. Neh. viii. 8. Hos. xiv. 10.

om L 13. 124. 346 lat-a. for καλα, καλλιστα D lat-a b ff, g, syr-cu arm Ambr Aug. rec (for αγγη) αγγια, with Δ rel Orig: τα αγγια D: αγια L: αγγια C¹FX: αγγιον 33: txt BC¹M¹ 1. 124 Orig, Cyr Isid.

49. for αἰωνος, κοσμου D.

50. βαλλουσιν D¹-gr X.

51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-f ἡ syr arm: et dixit lat-a: dixit autem eis lat-g; Jesus ait illis discipulis suis syr-cu: om BD vulg lat-b c e ff, 1, copt æth Orig. rec aft vai ins (for reverence sake?) κυρι, with C rel lat-a b c e f g, 1, ἡ syr copt arm Orig-lat: om BD 1. 13. 124 vulg lat-ff, 1, k syr-cu syr-jer copt æth-pl Orig Eus Hil.

52. om o de D vulg lat-f ff, Syr syr-cu copt.

aft o de ins ιησους CU syr-marg.

into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxxv. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the bank (the limit of the ocean, as the *συντελεια* is the limit of the αἰών), and the angels (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere ἔξω ἱβαλον of the one, with the fearful anti-type of vv. 49, 50. On δ κα. κ. δ βρ. see note on ch. viii. 12. 51, 52.]

SOLENN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεὺς (they, in their study of the Lord's sayings, answering to the then γραμματεῖς in their study of the Law) who is μαθητευθείς, enrolled as a disciple and

taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.' And this is true of πᾶς γρ. κ. ρ. λ. Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but *ἐκ τοῦ θεο. αὐτοῦ*), to bring forth things new and old.

The δὲ τοῦτο is an expression of *consequence*, but not a strong one: answering nearly to our Well, then.

This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth (where πᾶν περιτεύσσιν οἱ νεμόμενοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290) :- the field-paths, the stony places, the neglected spots choked with wild vegetation (οὕτε γὰρ αὐτῇ τι φυτόν

n ch. 11. 4 ref. ^o γραμματεὺς ^o μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν BCDFE
 Kar. vii. 6. ^o ὁμοίος ἐστὶν ^o ἀνθρώπῳ ^o οἰκοδοσπότῃ, ὅστις ^o ἐκβάλλει ἐκ GKLMs
 o ch. xxvii. 57 (intr.) UVXΓΔ 1. 33.
 xxviii. 10.
 Acts xiv. 21
 only 7.
 p ver. 46 ref.
 q ch. x. 26
 ref.
 r = ch. xii. 28
 ref.
 s ch. xix. 1
 only. — Gen.
 xii. 8 Aq.
 trans. in
 LXX.
 here his and
 Mk. Luke
 iv. 28, 34. John iv. 44. Heb. xi. 14 only. Jer. xxii. 10.
 v ch. vii. 23 ref. w Mk. only. 4 Kings xxii. 6.
 n ch. xi. 20, 21 ref. Wind. xiii. 4.

for *ειπεν*, λέγει B²D latt. rec εις την βασιλειαν (gloss, or perhaps the εις
 of the previous word repeated, and then the case changed), with L rel: εν τη βασι-
 λεια (corr^o) DM latt Iren-lat Chr Hil Ambr Aug: txt BCK 1. 13. 33 lat-e & Syr copt
 sath arm Orig, Ath Cyr¹⁰ Procop.

54. rec *εκκλητῆσθαι*, with KMG(S, e sil): txt BCD rel Eus. (EFL *εκκλησιεσθαι*)
 ins *πασα* bof η σοφια D sath Eus.

55. rec (for 2nd ουχ) ουχι, with D rel Eus: nonne lat-a δ: txt BCMΔ 33 Orig, Eus.

ἀρνῦραι διὰ τὴν πλότητα, ib.), the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek with Bengel, al., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the *parable*, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to *teach*, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unques-

tionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay the so-called *Church Catholic* was for ages employed in rooting up the wheat also. Notwithstanding this (8) the little seed waxed onward—the kingdoms of the earth came gradually in—(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

53—58. TEACHING, AND REJECTION, AT NAZARETH. Mark vi. 1—6. See Luke iv. 16—29 and notes. 53, 54.] τὴν πατρίδα, viz. Nazareth. Perhaps the proceedings of ch. viii. 18—ix. 84 are to be inserted between those two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: ἐν ἰκτινῇ τῇ ἡμέρᾳ ὁψίας γινόμενης: for we can hardly interpret ὁψ. γεν. on any other hypothesis than that ἐν ἰκ. τ. ἡμ. means 'on the same

—αυτου
F. BCDEG
KLMSU
VKTA
1. 33.

τονος υίός ; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ
ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας ;

for *μαριαμ*, *maria* C 127 Scr's h evn-γ-z, Orig. (but txt.) Eus. rec (for *ιωσηφ*) *ιωσης*, with KLA lat-k Syr syr-txt eth arm-zoh : *ιωση* S-marg 24. 118. 157. 218 al Scr's s : *ιωαννης* D rel Scr's b c f h k o evn-150-z Orig. : *et johannes et joseph* gat mm : txt BC 1. 33 ev-y latt syr-cu syr-marg copt arm-ms Orig., Eus Jer.

day.' The teaching was on the Sabbath (Mark).

55. *οἱ ἀδελφοὶ αὐτοῦ*] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *à priori* considerations, and traditions (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the *ἀδελφοὶ αὐτοῦ* or *ἀδ. κυρίου* through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression *οἱ ἀδ. αὐτοῦ* occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46 : Mark iii. 31 : Luke viii. 19 : the *two next* are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the *four others* are in John ii. 12 ; vii. 3, 5, 10, in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum : and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles 'continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.' In another place, 1 Cor. ix. 5, Paul mentions *οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. κηράς*. Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words *οἱ ἀδελφοί μου* Matt. xxviii. 10 ; John xv. 12, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ||.) Now I would observe (α) that in all the mentions of them in the Gospels, except those in John vii., they are in connexion with His mother :

the same being the case in Acts i. 14. (β) That it is no where asserted or implied that any of them were of the number of the twelve; but from John vii. 5, following upon vi. 70 (by *μετὰ ταῦτα* vii. 1), they are *excluded from that number*. John would certainly not have used the words *οὐδὲ γὰρ οἱ ἀδ. αὐτοῦ. πιστ. ἐς αὐτόν*, had any of them believed on Him at that time (see this substantiated in note ad loc.)—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (γ) Their names, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or JESUS), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or JESUS)—certainly not the Joseph Barnabas Justus of Acts i. 23 : see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes : see above) we know from Scripture nothing. Of the *two others* we have the following traces—(δ) JACOB (JAMES) appears in the apostolic narrative as *ὁ ἀδελφὸς τοῦ κυρίου*, Gal. i. 19 : he is there called an *apostle*. This however determines nothing as to his having been among the *twelve* (which is a very different matter) ; for Paul and Barnabas are called *apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7 ; 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 18, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the proleg. to the Epistle of James.) (ε) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of

α | Mk. Mark 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι * πρὸς ἡμᾶς εἰσιν ;
 ιχ. 19. John
 1. 1. 1 John
 1. 2.
 γ ch. xi. 6. ver.
 21 al. 2.

Z -δε-λ-
 ζοντο...
 BCDEG
 KLMSTU
 VXZTA
 1. 33.

56. πάντα bef ταῦτα D rel latt Orig. ; txt BCMUR 1. 33 (S, e sil) Eas.

these ἀδελφοὶ τ. κυρίου, is uncertain ; but it may at least be mentioned in the course of our enquiry.

I shall now state the result of that enquiry, which has been based on Scripture testimony only. (1) That there were *four persons known as oi ἀδ. αὐτοῦ* or τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, in *immediate connexion with Mary, the mother of the Lord*. [It is a strange phenomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as His father : as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.] (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations in the *same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been ; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to *sanction that inference*. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history ;—or again, whether these ἀδ. were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been *real* (younger) *brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception*. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugnors of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224) ; for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, the *miraculous conception of the Lord Jesus* by the Holy Ghost, and the *subsequent virginity of His Mother*, are **ESSENTIALLY AND ENTIRELY DISTINCT** ; see

note on Matt. i. 25 : see also, respecting a supposed difficulty attending this view, note on John xix. 27. (11) I will now state the principal *traditional* views respecting the brethren of the Lord. (1) That they were *all sons of Alphæus* (or Clopas) and *Mary the sister of the mother of our Lord* ; and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers*. This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, of the *number of the twelve*, viz. Ἰακώβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 8) ; which (see above) would *exclude him from the number of the brethren of the Lord*. But even if *one* of the four could be thus detached (which, from John vii. 5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James ; and if so, this would be *another* son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus* ; which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . . κ.τ.λ.* This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living*. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned ; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother,—as Clopas is said to have been : but this needs no refutation). This view was taken by several early Fathers, e. g. Hilary, Epi-

αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης ¹ αἴτιμος εἰ μὴ ἐν τῇ ² πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ καὶ οὐκ ἐποίησεν ἐκεῖ ³ δυνάμεις πολλὰς διὰ τὴν ⁴ ἀπισ-
τίαν αὐτῶν.

XIV. ¹ Ἐν ἐκείνῳ τῷ ² καιρῷ ἤκουσεν Ἡρώδης ὁ ³ τετράρχης τὴν ⁴ ἀκοὴν Ἰησοῦ, ⁵ καὶ εἶπεν τοῖς ⁶ παῖσιν αὐ-
τοῦ.

xiii. 1 only f. (-xviii, Luke iii. 1.)

f. ch. viii. 6 ref. — παῖδες βασιλέως, Diob. Sic. xvii. 26.

o ch. iv. 94. xxiv. 6 al. 2 Kings xii. 20. Isa. lili. 1.

57. for εἶπεν, λεγεί Z Orig. ins *δια* bef πατρίδι CZ 13. 124 Scr's u lat. ff₁ Orig.
rec aft τη πατρὶς ins αὐτοῦ, with C rel vulg lat-b c f ff₂ g_{1,2} h syrt syr-cu copt
with arm Orig₂: om BDZ 33 lat-a k.

58. τας απιστειας incredulitates D lat-k.

CHAP. XIV. 1. aft εν εκεινω ins δε D 300 Syt syr-cu copt.

phanus, and mentioned by Origen, who (Winer, Realwörterbuch, i. p. 663) says respecting it, *οι ταυτα ληγοντας το αξιομα της Μαρίας εν παρθενία τηρειν μιχρη τι- λους βουλονται*. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no coun- tenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *à priori* con- siderations which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. *Jesus*, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theo- logica de r. dō. r. z. Lug. Bat. 1839. Wies- seler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Litera- ture for July, 1855. This letter is too much based on *à priori* considerations, but con- tains some valuable suggestions on this con- fessedly difficult question.

Neander, Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly histori- cal*, found as it is with no such arrange- ments or limitations.

58.] οὐκ ἐποίη- σεν = οὐκ ἐδύνατο ποιῆσαι, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1—12.] HEROD HEARS OF THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7 —9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, *ἱς Μαλ- θάκης της Σαμαρειτιδος*, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) be- come enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, v.c. 790; Jos. Antt. xviii. 5. 1—8), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, *ibid.*). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Antt. xviii. 7. 1, 2. The fol- lowing events apparently took place at Ma- chærus, a frontier fortress between Peræa and Arabia: see below on ver. 10.

την ἀκοὴν Ἰησοῦ] It was the fame of the

s w. ἀπό, ch. αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγήρθη
 xxvii. 64. ἀπὸ τῶν ἑκ νεκρῶν, καὶ διὰ τοῦτο αἱ ἑν δυνάμεις ἐνεργοῦσιν
 h Mk. Mart. ἐν αὐτῷ. ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην
 v. 30 f. L. ἐδῆσεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα
 Luke vi. 19. τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγεν γὰρ αὐτῷ
 1 Cor. xii. 10. ὁ Ἰωάννης Οὐκ ἐξέστίν σοι ἔχειν αὐτήν. καὶ θέλων
 i Mk. James v. 16. ciw. Paul (Rom. vii. 5 alls.) only. Isa. li. 4.
 j ch. xii. 11. k = ch. v. 25. xviii. 30 al. Gen. xlii. 17. l = here only. Lev. xxiv. 12. Num.
 Ps. cxlvi. 9. xv. 34. 2 Chron. xviii. 25. (Acts vii. 58 al.) m ch. xii. 2, 8c. n = Mk. ch. xii. 12.
 1 Cor. v. 1. vii. 2, 29. Deut. xxviii. 30.

2. ins μητι πομπὴ bcf ουτος D gat mm lat-b f g₂ h. aft βαπτιστης ins on
 εγω απεκεφαλαισα (from || Mk) D 5 gat tol lat-a b ff₂ g₂ h. for αυτος, ουτος C 1.
 61 D-lat Orig-ms Chr. om δια τουτο B¹. (ins B³-marg.) ενεργουσιν D¹.
 om εν Z al Scr's g s εν-z.

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (as unnecessary) B lat-ff₂ h Orig,
 (ins.) rec και ειθετο εν φυλακει, with C rel vulg lat-b c f ff₂ g₂ syrr syr-cu copt
 arm: εν τη φυλακει (alone) D lat-a (appy) e k with Orig: "εν τη φυλακει . . . Z (sequ.
 ut vid. e spatia και ειθετο s. fortasse και απεθετο)." Treg: txt B (13. 124?) lat-ff₂ h:
 κ. απεθ. εν τη φ. 1 Orig: εν φ. και απεθετο 33 Orig. (The original stumbling-block
 seems to have been the unusual word απεθετο, which was changed to ειθετο, or as
 above, and transposed: then by erasures before and after εν τ. φ., disappeared, and
 was variously reinstated in the text.) rec om τη bef φυλακει (as unnecessary or
 misunderstood), with B¹C rel Orig: ins B¹ (written over by origl scribe) DZ 1 copt
 Orig₂ rec ins φιλιππου bef του αδελφου (from || Mk, where none omit it), with
 BCZ rel gat (and mm) lat-ff₂ g₂ h Orig: aft αυτου b: om D vulg lat-a c e ff₂ g₂ h
 Aug.

4. ο ιωαννης bef αυτω BZ: txt CD rel 1. 33 latt Orig.—om ο D Scr's b f ενν-150¹-z.

preaching and miracles of the twelve, on their mission, of which Herod heard,—probably in conjunction with the works of Christ: see || Mark. 2.] *waïs* = δούλος. *αὐτός* [emphatic; equivalent in English to "it is he, that" . . . In Luke ix. 7 it is said that Herod διηπόρει διὰ τὸ λίγισθαι ὑπὸ τινων τοῦ Ἰωάν. ἐγγ. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John wrought no miracle while living. 4.] The marriage was unlawful for these three reasons: (1)

The former husband of Herodias, Philip, was still living. This is expressly asserted by Josephus, Antt. xviii. 5. 4. Ἡρωδιάς, ἐκ συγχύσεως φρονήσασα τῶν πατριῶν, Ἡρώδῃ γαμήσκει τοῦ ἀνδρός τῷ ὁμωπατριῷ ἀδελφῷ, διαστᾶσα ζῶντος. (A reply to the attempt made by some to interpret

these last words, 'having previously been divorced from him while living,' is hardly needed, in the presence of the two unqualified synchronous participles, φρονήσασα and διανοῶσα. Besides, the part. is not ἀποστᾶσα, as erroneously quoted by the Bp. of Exeter: see his published speech of Feb. 25, 1851, note.) The same is surely implied by the whole narrative, and the word μετοικισσασθαι, Antt. xviii. 5. 1. (2) The former wife of Antipas was still living, and fled to her father Aretas on hearing of his intention to marry Herodias: Jos. ibid. (3) Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity. For θυγάτηρ ἦν Ἀριστοβοῦλου, καὶ οὗτος ἀδελφός αὐτῶν (of Antipas and Philip), Jos. ib. See the Bp.'s note, and a reply to it in substance the same as the foregoing, in the Quarterly Journal of Sacred Lit. for Oct. 1852 and Jan. 1853. I may add that the remark of Josephus (Antt. xviii. 5. 4), that Salome's birth had taken place previously to the infidelity of Herodias, is not given, as understood by the Bp. (after Tertullian, adv. Marcion. iv. 34, p. 443 ed. Migne), as the technical reason why her conduct was *καὶ συγχύσεως τῶν πατριῶν*, but as a moral aggravation of her unnatural crime. It was unlawful by Levit. xviii. 16. 5.] This verse is further

αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὕχλον, ὅτι ὡς προφῆτην
αὐτὸν °εῖχον. ⁶ ἡ γενεσίαις δὲ γινόμενοις τοῦ Ἡρώδου
ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ °μέσῳ καὶ
ἤρσεν τῷ Ἡρώδῃ. ⁷ ὁθεν °μεθ' ὅρκου °ὡμολόγησεν
αὐτῇ δοῦναι ὃ ἂν αἰτήσεται. ⁸ ἡ δὲ °προβιβασθεῖσα
ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὥδε ἐπὶ °πίνακι τὴν
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ⁹ καὶ °λυπηθεὶς ὁ
βασιλεὺς, °διὰ τοὺς ὅρκους καὶ τοὺς °συνανακειμένους

Frags-
tisch.
-πρωτον
αδ...
F και
των αυ
...
BCDEF
GKLM
UVXZ
Δ Frag-
tisch
1. 33.

Paul (Rom. viii. 8 al.) only. Beth. ii. 4. 9. t Acts xxvi. 10. Heb. ii. 17. Hl. i. vii. 26. viii. 11.
18. xl. 19. i John ii. 18. Judith viii. 30. a ch. xxvi. 79 only. Lev. v. 4 al. see Heb. vii.
20. 3px., ch. v. 38 reff. v = Acts vii. 17. Jer. ii. (xlii.) 25. ὁδόντο δὲ . . . ὁ δὲ ὡμολόγησε.
Xen. Anab. vii. 4. 18. w Acts xix. 38 only. Exod. xxxv. 54. Dent. vi. 7 only. x (Hb).
Luke xi. 39 only. t. y ch. xviii. 28 al. fr. Dan. vi. 14. s [Mk. Josh. ix. 30.

5. for οτι, εκει B¹.

6. rec γενεσιων δε αγομενων (the gen was an emendn of the constr, and αγομ. a gloss on γεν.), with X rel syr-marg: -ων δε γινόμενων CK Chr₁: -οις δε αγομενοις 1: die natalis txt BDLZN syrr syr-cu copt aeth arm. for της ηρωδιαδος, αυτου ηρωδιας D-gr.

7. for ωμολ., ωμωσεν Z 13. 124. 346 ev-y Chr. rec (for av) εαν, with CZ rel: txt BD 83.

8. for δος μοι φησιν, επεν δος μοι D lat-a b c f ff, h l Syr syr-cu aeth. om εις πινακι D. om την D¹.

9. rec λυπηθη (emendn of constr), with CL rel vulg lat-b c f ff, g₁ h syrr syr-cu copt aeth arm: txt BD 1. 18. 124 lat-c. (Z 33 defective.) rec aft δια ins δε, with CZ rel vulg lat-f g₂ syrr copt arm: om BDL¹ 1. 13. 124 lat-a b f ff, g₁ h aeth. ins δια bef τους συνανακειμενους D lat-a b c f ff, g₁ h syr-cu aeth.

expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβήτο τὸν Ἰω. εἰδὼς αὐτὸν ἀνδρα δίκαιον καὶ ἄγιον, καὶ συνεγέρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἱκοίσι, καὶ ἡδῶς αὐτοῦ ἤκουεν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: διότις Ἡρώδης τὸ ἐπὶ τοσούτοις πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τιμὴ φέροι . . . πολλὸ κρείττον ἡγίεται, πρὶν τι νώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναίριν . . . Anth. xviii. 5. 2. εἶχον] literally, 'possederunt eum tanquam prophetam'; and thus Meyer maintains it must be rendered: but as our 'hold,' so εἶχον comes to be applied to the estimate formed of a man or thing, which subjectively is our possession of him or it.

8. γενεσίαις] the birthday. This name was given in classical Greek to an anniversary celebration of the memory of the dead. So Herod., iv. 26, having described such a celebration among the Isaeodones, adds, καὶς δὲ παρὶ τοῦτο ποιεῖ κατὰ τὴν οἰ "Ελληνικὴν τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is not to be used for γενέθλια, a birthday. But the adj. was certainly so used in later Greek: e. g. ἀγοντες τ. γενέσιον ἡμέραν τ. παιδίου,

Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxxvi. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a dead person). See Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's accession: but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the rabbinical work Avoda Sara, we have עֲוֹלָה לְטַמְּוּת: see Lightfoot in loc.

A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus son of Herod king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance.

9.] ὁ βασιλεὺς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver.

b Acts xix. 31. ἐκέλευσεν δοθῆναι. 10 καὶ ὁ πέμψας ἑπέκεφάλισεν Ἰω-
 see Gen. xxi. 5. xxi. vii. 25. άννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ
 c 1 (Mk bis) ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ
 only 1 Kings xxi. 9 compist. Ps cii. 7 only.
 d = ver. 8. c ch. ix. 24, 25 reff. Esai. li. 9.
 f = Luke xvii. 37. Heb. xlii. 11. 1 Kings xxi. 10, 12.
 g 1 Mk. L. ver. 33. ch. xvii. 1, 10 al. Mt. M. L. (Acts xxiii. 10) only, exc. Gal ii. 2. 2 Mac. iv. 5 only.
 h 1 Mk. only. 2 Kings xv. 17 vat. (only 1) (αὐτῶν, Acts xx. 13) i ch. ix. 26 reff. k Mark vi. 5, 15. xvi. 15. 1 Cor. xi. 30 only. 3 Kings xiv. 6 P. Mal. i. 8. Sir. vii. 36 only.

10. rec ins τον bef ιωαννην, with CD rel : om BZ Frag-tisch 1.

11. ins τω bef πινακι D (1. 13).

12. for προελθ., ελθ. Z Orig. for σωμα, πτωμα (|| Mk) BCDL 1. 13. 33. 124 al Syr syr-cu copt : txt X rel syr. (Z def.) add αυτου DL 157 al Scr's di ev-y
 vulg lat-f ff. 1, 2, 3, 4 l Syr syr-cu sath. rec (for αυτου) αυτο (|| Mk), with CD rel
 vulg lat-b c : txt B Frag-tisch lat-a ff. 1, 2 (Z 33 defective.)

13. rec (for ακουσας δε) και ac. (as more appropriate copula), with C rel syr sath
 arm : txt BDLZ 1. 13. 33. 124. 209 al lat-f k (Syr syr-cu copt) Orig Chr.
 om o ιησους Frag-tisch Scr's e. for πεζη, πεζοι I, LZ 157. 225. 245 Scr's s ev-x
 vulg lat-b c &c syr-marg.

14. rec aft εξελθων ins o ιησους, with C I, rel lat-f k syrr Orig : aft ειδεν L evn-p-x
 lat-a (beginning of an eccles lection) : om BD 1. 33. 124 al vulg lat-b c ff. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

15. προεληθαν B 33. rec aft μαθηται ins αυτου, with CD rel lat-a c syrr

1, and Josephus there cited. Herod was grieved because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his wishing to put him to death : his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression δός μοι ὠδε and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλῆσιον Ἰορδάνου βασιλεία κατὰ Βηθαράμαθον, B. J. ii. 4. 2; but he was not there on account of the war with Aretas, — see above.

13—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of

our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so : for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν ἑσπέρῃ τῇ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, ibid., and Mark vi. 30) was connected also with the return of the twelve from their mission : compare the full and affecting account of the whole transaction in Mark vi. 30—35.

14.] ἐξεληθὼν, from his place of retirement. 15.] This ὥφια was the first evening, the decline of the day, about 3 p.m.; the ὥφια, in ver. 23, after the

γοντες Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἥδη ἡ παρῆλθεν· ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρεῖαν ἔχουσιν ἀπαλθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλίνεσθαι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἠυλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων

Ρατορα- κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. 18 ὁ δὲ Ἰησοῦς
 σωσιν... εἶπεν αὐτοῖς Οὐ χρεῖαν ἔχουσιν ἀπαλθεῖν· δότε αὐτοῖς
 BCDEF G1, KL MP8UV ὑμεῖς φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε
 XZΔ εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
 Frag- μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλίνε-
 1. 33. σθαι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ
 -- καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἠυλό-
 Z. γησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ
 δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἔχορ-
 τάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων

1 = Mk. L. Mark vii. 34 al. Gen. xv. 5. n ch. xvi. 20. 1 Cor. x. 16 al. Gen. i. 29.
 20. 1 Kings ix. 15. v = ch. xxvi. 26 al. Jer. xvi. 7. w Phil. iv. 12. Jam. ii.
 16. Rev. xix. 21 al. Pa. xxxvi. 19. Ivth. 15. x l. J. ch. v. 20. xv. 37 al. Tobit iv. 16.
 y l. (J. h.), ch. xv. 37 l. Mk. Mark vii. 19, 30 only. Lev. ii. 6. Judg. ix. 53. 1 Kings xxx. 12. Ecck.
 xiii. 19.

syr-cu copt sēth Orig : om BZ 33 lat-δ k arm Orig₂ (I₂ def.) παρῆλθεν bef ἡδη
 Z(appy) 1 Orig₂ rec om οὖν (as || Mk, or perhaps passed over from the -ον
 preceding), with BD I₂ rel vss Orig : ins CZ 1 syr-marg copt Orig₂ ins ευκλω
 bef κωμας (from || Mk L) C¹ 33. 61. 108 Scr's w² ev-p¹ syr-marg syr-jer arm.
 16. om ιησους D 61 lat-k Syr syr-cu copt sēth arm. υμεις φαγειν bef αυ-
 τοις D.

18. aft ιιπεν ins αυτοις P. rec αυτους bef ωδε (to bring αυτους nearer the
 verb), with CP rel vulg lat-f syrr sēth : om ωδε D 1 lat-a b c ff₂ 3, 1 syr-cu copt : txt
 BZ 33. (I₂ def.)

19. κειλευσας B¹ (imperative as in || Lu Jn) : κειλευσιν Z(appy) ev-y, jussivē
 lat-f₁ τον οχλον D-gr latt arm-zoh. του χορτου BC¹ I₂ 1. 33 al Scr's o
 latt Syr syr-cu syr-marg copt sēth arm Orig₂ του χορτου L : τον χορτον D 16. 61.
 fssom latt (corrus to escape the unusual plural and accus f) : τους χορτους C¹ P rel
 Scr's mss syr-txt. rec ins και bef λαβων, with C¹ I₂ X(Treg) lat-f₁ k copt arm :
 om BC²(D)P rel latt syr Orig Thl.—for λαβων, ελαβεν D.

miracle was late in the night. ἡ ὥρα] the time of the day is now late, ἡν τῆς ὥρας μισρὸν πρὸ δύντος ἡλίου, Xen. Hell. vii. 2. 22. 18. 17.] δότε αὐτοῖς ἑμαῖς φ., which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7 ; it was Andrew who spoke in ver. 17, and the five loaves and two fishes were brought by a lad : John vi. 8, 9. They were barley loaves and (salt) fish ; ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44 ; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

19. ἠυλόγησεν] Luke supplies αὐτούς, the loaves and fishes : John has for it εὐχαριστήσας. Both are one. The thanks

to heaven is the blessing on the meat. ὁ Σωτὴρ πρῶτον ἀνιβλεψεν εἰς τὸν οὐρανὸν ταῖς ἀετίαι τῶν ὀφθαλμῶν αὐτοῦ οἰονεῖ καταβιβάζων δύναμιν ἐκείθιν τὴν ἀνοκραθησομένην τοῖς ἄρτοις καὶ τοῖς ἰχθύσι μύλλουσι τρίφειν τοὺς πεντακισ-χιλίους, καὶ μετὰ τοῦτο ἠυλόγησε τ. π. ἄρτους κ. τ. δ. ἰχθ., τῷ λόγῳ κ. τῇ εὐλογίᾳ αὐξῶν κ. πληθύνων αὐτούς. Orig. in loc. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεὰν ἐλάβετε, δωρεὰν δότε of ch. x. 8 in a higher sense than they then could have understood it :—but see the symbolic import of the miracle treated in the notes to John vi.

Meyer well remarks that the process of the miracle is thus to be conceived :—the Lord blessed, and gave the loaves and fishes to the disciples, as they were ; and then, during their distribution of them, the miraculous increase took place, so that

1. ch. xvi. 9 δώδεκα ^a κοφίνους πλήρεις. ²¹ οἱ δὲ ἐσθίωντες ἦσαν ἄνδρες
 Judg. vi. 19 ὡς εἰ πεντακισχίλιοι ^b χωρὶς γυναικῶν καὶ παιδίων.
 Gal. vi. 10. 1xxa. 6 only. 22 Καὶ ἐνθίως ^c ἠνάγκασεν τοὺς μαθητὰς ^d ἐμβῆναι
 John ix. 14. Acts ii. 41 εἰς τὸ πλοῖον καὶ ^e προάγειν αὐτοὺς εἰς τὸ πέραν, ὅπως οὐ
 al. Judg. iii. 29. 2 Cor. xi. 28 ἀπολύσῃ τοὺς ὄχλους. ²³ καὶ ἀπολύσας τοὺς ὄχλους
 2 Cor. xi. 28. (Heb. iv. 15.) ἀνέβη εἰς τὸ ὄρος ^h κατ' ἰδίαν προσεῦξασθαι. ⁱ ὥσπας
 c. 1. Luke xiv. 23. Acts δὲ ^j γενομένης μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ἦδη ^k μέσον
 xxvi. 11 al. Prov. vi. 7. τῆς θαλάσσης ἦν ^l βασανιζόμενον ὑπὸ τῶν ^m κυμάτων, ἦν
 d ch. viii. 28 γὰρ ⁿ ἐναντίος ὁ ἄνεμος. ²⁵ τετάρτῃ δὲ ^o φυλακῇ τῆς
 ref. Mark x. 23. 25. Wisd. νυκτὸς ^p ἀπῆλθεν πρὸς αὐτοὺς ^q περιπατῶν ^r ἐπὶ τὴν θά-
 f = ver. 15. g ch. v. 1 ref. h ver. 12. i ch. viii. 15. ver. 15 (see note there) al. k. constr. John i.
 50. Num. xxxv. 5. μέσον ^l ἰσθμῶν, Herod i. 170. l = i Mk. only. (2 Pet. ii. 2 al.) m ch. viii. 24 ref.
 n absol. Acts xxvii. 4 only. Resk. xviii. 12, but not = (see Mark xv. 20.) w. dat. i Mk. o = i Mk. ch.
 xxiv. 43. Luke ii. 8 (f). xii. 28 only. Exod. xiv. 24. p = ch. ii. 22. Rev. x. 9. Gen. xxiv. 66. Exod.
 q. 1. (see ver. 20.) Job ix. 8.

21. for *ως*, *ως* D L Δ 1. 33: om Frag-tisch 241. 247 latt(not f) Syr syr-cu copt
 Orig: txt BCP rel. transp *παιδίων* and *γυναικων* D 1 lat-a δ c &c (not f) copt
 Orig, Ambr.

22. om *ενθίως* C¹ lat-f, syr-cu. rec aft *ηναγκασεν* ins o *ιησους* (*begag of an ecci*
laction), with C³L rel: bef *ηναγ.* lat-a δ c ff₂ g_{1,2} k: om BC¹D L PA Frag-tisch 1.
 33 Scr's c¹ k am(with em for fuld tol) lat-s f ff₂ syrr syr-cu syr-jer copt sēth arm Orig,
 Chr Arnob. rec aft *μαθητας* ins αυτου (|| Mk), with BEFKPX lat-a δ c ff₂ g_{1,2} 31,2
 syrr syr-cu copt sēth: om CD L rel vulg lat-s f i arm Orig^{sup} Chr Euthym Arnob.
 om to bef *πλοιον* B 1. 33. 124 al Scr's s arm Eus Chr 2-9-g-h: ins CD L P rel
 Orig, om αυτου (see || Mk) D 37. 49 al ev-y₁ lat-a δ c ff₂ g₁ k arm Arnob: αυτους
 L₂ Frag-tisch ev-150¹.

24. om *ηδη* (see || Mk) D 263 ev-36 Scr's o¹ vulg lat-a f ff₂ i Syr syr-cu copt sēth
 arm. ην εις μεσον της θαλ. βασανιζ. D lat-s: σταδιους πολλους απο της γης
απικειν βασανιζ. B 13. 124 Syr syr-cu (syr-jer copt) arm: txt CP rel syr sēth Orig Hil.
 for ην γαρ, η γαρ D¹.

25. *τεταρτης δε φυλακης* D. ηλθεν (απηλθ., not being understood) BC² P(Treg)
 1. 33 latt syrr syr-cu copt sēth arm Orig Eus Bas Chr: *ερχεται* syr-marg: txt C¹(appy)
 D P(Tisch) rel syr-txt. rec ins o *ιησους* bef *προς αυτους*, with C³L rel lat-a δ c s
 f ff₂ g₁ k Syr syr-cu arm Eus: om BC¹DPSVA Frag-tisch(appy) 1. 33 vulg lat-f ff₂ g₁ i
 syr copt sēth Orig Bas Chr Arnob. περιπατων bef *προς αυτους* D. rec *ει*
της θαλασσης, with CD rel Eus₂: txt BPA Frag-tisch 1 Orig₁.

they broke and distributed enough for all.

20. κοφίνους] in the construction, is in apposition with τὸ περισκεῖον.

The *coφίνους* was the usual accompaniment of the Jew: see Juv. Sat. iii. 14—'Judæis, quorum coφinus fœnumque supplex'; and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason. 21.] χωρὶς γυν. κ. παιδ.

is peculiar to Matt., although this might have been inferred from ἀνδρες being used in the other three Evangelists. See note on John vi. 10.

22—23.] JESUS WALKS ON THE SEA. Mark vi. 46—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle

was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and their dismissal was therefore an important step towards the other.

23. εἰς τὸ πέραν] Mark adds πρὸς Βηθσαιδάν, John εἰς Καφαρναούμ: for the Bethsaida, the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum. 25.] The fourth watch according to the Roman calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be,—near the vernal equinox which this

λασσαν. ²⁶ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἔπι τῆς θαλάσσης ἑ περιπατοῦντα ἑταράχθησαν λέγοντες ὅτι ἑ φάντασμα ἑστιν, καὶ ἑ ἀπὸ τοῦ φόβου ἑκραξαν. ²⁷ εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ ἑησοῦς λέγων ἑΘαρσείτε, ἑ ἐγὼ ἑ εἰμι, μὴ φοβεσθε. ²⁸ ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε, εἰ σὺ εἶ, κίλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. ²⁹ ὁ δὲ εἶπεν ἑΕλθέ. καὶ ἑ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν ἑησοῦν. ³⁰ βλέπων δὲ τὸν ἑανεμὸν ἑισχυρὸν ἑφοβήθη, καὶ ἑρξάμενος ἑκαταποντίζεσθαι ἑκραξεν λέγων Κύριε σῶσόν με. ³¹ εὐ-θέως δὲ ὁ ἑησοῦς ἐκτείνας τὴν χεῖρα ἑἐπιλάβετο αὐτοῦ καὶ λέγει αὐτῷ ἑὸλιγόπιστε ἑ εἰς ἑτί ἑιδίστασας; ³² καὶ ἑἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἑἐκόπασεν ὁ ἑανεμὸς. ³³ οἱ δὲ ἐν τῷ πλοίῳ [ἐλθόντες] ἑπροσεκύνησαν αὐτῷ λέγοντες ἑἈληθῶς ἑθεοῦ υἱὸς εἶ.

xv. 30 only. Jonah i. 3 val.
e w. dat., ch. ii. 2 refl.

f ch. iv. 2.

d | Mk. Mark iv. 30 only. Gen. viii. 1. Jonah i. 11, 12.

²⁶. οἱ δε μαθ. bef ἰδόντες αὐτον (from || Mk) BD 13. 61. 124 lat-f: om οἱ δε μ. 1 latt Chr-γ Arnob Aug: txt CP rel syrr syr-cu copt aeth. rec την θαλασσαν, with P rel: txt BCD 1. 38 Eus, Chr Thl.

²⁷. for ευθεως, ευθως (from || Mk) BD: txt C rel Eus. (P defectiva.) ο ιησ. bef αυτους B 131: om ο ιησ. D 231 lat-f, syr-cu copt Eus: ο ιησ. ελ. avr. latt Syr: txt CP rel lat-f syr aeth arm. θαρσειτε D.

²⁸. om αυτω Δ 157. 209 al Scr's c l m n w evn-y-z-150 vulg lat-a c aeth Euthym: ο πετρος ειπεν bef αυτω B 120. 240-4-5 lat-g, Syr copt: txt CD rel lat-b e f f. 1. 2 g h syr arm Eus. (P def.)—om ο D. for μ, μοι CA Scr's a. rec προς σε bef ελθειν, with L rel vulg-ed: txt BCDA Frag-tisch 1. 33 am lat-a b c &c syr syrr-cu aeth arm Eus. (P def.)

²⁹. rec ins ο bef πετρος, with C Frag-tisch rel: om BD Eus. (P def.) for ελθειν, και ηλθεν (corra from the less usual infinitive) B (not C¹, if Tisch has accurately edited it: there is not room) syr-cu arm Chr: εf veniens aeth: txt C¹ (C¹?) D rel latt(ut venires) Orig. (P def.)

³⁰. om ισχυρον B¹:txt 83 copt: ins B¹-marg rel &c.

³¹. om ο D.

³². rec εμβαντων, with CP rel: txt BD 13. 33. 124 Orig Cyr-jer.

³³. om ελθοντες BC² 1 al lat-f, copt aeth Orig Did: txt DP rel latt syrr syr-cu arm. υιος θεου ει and add ου D lat-a b.

was,—between three and six in the morning. ἀπῆλθεν πρὸς αὐτ.] a mixed construction for ἀπῆλθεν ἀπὸ τοῦ ὅρου καὶ ἦλθεν πρὸς αὐτ. The words περιπατ. ἐπὶ τὴν θάλα. (or τῆς θαλάσσης,—the gen., of the mere appearing on the spot, the accus. of motion,—over the sea. Webst. and Wilk. cite ἐπὶ πολλὰ ἀλήθην Od. ζ. 120.—ἐπ' Ἰννα κίρρο πύλαθρα Od. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to shew that ἐπὶ with a gen. can mean 'on the bank of,' are not applicable

here, being all after verbs of rest, not of motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In Job ix. 8 we read of the Almighty, ὁ τανάσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἰδάφους ἐπὶ θαλάσσης. Mark adds καὶ ἤθελεν περιπαθεῖν αὐτούς: John, καὶ ἐγγὺς τοῦ πλοίου γινόμενον. See notes on John. ²⁸.]

This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of the nature

g ch. ix. 1 al.
h ch. vii. 16,
20. Luke
xviii. 16, 31.
Gen. xxviii.
32, 33.
i Gen. xxviii.
31, 32.
k ch. iii. 5 al.
l Chron. v.
16.
m ch. iv. 24. ix.
12 al. Ezech.
xxiv. 4.
n w. i. v. a. Mk.
Mark v. 10,
18 | L. 1 Cor.
xvi. 12, 16 al.
o ch. ix. 20, 21
al. Hag. ii.
13, 18.
p Luke vii. 3.
Acts xxiii.
24. xxviii. 43.
44. xxviii. 1, 4. 1 Pet. iii. 20 only. Jer. vii. 20.
5 P. Sir. 2. 19. r here, &c. and i. 1 Cor. xi. 2. Gal. i. 14. Col. ii. 8. 3 Thes. ii. 15. iii. 6 only; i. Jer.
xxxix. [xxxi.] 4. xli. [xxxi.] 3 only. s = i Heb. xi. 2 only. t ch. vi. 17 ref.
u | Mk. (John xiii. 5) only. Exod. xxx. 16. v see Num. xiv. 41.

34 Καὶ ^ε διαπεράσαντες ἤλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ ^ε ἐπιγινόντες αὐτὸν οἱ ἄνδρες ^ι τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν ^κ περὶ ἡλίου ἐκείνην, καὶ προσ-
ῆνεγκαν αὐτῷ πάντας τοὺς ^ι κακῶς ^ε ἔχοντας, 36 καὶ ^μ παρ-
εκάλουν αὐτὸν ἵνα μόνον ^α ἄψωνται τοῦ ^ο κρασπέδου τοῦ
ἱματίου αὐτοῦ, καὶ ὅσοι ^α ἤψαντο ^ρ διεσώθησαν.

XV. ^ι Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο-
λύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες ² Διὰ τί οἱ
μαθηταί σου ^ι παραβαίνουνσιν τὴν ^ι παράδοσιν τῶν ^α πρεσ-
βυτέρων; οὐ γὰρ ^ι νίπτονται τὰς ^α χεῖρας αὐτῶν ὅταν
ἄρτον ἐσθίωσιν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ^ι Διὰ τί

BCDEF
GKLM
PSUVX
Δ 1. 33.

34. ἐπὶ τὴν γῆν γενν. (as in || Mk) C¹ 13. 124. 157 Chr-2-6-9-η-ρ: ἐπὶ τὴν γῆν εἰς
γενν. (combⁿ of Mt and Mk) BDA 33 syr arm: alii aliter: txt P rel copt arm Orig,
Chr(Field).

36. om αὐτὸν B¹ (insd in marg a *prima manu*) Orig₁ Chr. aft σοοι ins an C
Scr's m.

CHAP. XV. 1. for προσέρχ., προσέρχονται D¹-gr. for τῷ Ἰησοῦ, πρὸς αὐτὸν D
lat(exc f) with Hil: αὐτῷ 1 Orig. om οἱ (as in the way: that it should have
been insd from || Mk, as Meyer, is improb, seeing that the form of the sentence there
is different) BD 1. 124. 209 al Scr's a c ev-y copt Orig: ins CP rel. transp
φαρισαῖοι and γραμματεῖς (see || Mk) BD 1. 13. 33. 124 lat-e Syr copt arm Orig: txt
CP rel syr-cu syr with Hil.

2. om αὐτῶν (as unnecessary: see also Mk vii. 3) BA 1. 229¹ lat-f g₁ arm Orig,
Chr-y-L.

3. om αὐτοῖς D lat-e copt.

and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21.

32.] John (vi. 21) adds καὶ ἐθώς ἐγένετο τὸ πλοῖον ἐν τῇ γῆς εἰς ἣν ἐπῆγον:—see note there.

33.] These persons were probably the crew of the ship, and distinct from the disciples. On θεοῦ υἱός, see note, ch. iv. 3. It is the first time that our Lord is called so by men in the three synoptic Gospels. See ch. iii. 17; iv. 3; viii. 29; and John i. 34, 50. This feeling of amazement and reverence pervaded the disciples also: see the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. *Gennesaret*, a district from which the lake was also occasionally so called, extended along its western shore. See Josephus's glowing description of the beauty and fertility of this plain, B. J. iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25.

... [Iva] For a discussion of the construction of verbs of entreaty, &c. with ἵνα and ὅπως, see note, 1 Cor. xiv. 13.

On κρασῶν. see note on ch. ix. 20.

Sic. as E. V., were made perfectly whole.

CHAP. XV. 1—20.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come expressly from Jerusalem to watch our Lord: most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

2.] The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it.

The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

36. περικάλ.

καὶ ὑμεῖς ¹ παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν ² παράδοσιν ὑμῶν; ³ ὁ γὰρ θεὸς ⁴ ἐνετείλατο λέγων
⁵ Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ⁶ ὁ ⁷ κακολογῶν
πατέρα ἢ μητέρα ⁸ θανάτῳ ⁹ τελευτάτω ¹⁰ ὑμεῖς δὲ λέγετε
¹¹ Ὅς ἂν εἰπῇ τῷ πατρὶ ἢ τῇ μητρὶ ¹² Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
¹³ ὠφελῇθῃς ¹⁴ [καὶ] οὐ μὴ τιμῇσει τὸν πατέρα αὐτοῦ [ἢ
τὴν μητέρα αὐτοῦ]· καὶ ¹⁵ ὑκυρώσατε τὸν νόμον τοῦ θεοῦ
διὰ τὴν ¹⁶ παράδοσιν ὑμῶν. ¹⁷ ὑποκριταί, ¹⁸ καλῶς ¹⁹ ἐπρο-
φήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων ²⁰ ὁ ²¹ λαὸς οὗτος τοῖς
b — ch. v. 23, 24 al. Lev. xxvii. 9. c ch. xvi. 26. Mark v. 26 al. Jer. li. 11. vii. 8.
d Mk. Gal. iii. 12 only. Eod. vi. 22 only. (-pot, Prov. i. 25. v. 7.) e — Mk. Mark xli. 28,
32 al. Jer. i. 12. f ch. xi. 13 al. Jer. xx. 1. g Isa. xxix. 13.

4. εἶπεν (from || Mk) BD 1. 124 latt Syr syr-cu syr-marg copt sēth arm Ptol Iren-
lat Orig Cyr Jer: ἐνετείλατο λεγων C rel lat-f. rec aft τὸν πατέρα ins σου
(|| Mk), with C²KLMU 33 am lat-a b c f ff, g, Syr syr-cu syr-with-ob copt arm
[Orig₁]: om BC¹D rel vulg-ed(with forj harl¹) lat-e ff, g, sēth Iren-lat Orig₁ Chr
Cyr Aug.

6. om καὶ (to simplify the construction) BCD 1. 33 lat-a b c f ff, g, syr-cu copt sēth
Orig Cyr, : ins L rel vulg lat-c f syrr arm Jer Quast. rec τιμῇσει (to corres-
pond with εἰπῇ above), with L rel Cyr₁: txt BCDE²A Frag-tisch 1. 33 Orig Cyr₁ Aug Jer.
om η γ. μὴτ. αὐτοῦ BD (possibly from homœotele) lat-a e syr-cu. rec τὴν
ἐντολὴν (from Mk vii. 9), with L Frag-tisch rel vulg lat-c f g, syr-txt arm-mas Cyr
Orig: τὸν λόγον (from Mk vii. 13 ?) BD lat-a b c f ff, g, Syr syr-cu syr-marg copt sēth
arm Iren-lat Bus Ang: τὸν νόμον C 13. 124. 346 Ptol.

8. rec ins ἐγγίζει μοι bef ο λαος ουτος and adds τω στοματι αυτων (from LXX), with

πρεσβύτεροι are not the elders, but the
ancients. See ref. Heb. 3. καὶ ὑμ.

The καὶ implies that there was a παράβασις
also on their part—acknowledging that
on the part of the disciples. τὴν
ἐντ. v. 6.] A remarkable testimony from
our Lord to the divine origin of the
Mosaic law: not merely of the Decalogue,
as such, for the second command quoted
is not in the Decalogue, and it is to be
observed that where the text has ὁ θεὸς
ἐνετείλατο, Mark (vii. 10) has Μωυσῆς
εἶπεν. 4.] θανάτῳ τε. is a Hebraism,
γινῶσκ; see ref. LXX. 5.] Light-

foot on this verse shews that the expres-
sion cited by our Lord did not always
bind the utterer to consecrate his prop-
erty to religious uses, but was by its
mere utterance sufficient to absolve him
from the duty of caring for his parents:
see further on the word Corban in Mark
vii. 11. The construction of this and the
following ver. is: But ye say, Whosoever
shall say to his father or mother, That
from which thou mightest have been
benefited by me, is an offering (consec-
rated to God; see above) . . . (under-
stand, is free). [And] such an one will
certainly not honour his [father or his
mother]. So || Mk., οὕτως ἀπὲρ κ.ρ.λ.

The joining of [καὶ] οὐ μὴ κ.ρ.λ. to the
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ὅς ἂν above, and making the aposiopesis
after μὴτ. αὐτοῦ, is inconsistent with the
usage of οὐ μὴ, which contains in itself an
apodosis, being an elliptical construction
for οὐ δῖος μὴ or the like; see Hartung,
Partikellehre, ii. p. 155 ff. The future
ind. after οὐ μὴ makes the certainty more
apparent: so καὶ τοῦτο γὰρ εἰ εἰδέναις χρη-
στὶ οὐ μὴ δυνήσεται Κύριος εὐρεῖν . . .
Xen. Cyr. viii. 1. 5. See more examples
in Hartung, ib. Of course the apodosis is
our Lord's saying, not that of the Phari-
sees. 8.] The portion of Isaiah from
which this citation is made (ch. xxiv.—
xxiv.) sets forth, in alternate threatenings
and promises, the punishment of the mere
nominal Israel, and the salvation of the
true Israel of God. And, as so often in
the prophetic word, its threats and prom-
ises are for all times of the Church;—
the particular event then foretold being
but one fulfilment of those deeper and
more general declarations of God, which
shall be ever having their successive illus-
trations in His dealings with men. The
prophecy is nearly according to the LXX,
which compare. The citation in Mark is
(if the spurious words in the rec. here be
cancelled) verbatim the same with that in
the text. Stier however maintains (vol.

ii. p. 142) that the words in question
M

^h χείλεσίν με τιμῇ, ἡ δὲ καρδία αὐτῶν ¹ πόρρω ² ἀπέχει ἀπ' ἑμοῦ. ⁹ ^k μάτην δὲ ¹ σέβονται με διδάσκοντες ^m διδασκαλίας ⁿ ἐντάλματα ἀνθρώπων. ¹⁰ καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε. ¹¹ οὐ τὸ οἰσερχόμενον εἰς τὸ στόμα ^r κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ^q ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο ^r κοινοῖ τὸν ἄνθρωπον. ¹² τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἔσκανδαλίσθησαν; ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα ^z φυτεία ^z οὐκ ἦν οὐκ ἐφύτευεν ὁ ^u πατήρ μου ὁ ^v οὐράνιος ^u ἐκριζωθήσεται. ¹⁴ ^w ἄφετε αὐτούς ^x ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν εἶν ^y ὁδηγῇ, ἀμφότεροι εἰς ^z βόθυνον πεσοῦνται. ¹⁵ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ

^h from l. c. Rom. iii. 18. 1 Cor. xiv. 21. Heb. xi. 19. xiii. 15. 1 Pet. iii. 10 only. Prov. vi. 2. Mal. i. 6. 11 Mk. Luke xiv. 35. xxiv. 38 only. l. c. Job v. 4. j — from l. c. Luke vii. 6. xv. 20. xxiv. 18. Euck. xi. 15. k 1 only. 3 Kings xx. (xii.) 30. 1 Sam. i. 1. Acts xvi. 14. xviii. 7, 18. xix. 27. (theol. Acts xiii. 46, 50. xvi. 4, 17) only. Josh. iv. 24. m j. claw. Paul only, Eph. iv. 14 al. Prov. ii. 17. n — Acts xi. 8. Euck. iv. 14. q — ch. iv. 4. Eph. iv. 20. Num. xxiii. 24. 30. Euck xvii. 7. Micah i. 6 only. only Gen. ii. 8 al. a ch. v. 48 read. w Mark xiv. 6. 4 Kings iv. 27. only. Wisd. vii. 15 al. y Luke vi. 20. John xvi. 12. Acts viii. 31. Rev. vii. 17 only. Ps. xxiv. 8. z ch. xii. 11. Luke vi. 30 only. Isa. xxiv. 18 al.

a j. Col. ii. 28 only. l. c. Job xxiii. 11, 12 vat. only. p — here, etc. and j. Heb. ix. 18. Acts xxi. 28 (x. 16. xi. 9) only. r ch. xiii. 21 al. fr. s here only. 4 Kings xii. t ch. xxi. 23 j. Luke xiii. 6. xvii. 6, 28. 1 Cor. iii. 6, &c. ix. 7 v ch. xiii. 20. Luke xvi. 4. Jude 19 only. Jer. i. 10. x ch. xxiii. 16, 24. Acts i. 16. Rom. ii. 19 only. Ezra viii. 1. 1. 33. BCDEF GKLMs UVXZA

C rel lat-f syr: om BDLN 33. 124 latt Syr syr-cu copt sath arm Clem-rom Justin Ptol Clem Orig [expr: *παρίθετο ρητὸν ἀπὸ τοῦ Ἰησοῦ, ὑπερ αὐταῖς λίξιν οὕτως εἶχε, καὶ ἔπει κύριος Ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν καὶ τὰ ἐξῆς καὶ προειρημένον γένηται οὐκ αὐταῖς λίξιν ἀνίστασθαι ὁ μαρτυρῶν τὸ προφητικόν.* Comm in Matt, tom. xi. 11, vol. iii. p. 492] Bas Chr Cyr Tert Cyr Hil Ambr Ambros Jer Gaud Juv. (ο λαος ουτ. εγγ. μοι (alone) 1.) for απειχει, ιστιν D lat-a b c Clem, *est a me* Hil lat-f (exc Tert Cyr).

11. *est ov ins παν D.* for *ιςρχ., ερχομενον B.* κοινοῦσι D! (twice), *communicat* D-lat (and lat-c the 2nd time) Tert Jer (verbum *communicat* proprie scripturarum est et publico sermone non teritur ["non teritur" is quoted "conteritur" by Tisch]) Aug (and in vv 18, 20) *coisquias* most latt. for *rouro*, *εκεινο D.*

12. rec aft *μαθηται ins αυτου* (|| *ML*), with C rel vss: om BD 13. 61. 124 al. rec (for *λεγουσιν*) *ειπον* (*change to historic tense*), with C rel latt syr sath: txt BD 1. 13. 33. 61. 124 lat-f, Syr syr-cu arm.

14. for *αυτους, τους τυφλους D.* for *οδ. εισιν τυφλοι τυφλων, τυφλοι εισιν οδηγοι* BD: *οδ. εισιν τυφλων K: τυφλοι εισιν οδ. τυφλων L 2* (appy) 1. 33 vulg lat-c o syrr sath Orig, Basen Cyr, Cyr Jer Gild (*all apparently emendations of the arrangement, or mistakes owing to the recurrence of τυφλοι τυφλων*): txt C rel syr-cu. for *βοθυνον, βοθρον D 1* Cyr: *εις βοθ.* is aft the verb in DFLZ 1 sath. *εμπισουνται* DF al Scr's 1 m n o ev-y Chr Cyr.

ought to be supplied in Mark, because *εγγίζει* is wanted to oppose to *πόρρω ἀπέχει*, and *στόματι* to connect with *στόμα* in ver. 11.

9.] LXX, *ἐντάλματα ἀνθ. καὶ διδασκαλίας*. The two are here in apposition, as in E. V. 10.] *ἰκείνους μὲν ἐπιστορίας καὶ κατασχόντας ἀφῆκεν ὡς ἀνιάτους τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον ὡς ἀξιολογώτερον*. Euthym. 12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. τὸν λόγον] the saying addressed to the multi-

tude in ver. 11. 13.] The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by *ἀφετε αὐτούς* following, and by the analogy of our Lord's parabolic symbolism, in which *seed, plant, &c.*, are compared to *doctrine*, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. 'φωτόν, natural: *φωρία, cura*. Bengel. On this verse see John xv. 1, 2. 15.] The

^a Φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. ¹⁶ ὁ δὲ εἶπεν ^a ch. xii. 34 only. Job vi. 24. xii. 3 only. ^b Ἀκμὴν καὶ ὑμεῖς ἄσύνετοί ἐστε; ¹⁷ οὐπὼ νοεῖτε ὅτι πᾶν ^b here only. ^c τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν ἔχρηται ^c δ' ὅλος ^d ἀκμὴν ^d ἀφ' ἑδρώνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ^d ἀφ' ἑδρώνα ^e ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, καὶ ἐκείνα ^e ἐκ τῆς καρδίας ἐξέρχονται ^f κοινῶς τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται ^f κοινῶς τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται ^g διαλογισμοὶ πονηροί, φόνοι, ^g μοιχευταί, ^g πορνεῖαι, ^g κλοπαί, ^g ψευδομαρτυρίαι, ^g βλασφημίαι. ²⁰ ταῦτα ^g κλοπαί, ^g ψευδομαρτυρίαι, ^g βλασφημίαι. ²⁰ ταῦτα ^h ἐστὶν τὰ κοινῶς τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις ^h ἐστὶν τὰ κοινῶς τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις ⁱ χερσὶν φαγεῖν οὐ κοινῶς τὸν ἄνθρωπον. ⁱ χερσὶν φαγεῖν οὐ κοινῶς τὸν ἄνθρωπον.

²¹ Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ ²¹ Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ ²² μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδοὺ γυνὴ Χαναναία ²² μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδοὺ γυνὴ Χαναναία ²³ ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα ἐκράυγασεν λέγουσα ²³ ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα ἐκράυγασεν λέγουσα

(Joos. Lev. xv. 10, 30.) h ver. 11 ref. i Luke ii. 35. in. 47. j Cor. iii. 30. Jam. ii. 4 al. Ps. lv. 5. k Mk. (John viii. 8 and Gal. v. 19 rec.) only. j Cor. xii. 27. Hos. ii. 2. iv. 2. Wind. xiv. 26 only. l Cor. vi. 13, 18, 20. Hos. ii. 2. m only. Gen. xi. 10. n ch. xxvi. 50 only f. (p. 10, ch. xix. 13.) o ch. xii. 31 al. 2. Eccl. xxv. 12. p art. ch. v. 15 ref. q Mark vii. 3 (5 v. r.) only t. Rom. ii. 7. 306. r = ch. ii. 12. 306. s = ch. ii. 22. xvi. 13. Mark viii. 10 al. Neh. iii. 15. t ch. ii. 16. xix. 1 al. Mt. Mk. only, ecc. Acts xiii. 50. Josh. v. 1. u ch. xii. 19. John xi. 48 al. Acts xiii. 50 only. Acts xiii. 50.

15. αυτω bef ειπεν B. om ταυτην (as not in Mk vii. 17) BZ 1 copt Orig: ins CD rel latt, bef r. παραβ. 13. 124.

16. rec ins ιησους bef ειπεν, with CL rel lat-f syr arm: om BDZ 33 latt Syr syr-cu copt sath.

17. for ουπω, ου (see || Mk) BDZ 33 latt Syr syr-cu sath: txt C rel syr copt (Treg). for εισπορευομεν, εισερχομενον B Orig.

18. for εκεινα, εκεινα D lat-c ff, copt. κοινωνει D¹.

19. βλασφημια D¹-gr lat-e syr-cu syr sath.

20. εις τιν τα κοινωνουντα, and κοινωνει D¹.

22. εκραυζεν (more usual word) BD 1 lat-c ff, syr-cu copt arm: εκραξεν Z vulg lat-a of g_{1,2} syr Orig Chr Hil: ενεκραυαζεν M: ενεκραυασεν C rel. rec aft ενεκραυασεν ins αυτω, with L rel lat-f ff, syr; οπισω αυτου D: aft λεγουσα ins αυτω

saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either Peter took it for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it.

ἀκμὴν = *adhuc* is a later Greek word: Phrynichus (p. 123, ed. Lo-beck) says that Xenophon uses it once (ref.): but this is not in the sense of *et*, but *ante*, 'even now,' 'in articulo,' see Lo-beck's note, where he gives more examples.

17.] στόματι, δι' οὗ γίνεται θνητῶν μὲν, ὡς ἐφη Πλάτων, εἰσόδος, ἐξόδος δι' ἀφθάρτου. ἰπσιέρχεται μὲν γὰρ

αὐτῷ σῖτια καὶ ποτά, φθορὰ σώματος φθοραὶ τροφαί. λόγοι δὲ ἐξίαςιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται. Philo de Opif. Mundi, i. 29.

21—23.] THE CANAANITISH WOMAN. Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for ὅρια, ch. ii. 16; iv. 13; viii. 34. Exod. xvi. 35, εἰς μίρος τῆς Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's

v = ch. xvii. 16, xxi. 41. (John xviii. 28. Acts xiii. 5. James iv. 3.) claw. w. ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ 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γὰρ τὰ ^h κυνάρια ⁱ ἰσθίει ἀπὸ τῶν ^k ψυχίων τῶν ⁱ πιπτόν- ^{i w. ἀπό, only. Gen. iii. 1, 2, 5 (φαγεῖν). w. δκ, i Cor. ix. 7 al. k (Luke xvi. 21 v. i.) only t. i Luke xvi. 21. m ch. viii. 15. ix. 20. Luke x. 25. n ch. xli. 1 ref. o ch. v. 1 ref. p ch. xli. 5 al. fr. 1m. xxv. 6. q ch. ix. 25 al. Hab. ii. 18. r ch. xviii. 8 s Mk. only t. ch. ix. 26. xxvii. 6. Luke iv. 25. xvii. 2. Acts xxvii. 19, 20 only. — 2 Mac. iii. 15. (-ωγειν, Acts xlii. 23.)} τῶν ἀπὸ τῆς ^h τραπίζης τῶν κυρίων αὐτῶν. ²⁸ τότε ἀποκριθεὶς ὁ ⁱ Ἰησοῦς εἶπεν αὐτῇ ^Ω γύναι, μεγάλη σου ἡ πίστις· ^m γεννηθήτω ^m σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

P μετα-
βαι...

²⁹ Καὶ ^a μεταβαῖς ^a ἐκείθεν ὁ ⁱ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ὁ ἀναβάς εἰς ὁ τὸ ὄρος ἐκάθητο ἐκεῖ. ³⁰ καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν ^p χωλούς, τυφλούς, ^a κωφούς, ⁱ κυλ-
 H παρα... λους καὶ ἐτέρους πολλούς· καὶ ^ε ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἰθεράπευσεν αὐτούς, ³¹ ὥστε τὸν ὄχλον θαυμάσαι βλέποντας ^a κωφούς λαλοῦντας, ⁱ κυλλοὺς ὑγιεῖς, καὶ ^p χωλούς περιπατοῦντας, καὶ τυφ-

F οχλον
θαυμα-
σαι...
BCDEP
GHKL
MPQUV
XA1.33.

^{27.} om γαρ (as *ευρεσθῆναι*: see also in || Mk) B lat-s Syr. for *ισθιει, ισθιουσιν* D ev-y₁ for *ψυχων, ψυχων* D. for *κυριων, ευναριων* D¹ (not lat).

^{28.} om ο ιησ. D fuld syr-cu. om ω D 259 forj.

^{30.} χωλ. κυλλ. τυφλ. κωφ. B: χωλ. κωφ. τυφλ. κυλλ. CK: χωλ. τυφλ. κυλλ. D 219 al Scr's c lat-g₂ l: κωφ. χωλ. τυφλ. κυλλ. LMD am(with fuld) syr: κωφ. τυφλ. χωλ. κυλλ. 33 ev-y vulg-ed sith Orig₁: al vary: txt P rel Syr syr-cu copt arm. for παρα, υπο D lat-d.—om π. r. C¹. rec (for αυτου) τον ιησου, with CP rel lat-s syrr with: txt BDL 33 latt syr-cu copt arm Chr Aug. aft αυτους add παντας D lat-d c ff₂ g₁: αυτους C¹.

^{31.} rec (for τον οχλον) τους οχλους (perhaps to conform to οχλοι above and βλέποντας below), with BP rel: txt CDUA 1. 33 ev-y Orig₁ Chr-γ-η-κ. βλέποντας bef θαυμασαι B: βλέποντα 33. 237 ev-150¹ Chr-γ. for λαλουντας, αεουσιντας B 59. 115. 238 syr-marg with: add και D 13. 157 syrr. om κυλλους υγιεις 1 ev-y latt syr-cu copt with Jer ("ubi Latinus interpres transtulit debiles, in Graeco scriptum est κυλλούς, quod non generale debilitatis sed unius infirmitatis est nomen, ut quomodo claudus dicitur qui uno claudicat pede, sic κυλλός appelletur, qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus. Unde et in consequentibus *Evangelista ceterorum debiliū exposuit sanitates, horum tacuit*. Quid enim sequitur? 'Et curavit &c.' De κυλλοῖς tacuit, quia quid e contrario diceret non habebat." Comm in loc. Tischdf ed. 2, made Jer state "interpretem id præteritū;" in ed. 7 he says "Hier interpretem latinum dicit de κυλλοῖς *tacuisse quia quid*" &c: it will be seen from the full quotation given above that for "interp. lat." Tischdf ought to have written "evangelistam," what Jer says of the interp. lat. having ref to κυλλούς ver. 30). rec om και bef χ., with L rel latt arm: ins

ment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the ψυχια are the pieces of bread on which the hands were wiped, εἰς δ τὰς χεῖρας ἀπομαρτόμενοι (Ita enim Isidorus (Eustathius, cited by Trench on Mir. p. 842); but the πιπτόντων looks more like accidental falling, and the ψυχια like minute crumbs. 28.] In Mark, διὰ τοῦτον τὸν λόγον, εἶπαι. The greatness of the woman's faith con-

sisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

29—30.] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncer-

1- ch. v. 16. λούς βλέποντας, καὶ ἰδοῦσαν τὸν θεὸν Ἰσραήλ. BCDEF
 12. Gal. 12. 31. 32 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ GHKL
 13. Lake i. 64. εἶπεν ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ MPStV
 14. Lake i. 64. εἶπεν ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ XA1.2.
 15. Lake i. 64. εἶπεν ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
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 100. Lake i. 64. εἶπεν ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ

BCDMPA 1 lat. f syrr syr-cu copt eth. ins τους bef τυφλους D. εδοξαζον
 L 1. 33 al Scr's d l m n p ev-y latt(not D-lat) syr-cu arm Orig Chr Thl.

32. For εἶπεν, λέγει C: add αυτοις CK al copt. (See Mark viii. 1.) aft οχλον
 add τουτον DE³ Scr's c lat-δ c f copt Hil. om ηδη B 108. 301 lat-l: ιδου Syr
 copt. rec ημερας (gramm'l emendation), with E(Treg) Orig: txt BCDP rel.—
 ηδη ημεραι γ ισιν και D arm (also an emendation, but testifying to ημεραι being the
 original).

tain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀνὰ μίσην τῶν ὁρίων Δεσαπόλειος.

30.] κυλλοὶ are persons maimed in the hands; see Jerome in var. readl. (But it is also used of the feet, τὶ δεῦρο πόδα σὺ κυλλῶν ἀνὰ κύκλον κυκλίης; Aristoph. Av. 1379.) The meaning need not be, that a wanting member was supplied to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

ἐφθίμην, not in neglect, but from haste and rivalry. 31.] Mark (vii. 32—37) gives an instance of κωφοὺς λαλοῦντας.

τὸν θ. Ἰσραήλ] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help.

32.] The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have forged the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelien-kritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are common to the two accounts, and were likely to be so: but here the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the numbers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as refer-

ring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists κόφινος, those used for that purpose after this miracle are in both Matt. and Mark στυβίβες. And when our Lord refers to the two miracles, the same distinction is observed; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, πόθεν ἡμῖν κ.τ.λ., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of κόφινος and στυβίβες shews two different traditional sources used by the author, would make it necessary to suppose that the forger of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an accuracy seldom found in interpolations of early Christian

λυθῶσιν ἐν τῇ ὁδῷ. ³³ καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ ^a Πόθεν ἡμῖν ἐν ἔρημίᾳ ἄρτοι τοσούτοι; ὥστε ^b χυρτάσαι ὄχλον τοσούτον; ³⁴ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτὰ, καὶ ὀλίγα ^b ἰχθύδια. ³⁵ καὶ ἐκέλευσεν τοῖς ὄχλοις ἵνα πασιεῖν ἐπὶ τὴν γῆν. ³⁶ καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθῦας ^k εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ³⁷ καὶ ἔφαγον πάντες καὶ ^b ἐχορτάσθησαν, καὶ τὸ ^m περισσεύον τῶν ^m κλασμάτων ἦραν ἐπὶ ἅσπυρι- ^k δας πλήρεις. ³⁸ οἱ δὲ ἰσθιόντες ἦσαν τετρακιςχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδιῶν. ³⁹ καὶ ^o ἀπολύσας τοὺς ὄχλους ^p ἀνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

—α—
λωσας P.
BCDEF
GHKL
MSUV
ΣΑ 1. 33.

o ch. xiv. 18 refl.

p = ch. xiv. 22 || Mk. only. Jonah i. 8 vat.

Gen. xlii. 28.
d = ch. xiii.
37, 64 al.
Num. xi. 18.
e Mk. 3 Cor.
xi. 20. Heb.
xi. 28 only.
Ezek. xxxv.
f 1 Cor. xiii. 2.
Num. viii. 11.
g ch. xiv. 20
al. Ps.
cxviii. 15.
h 1 only. 15.
i Mark vi.
46 || John.
John xxi. 20.
Tobit ii. 1.
Judith x. 15.
k aboul. ch.
xxvi. 26, 27.
l Thess. v.
13 f. Wisd.
xviii. 2.
m ch. xiv. 19
refl.
n ch. xiv. 26
refl.
o 1. ch. xvi. 10.
Acts ix. 25
only t.
q ver. 22 refl.

^{33.} rec aft μαθηται ins αυτου (from || Mk), with CDP rel lat-c f syrr syr-cu aeth : om B 1. 237 vulg lat-a b c ff. 1. 2 g. 1 copt arm. aft ποθεν ins ουν D 1 latt(not f) aeth arm. for ιρημια, ιρημω τοπω (ch. xiv. 13, 15; Lm ix. 12) C copt Orig.

^{34.} aft ειπον ins αυτω D-gr 106 syrr syr-cu.
^{35.} for εκελευσεν, παραγγιλλας (see || Mk) BD 1. 13. 33. 124 copt Orig(expr, ιναθαδε ου κελειν, αλλα παραγγιλλει), praeipit latt, cum iussisset D-latt: txt CP rel arm Hil(turbis iubetur discumbere). τω οχλω (as || Mk) BD 1. 13. 33. 124 vulg lat-b c ff. 1. 2 g. 1. 2 i syr aeth arm Orig: τους οχλους CU¹ al Scr's c Chr-2-6-9-η-ρ(and Fd.): txt PU-corr¹ rel lat-a e f k Syr syr-cu copt Hil Chr-x-L-M.

^{36.} for και λαβων, ελαβεν (grammatical emendation) BD 1. 13. 33. 124 copt: txt CP rel aeth arm. ευχαριστησεν (omg εκλασεν) C¹(appy) (lat-a P). ins και bef ενχ. BD 1 latt Syr syr-cu copt. for εδωκεν, ειδιδον (from || Mk) BD 1. 13. 33. 124 Chr Thdor-mops: txt CP rel vss. rec aft μαθηται ins αυτου (from || Mk), with CP rel vulg lat-a b f syrr syr-cu: om BD 1. 13. 33. 124 al em lat-c ff. 1. 2 g. 1 copt arm Chr. rec (for τοις οχλοις) τω οχλω (from || Mk), with CDP rel latt(populo) syr arm: txt BKLm 1. 13. 33. 124 al lat-e f ff. 1. 2 Syr syr-cu copt.

^{37.} rec ηραν bef το περ. των κλ. (from || Mk), with CP rel lat-f ff. 1. 2 (syr syr-cu) copt arm: txt BD 1. 33 latt aeth.

^{38.} ins ως bef τετρακιςχίλιοι (from || Mk &c) B 1. 13. 33. 124 lat-ff. 1. 2 syr aeth arm. transp παιδιων and γυναικων D 1. 124 latt(not f) syr-cu copt aeth ang.

^{39.} rec ανεβη (emendation to more usual word, || Mk also having ιμβας), with B (S 1. 33, e sil) (ενβαινα D): txt C rel (and 15 of Scr's mss) Chr. rec μαγαδα, with L rel syr aeth arm: μαγαδαν CM 33 copt: txt B D(της μαγ.) N¹ syr-cu(-don) syr-jer, also μαγιδαν N¹ latt Jer Aug, and magado Syr. (Txt appears to have been original, and the better known name Magdala to have been substituted: see note.)

times. On ἡμέραι τρεῖς see refl. and Winer, § 62. 2, note. ^{37.} The σπυρίς (commonly derived from σπιρα,

as being of woven work; or by some from σπυρός, wheat, as being τὸ τῶν σπυρῶν ἄγγος. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, ref. Acts. Greswell (Diss. viii. pt. 4, vol. ii. p. 325) supposes that they may have been used to sleep in, during the stay in the desert. ^{39.} Of Magadan nothing is known. Lightfoot (Centurio Choro-

graph. Marco præmissa, p. 413) shows Magdala to have been only a Sabbath-day's journey from Chammath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madachel. Dalmanutha, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

rch. iv. 1, 8 al. 3 Kings xii. 1. ch. xii. 39. ref. t ch. xii. 10. xlv. 1. Acts i. 30. al. Sir. i. 21 al. u ch. xiv. 15. 23 al. Judah xlii. 1 only. v here only t. Sir. li. 15 only. w here (bis) only t. (-pōv, Rev. vi. 4. -pōv, Lev. xlii. 10.) x = Acta xxi. 10. 30 (ch. xxi. 30) [Mk. John x. 22. 2 Tim. iv. 21] only. y Mark x. 22 only. Ezek. xxvii. 35. xxviii. 19 P. xxi. 10 only. (-pōv, Wad. xvi. 5.) z Luke xii. 64. Jam. i. 11. Pa. ciii. 80. a comat. see Neh. xiii. 24 b = 1 Cor. xi. 20. (ch. xii. 21 al.) Job xli. 11. c = ch. xiv. 8 ref. d = Acta i. 7. 1 Thess. v. 1. e ch. xii. 30 ref. f ch. vi. 33 ref.

XVI. ¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-BCDEF GHKL MSUV XA 1. 33. δουκαῖοι 'πειράζοντες ἐπηρώτησαν αὐτὸν ' σημεῖον ἐκ τοῦ οὐρανοῦ ' ἐπιδείξαι αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ['Ὁφίας ' γενομένης λέγετε ' Εὐδία, ' πυρῥάζει γὰρ ὁ οὐρανός ' ³ καὶ πρῶτ' Σήμερον ' χειμῶν, ' πυρῥάζει γὰρ ' συγνάζων ὁ οὐρανός, τὸ μὲν ' πρόσωπον τοῦ οὐρανοῦ ' γινώσκετε ' διακρίνειν, τὰ δὲ ' σημεῖα τῶν ' καιρῶν οὐ δύνασθε;] ⁴ ' γενεὰ πονηρὰ καὶ ' μοιχαλὶς σημεῖον ' ἐκίχη- γεῖ ' καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

CHAP. XVI. 1. om oi 1. 33. 124 al ev-y Orig. αυτον bef επηρωτησαν D. 2. om αυτοις D lat-a c ff, g, om οφίας to end of ver 3 BV X-txt N massentd-by Jer syr-cu arm-soh Orig(appy): with asterisks in E: ins CD rel latt syrr copt sēth Eus-canon Chr Thl Euthym Hil Juv. (The omn has prob arisen from the similar passage, ch xii. 38.) 3. for ουρανος, ano D-gr. rec ins υποκριται bef το μεν (see Luke xii. 56), with E rel lat-b e f ff, g, Syr copt; και C³ 33: om C'DLA 1. 33 al Scr's b ev-x vulg lat-a c ff, l syr sēth arm Aug. 4. om και μοιχαλὶς D lat-a e ff, l, g, Prosp. for εκικητει, αιτει B¹(sic

CHAP. XVI. 1—4. REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11—13, but much abridged. See also Luke xii. 54 and notes. 1. σημεῖον ἐκ τοῦ οὐρανοῦ] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign from heaven? For in the Jewish superstition it was held that demons and false gods could give signs on earth, but only the true God signs from heaven. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, σημεῖά τε ἐν ἰθυσιν ἐν οὐρανῷ οὐ μὴ δεῖξωσιν . . . And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer,—the sign of Jonas, one so calculated to baffle his enemies and hereafter to fix the attention of His disciples? Here however that an-

swer is accompanied by other rebukes sufficiently distinctive. It was now probably the evening (see Mark viii. 10, εὐθές;) and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22. 2.] Mark viii. 12 adds καὶ ἀναστεινάζας τῇ πνεύματι αὐτοῦ . . ., omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year. See Lightf. who cites examples. 3.] Polybius iv. 21. 1, speaks of the ἡθῶν αὐστηρίαν (of the Arcadians) ἥτις αὐτοῖς παρῖεται διὰ τὴν τοῦ περιέχοντος (ἀέρος) ψυχρότητα καὶ συγγρότητα. 'Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent; concavus oriens pluvias prædicit; idem ventos cum ante exorientem eum nubes rubescunt: quod si et nigrae rubentibus intervenerint (πυρῥάζει συγνάζων) et pluvias.' Plin. Hist. Nat. xviii. 35. πρόσωπον, because συγνός and συγνάζω are properly used of sadness and obscurity in the visage of man. τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times in which they were then living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his

Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. ⁵ Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ⁶ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ οὐκ οὐκ νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε, ¹⁰ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;

al. Pa. ix. 28 (7). 9 Mss. xii. 48.
il. B. 1 Chron. xvi. 12. Exod. xiii. 8.
ix. 28 only 7.

1 ch. xiv. 31 reff.
n ch. xiv. 30 reff.

m coarct., 1 Thess. ii. 9. 3 Tim.
o j. ch. xv. 34 j. Acts

from inspection): ζητεῖ (and bef σ.) D'-gr, *querit* latt: txt B'C rel. rec aft *ιωνα* ins του προφητου (from ch xii. 39), with C rel latt syrr syr-cu copt æth arm Orig: om BDL am(with em forj fuld harl tol) lat-ff₁ g₁ l Hil.

5. εἰς τὸ πέραν ἐπελάθοντο bef οἱ μαθηταὶ D lat-a b c e ff_{1,2} g syr-cu Hil.—om oι μθ. Δ 301. rec aft μαθηται adds αυτου, with L rel lat syrr syr-cu copt æth Orig: om BCD 209. 346 ev-y lat-e arm Hil. λαβεῖν bef αρτους (see || Mk) BK Scr's e w lat-e.

7. for οἱ δε, τοις D 4 lat-a b c e ff₁ g₁ Lucif.

8. rec aft *ειπεν* ins αὐτοις, with C X(Treg) rel lat-a ff₁ Syr syr-cu copt: om BDKLMS X(Tisch) Δ 1. 33. 124¹ Scr's a e w¹ ev-y vulg lat-e e f g₂ l syr æth arm Orig Thl. for ἐλάβετε, ἔχετε (from || Mk) BD 13. 124 latt syr-ms-marg copt æth arm Lucif: txt C rel lat-ff₁ syrr syr-cu Orig, Chr.

9. aft μνημονεύετε ins οτι quando DA. τοις πεντακισχιλειοις D (and so τοις τετρ. below), simply lat-e f ff₂ g₂.

11. rec (for αρτων) αρτου, with D-gr rel latt Orig Lucif Ambr: txt BCKLMS 1. 33 al₁ lat-e f D-lat syr-ms copt Chr. υμιν bef ειπον C 209. 237. 259: om υμιν

feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.] See note on ch. xii. 39.

5-12.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13-21. 5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for

after the dialogue with the Pharisees, Mark adds (viii. 13), πάλιν ἰμβάζει ἀπῆλθεν εἰς τὸ πέραν. *ἐπελάθ.*] not for a pluperfect: After they had come to the other side, they forgot to take bread; viz. on their land journey further. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they had forgotten to take bread before starting, but as a reason why they should have provided some on landing. 6. τῆς ζύμης] See beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke

xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish sects. In Mark we read, καὶ τῆς ζύμης Ἠρώδου. The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16; Mark iii. 6. And their leaven was the same,—*hypocrisy*,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart. 7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.

8-12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16-20. The re-

p ver. 6. ^p προσέχετε δὲ ἀπὸ τῆς ^p ζύμης τῶν Φαρισαίων καὶ Σαδ- BCDEF
δουκαίων. ¹² τότε συνῆκαν ὅτι οὐκ εἶπεν ^p προσέχειν ἀπὸ GHKL
τῆς ^p ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς ¹ διδαχῆς τῶν MSUV
Φαρισαίων καὶ Σαδδουκαίων. Xa1.11

q ch. vii. 28.
John vii. 16
al. Ps. lxx.
lit. only.
r — ch. ii. 22.
xv. 21. Mark
viii. 10. Acts
ii. 10. xix.
i. xx. 2.
Exod. xvi.
35.

¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ ¹ μέρη Καισαρείας τῆς
Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγου-
σιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ¹⁴ οἱ δὲ

D lat-a b ff. Lucif. rec (for προσέχετε δε) προσέχειν, with X rel syr-cu syr arm :
προσέχετε D¹ 13. 124 latt (Syr) Lucif Ambr: προσέχειν προσέχετε δε C² 33. 346 al
Scr's a d i² p: προσέχειν ἀλλ' ἐν-γ-σ al Thl (all emendations from misunderstanding
txt): txt BC¹L 1. 6. 148. 234¹ copt æth Orig.
¹² rec (for τῶν ἄρτων) τοῦ ἄρτου, with C rel lat-c f: om D 124¹ lat-a b ff, arm
Lucif: txt BL 1 ev-y vulg lat-g_{1,2} l syr-ms copt æth. [rec ἀλλ, with EF: om 33:
txt B(see table) CD rel.] transp σαδ. and φαρ. B.
¹³ om αὐτοῦ D. rec ins με βεφ λεγουσιν (from || Mk Lu. This is more ap-
parent from the readings in C and D), with L rel syr syrcu Iren-lat Orig, Hil Aug
Leo: τινα λεγουσιν με κ.τ.λ. C: τινα με οἱ ἀνθ. λ. εἶναι κ.τ.λ. D lat-a b g₂ Iren-
lat: txt B vulg lat-c syr-jer copt æth Iren-ms Orig_{1 or 2} Ambr_L om τὸν D.

proof is much fuller in Mark, where see note.

On κοφίνους and στυρβας, see note, ch. xv. 36. This voyage brought them to Bethsaida: i. e. Bethsaida Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

. 13—20.] CONFESSION OF PETER. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration. ¹³ Καισαρείας τῆς Φ.] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἢ Πανιάδα Φοινικεῖς προσγοροῦσιν, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Caesarea (Joseph. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Caesarea of the Acts, which was Caesarea

Stratonis, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place in τῇ ὁδῷ, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.

τίνα λεγουσιν] who do men say that the Son of Man is? τὸν υἱὸν τοῦ ἀνθρ. being equivalent to με in the corresponding sentence below, ver. 15. Of those who read με in the text, some would render as if our Lord had said, 'Who say men that I am? the Son of Man?' i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively* or *negatively*. Equally inadmissible is Olshausen's rendering ἐμὲ τὸν υἱὸν τοῦ ἀνθ. (ὡς οἶδαν) εἶπα. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, But who say ye that I am? because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering of *this reading*: and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human nature*, and which even then was taken by the Jews as = the *Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. οἱ ἄνθρωποι (generic: = οἱ ὄχλοι in Luke), i. e. the *οἶμα* of ver. 17, the *human opinion*.

14.] It is no contradiction to this verdict

εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ^{ch. i. 1 ref. ch. xxvi. 63 (Acts xiv. 16, Rom. ix. 20 (from Eccl. i. 10), 2 Cor. iii. 5 al.). Ps. xli. 2. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14 only. Sir. xiv. 18. 1 ch. xi. 25, 26 al. fr. Jer. xl. 20.} ἑτεροὶ δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν. ¹⁵ λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ¹⁶ ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαριωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπέκαλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

14. om oi men (see || Mk Lw) D lat-a b c ff₁ g₁: αλλοι Δ.—for αλλοι, οι B Chr.

15. aft αυτοις ins ο ις C 83 vulg lat-b c f g₁ arm-zoh.

16. aft ειπεν ins αυτω D lat-ff₁ arm-usc. for ζωντος, σωζωντος salvatoris D¹.

17. rec (for αποκρ. δε) και αποκρ., with C rel lat-f ff₁ syr: om syr-ca: txt BD 1. 13. 83 vulg lat-b c ff₂ g₁; l copt Eus. om αυτω D am(with fuld). [om οτι B¹, but ins in marg B¹.] om τοις bef ονρ. B ev-y Orig₁(ins₂).

that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the *Herodians*. *ἓνα τῶν προφ.* = ὅτι προφ. τις τῶν ἀρχαίων ἀνίστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἠλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9).

16.] *τί εἶπεν τὸ στόμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμός, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαίος; πάντων ἱρωτηθέντων αὐτὸς ἀποκρίνεται*, Chrysost. Hom. liv. p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but *Thou art*. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: ὁ χριστός is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not *one of the sons of God*, of angelic nature, but *THE SON OF THE LIVING GOD*, having in Him the Sonship and the divine nature in a sense in which they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should

be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse. τοῦ ζῶντος must not for a

moment be taken here as it sometimes is used, (e. g. ref. Acts.) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to *υἱός*. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

17. μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of *σαρκὶ καὶ αἵματι* seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such *πίτρα* or *στέλος* as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name *Simon Bar Jonas* is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

^w Gopp. ch. xlviii. 17 ¹⁸ καὶ γὰρ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ ^{BCDEF} ^{only. Acts.} πέτρᾳ οἰκοδομήσω μου τὴν ^{GHLK} ἐκκλησίαν, καὶ ^{MSUV} ^{pavim.} ¹⁹ πύλαι ^{ΧΑΙ. 31.} ¹⁹ ᾧδου οὐ ² κατισχύσουσιν αὐτῆς. ¹⁹ καὶ δώσω σοὶ τὰς

^x here only. Isa. xxxviii. 10. 3 Mac. v. 51. ^y ch. xi. 23 al. ^z Luke xxi. 36. xlviii. 28

18. ταυτην την πετραν D Eus.

την εκκλησιαν bef μου D latt Tert Cypr.

19. om και C'D 1. 33 Syr syr-cu.

σοι bef δεσω DL vulg lat-b c &c Chr Cypr.

'Lovest thou me?' of his frailty, in his previous denial of his Lord. 18.] The name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Κηφῆς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4—6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς χριστός, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) 'Tute hæc omnia dicuntur; nam quid hæc ad Romanam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) of whom the Church should be built, it implies, as

Origen (in Matth. tom. xii. 11, p. 525) excellently comments on it, καὶ εἰ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκεὶς καὶ αἵματος ἀποκαλυφάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύχεται τῶν εἰρημίνων, ὥς μὲν τὸ γράμμα τοῦ ἐθαγγελίου λέγει, πρὸς ἑκείνον τὸν Πέτρον, ὥς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γεγόμενον ὁποῖος ὁ Πέτρος ἑκείνος. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate *πίτρα* to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name Πέτρος. To me, it is equally difficult, nay impossible, to deny all reference, in *ἐπὶ ταύτῃ τῇ πέτρᾳ*, to the preceding *πίτρας*. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, 'Non tall auxilio, nec defensoribus istis.' In the prefixing of *μου* to *τὴν ἐκκλησίαν*, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form *μου*, but always by *ἐμοῦ*): it is the very commonest arrangement. Cf. ch. vii. 24, ὅστις ἀκούει μου τ. λόγους; ib. 26; ch. viii. 8; xvii. 15; Mark xiv. 8; Luke vi. 47; xii. 18 al. freq. *ἐκκλησίαν*] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole. *πύλαι ᾧδου*] The gates of Hades by a well-known oriental form of speech, = the *power of the kingdom of death*. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it. 19.] Another personal promise to

h ch. x. 8. καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι. 22 καὶ ἰ προσλαβόμενος BCDEF
xiv. 9 al. αὐτὸν ὁ Πέτρος λέγει αὐτῷ ἑπιτιμῶν ἰ Ἰλώς σοι κύριε, GHKL
12a. xxvi. 19. οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ MSUV
13 Mk. Act. xvi. 6 al. Πέτρῳ Ὑπαγε ὀπίσω μου, σατανᾶ, σκάνδαλον εἶ μου. XA 1. 33.
k = ch. xii. 16 reff.
1 Heb. viii. 19 (from Jer. xxxviii.
[xxxii] 84) only. 1 Kings xiv. 46 F. 2 Kings xx. xlii. 17. 1 Chron. xi. 19. 1 Macc. ii. 31. m Mark
xi. 24. Luke ii. 10. xiv. 10. τί σφισιν δοταί, Xen. An. i. 7. 8. n ch. iv. 10 al.† Sir. xxi. 27
only. -τάιν, 8 Kings xi. 14. o ch. xlii. 41 al. f. Ps. cxviii. 165.

for τῇ τρίτῃ ημ., μετα τρεῖς ἡμέρας D, post tertium diem lat-a b c e ff, g, i, copt.
for ἐγερθῆναι, ἀναστῆναι D [Justin], resurgere latt Hil Iren.

22. rec ηρέατο ἐπιτιμᾶν αὐτῷ λεγὼν (from || Mk), with C rel vulg lat-e f g, Orig.;
(for αὐτῷ, αὐτὸν H: ins καὶ βεβ λέγων F:) ηρέ. αὐτῷ ἐπιτιμᾶν λεγ. 1 Orig.; ηρέ.
αὐτῷ ἐπιτιμᾶν ε. λεγὼν D lat-a b c e ff, g, i: et dixit ei syr-cu: txt B 346. (Tischd
refers to corrns Mk xiv. 69. x. 41: but against this is the fact that B has not cor-
rected it in this instance in || Mk.) reuro bef σοι D: om σοι lat-a b syr-cu
Hil.

23. ἐπιστραφεὶς (from || Mk) DKL: txt BC rel Orig. rec μου bef :: (for
persepicity), with L rel Orig₆: :: μοι D latt Marcell-in-Eus Jer: μοι :: V lat-e f

various classes of members of the Sanhe-
drim: see note on ch. ii. 4. On the pro-
phesy of the *resurrection*, some have ob-
jected that the disciples and friends of our
Lord appear *not to have expected it* (see
John xx. 2; Luke xxiv. 12). But we have
it directly asserted (Mark ix. 10 and 32)
that they *did not understand* the saying,
and therefore were not likely to make it a
ground of expectation. Certainly enough
was known of such a prophecy to make
the Jews set a watch over the grave (Matt.
xxvii. 63), which of itself answers the ob-
jection. Meyer in loc. reasons about the
state of the disciples after the crucifixion
just as if they had not suffered any re-
markable overthrow of their hopes and
reliances, and maintains that they *must*
have remembered this precise prophecy
if it had been given by the Lord. But on
the other hand we must remember how
slow despondency is to take up hope, and
how many of the Lord's sayings must
have been completely veiled from their
eyes, owing to their non-apprehension of
His sufferings and triumph as a *whole*.
He Himself reproaches them with this
very slowness of belief after His resur-
rection. It is in the highest degree im-
probable that the precision should have
been given to this prophecy *after the event*,
as Meyer supposes: both from the character
of the Gospel History in general (see Pro-
legomena), and because of the carefulness
and precision in the words added by Mark;
see above. 22.] The same Peter, who

but just now had made so noble and spiri-
tual a confession, and received so high a
blessing, now shews the weak and carnal
side of his character, becomes a stumbling-
block in the way of his Lord, and earns the
very rebuff with which the Tempter before

him had been dismissed. Nor is there any
thing improbable in this, as Schleiermacher
would have us believe (Translation of the
Essay on St. Luke, p. 153); the expres-
sion of spiritual faith may, and frequently
does, precede the betraying of carnal weak-
ness; and never is this more probable
than when the mind has just been uplifted,
as Peter's was, by commendation and lofty
promise.

προελαβ. αὐτ.] by the
dress or hand, or perhaps ἀντὶ τοῦ
παράλαβὼν κατ' ἰδίαν. Euthym.

Ἰλέως σοι.] Supply εἰη ὁ θεός. Ἰλέως with
a dative is practically equivalent to the He-
brew יְהִי־לְךָ, for which (see reff., especially
1 Chron. xi. 19 compared with the Heb.)
the LXX have sometimes used it.

οὐ μὴ ἔσται.] I cannot think with Winer
(§ 56. 3) that this means, 'absit, ne acci-
dat'; it is an authoritative declaration,
as it were, on Peter's part, *This shall
not happen to Thee*, implying that he
knew better, and could ensure his Divine
Master against such an event. It is this
spirit of confident rejection of God's re-
vealed purpose which the Lord so sharply
rebukes. On οὐ μὴ with the future, see
note on ch. xv. 6: and consult Winer, as
above. 23.] As it was Peter's *spiritual*
discernment, given from above, which
made him a foundation-stone of the Church,
so is it his *carnality*, proceeding from
want of unity with the divine will, which
makes him an adversary now. Compare
ch. iv. 10, also Eph. vi. 12. σκάνδα-
λον εἶ μου] Thou art my stumbling-

block (not merely a stumbling-block to
me; the definite article is omitted before
a noun thrust forward for emphasis, but
in English it must be supplied), my πέτρα
σκάνδαλον, (in Peter's own remarkable
words, 1 Pet. ii. 7, 8,—joined too with the

ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. ²⁴ τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἔλθιν, ἀπαρνησάσθω ἑαυτὸν καὶ ἁράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. ²⁵ ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὐρήσει αὐτήν. ²⁶ τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθῃ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. ²⁸ ἀμὴν λέγω ὑμῖν, εἰσὶν τινες ὧδε ἰστώτες, οἵτινες οὐ

copt Hil, Ang Ruf: txt B(μεν) C. Aug².

ἀλλ' ἂ τοῦ ἀνθρώπου D lat-ff₁ sah with

²⁴. om o bef ιησ. B'(Mai, expr).

²⁵. [εαν, so BC.] for ἀπολεση, ἀπολεισι (i-lacism ?) DHLA 33: txt BC rel Orig².

²⁶. rec ωφελειταις (from || Lu: this is much more prob than with Meyer, to believe the fut to have been an emendation to suit δώσει below), with CD rel latt arm Justin Clem Hil Lucif: txt BL 1. 33 gat lat-e f syrt syr-cu coptt Orig² Chr, Cyp² Cyr².

²⁷. ins αγων bef αγγιλων D (|| Luke), γ. αγγ. τ. αγων C (|| Mk). ²⁸. ins ον bef εισιν (from || Mk) BL 33 lat-b c e f ff_{1,2} g₁ syrt syr-cu sah Hil²: om CD rel vulg lat-a Orig² rec των ωδε ιστηγοντων (see || Mk), with KM Thdot:

των ὧδε ἰστώντων BCDLSU 1. 13. 33. 124 al Scr's s ev-y latt Syr syr-cu syr-w-east coptt with arm Orig² Ephr Epiph Chr Thdrt Damasc: ὧδε ιστωτες E rel 131. 218 ev-36 al Scr's b f g h i k l m n o (syr) Thl, των ωδε ιστωτες Scr's c r ev-150.

very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke.) Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρας, or a stone: thou who wert just now, by thy faith in confessing Me, a lively stone, art now by thy carnal weakness a stumbling stone to Christ," seems to shew that his strong repudiation of any allusion to πέτρας in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μωθητάς αὐτοῦ, that the reproof might be before them all. ²⁴.] προκαλεσάμενος τὸν ὄχλον ἐπὶ τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἔλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His fol-

lowers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμῖραν. ²⁶.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 7 of that Psalm. τὴν ψ. ζημιώθῃ = ἑαυτὸν δὲ ἀπολίσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἀνθρώπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἔξιασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Pa. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχῇ, not soul, but life, in the higher sense. ²⁷.] A further revelation of this important chapter respecting the Son of Man. He is

11. John vii. 52. μὴ ἵνα γεύσωνται ἰθανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ
 Heb. ii. 9. ἀνθρώπου ὁ ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
 m ch. xxvii. 34
 al. Job xx
 18. Ps. xxxiii.
 8.
 n ch. viii. 30
 v. 11.
 o Luke xxiii. 48.

XVII. Καὶ μεθ' ἡμέρας ἕξ ἑ παραλαμβάνει ὁ Ἰησοῦς

p — ch. ii. 13, 3a. iv. 5, 8 al. Num. xxiii. 14.

...αὐτοῦ
 X.
 BCDEF
 GHL
 MSUV
 1. 33.

to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the δόξα ἣν δίδω-
 κάς μοι, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ] implies, "And it is not without reason that I thus speak: a time will come when the truth of what I say will be shewn." τὴν πρ.] his work, considered as a whole. 28.] This declaration refers, in its full meaning, certainly not to the transfiguration which follows, for that could in no sense (except that of being a foretaste; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, τὴν πρ. . . οὐ μὴ γ. θ., indicates a distant event,—but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a type and earnest of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His ultimate glorious παρουσία, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, did not know the day and the hour, we have from His own lips: but that not knowing it, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀπὸν λέγει ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσ. θανάτου ἕως ἂν ἴδωσιν, which implies that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224). This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσ. θαν.

the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the soul," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: much less will they taste of it then." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of ἕως ἂν here may be compared to ἕως οὗ in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus testified.

There can be no doubt of the absolute historical reality of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the reality of the appearances (see below, on

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἠνάφερει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ὀμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. ³ καὶ ἰδοὺ ὥφθη

Fr. xxiii. tit. Symm.

11. xxiii. 48 al. Exod. xxiv. 11.

u ch. v. 15, 16 ref.

v see Fr. cill. 2.

u = 1 Mt. Luke

xxiv. 51

(Hob. vii. 27

al.) only.

Heb. xii. 21.

r ch. iv. 8 ref.

Isa. xl. 9.

u ch. xiv. 18

ref.

1 Mt. Rom.

xii. 2. 2 Cor.

iii. 18 only t.

w = 1. Luke i.

CHAP. XVII. 1. aft καὶ ins ἐγένετο D lat-a b c e ff. 1, 2, 9, Hil. ins τὸν bef
ιακωβον D 33 al. and bef ιω. D¹ al. αναγει: D-gr 1 latt Orig. for κατ' ἰδίαν,
λαίαν nimis D.

2. μεταμορφωθείς ο ἴησ., omg καὶ below, D. for το φως, χιων, D latt syr-cu sath
arm-mss Dion-alex Hil, Aug Juvenc.

3. ἦεν ὡφθησαν (grammēi corrū), with C rel vulg-ed(with forj al) lat-f ff. 1: txt BD

δρμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. [I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaele is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth. There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.]

1.] μὲν ἡμέρας ἕξ = μετὰ τοὺς λόγους τοὺτους ὡς αἰ ἡμ. δεῦρ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὡς αἰ being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke, ver. 32, as 'having kept awake through it' (διαγρηγορήσαντες). (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter

of course if by night. [δρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Caesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtingly, Dr. Thomson, the Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Caesarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] μεταμορ.

= ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἵερρον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. λευκά ὡς τὸ φῶς = λευκὸς ἐξαστρέπτων Luke; = λευκά λαίαν, οἱ γναφίς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκάναι Mark.

3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can

π. w. μετὰ, Acts xxv. 12. ⁴ ἡ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε * καλὸν
 ἔστιν ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσω ὥδε τρεῖς * σκηνάς,
 σοὶ ὅ μίαν· καὶ Μωυσεὶ ὅ μίαν καὶ Ἠλίᾳ ὅ μίαν. ὅ ἐτι
 αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη ἑφωτεινὴ ἔπεσκέασεν αὐ-
 τοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν
 ὁ * υἱός μου ὁ * ἀγαπητός, ἐν ᾧ ἠυδόκησα· ἄκούετε
 αὐτοῦ. ὅ καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ ὁ προσ-
 ὤπον αὐτῶν καὶ ἔφοβήθησαν ἡ σφοδρὰ. ὅ καὶ προσελ-
 θὼν ὁ Ἰησοῦς ἠψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ ὅ μὴ
 φοβείσθε. ὅ * Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν
 οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. ὅ Καὶ ὁ καταβαί-
 νόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς
 Z του
 ἀποστ...
 BCDEF
 GHKL
 MSUV
 ZΔ 1. 23.

33 am (with em fuld gat mm tol) lat-a b c e g₁, l Bede. συλλαλοντες bef μετ'

αὐτον B 1 lat-ff_{1,2} Syr syr-cu coptt æth Orig, Chr Cyr. ⁴ rec ποιησωμεν (from || Lu), with C²D rel vulg lat-s c &c syrr syr-cu coptt æth
 arm Orig₂: txt BC¹ lat-b ff₁ g₁. σκηνας bef τρεις B lat-e. rec μισαν bef ηλιας,
 with B rel arm: txt CDKLA 1. 33 latt syrr syr-cu æth.

5. επισκιαζειν D¹. [ηυδοκ., so CDG.] rec αυτου bef ακουετε (from || Lu
 —as also it has been corr'd in || Mk), with C rel latt Tert Cyr Hil: txt BD 1. 33 lat-
 ff₁, Hippol Orig Tert.

6. for και λεουσ., λεουσα. δε D sah. [επισαν, so BCD 33.]

7. κ. προσελθεν ο ιησ. κ. αφαμενος αυτ. εκπ. B: κ. προσελθεν ο ι. κ. ηψ. αυτ. κ. εκπ.
 D latt Syr syr-cu: txt C rel. for εγερθητε, γεμρισθαι D.

8. aft αυτων ins ουκειτε C¹. for τον, αυτον B¹. μονον bef τον ιησουν D
 latt. add μεθ αυτων (from || Mk) C² 33.

9. καταβαινοντες, omg αυτων, D. rec (for εκ) απο, with K¹ Orig₁: txt BCD

certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθίντες ἐν δόξῃ λέγουσιν τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ.

4.] Luke inserts, that the Apostles had been asleep, but awakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοῦ ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said: and Mark—ἐφοβοῖ γὰρ ἰγίνοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is

fortunate that we disciples are here: let us make,' &c. Surely the words καλὸν ἔστιν ἡμᾶς ὥδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, σκηνώμα and ἔξοδος have just been mentioned before the allusion to this event: see note there.

κύριε = πατρί, Mark,

= ἱπιστάρα Luke.

5.] αὐτούς, viz. our Lord, Moses and Elias. Luke adds, ἰφοβήθησαν δὲ ἐν τῷ ἐκτελεῖν αὐτοῦ εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His

λέγων Μηδενὶ εἶπτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀν-
θρώπου ἐκ νεκρῶν ἔγερθῇ. ¹⁰ καὶ ἐπρώτησαν αὐτὸν οἱ
μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν
ὅτι Ἑλίαν δέῃ ἐλθεῖν πρῶτον; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν
Ἑλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. ¹² λέγω
δὲ ὑμῖν ὅτι Ἑλίας ἤδη ἦλθεν, καὶ οὐκ ἐγίνωσαν αὐτόν,
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ
υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. ¹³ τότε
συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς. ¹⁴ Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν καὶ λέγων
¹⁵ Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ
κακῶς ^b πάσχει· ^aπολλακίς γὰρ πίπτει εἰς τὸ πῦρ, καὶ

X καὶ ελ-
θόντων...
BCDEF
GHKL
MSUV
XZΔ
1. 33.

here only,
see Acts vii.
St alio
Exod. iii. 3.
w. Jk v.
(Mark vi. 14,
16 v. r.) Luke
ix. 7. John
ii. 22. xli. 1.
Ac. xli. 14.
Acts iii. 15.
Rom. iv. 24
al. w. 2 v.
ch. xiv. 2.
Mal. iv. 6.
= ch. xvi. 21
al. Dan. ii.
28.
prosa. ch. xi.
3.
Mk. ch. xli.
18 f. Mark
viii. 28. Acts
i. 6. Heb.
xiii. 10 only.
Mal. iv. 6.
Jer. xvi. 18.
(= w. 2 v.)
Acts iii. 21.
ch. xiv. 25
al. 1 Kings
x = ver. 28 al.

xxvi. 17.
y ch. xli. 28, 31 al.
a ch. iv. 34 only f.

w Luke xxii. 27. xxiii. 31. 1 Cor. ix. 18. Gen. xxiv. 7, bat f
a ch. xlviii. 29. Mark (1. 40) x. 17 only f. γονυπετοῦσα, Polyb. xv. 29. 9.
b here only. Wind. xviii. 16.

K-corr¹ rel Orig, Chr Thl Euthym. rec (for ἐγερθῇ) ἀναστῇ (from || Mk), with
CZ rel Orig; txt BD sah.

10. om αὐτοῦ LZ 1. 33 latt coptt arm Orig: ins BCD rel lat-f syrr syr-cu sēth.

11. rec aft o δε ins ιησους, with C rel lat-f sēth: om BDLZ 1. 33 latt syrr coptt.
rec aft εἶπεν ins αυτοις, with CZ rel vulg-ed lat-f g₁ syrr syr-cu sēth arm;
pref t: om BD 33 am lat-a b c e ff₂ coptt. rec aft ερχεται ins πρωτον (from
|| Mk, and ver 10), with CZ rel syrr sēth: bef παντα, L: om BD 1. 33 latt syr-cu
coptt arm Justin Hil Aug. αποκαταστησαι, omg kai, D lat-a b c ff₂ g₁ Syr syr-cu
sah: kai αποκαθιστησει L.

12. om ηδη Z(sapp) Syr syr-cu. [αλλα, so CDKM 33.] om εν DFU lat-
a b c &c syr-txt copt Justin: om εν αυτω Δ. ουτως το υπ' αυτων is after ver 13 in
D lat-a b c &c (not f).

14. om αυτων (perhaps from similarity of endings) BZ 1 sah(Treg): ελθων (from
|| Mk) D latt syr-cu syr-jer copt-ms Hil Aug: txt C rel syrr copt sēth arm Orig Chr.
rec (for αυτον) αυτω, with E¹ Orig: ινπροσθεν αυτου D latt syr: om αυτ. lat-
e f ff₁ l Syr syr-cu arm Hil: txt BCZ (E-corr¹?) rel Thl.

15. om ευρις Z. μου τον υιον μου B¹. ἔχει (perhaps substitution of
more usual expression, or perhaps emendation, κακ. πασχ. appearing pleonastic)

Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word ὄραμα, for it = εἶδον in Mark, and . . . ὡν ἰσράκασιν in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, οὐδενὶ ἀπήγγειλαν ἐν ἑσπέραις ταῖς ἡμέραις οὐδὲν . . .

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (οὐν) should this be? If this was not the coming of Elias, was he yet to come? If it was, how was it so secret and so short?

On ver. 12, see note on ch. xi. 14. Our Lord speaks here plainly in the future, and uses the very word of the prophecy

Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14-21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14-29. Luke ix. 37-42. By much the fullest account of this miracle is contained in Mark, where see notes. It was the next day: see Luke ix. 37, and note on ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an only son, Luke ix. 38. The demon had de-

καὶ τῇ τρίτῃ ἡμέρᾳ ^b ἐγερθήσεται. καὶ ^c ἐλυπήθησαν ^b σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ ^a δίδραχμα ^a λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ ^a διδάσκαλος ὑμῶν οὐ ^a τελεῖ τὰ ^a δίδραχμα; 25 λέγει ^a Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν ^a προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων; ^a οἰ βασιλεῖς τῆς ^a γῆς ἀπὸ τινῶν ^a λαμβάνουσιν ^a τέλη ἢ ^a κήνσον; ἀπὸ ^a τῶν ^a υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ^a ἀλλοτρίων; 26 λέγει αὐτῷ

22 al. 2. 2 Macc. i. 10 only. h = Rom. xiii. 6 (ch. a. 23 al.) only 2. i here only. 1 Kings xx. 25. Ps. xvi. 18. k Acts iv. 26, from Ps. ii. 2. Rev. vi. 15 al. 1 = Rom. xiii. 7 (ch. a. 22 al. 2.) only. Nam. xxii. 28, 29. 1 Macc. x. 61. m ch. xxii. 17 f Mk. 19 only 7. — φέρει. Luke xx. 25. n sec ch. viii. 12. xiii. 28. o = John x. 8. Heb. xi. 24. Ps. xlviii. 10.

23. αποκτεινουσιν D-gr. for τη τριτη ημερα, μετα τρεις ημερας D copt; post tertiam diem lat-a b c n, post triduum lat-e. for εγερθησεται, αναστησεται (from || Mk) B 13. 124. 209 al Scr's f Orig, Chr.

24. for ελθ. δε, και ελθ. D latt(not f) Syr syr-cu. τα διδραγματα (1st) D (didragma am [with forj fuld gat] lat-f). εἶπαν bef τῷ πετρω D syr-jer. [εἶπαν, so BD.]

25. rec (for ελθοντα) οτι εισηλθεν (explanatory corre), with I₂ rel vulg lat-c e f ff, g_{1,2} syr copt arm; οτι ηλθον C ev-27; οτι εισηλθον U al syr-cu: ελθοντων αυτων 33: εισηλθοντι D lat-b: εισηλθοντων 13. 124. 346: txt B 1 26th. τινος B (sah?) 26th arm.

26. for λεγει αυτω, εἰποντος δε (emendn of style—see below) B 1 coptt 26th-rom arm Orig Chr: txt D rel syrr syr-cu (26th-pl²), and (but see below) CL. (I₁ defective.) rec aft αυτω ins ο πετρος, with C rel lat-f syr; πετρος H; σιμων Dyr syr-cu:

43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; *ἰδιδασκεν γὰρ π.τ.λ.*—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke, ver. 45: Mark, ver. 32.

24—27.] DEMAND OF THE SACRED TRIBUTE, AND OUR LORD'S REPLY. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.

24. οἱ τὰ διδραχμα. This tribute, hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6. 9. The LXX reckon according to the Alexandrian *double drachma*, and have therefore, as in the first of the above places, *ἤμισιν τοῦ διδραχμοῦ*: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26, and an anonymous interpreter: see Hexapla, and apparently Jerome, Gen. xxiv. 22, translate *πρὶ* by *διδραχμ*. Josephus (B. J. vii. 6. 6) says of Vespasian,

φέρων δι τοῖς ὅποι δῆπορ' οὐσιν Ἰουδαίοις ἐπίβαλε, δύο δραχμας ἑαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις ναὸν συνετίλουν. See, for more particulars, Winer, RWB, art. *Sekel*.

It does not quite appear whether this payment was *compulsory* or not; the question here asked would look as if it were *voluntary*, and therefore *by some declined*.

Many Commentators both ancient and modern, and among them no less names than Clement Alex., Origen, Jerome, and Augustine, have entirely missed the meaning of this miracle, by interpreting the payment as a *civil* one, which it certainly was not. οἱ τ. 3. λαμβ. not the *publicans*, but *they who received the didrachma*, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.

25, 26.] The whole force of this argument depends on the fact of the payment being a *divine* one. It rests on this: 'if the *sons* are *free*, then on *Me*, being the *Son of God*, has this tax no claim.' κήνσον, money taken according to the reckoning of the census,—a *capitation tax*: a Latin word. ἀλλοτρίων, all

p ch. vii. 20 Ἀπὸ τῶν ἄλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς ῥ' Ἀρα ῥ γε — ara C.
 q = 1 Cor. vii. 30. ix. 1. 19. ἡ ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ ῥ' σκανδαλίσωμεν BDEFG
 Rom. vii. 5. αὐτούς, πορευθεὶς εἰς θάλασσαν ῥ' βάλε " ἄγκιστρον, καὶ HI, KL
 1 Kings xvii. 35 P. 1 Mac. 28. 7. αὐτὸν ῥ' ἀναβάνατα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ MSUVX
 xv. 7. τὸν ῥ' ἀναβάνατα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ Zd 1. 33.
 r ch. xv. 13 τὸν ῥ' ἀναβάνατα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ
 r ch. xix. 8. στόμα αὐτοῦ εὐρήσεις ῥ' στατήρα· ἐκείνον ῥ' λαβὼν δὸς
 t here only. 4 Kings xix. 28. αὐτοῖς ῥ' ἀντὶ ἐμοῦ καὶ σοῦ. XVIII. 1 Ἐν ἐκείνῃ τῇ
 u = here only. Καρῖνος ῥ' ἀπὸ τ. θαλάσσης ῥ' ἀναβάνατα
 ῥ' ἀναβάνατα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ
 v here only. Ecod. xxi. 24 Ag. y ch. xiii. 33 al. w ch. xiii. 31, 33 ref. x — ch. v. 25, but f rather ch.
 x. 25. z ch. x. 1 al. Gen. xxviii. 1. a ch. x. 16. ver. 20
 al. Ecod. xxi. 24.

om BD 1 latt syr-jer coptt æth arm Cyr. (I₄ def.) ins εἰποντος δε αυτου απο των αλλοτριων bef εφη C L (omg αυτου) 73² æth-rom (not pl).

27. rec ins την bef θαλασσαν (art supplied, but not necessary aft a prep: cf Middleton vi. 1), with DEFGHSX: txt B I₄ Z rel Did. αναβαινοντα E²FG I₄ SXZ (appy) Δ Cyr: txt BD rel Orig Chr. aft ευρησεις ins εκει D lat-a b o g₁.

CHAP. XVIII. 1. aft εκεινη ins δε BM coptt sah-ms. for ωρα, ημερα 1. 33 lat-a b o &c (not f) syr-cu arm Orig (κατὰ μὲν τινα τῶν ἀντιγράφων ἐν ἱ. τ. ὥρα . . . , κατὰ δὲ ἄλλα, ἐν ἱ. τ. ἡμέρα, —and he leaves it undecided: Com. in Matt. tom. xiii. 14, vol. iii. p. 588) Hil.

2. rec aft προκαλεσάμενος ins ο ιησους, with D I₄ rel vulg lat-e f g₁ syrr syr-cu sah arm Orig: pref, lat-a b o g₂: om BFLV¹ 1 coptt æth Chr. (Z 33 defective.) aft παιδιον ins ἐν D syr-cu.

who are not their children; those out of their family.

27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that *great confession* (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten.

Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation (of Paulus and Storr), that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative,—and the *mythical* one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,—by the absence of all possible occasion, and all possible significance, of such a myth. The stater =

four drachmas—the exact payment required.

ἀντὶ, because the payment was a *redemption* paid for the *person*, Exod. xxx. 12—to this also refers the *ἐλεύθεροι* above. ἐμοῦ κ. σοῦ—not ἡμῶν,—as in John xx. 17:—because the footing on which it was given was *discreet*.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50.

1.] In Mark we learn that this discourse arose out of a dispute among the disciples *who should be the greatest*. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who *asks them what they were disputing about*, and they are silent.

Ἄρα need not necessarily refer to the incident last related. As De Wette remarks, it may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute.

2.] From Mark ix. 36 it appears that our Lord first placed the child in the midst,

³ καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ^b στραφῇτε καὶ ^b γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
⁷ τῶν οὐρανῶν. ⁴ ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ
⁸ παιδίον τούτου, οὗτός ἐστιν ὁ ⁹ μείζων ἐν τῇ βασιλείᾳ τῶν
¹⁰ οὐρανῶν. ⁵ καὶ ὅς ἐὰν δέξῃται ἐν παιδίῳ τοιοῦτον
¹¹ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ⁶ ὅς δ' ἂν ¹² σκανδα-
¹³ λίσῃ ἓνα τῶν ¹⁴ μικρῶν τούτων τῶν ¹⁵ πιστευόντων εἰς ἐμέ,
¹⁶ συμφέρει αὐτῷ ¹⁷ ἵνα ¹⁸ κρεμασθῇ ¹⁹ μύλος ²⁰ ὀνίκος εἰς τὸν
²¹ τράχηλον αὐτοῦ, καὶ ²² καταποντισθῇ ἐν τῷ ²³ πελάγῃ

^{h w. eir.} John ii. 12 suff. ^{j ch. v. 20, 30 suff.} ^{j ch. x. 25. 1 Cor. iv. 2.} ^{k w. eir.}
^{here only.} ch. xii. 40. ^{Luke xiii. 30.} ^{Acts v. 30. x. 30. xxviii. 4.} ^{Gal. iii. 13 (from Deut. xxi. 23)}
^{only.} 1 Marc. i. 61. ^{1 j Mk. ch. xxiv. 41. (Luke xviii. 2 v. 1.)} ^{Rev. xviii. (21 v. 1.)} ^{22 only.}
^{2 Kings xi. 31.} ^{m j Mk. (L. v. 1.) only.} ^{a ch. xiv. 30 only.} ^{Ps. lxxviii. 16.}
^{o Acts xxviii. 5 only.} ^{2 Marc. v. 21 only.} ^{p here only.}

^{4.} rec ταπεινώση, with (Scr's p w, e sil) vulg lat-a d D-lat Clem : txt BDZ rel Scr's
^{mass Orig.} (33 def.) ^{αυτον} LΔ.

^{5.} for εαν, an DLZ Orig. : txt B rel Orig. —om latt Lucif : εαν μη Δ. rec
^{παιδιον τοιουτον} bef εν, with E rel : παιδ. εν ται. G syr arm (Treg) : om εν SXΔ lat-s
^{Syr coptt Chr} : txt BDZ 1 latt Orig, Lucif. —τοιουτο B(Mai) KLMVZA 1 Orig.

^{6.} for μ. ονικος, μυλος [. .] υλικος (see Luke xvii. 2) Z : λιθος μυλικος L ev-y.
^{rec epi} (more usual than ες), with D G (Tisch) U : περι (from || Mk and
^{Lx xvii. 2)} BLZ 28. 157 Scr's p evn-y-tisch¹ Orig, Bas Chr Bas-ael : txt G (Treg) rel
^{1. 13. 22. 124. 131. 209} al Scr's mas (18 in number) latt (in collo) copt arm Orig, Chr.

and then took it in His arms : possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] στραφῇτε = μεταστῇτε : it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven.

4.] Not ὡς τὸ παιδ. ε. ταπεινὸν ἑαυτοῦ : 'iste parvulus non se humilitat, sed humilis est.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu acilicet alieni, tales nos esse jubemur τῇ προαίρεσι.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom ; and not only actual, but *spiritual* children—for both are understood in the expression *παιδιον τοιούτον εν*. The receiving in My name is the serving (ἔσται πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles : which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse : St. Mark inserts also our ch. x. 42. The verbs κρεμασθῇ, καταποντισθῇ, may perhaps be under-

stood in their strict tenses : it is better for him that a millstone *should have been* hanged, &c., and he drowned . . . *before the day when he gives this offence*. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once : without any strict temporal reference. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee ; ('secundum ritum provinciae ejus loquitur, quo majorum criminum ista apud veteres Judaeos pena fuerit, ut in profundum ligato saxo demergerentur.' Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment ; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Caesar (Aug. ch. lxxvii.) :—and a Macedonian,—Diod. Sic. xvi. 85, ὁ δὲ Φίλιππος τὸν μὲν Ὀνόμαρχον ἐκρίμασι, τοὺς δ' ἄλλους ὡς ἱεροσύλους καταπόντισσε. Compare also Lévy i. 51, where Turnus Herdonius ("novo genere leti," it is true) "dejectus ad caput aquae Ferentinae, cratae superne injecta, saxisque congestis, mergitur."

ὀνικός, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the '*mola jumentaria*' is distinguished from the '*mola manuvaria*,' and in Cato, de re rustica, c. 10, we have '*molae asinarias*.'

q ch. xi. 21 al. ἡς ῥ θαλάσσης. 7 οὐαὶ τῷ κόσμῳ ἵ ἀπὸ τῶν ῥ σκαν- ..θαλασσ-
 19 al. ῥ. Hos. ix. δάλων· ἀνάγκη γὰρ ἔλθειν τὰ ῥ σκάνδαλα, πλὴν οὐαὶ τῷ B10 EFG
 r = ch. xiii. 44 al. aft. οὐαὶ, here δὲ ἡ χεὶρ σου ἢ ὁ πούς σου ῥ σκανδαλίζει σε, ῥ ἐκκοψον 8 εἰ SUVXA
 sch. xiii. 41 only. αὐτόν καὶ βάλε ἀπὸ σοῦ· ῥ καλόν σοι ἐστὶν εἰσελθεῖν εἰς 1. 33.
 t see ch. v. 29, &c. ref. τὴν ζωὴν χωλὸν ἢ ῥ κυλλόν, ῥ ἡ δύο χεῖρας ἢ δύο πόδας
 u ch. xvii. 4 ref. ἔχοντα βληθῆναι εἰς τὸ ῥ πῦρ τὸ ῥ αἰώνιον. 9 καὶ εἰ ὁ
 v | Mk. ch. xv. 30, 31 only f. w constr. ὀφθαλμός σου ῥ σκανδαλίζει σε, ῥ ἔξελε αὐτόν καὶ βάλε
 | Mk. (see). Late xv. 7. xvi. 2. 1 Cor. xiv. 19. Gen. xxxviii. 26. Ps. cxviii. 9. Joseph iv. 8. x ch. xxv. 41. Jude 7 only. y | Mark only. z ch. vi. 34. Luke xvi. 18. Rom. ii. 4 al. Prov. xiii. 18. a var. 6 ref.

7. rec ins *εστιν* bef *ελθειν*, with D rel latt syr-cu syr Orig, Hil Lucif: om BL 1. 33 al Syr sah sath Chr-2. aft *πλην* ins *δε* D¹. om *εστιν* DFL 1 am (with forj) lat-g, syrr syr-cu copt: ins B (Mai, expr) rel latt sah sath arm Dial Hil Lucif.
 8. rec *αυτα*, with X rel syr copt: txt BDL 1 latt Syr syr-cu sah sath arm Hil Lucif. *κυλλον η χωλον* (*transposition to suit χωρ and πους*) B 157 Scr's f latt. transp *ποδας* and *χειρας* D lat-a δ c Chr-L (-H-X-3).
 9. for *και ει*, το αυτο ει *και* D. *σκανδαλει* (sic) B. om *του πυρος* D.
 10. *τουτων* bef *των μικρων* DL vulg lat-a δ ff₁ m Syr syr-cu (sah ?) Orig, Lucif:

duas, trusatiles unas. πάλαι, i. e. the deep part, in the open sea. 7.] See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its general import is undeniable and plain. See also Acta ii. 23. 8.] The connexion is—*'Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.'* The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the 'foot' is expanded into a separate iteration of the command. τὸ πῦρ τὸ αἰώνιον, which here first occurs, is more fully in Mark τὸ πῦρ τὸ ἀσβέστον, ὅπου ὁ σκόληξ αὐτῶν οὐ γίγνεται καὶ τὸ πῦρ οὐ σβέννυται.

καλὸν . . . ἢ . . . , a mixture of the two constructions, καλὸν . . . καὶ μὴ . . . , and κάλλιον . . . ἢ . . . See ref. 9.] *μονόφθαλμος*, in classical Greek, is 'born blind of one eye'; here it is used for *ἐτερόφθαλμος*. See Herod. iii. 116.

10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying 'maxima debetur puero reverentia' (Juv. xiv. 47), nor indeed as relating exclusively, or even

principally, to children. We must remember with what the discourse began—a contention who should be greatest among them: and the *μικροί* are those who are the furthest from these 'greatest,' the humble and new-born babes of the spiritual kingdom. And *καταφρονήσῃτε* must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that *children* are included in the word *μικροί*, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The *little children* in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term: and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then. On the reason assigned in the latter part of this verse (*λέγω γὰρ κ.τ.λ.*), there have been many opinions; some of which (e. g.

^b ἄγγελοι αὐτῶν ἐν τῇ οὐρανῷ ^c διὰ παντὸς ^d βλέπουσιν ^b — Acts xii. 15. Rev. i. 10, &c. ^c τὸ ^d πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. [¹¹ ἤλ- ^c Mark v. 8. Luke xxiv. 63. Acts ii. 26, from Ps. xiv. 5, al. here only. see Acts xx. 35, 36. 1 Thess. iii. 10. 4 Kings xxv. 19. Jer. lxi. 26. ^c θεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ^d ἀπολωλός.] ^c 12 τί ὑμῖν δοκεῖ; ἐὰν ^c γένηται τινι ἀνθρώπῳ ἑκατὸν πρό- ^d βαρα, καὶ ^c πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ^c ἀφείς τὰ ἐννενη- ^d κονταενέα ^c ἐπὶ τὰ ὅρη πορευθεὶς ζητεῖ τὸ ^c πλανώμενον; ^c — ch. x. 6. xv. 24 al. Ps. cxxxviii. 176. ^c — Heb. v. 2. 1 Pet. ii. 25. Isa. xlii. 14. iii. 6. 1 ch. xii. 9. xlii. 2. xlviii. 46. ^c Rom. vii. 2, 4. Lev. xxii. 12. Jer. xl. 1. Hos. iii. 2. h — ch. iv. 11, 20, 22. John x. 12 al.

add τῶν πιστευόντων εἰς ἐμὲ D lat-b o ff_{1,2} g_{1,2} syr-cu sah Hil. rec (for ἐν τῷ οὐρανῷ) ἐν οὐρανοῖς (to conform to following), with D rel latt syrr syr-cu copt aeth arm Lucif; ἐν τοῖς οὐρανοῖς H: txt B: ἐν οὐρανῷ 33.—om altogether (as superfluous, ἐν οὐρ. occurring again below: but it is here solemn and characteristic, and could be no possibility have been interpolated) 1. 13 al lat-s ff Syr-ed sah Clem₂ Orig₂ Bas Chr Thdr₁ Hil. ins τοῖς bef ovp. DV 33 Orig Eus. 11. om ver BL¹ N¹. 33 lat-s ff, syr-jer coptt aeth-ms-iii Orig Eus-canon Jer Juvenc: ins D I₄ rel latt syrr syr-cu copt-ms aeth arm Chr.—aft ανθρ. ins ζητῆσαι καὶ G lat-c aeth syr; ζητῆσαι σῶσι L². (That this verse has not been inserted from Lu xix. 10 appears, 1st, from the absence of any sufficient reason for inser; 2ndly, from the nearly unanimous om of Luke's ζητῆσαι καὶ wh wd have exactly suited the ζητῆσαι of ver 12.) 12. aft τ: ins δε D lat-a syr-cu copt. for ἀφείς, ἀφῆσαι BL 1 am lat-a δ o &c aeth arm: ἀφῆσαι D vulg-ed lat-ff, coptt (probably emendations of style to avoid the two participles): txt I₄ rel syrr syr-cu. aft ἐννενηεν. ins προβατα B 13 arm. ins καὶ (see above) bef πορευ. BDL latt Syr syr-cu copt aeth arm: om I₄ rel syr sah. for πορευθεὶς, πορευόμενος D.

that given by Webster and Wilkinson, 'ἄγγελοι, their spirits after death:' a meaning which the word never bore,—see Suicer sub voce,—and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός) have been broached merely to evade the plain sense of the words, which is,—that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) certain angels are allotted as their especial attendants and guardians. We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11; Heb. i. 14 al.), that the angels do minister about the children of God: and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace.

The phrase λέγει γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world. Stier has some very beautiful remarks on

the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship).

βλέπουσιν τὸ πρόσ-
ωπον κ.τ.λ., i. e. are in high honour before God; not perhaps especially so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit xii. 15.

[11. The angels are the servants and messengers of the Son of Man; and they therefore (ἤλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 241), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'] 12, 13.] See notes on Luke xv. 4-6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. ἐπὶ τὰ ὅρη

ἐπὶ τὰ ὅρη

k Acts xx. 16. Gal. vi. 14. Gen. xlv. 7. 17. 3 Kings xx. (xxi.) 8. 1 w. 264, Luke L 14. Acts xv. 81. 1 Cor. xlii. 6 al. 4 Kings xx. 18. m ch. xi. 26. Luke x. 21. n - ver. 21. Luke xv. 18. 21. xvii. (8 v. r.) 4. 1 Cor. vi. 18. viii. 12. 1 Kings xxiv. 12. Xen. Hell. i. 7. 20. o = Luke iii. 19. 1 Tim. v. 20. Gen. xxi. 26. Lev. xii. 17. p ch. xlii. 26. Acts xv. 8 al. Wld. iv. 10 al. q = 1 Cor. ix. 19. 1 Pet. iii. 17. Job xlii. 8 Symm. r ch. xvii. 1 ref. s Deut. xix. 15.

13 καὶ ἐὰν ^k γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι ^l χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ ^m πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ^m ἐμ- προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν ^a μικρῶν τούτων. 15 Ἐὰν δὲ ^a ἁμαρτήσῃ ^a εἰς σὲ ὁ ἀδελφός σου, ὕπαγε ^o ἔλεγξον αὐτὸν ^p μεταξὺ σοῦ καὶ ^q σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, ^r παράλαβε μετὰ σοῦ ἑτι ἓνα ἢ δύο, ^a ἵνα ^a ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^a σταθῇ.

14. for ὑμῶν, μου (to suit ver 10, and more usual) BFH I₄ 33 Syr-ms syr-txt coptt aeth arm Orig₁: ἡμῶν (also corrⁿ from the unusual ὑμῶν) D¹-gr harl¹ Chr-2-6-9-η-ρ-θ: txt D¹L rel latt syrⁿ syr-cu Chr(Kd) Aug. [B does not omit 2nd row, as Verce- lone.]

15. ἀφ' ἐν ins τοῖς D(EV¹, appy) 33 Orig₁. ἐν (perhaps gramm^l corrⁿ) BDLM³ 33 harl¹ lat-e¹: εἰς I₄ rel latt Orig₁.

15. ἀμαρτή 33 al Orig Chr Damasc: ἀμαρτησει (and ακουσει) L. [not B as Bartol.] om ις σε (for hierarchical reasons: see note) B 1. 22. 234¹ sah Orig. rec ins καὶ bef ελεγξον, with I₄ rel latt coptt aeth Hil Lucif: om BD 1. 33 al lat-ff_{1,2} syrⁿ syr-cu sah arm Orig Bas Chr Cyr Damasc Cyp^r Ambr. ἐκέρδηςας (μα- cism?) D.

16. aft μὴ ins σου (from ver 15) LΔ 33 al latt(not forj) Syr syr-cu coptt aeth Orig. lat. ετι ενα η δυο bef μετὰ σου B lat-ff₁ copt. om μαρτυρων D 435 Aug: ins bef δυο L al: aft τριων 1 al vulg lat-e ff₁ g_{1,2} h Syr syr-cu coptt aeth arm Orig, Tert Lucif. for σταθῇ, σταθῆσεται I₄ MUA 33 al lat-e ff₁ Orig.

belongs to ἀφ' ἐν, not to πορευθ. See var. read. The preposition of motion, ἐπὶ, gives the idea of the wandering and scattering of the flock over the mountains. If we join the words to πορευθεῖς, we give them an unmeaning emphasis, besides destroying the elegance of the sentence.

14.] This verse sets forth to us the *work of the Son as accomplishing the will of the Father*;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23; xxxiii. 11: 2 Pet. iii. 9. The inference from this verse is—'then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the dignity of the little ones was asserted, it was πατρός μου: now that a motive directly acting on the conscience of the Christian is urged, it is πατρός ὑμῶν.

15—20.] OF THE METHOD OF PROCEEDING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN ASSEMBLY IN SUCH CASES. 15.] The connexion of this with the preceding is: Our Lord has been speaking of σκάνδαλα, which subject is the ground-tone of the whole discourse. One kind is, when

thou sinnest against another, vv. 7—14. A second kind, when *thy brother sins against thee*. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20.

On this verse see Levit. xix. 17, 18. This direction is only in case of *personal offence* against ourselves, and then the *injured person* is to seek *private explanation*, and that by *going to his injurer*, not waiting till he comes to apologize. The stop must be after *μόνον*, as ordinarily read, and not after *αὐτοῦ*, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T.

An attempt has been made (see var. readd.) to render the passage applicable to *sin in general*, and so to give the Church power over sins upon earth. ἐκέρδηςας, in the higher sense, reclaimed, gained for God, see reff.: and for thyself too: πρῶτον γὰρ ἰζημιον τοῦτον, διὰ τοῦ σκανδάλου ῥη- γνύμενον ἀπὸ τῆς ἀδελφικῆς σου συν- αφίας. Euthym. 16. παρ. . . ἔτι.] Go again, and take . . . The first at-

πάν ῥῆμα. 17 εἰς δὲ παρακούσῃ αὐτῶν, ἐπὶ τῇ ἐκκλησίᾳ. εἰς δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοὶ ὡς περὶ ὁ ἔθνικος καὶ ὁ τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἂν δῆσῃ ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα εἰς λύσῃ ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι εἰς δύο συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ εἰς αἰτήσονται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὐ γάρ εἰς δύο ἢ τρεῖς

—
BDEFG
HKLM
SUVX
I. 33. 66.

- xxviii. 18 al. o ch. xx. 2, 18. Luke v. 26. Acts v. 9. xv. 15 only. Gen. xiv. 2. 4 Kings xii. 8. Isa. vii. 9 only. (-ov, 1 Cor. vii. 5.) d — ch. xiii. 19 ref. c — ch. vii. 18 al. f ch. xxi. 43 | Mk., Rom. Pe. xxviii. 26. τὰ . . . χωρία μοι ἔσονται παρὰ σοῦ, Xen. Anab. vii. 2. 25.
17. ins *ως* bef *ο* τελωνης D 301 lat-ff, syr-cu syr.
18. rec (for 1st *av*) *εαν*, with I₄ rel Orig.; txt BDKL 69. om *εσται δεδ.* to της γης D¹. rec (twice) *εν τω ουρ.* (*insan of art as usual*), with X rel Orig.; *εν τοις ουρ.* DL M (once) 33 lat-f coptt (*δεδ.* *εν τω ουρ.* and *λελ.* *εν τοις ουρ.* M): txt B Orig., (I₄ def.)
19. rec om *αμην*, with DL 1 vulg lat-ff, l Syr copt arm Orig: for *αμην*, *δε* MA: txt B I₄ (appy) rel mm lat-a b c f g_{1,2} h s syr-cu sah Bas. duo bef *εαν* D-gr. rec *συμφωνησωσιν*, with B[*sic*, from inspection] rel Orig.; txt DEH I₄ LVA
33. rec om *εξ*, with I₄ rel lat-c arm Orig: ins BDL (69 vulg lat-b c f syrr syr-cu) with Orig₁ Chr.—rec *υμων* bef *συμφ.*, with I₄ rel Orig: txt BD rel. ins *του* bef *πραγματος* D¹. for *εαν*, *αν* D.
20. *ουκ* *εστιν* *γαρ*, and *παρ' οις ουκ* *εμι* D¹ (and lat), simly lat-g₁.

tempt of brotherly love is to heal the wound, to remove the offence, *in secrecy*; to *cover* the sin: but if this cannot be done, the *next* step is, to take two or three, still, in case of an adjustment, *preventing publicity*; but in the other event, *providing sufficient legal witness*. See ref. and John viii. 17. ῥῆμα, not *thing*, but *word*, as always. Cf. St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1. 17. παρακούσῃ] a stronger word than *μη ἀκ.*, implying something of *obduracy*. τῇ ἐκκλησίᾳ, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense of it?), but the congregation of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20,—where any collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts. ἔστω σοὶ κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then *not with hatred*, see 1 Cor. v. 11, and compare 2 Cor. ii.

6, 7, and 2 Thess. iii. 14, 15. The articles *ὁ ἰθὺς*, *ὁ τελ.*, are *generic*; the expressions being the singulars of *οἱ ἰθὺκοί*, *οἱ τελῶναι*. And thus the quality expressed by *ἰθὺικός* and *τελῶννης*, rather than the individual who may happen to bear these characters, is prominent in the sentence: the *ἰθὺς* or the *τελ.*, inasmuch and as far as he is *ἰθὺς* or *τελ.* But this is not, as Words., the effect of the article only; the predicate *ἰθὺικός* conveys plainly enough, that it is *as a heathen*, not as a man, that he is here introduced. 18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. 19. παντὸς πρ.] 'every thing':—but the construction is an instance of attraction: *πάν πρᾶγμα*, the subject of the sentence, is thrown into government after the verb: the plain construction would be *ὅτι πάν πρ., εἰς δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ*, οὗ εἰς αἰτήσονται, γενήσεται κ.τ.λ.: so that *παντὸς πρ.* amounts in English to *any thing*. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and

ε ch. H. 4. ^ε συνηγμένοι ^δ εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν ^ι μέσῳ αὐτῶν. BDEFG
 John xi. 52. ²¹ Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ^ι ποσάκις H K L M
 h ch. xxviii. 19 ^κ ἁμαρτήσῃ ^κ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ^ι ἕως S U V X Δ
 1 ver. 2. Luke ^κ ἐπτάκις; ²² λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ^ι ἕως 1. 22. 69.
 ll. 46. vii. 7. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 j ch. xlii. 37. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 Luke xlii. 34 only. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 S Chron. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 xlii. 15. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 Ps. lxxiv 40. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 Sir. xx. 17 ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 only. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 h ver. 15. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 i = Mark vi. 28 ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 ref. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 m Luke xvii. 4 ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 (b) only. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 Ps. cxviii. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 164 al. ^κ ἐπτάκις, ἀλλὰ ^ι ἕως ^ι ἐβδομηκοντάκις ἐπτά. ²³ Διὰ
 n here only. Gen. iv. 24 only. o ch. xlii. 24, &c. p ch. xlii. 45, 53 ref. q ch. xxv. 19
 only. Exod. xlii. 5 var. but not —. (σ. λόγ. — συλλαγουμένης, Lev. xxv. 50.) i Luke xi. 41. Acts xvi.
 20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlii. 4. sch. vi. 12. Luke xlii. 4. Rom. i. 14. viii.
 12. xv. 27. Gal. v. 8 only. (here and ch. xxv. 15, &c. only. Exod. xxv. 20 al. (-ταίος, Rev.
 xvi. 21) a Luke vii. 42. xli. 4. xlv. 14. Eph. iv. 28. Heb. vi. 12.

21. rec αυτω bef ο πετρος ειπεν, with L rel lat a (b c) syr arm copt (sah) Chr Lucif₂ :
 txt B D(om δ) Orig. ο αδελφος μου bef εις εμε B 69. 124. 346.

22. [αλλα, so BD.]

for επτα, επτακις D' lat-a b c Lucif.

24. rec προσνηχθη (more usual word, see ch xii. 22, xix. 13, and for προσηχθη,
 reff), with L rel latt Orig, Lucif : txt BD Orig, εις bef αυτω B.

John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the ἀμὴν λέγω ὑμῖν: see on ch. xvi. ult.

20.] A generalization of the term ἐκκλησία, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: cf. 1 Cor. i. 2. ἐκεῖ ἐμὶ must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. ult.

21—35.] REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive three times and no more; this they justified by Amos i. 3, &c., Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. Seventy times seven, not 'seven and seventy times,' is the rendering. οὐκ ἀριθμὸν τιθεῖς ἰνταῦθα, ἀλλὰ τὸ ἀπειρον καὶ διηκικὲς καὶ αἰεὶ. Chrys.

Hom. lxi. p. 611.

23. διὰ τοῦτο] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The δοῦλοι here are not slaves, but ministers or stewards. By the πραῖτοι of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state, are called δοῦλοι. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxiv. 3).

25. ἐκλινεν αὐτ. . . . κ.τ.λ.] See Exod. xxii. 3: Levit. xxv. 39,

δὲ αὐτοῦ ἂποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος ᾠραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἂποδοθῆναι. 26 ᾠπισὼν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων ᾠΜακροθύμησον ἐπ' ἐμοί, καὶ πάντα ᾠἀποδῶσω [σοι]. 27 ᾠσπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28 ἔξελθὼν δὲ ὁ δούλος ἐκείνος εὔρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν ᾠἐπνίγεν λέγων ᾠἈπόδος εἰ τι ὀφείλεις. 29 ᾠΠεσὼν

26. Heb. xlii. 23 al. 1 Mac. x. 20. a here only. Dent. xv. 8. xxiv. 11 only (7). see ch. v. 43 ref. d ch. vi. 12 ref. e here (4 times) ch. xxiv. 49. Col. i. 7. iv. 7. Rev. vi. 11. xix. 10. xlii. 9 only. Ebra iv. 7, 9 alt. only. f ch. xi. 2 ref. g ch. xii. 11 ref. h = here only. (Mark i. 15. 1 Kings xvi. 14, 15 only.) i ver. 28.

27. rec aft κυριος ins αυτου (to avoid misunderstanding), with E rel vulg lat-b o e f ff_{1,2} h syrr coptt eth arm Lucif: om BDL 1 am (with em for harl) lat-a g₂ Jer Lucif. aft λεγων ins κυρις, with L rel lat-f ff₂ g₁ syrr coptt eth arm; aft επ. μι., gat mm; aft μακρ., lat-b: om BD ev-y vulg lat-a c o e ff₁ g₂ h l syr-cu Orig Lucif. (The omni conforms to ver 29, but the insn to the spiritual interpretation.) me DL. rec soi bef αποδωσω, with A rel lat-f: αποδ. σοι BL 33. 69 al vulg lat-a c g, h syrr syr-cu coptt eth arm Orig Lucif: αποδ. (omg σοι) D lat-b e ff_{1,2} copt.

28. om εκεινον B 1. 124 sah. rec aft αποδος ins μοι (supplementary and explanatory), with C rel lat-e f syrr syr-cu arm: om BDL 1. 33 ev-y latt coptt eth Orig. Damasc Lucif. rec (for ei re) o re, with 69-marg latt(quad) eth arm Lucif: txt BCD rel Scr's mss Orig, Chr Damasc Thl Euthym Thphn.

47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law. ἀποδοθῆναι, impersonal, as in E. V. payment to be made. 26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold." p. 127. 28.] Perhaps we must not lay stress on ἐξελθὼν, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shows how

completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that forgiveness of sin does not imply a change of heart or principle in the sinner. The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οἶδὲ τὰ ῥήματα πῶς ὁ δὲ ὧν ἰσώθη· καὶ γὰρ αὐτὸς ταῦτὰ ἐπέων ἀπηλλάγη τῶν μυρίων ταλάντων· καὶ οὐδὲ τὸν λιμίνα ἐπίγνω δι' οὗτὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς κτενηρίας ἀνίμνησεν αὐτὸν τῆς τοῦ διαστότου φιλανθρωπίας· ἀλλὰ πάντα ἐκείνα ὑπὸ τῆς πλειονείας καὶ τῆς ὁμότητος καὶ τῆς μνησικακίας ἐκβαλὼν, θηρίων παντὸς χαλεπώτερος ἦν, ἀγχοῦν τὸν συνδούλον. τί ποιεῖς, ἄνθρωπε; σεαυτὸν

k ch. viii. 5. οὐν ὁ ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] ^k παρ- BDEFG
xxvi. 33. ἐκάλει αὐτὸν λέγων Ἰ Μακροθυμήσον ἐπ' ἐμέ, καὶ ἀποδώσω H K L M
1 Kings xxii. 4. ἔσθλ. vii. 7 AId. σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπειλῶν ἔβαλεν αὐτὸν 1. 33. 69.
1 — ch. xiv. 8, 10 al. 3 Kings xxii. 37. εἰς ἡ φυλακὴν, ^m ἕως ἀποδῶ τὸ ὀφειλόμενον. 31 ἰδόντες δὲ
m Luke xv. 4. αὐτοῦ ὁ σύνδουλος αὐτοῦ τὰ γενόμενα ὁ ἔλυπθησαν ^{no} σφόδρα
xvii. 8. (Ps. lxxi. 7 al.) καὶ ἔλθόντες ὁ διστάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ
n ch. xvii. 28. (ref.) γινόμενα. 32 τότε ὁ προσκαλεσάμενος αὐτὸν ὁ κύριος
o ch. ii. 10. αὐτοῦ λέγει αὐτῷ Δουλε πονηρέ, πᾶσαν τὴν ὀφειλὴν
p here (ch. xiii. 26 v. r.) only. Deut. 1. 6 only. ἔκεινεν ὁ ἀφῆκά σοι, ἐπεὶ ὁ παρεκάλεσάς με. 33 οὐκ ἔδει
1 Macc. xii. 8 al. καὶ σὲ ὁ ἐλεῆσαι τὸν ὁ σύνδουλόν σου ὡς καὶ γὰρ σε ὁ ἠλέησα;
q ver. 2. r Rom. xiii. 7. 1 Cor. vii. 3 only t. 34 Καὶ ὁ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς
t ch. xxiii. 23. αὐτοῦ βασιλῆσιν, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.
u ch. ix. 27. xv. 22 al. Ps. vi. 2. cxiii. 2. v ch. v. 22 rec. w here only t. (-στήριον, Jac. xi. 2 Symm)

30. om εἰς τοὺς πόδας αὐτοῦ BC'DGL 1 latt syr-cu sah Orig Lucif: ins C² Δ(sic) rel lat-f syrr arm. (*Meyer would omit it, as a gloss on πικρῶν. But then how comes it, that no such gloss was insd above, ver 26? There would be two reasons for omg the words, (1) the desire to conform the ver to ver 26: (2) the homeoteleuton αὐτοῦ τοῦ αὐτοῦ:—but none for insg them, which would not apply equally to ver 26.*)

rec μοι (to conform to ver 26), with B rel: txt CDL. for καὶ, καγω D. rec aft καὶ ins παντα (to conform to ver 26), with C²L 1. 33 vulg lat-c fff^{1,2} g^{1,2} Syr syrr-marg coptt aeth: aft σοι, K: om BC'D rel lat-a b e h Syr-ms syr-cu syr-txt arm Thl Euthym Damasc Lucif. σοι bef αποδωσω C² 33. 69 al Scr's e f p w ev-y lat-f Chr.

30. ἠβελήσεν D 69 al latt Damasc Lucif. rec ins εως bef ου, with D rel: om BCL arm. ins παν bef το οφειλομενον C 124 al tol lat-g, syr-ms sah-mss Chr¹.

31. for δε, ουν BD 33 lat-s: txt C rel latt syrr syr-cu coptt aeth Lucif. αὐτοῦ bef οι συνδουλοι B. for γιν., γινόμενα D(γιν.) L al latt Chr Euthym Lucif. rec (for ταυτων) αυτων, with DHLs 1 (αυτων DS): txt BC rel Orig¹.

32. om αυτω D 22 al.

33. aft ουκ εδει ins ουν D latt(not forj e) syr-cu sah arm Aug. [εαγω, so BDL 33 Orig.]

34. om ου B arm Orig. om παν D ev-y al Chr (Fd: παν added only in mss G-γ). rec aft οφειλομενον ins αυτω, with C rel syrr coptt aeth: om BD al latt syr-cu arm Orig.

ἀπαιτῶν οὐκ αἰσθάνη, κατὰ σισυτοῦ τὸ ξίφος ὡθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν δωριάν ἀνακλόμενος; Hom. lxi. p. 616.

ἔπνιγεν] So 'obtorto collo ad praetorem trahor,' Plaut. Pœnul. iii. 5. 45. See other examples in Wetstein. The εἰ τι ὀφείλεις, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught.

31.] The fellow-servants ἐλυπήθησαν, the lord ὀργίζεται. Anger is not man's proper mood towards sin, but sorrow (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world. 32.] ὅτε μὲν μυρία

γάλанта ὤφειλεν, οὐκ ἐκάλεσε πονηρόν, οὐδὲ ὑβριστήν, ἀλλ' ἠλίθιον. Chrysost. Hom. lxi. p. 616.

34. τοῖς βασανισταῖς] not merely the *prison-keepers*, but the torturers. Remember he was to have been sold into slavery before, and now *his punishment is to be greater*. The condition following would amount in the case of the sum in the parable to *perpetual imprisonment*. So Chrysostom, *τοῦτίστι δι-ηλεκτός: ὅτε γὰρ ἀποδώσει πότε*. Hom. lxi. p. 617. See note on ch. v. 26.

There is a difficulty made, from the punishment of this debtor for the *very debt which had been forgiven*, and the question has been asked, 'utrum peccata semel dimissa redeant.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemna-

35 Οὕτως καὶ ὁ ¹πατήρ μου ὁ [ἐπ']²οὐράνιος ποιήσει ³x here only. see ch. v. 48 ref. ὑμῖν, ἐὰν μὴ ⁴ἀφῇτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ⁵ἀπὸ τῶν ⁶καρδιῶν ὑμῶν. John iii. 12. 1 Cor. xv. 40 al. Ps. lxxvi. 14. 2 Mac. iii. 20 only. Dan. iv. 23 Theod.-alex. ⁷ἀπὸ, = here only. Judg. xvi. 17, 18 f. Gen. v. 44. Mark xii. 30, 33. ch. xiii. 33 only. Gen. xii. 8 aq. transl. 4 Kings xxv. 11 al. b ch. ii. 16 ref.

XIX. ¹Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ²μετῆρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ³ὄρια τῆς Ἰουδαίας ⁴πέραν τοῦ Ἰορδάνου. ⁵καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ⁶ἐθεράπευσεν αὐτοὺς ἐκεῖ. ⁷καὶ προσῆλθον αὐτῷ Φαρισαῖοι ⁸πειράζοντες αὐτὸν καὶ λέγοντες Ἐἰ ἔξεστιν ⁹ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ ¹⁰πᾶσαν ¹¹αἰτίαν; ¹²ὁ δὲ ἀποκριθεὶς John. xix. 42. 1. xxi. 18, 36. 8 Kings x. 1. xiii. 16. xvi. 19 al. 12 al. 40. Prov. xxviii. 17. c ch. iv. 15 al. Gen. i. 16. f ch. xii. 19 ref. d ch. iv. 23, 24 ref. e ch. v. 81, 82 ref. o ch. iv. 1, 8. xvi. 1. Luke vii. 47. Acts x. 31. 2 Tim. i. 6, 12 al. Gen. iv. 13. 2 Mac. i. 10. 11 al. b ch. ii. 16 ref.

35. for *οὐράνιος*, *οὐρανιος* (*note usual phrase*; see also ch. vi. 14) BC²DKL 33 Orig., Damasc: txt C¹ rel Chr. *ὕμιν ποιήσει βεφ ο πατ. μ. ο επ.* D lat-a b c Lucif. rec at end adds *τα παραπτωματα αυτων* (from ch. vi. 14, 15. Mark xi. 25, 26), with C rel lat-f h syrr sah-mnt arm: om BDL 1 latt syr-cu coptt swh Orig Jer Lucif Ambr Aug.

CHAP. XIX. 1. for *ετέλεσεν*, *ελάλησεν* D lat-a b c e ff. 1, 2 g, Hil.

3. rec ins *οι βεφ φαρισαιοι* (so also in || Mk: it was natural to supply the art), with D rel sah Orig, Naz: txt BCLMA 1. 33 Scr's w en-v. 150 copt. for *λεγοντες*, λεγουσιν D. rec aft *λεγ. ins αυτω*, with D rel lat-c h syr Op: om BCKLM¹ 1 vulg lat-a b &c Syr syr-cu coptt swh arm Orig Naz Hil. rec aft *εξεστιν ins ανθρωπω* (see ver 5, and also || Mk), with CD rel latt syrr syr-cu coptt Orig, Naz Hil Op: om BL 125¹ Scr's f Aug.

tion, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a whole state of enmity to God.

Meyer (Comm. in loc.) well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry. 35. δ w. *ρεω*] not *ὁμῶν*, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory (*οὐ γὰρ δέξιοι τοῦ τοιούτου πατέρα καλεῖσθαι τὸν Θεόν, τοῦ οὕτω πονηροῦ κ. μισανθρώπου*. Chrys. Hom. lxi. p. 617). *Ἰουδαίος* is not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] REPLY TO THE PHARISES' QUESTION CONCERNING DIVORCE. Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii. 1.] τὰ ὅρα τῆς Ἰουδ. πέραν τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judaea. See notes on Mark

x. 1, and Luke ix. 51.

2.] This agrees with what is said John x. 41, 42. For *ἐθεράω.* St. Mark has *ἰδιότασεν*.

3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wetste, a delicate question in the place where our Lord now was, — in the dominions of Herod Antipas.

κ. πᾶσαν αἰτ., as E. V. for every cause; — i. e. is any charge which a man may choose to bring against his wife to justify him in divorcing her? So Jos. Antt. iv. 8. 23, *γυναικὸς τῆς συνοικουσης βουλόμενος διαζευχθῆναι καθ' ἃς δημοτοῦν αἰτίας*, — πολλοὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοντο, — γράμμασι μὲν περὶ τοῦ μηδὲ ποτε συνελθεῖν ἰσχυρίζεσθαι. 4—6.] On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as the historical fact of the first creation of man; and grounds his argument on the literal expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be con-

^k ^h ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

4. rec aſt *ειπεν* ins *αυτοις*, with C rel vulg lat-*δ* *f* *g*_{1,2} syrr syr-cu (arm) Op: om BDL lat-*a* *c* *e* *f*₁, *h* coptt sſh Orig. for *ο ποιησας, ο κτισας* B 1. 33 al coptt arm Orig, hom-CI Method Tit-bostr Ath: txt CDZ rel latt Orig-lat₁.

5. rec *ενεκεν*, with CD rel Orig Constt: txt BLZ Orig. aſt *πατερα* ins *αυτου* CE I_Δ Δ 1. 33 syrr syr-cu coptt sſh arm-mas Orig-lat₁ Constt Tit-bostr Damasc Op spec: om BDZ rel latt Orig-lat₁ Thph Ath. aſt *μνηρ*. ins *αυτου* E 69 syrr syr-cu coptt sſh Orig-lat Thph Ath Chr Thl Op. rec *προκεκολληθησεται* (from LXX) with CKLMZΔ: *adhaerebit* lat-*b* *c*: txt BD I_Δ rel Orig (but *κολλησεται* comm) Chr Epiroph. om *οι* Z.

6. *μια* bef *σαρξ* D latt. om *ο* bef *θεος* Z 6. aſt *συνεζευξεν* ins *εις εν* D lat-*a* *c*² *f*₁, *h* Aug Chrom. *αποχωριζω* D.

7. ins *ο* bef *μωυσης* D. aſt *ενειπυλαο* ins *ημιν* N. om *αυτην* (see || Mk) DLZ 1 vulg lat-*a* *c* *f*₁ *g*_{1,2} *h* *l* syr-jer sah-mnt sſh arm Orig, Aug Op: txt BC I_Δ (appy) N rel lat-*f* syrr (*αυτας* coptt, *uxorem* gat mm lat-*b* *c* *f*₂ syr-cu Iren-lat Ambr).

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἀνδρα καὶ γυναῖκα ἐποίησεν αὐτοῖς*, but *ἄσεν καὶ θῆλυ ἐκ. αὐ.* He made them (man, as a race) male (not, a male) and female: but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, *ἔτεκεν τοῦτου*, because woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, it is *indissoluble*. The words *οὗ δύο* are in the LXX and the Samaritan Pentateuch, but not in the Hebrew.

5. *εἰς σάρκα μίαν*] *εἶναι εἰς* is not Greek, but a Hebraism, ἡ ἰγῆ (Meyer). Stier remarks, that the essential bond of marriage consists *not in unity of spirit and soul*, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:—the wedded pair are *ONE FLESH*, i. e. *ONE MAN within the limits of their united life in the flesh*, for *this world*: beyond this limit, the marriage is broken by the *death of the flesh*. And herein alone lies the justification of a *second* marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. Vol. ii. p. 267, edn. 2. 7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a *permission* of the law, which they call a *command* (compare *ενειπυλαο*, ver. 7, with *ἐπέτρεψεν*, ver. 8). But He answers them that this was done by Moses *on account of their hardness and sinfulness*, as a *lesser of evils*, and belonged to that dispensation which *παρετήληθεν*, Rom. v. 20; *τῶν παραβάσεων χάριν παρετήρηθη*, Gal. iii. 19. This He expresses by the *ὑμῶν*, *ὑμῖν*, *ὑμῶν*, as opposed to *ἀνθρωπος*, and to *ἀπ' ἀρχῆς*. Only that *πορνεία*, which *itself breaks marriage*, can be a ground for dis-

Μωυσῆς πρὸς τὴν ὁ σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ὁ ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. ὁ λέγω δὲ ὑμῖν, ὅς ἂν ὁ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ ὁ πορνεία καὶ γαμήσῃ ἄλλην, ὁ μοιχᾷται καὶ ὁ ὁ ἀπολελυμένην γαμήσας ὁ μοιχᾷται. ὁ λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ὁ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ ὁ συμφέρι γαμήσαι. ὁ ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες ὁ χωροῦσιν τὸν λόγον

xviii. 14. 2 Cor. xiii. 1. Math. iii. 9. school. 1 Cor. vi. 12. x. 22. e = 2 Cor. vii. 2. (Gen. xiii. 6.)

8. ins *εαι* bef λέγει D¹-gr *αὐτῶν* bef μωυσης D lat-a b c &c (not *g*).
for *on* *γεγονεν*, *ουκ* *εγεννησεν* D hom-CI Chr.
9. rec ins *οτι* bef *ος* (see ver 8), with C I₂N rel vulg lat-*f* *ff*₂ *g*₁ syrr syr-cu coptt *αὐτῶν* arm spec: om BDZ lat-a b c *ε* *ff*₁ *g*₂ & Aug Op. *εαν* CM. rec ins *εαι* bef *μη* (*explanatory*), with 69² (Scr's u, e sil).—*παρεστος* *λογου* *πορνειας* (*from* *ch* v. 32) BD 1. 33. 69¹ *mas-in-Aug* lat-a b c *ε* *ff*₁ *g*₁ & syr-cu coptt Orig, Chr Aug Op spec: [*πλην* *εἰ* *μη* *εἰ* *λογῳ* *πορν.* Clem:] txt C I₂ NZ rel vulg lat-*g*₂ syrr *αὐτῶν* arm Chr Damasc Thl. om *ε.* *γαμ.* *αλλην* BN 1 lat-*ff*₁ coptt [Clem Orig] Tert Aug, Op₁: ins CD I₄ Z rel latt syrr syr-cu sah *αὐτῶν* arm Aug₁ Op₁. *ποιοῦ* *αὐτὴν* *μοιχευ-* *θῆναι* (*from* *ch* v. 32, *var readd*) BC¹N 1 lat-*ff*₁ syr-jer(appy) copt Orig₂ Aug₂: [*μοιχᾷται* *αὐτὴν*, *τῶν* *εἰ* *στιν* *αναγκάσει* *μοιχευθῆναι* Clem:] *adulterium committit* *adversus* *eam* syr-cu: *adulterium facit* spec: *μοιχαται* C²D I₂ Z rel latt syrr sah *αὐτῶν* arm Tert Aug₁ Op. om *ε.* *ο.* *απολ.* *γαμ.* *μοιχ.* C²DLS 69 gat(with mm) lat-a b c *ε* *ff*₁ *g*₁ & *l* syr-cu copt-ms sah Chr: ins BC¹ I₄ NZ rel vulg lat-*c* *ff*₂ syrr syr-jer copt *αὐτῶν* arm [Tert].—for *γαμήσας*, *γαμῶν* C I₄ NA 1. 33.
10. om *αυτου* B lat-*c* *ff*₁ *g*₁ sah-ma. for *ανθρωπου*, *ανδρος* (*corr* for *precision*) D lat-a b c *ε* *ff*₂ *g*₁ & arm(appy) Ambr Op Ambret: om lat-*ff*₁ Aug_{ae}.

solving it. The question, whether demonstrated *approaches* to *πορνεία*, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see *ch* v. 28. St. Mark gives this last verse (9) as spoken to the *disciples* in the *house*; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, *ch* v. 32. Notice, as on *ch* v. 32, *ἀπολελυμένην* without the art., and thus logically confined to the case of her who has been divorced *μη* *εἰ* *πορνείᾳ*. This not having been seen, expositors (e. g. of late Dr. Wordsworth) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced *εἰ* *πορνείᾳ*, which grammatically would require *τὴν ἀπολελυμένην*. The proper English way of rendering the word as it now stands, would be, a woman thus divorced, viz., *μη* *εἰ* *πορνείᾳ*.

10.] *αἰτία*, not the *cause* of divorce just mentioned; nor, the *condition* of the man with his wife: but the *account*

to be given, 'the original ground and principle,' of the relationship of man and wife:—*ἰδὲν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας*, Euthym., who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers *αἰτία* back to the *αἰτία* in ver. 3, and understands it to mean the *only reason justifying divorce*; but the above interpretation seems to me preferable. 11, 12.] *τὸν λόγον τῶτον*, this saying of yours, viz. *ὁ* *συμφέρι* *γαμήσαι*. The γάρ in ver. 12 shews that the sense is carried on: see *ch* i. 18.

Our Lord mentions the *three exceptions*, the *οἷς δίδοται* *ὁ* *γαμήσαι*. 1. Those who from natural capacity, or if not that, inaptitude, have no tendencies towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, are prevented from marrying: 3. Those who in order to do the work of God more effectually (as e. g. Paul), abstain from marriage, see 1 Cor. vii. 28. The *ἐννοῦχοι* and *ἐννουχίζω* in the two first cases are to be taken both literally and figuratively: in the

τοῦτον, ἀλλ' οἷς ἔδιδονται. ¹² εἰσὶν γὰρ ἑνουχοὶ οἵτινες ἑκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν ἑνουχοὶ οἵτινες ἑννουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν ἑνουχοὶ οἵτινες ἑννουχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

¹³ Τότε προσηνήχθησαν αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύχεται. οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν Ἀφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ καὶ ἐπιθεῖς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκείθεν.

¹⁶ Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν Ὁ διδάσκαλε,

11. om *τοῦτον* B 1 ev-y lat-s æth Orig, Cypri; ins CD I₄ NZ rel latt Clem, Orig-lat Ambro Aug Philast. (om *τον λογον τουτον* Chr.)

13. rec *προσηνηχθη* (*gramm. corr.*), with I₄ (appy) rel Orig-comm: txt BCDL 33 al Orig-txt. *επιθη* bef *τας χειρας* D sah æth. *επετιμων* C al latt Hil.

14. aft *ειπεν* ins *αυτοις* CDLM vulg lat-f g, l Syr syr-cu syr-with-ast copt æth Chr: om B I₄ rel latt sah arm. *κωλυετε* D 69⁴ (-*αυτοις*!).

15. rec *αυτοις* bef *τας χειρας*, with C rel latt syr arm: txt BDL Δ-corr¹ 69 Syr syr-cu coptt æth Orig.

16. *τω καιρω* *εικων νεανισκος τις προσελθων τω ιω γονυπτων αυτον και λεγων* C³, simly G³ al. rec *ειπεν* bef *αυτω* (*to avoid ambiguity*), with C rel syr syr-cu Orig: *λεγει αυτω* D vulg: txt B 69 sah æth arm Hil. rec aft *διδασκαλε* ins *αγαθε* (*from* || Mk Lw), with C rel vulg lat-δ c f g, l, h syr syr-cu coptt arm Iren-lat

latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his *Leben Jesu*, edn. 4, p. 584. ¹³] *χωρεῖν*, as in E. V. and in ver. 11, to receive it.

¹³—¹⁵.] THE BRINGING OF CHILDREN TO JESUS. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes.

Our Evangelist gives *ῥα*ς χ. *ἰσθ. αβρ. κ. προσέβ.* (see Gen. xlviii. 14: Acts vi. 6), where the other two have only 'that He should touch them.' The connexion in which it stands here and in

Mark seems to be natural, *immediately after the discourse on marriage*. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] ANSWER TO THE ENQUIRY OF A RICH YOUNG MAN, AND DISCOURSE THEREUPON. Mark x. 17—31. Luke xviii. 18—30. ¹⁶.] From Luke ver. 18 we learn that he was a ruler: from Mark ver. 17, that he ran to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of *ἀγαθὴ*, and the form of our Lord's answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable

τί ἀγαθὸν ποιήσω ἵνα σχῶ ἡ ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. 18 λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπεν· Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίας· Πάντα ταῦτα ἔβουλαζα· τί ἐτι ὕστερῳ; 21 εἶπεν αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτω-

Z ταλα-
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16—20. x (and Rom. xiii. 9 v. r.) from l. c. Mark xiv. 54, 57 only. (p. 10, ch. xv. 19.)
y Lantz. xix. 18. a (ver. 32) Mark xiv. 51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Jos. ii. 28). v. 10. 1 John ii. 18, 14 only. b act., 1 L. Luke xi. 28. Acts ii. 53. xvi. 4. xxi. 24. Lev. xviii. 5. Eccl. xii. 18. c constr., 2 Cor. xi. 5. xii. 11. Pa. xxviii. 4. (1 Mk. Luke xv. 14. xxi. 28. Rom. iii. 28. 1 Cor. i. 7 al.) d ch. v. 48 red. e w. gen., ch. xiv. 37. xiv. 14. Luke xi. 21 al. 1 Cor. xiii. 8. Eccl. x. 54. Prov. vi. 51. (act., Luke viii. 5 al.) f 1 Mk. ch. xvi. 9. Luke xix. 2. Prov. xviii. 27.

Hil, Aug: om BDL 1 lat-a e ff, with Orig Hil, rec exw (more usual), with C(now) rel: πληρονομησῶ (L 38) syr-cu syr-marg copt (with Iren-lat) Orig-comm: txt B C(perhaps) D Orig-txt.

17. rec τι με λέγεις ἀγαθόν (from || Mk Lu), with C rel lat-f Syr syr-txt sah Justin Iren-lat Chr Cyr, Euthym Thl Hil, Op: τι με ἀγαθόν Δ: txt (om του D Orig) BDL. 1. 22. 251 latt syr-cu syr-marg syr-jer copt with arm Orig (expri: ὁ μὲν οὖν Ματθ. ὡς καὶ ἀγαθοῦ ἔργου ἱρωτηθέντος τοῦ σωτήρος ἐν τῷ 'τί ἀγαθὸν ποιήσω;' ἀνέγραψεν' ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτ. ἀρκεῖναι 'τί με λέγεις ἀγαθόν; οὐδὲ τις ἀγαθὸς εἰ μὴ ἰς ὁ θ.'). Eus Cyr, Dion-areop Antch Novat Jer Aug Juvenec. rec ουδεις ἀγαθος εἰ μὴ τις (also from || Mk Lu), with C rel lat-f g₁ syrr sah sath Eus Chr Dion-areop [Hil] Ambr Op spec: txt BDL 1 latt syr-cu syr-jer copt arm Iren Orig. (om o D 1 Iren.) rec add o θεος, with CA rel (om o U) vulg lat-b e f f₁ g₁ h i syrr syr-cu coptt with Eus Antch Novat [Hil]: om BDL 1. 22 lat-a syr-jer arm Orig. rec ισελθειν bef ις την ζωην, with Δ rel syrr syr-cu coptt: ις τ. ζ. ισθην D lat-a b c e f f₁ g₁ Cyr Lucif Ambr: txt BCKL 33 vulg lat-f f₁ sath Iren-lat Orig hom-CI Cyr Jer. rec (for τηρει) τηρησον (more usual ιενου), with C rel Orig₂: txt BD hom-CI.

18. for ειπεν, εφη B (but λεγει above) 18. om το DM ev-y.
19. rec aft πατερα ins σου, with C² 33. 69 vulg lat-a b f f₁ g₁ h syrr syr-cu coptt sath Aug: om BC'D rel am lat-c e g₁, arm Iren-lat Orig, Cyr Hil Aug Jer Ambr.

20. ταυτα bef παντα (from || Mk Lu) BDHKM 1. 69 syrr syr-cu sath Orig, Hil Ambr Op: txt C rel latt Orig, Ath Cyr. rec εβουλαζαμην (from || Mk), with C rel Orig: txt BDL 1. 22 Ath Cyr. rec adda εκ νεοητος μου (from || Mk), with C rel latt syrr syr-cu coptt sath arm Orig Hil Op: εκ νεοητος (from || Luke) D: om BL 1 am (with em forj fuld harl) lat-f₁ g₁ Iren-lat Cyr Ambr Jer Aug Juvenec Promiss Bede.

21. for εφη, λεγει (to conform to ver 20) B 69. 124 Cyr. rec om τοις (from

cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting ἀγαθός, included those of the first. Mark has the addition of μὴ ἀπο-

στρησας, representing probably the tenth commandment. 19.] καὶ ἀγαπ. τ. τ. α. is peculiar to Matthew. 20.] We may remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of

ch. ii. 11 ref.
 1. John xi.
 43. Acts vii.
 8 (from Gen.
 xii. 1 vti.),
 84 (Rom. i.
 13). Rev.
 xvii. 1. xxi.
 9 only.
 Judg. ix. 14.
 1 ch. xvii. 28
 ref.
 k constr. Mk.
 ii. 18. xiii.
 25. Luke i.
 10, 20, 21.
 v. 16, 20.
 Exod. iii. 1.
 1 Mk. Acts
 ii. 43. v. 1
 only. Prov.
 xxi. 16.
 m only f.
 (-lor. Mark
 x. 24.)
 n. ch. ix. 6 f. Lake xvi. 17 only f. 1 Mac. iii. 18. Sir. xxi. 15 only. o. ch. iii. 4 f. Mk. xiii. 21
 only. LXX, passim. p here (q v. r.) only f. = τρυμαλιάν, i Mk. τρύμαντος, i L. (-τῶ, Exod. xxi. c.).
 q i Mk. (L. v. r.) only f. (-φιδευτή, Exod. xxvii. 6). r ch. vii. 28 ref. s ch. ii. 10 ref.
 Jon. iv. 9. t ch. vi. 26. Mark x. 21 ref.

|| *Mk Lu*, with CZ rel [Clem₂] Orig, Bas Cyr-jer : ins BD coptt. rec ουρανω
 (from || *Mk*), with Z rel latt copt arm Orig Cyr₂ : txt BCD lat-e g₁ sah Cyr-jer Chr
 Isid Cyr₁ Hil Aug.

22. om δὲ D-gr forj lat-f h. om τον λογον LZ Chr : ins BCD rel vulg lat-
 ff₂ g_{1,2} syr copt arm Orig₁ Chr-L-(γ P). om τουτον CDZ rel : ins B lat-a δ c ff₁
 Syr syr-cu copt-ms sah. for κτηματα, χρηματα B Chr(Fd's and Mt's mas exc L).

23. rec δυσκολως beff πλουσιος, with X rel lat-e f¹ ff₂ h syrr syr-cu arm Orig₁ Hil
 Aug : txt BCDLZ 1. 33. 69 latt sēth Orig₁.

24. aft υμιν ins ori CLM Z(appy) syrr syr-cu coptt sēth. καμilon (itacism?
 but see notes) 59. 61. 225. 235 evn-x-31-32 : txt Z(Treg, expr) rel. τρυμαλιας
 (from || *Mk*) CKMU Orig₁ Eus : τρηματος (from || *Lu*) B Orig-mas : txt DZ rel
 Orig₂.

rec διελθειν (as easier word ; and see || *Mk*), with BDGX (SV, e sil)
 latt syr-cu(appy) Orig₁ Hil : ιεελθειν CZ rel syrr coptt sēth(appy) arm Orig₁ Eus Chr
 Aug.

rec τῶ θεοῦ (perhaps from || *Mk Lu*), with BCD rel syrr coptt sēth arm
 Orig₂ Arnob : των ουρανων Z 1. 33. 157. 236 ev-48 latt syr-cu Clem Orig₁ Eus Chr Hil
 Jer Ambr Aug. rec at end of ver ins ιεελθειν (see || *Mk Lu*), with C rel syr Hil :
 aft πλουσιον, BD latt Syr coptt sēth Orig₁ : om LZ 1. 33. 61. 124. 157. 235 lat-ff₁ g₁
 syr-cu Orig₁ Eus Chr Arnob Aug.

25. rec aft οι μαθηται ins αυτου, with C³ rel lat-ff₁ syr-cu sēth Op : om BC'DKLZΔ
 33. 69 latt syrr coptt arm Hil Aug. aft εξεπλ. add και φοβηθησαν D mm lat-a
 b c e ff₂ g₂ syr-cu.

the Pharisees and Scribes. 21, 22.] Our Lord takes him on his own shewing. As Mark and Luke add, "One thing is wanting to thee." Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is δευρο ακολουθει μοι (ἀρας τὸν σταυρόν, Mark). Stier remarks, that this was a test of his observance of the first commandment of the first table : of breaking which he is by the result convicted. ἦν γὰρ εἴχ.

κρ. π. is common to Mark, verbatim. 24.] No alteration to κάμιλον is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here ; see Palm and Roet's or Liddell and Scott's Lex. sub voce, and for the scholia

giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant : we have a case in ch. xxiii. 24, of a camel being put for any thing very large : and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish even that. 25.] τίς, not τίς πλουσιος, which would have been a far shallower and narrower enquiry, but a general question—what man ! Besides the usual reason given for this question, 'since all are striving to be rich,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich

Ἰησοῦς εἶπεν αὐτοῖς Ὁ Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, ὡς παρὰ δὲ θεῶ πάντα δυνατά. 27 τότε ἠποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσασμέν σοι· τί ἄρα ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἄμην λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ βασιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. 29 καὶ πᾶς ὅστις ἀφήκεν ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἢ ἐκεκεν τοῦ ὀνόματός μου, ὡς πολλαπλασίουνα λήμψεται

—εἰρηνο-
της Z.
BCDEF
GHKL
MSUV
XAI. 23.
69.

26. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 25.
c | L. only t.

d Lake xxi. 19 only.

26. ins τω bef θεω DM al. δυνατα bef παντα LZ copt. rec adds εστι (from || Mk Lu), with C²DEFGMV² latt Op: om BC'Z rel syrr arm Orig Chr Thl Paulin.

27. om τότε C. (αποκριθεις δε, omg τότε [beginning of pericope], evn-γ-ε-150-P.) ηκολουθηκαμεν D¹.

28. for αυτοις, αυτω D ev-150¹ al. καθισεσθε (itacism, hardly a var reading) BD²GLMUA 69¹ Orig₁(txt.): καθισθησεσθε Z 1. 435 Did. for ημεις, αυτοι DLZ 1 al Orig₂ Ambr Gaud. δεκα δυο D (1st time). om τας D¹.

29. rec (for οστις) ος (see || Mk Lu), with X rel vulg lat-a b f ff₂ g₁ Hil: txt BCDE²KLΔ 1. 33. 69 lat-o e ff₁ g₂, h Iren-lat Orig₂ Bas Chr Cyr Thl. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| Mk Lu), with BC²D rel lat-e syrr syr-cu sah (οικιαν η K 33 latt): txt C¹L 1 (for) syr-jer copt (seth Iren-lat) Orig₂, om η πατερα D lat-b ff₁, syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (from || Luke), with C rel vulg lat-c g₂, h syrr syr-cu copt arm Ambr₁ Promiss: om BD 1 lat-a b e ff₁, s syr-jer Iren-lat Orig(expr: οὐ συγκατηριθμηται δι τούτους γυνή) Hil Ambr₂ Paulin. του εμου ονοματος B 124. rec (for πολλαπλασιουνα) εκατονταπλασιουνα (from || Mk), with C rel copt Clem(appy): εκατονταπλασιον D¹, centuplum latt Iren-lat Hil: txt BL sah syr-jer Orig₂(expr, addg η ως ὁ Μάρκος φησιν εκατονταπλασιουνα) Eus Cyr.

man to enter it. 26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. τοῦτο, salvation in general, and even of those least likely to be saved.

παρὰ in both cases, as in E. V. with, 'in the estimation of,' 'penes:' a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N. T., John xix. 25.

27.] The disciples, or rather Peter speaking for them, recur to the ἔτις θησ. ἐν οἷς. said to the young man, and enquire what their reward shall be, who have done all that was required of them. He does not ask respecting salvation, but some pre-eminent reward, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants

(Mark i. 20), and Levi (Matthew ?) could make a great feast in his house. But whatever it was, it was their all.

28—30.] We may admire the simple truthfulness of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (καθίσθαι in the active) on His throne of glory (ἐν θρόνῳ r. d. αὐ., the gen. expressing the simple fact of His session on His throne), then they also should sit (καθίσεσθε in the middle) on twelve thrones (ἐν δώδεκα θρόνοις, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs

† ver. 16. καὶ ἡ ζωὴν αἰώνιον κληρονομήσει. ³⁰ πολλοὶ δὲ ἔσονται BCDEF
 ‡ ch. v. 5. xxv. πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. ὅμοια GHKL
 24. Prov. MSUV
 31. 35. γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἡ ἀνθρώπων οἰκοδε- XA1.33
 h ch. xiii. 32. 69.
 i ch. xiii. 48.
 Gen. ix. 20.
 k ch. x. 25. xiii. 37 al.†

30. ins oi bef εσχατοι CM 69 al.

CHAP. XX. 1. for om. γαρ εστ., ειπεν ο ις την παραβολην ταυτην ομοθυμ. C² and evangelistaria.

them, ver. 29, that this reward should *not* in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last, and last first*.

On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30. Meyer's rendering of ver. 30, joining *πρῶτοι* with *ἔσονται*, and thus making *ἔσχατοι* the subject and *πρῶτοι* the predicate of the first clause and vice versa in the second, is not so good as the ordinary one: for whereas the *πρῶτοι* in the first clause, if it belonged to *πολλοί*, would naturally lose its article, *ἔσχατοι*, if it belonged to *πολλοί*, being divided from it by the predicate *πρῶτοι*, would take its article as the subject; *πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι*: and the same of *πρῶτοι* in the second clause: *καὶ ἔσχατοι οἱ πρῶτοι*, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the *γάρ* to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, *τί ἀπα λήσῃ ἡμῖν*; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of debt; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last*: but that *to all, His covenant promise shall be fulfilled in its integrity*. (2) Its primary application is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured

longest) above those who *is their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent*;—*individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable.

πότε, ¹ ὅστις ἐξῆλθεν ² ἅμα πρῶτ³ ⁴μισθώσασθαι ὁ ἐργάτας ⁵ εἰς τὸν ἅμπελωνα αὐτοῦ. ⁶ συμφωνήσας δὲ μετὰ τῶν ⁷ ἐργατῶν ⁸ ἐκ ⁹ δηναρίου ¹⁰ τὴν ἡμέραν ἀπέστειλεν αὐτοὺς ¹¹ εἰς τὸν ἅμπελωνα αὐτοῦ. ¹² καὶ ἐξελθὼν ¹³ περὶ τρίτην

^p here, &c. ch. xxi. 28, &c. 1. Luke xiii. 6. 1 Cor. ix. 7 only. Isa. v. 1, &c.
^r ch. xxvii. 7. Acts i. 18. 1 Cor. xvi. 5. xlii. 9. 2 Cor. viii. 7a.
¹⁹ 1 al. Gosp. only, &c. Rev. vi. 6 hist.
^{xxvii.} 46. Acts x. 5, 9 only.

¹ = ch. vii. 24, 26 al. 2.
² ch. xlii. 20
³ ref. Heb.
⁴ vii. 2.
⁵ 1 Marc. iv. 6.
⁶ ver. 7 only.
⁷ Judg. xviii. 4
⁸ al.
⁹ ch. x. 10 ref.
¹⁰ q ch. xviii. 10 ref.
¹¹ s ch. xviii. 28, xxi.
¹² u here (vv. 5, 6, [6], 9) ch.

3. διεξελθὼν D. rec aft *περι* ins *την*, with V(e sil) Δ: om B C(prob) D rel Orig, Cyr Thl. (C has a space for 3 letters, occasioned appy by *τρι* having been twice written.)

(5) The *μισθός* bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The *μισθός* is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a '*reward*,' Matt. v. 12; Luke vi. 35; xiv. 14; John iv. 36; 1 Cor. iii. 14; 2 John 8; Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, '*wages*,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, *Θεὸς δὲ τοῦ. τ. ἰσχυ. δοῦναι* . . .) This *μισθός* I believe then to be *eternal life*, or, in other words, GOD HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them—they have received their denarius—but from the essential nature of the *μισθός*, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) '*cælorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.*' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. [In the 2nd

edn. of the *Reden Jesu* (p. 299, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; *wenn auch Hilford mir widerspricht und meine Exegese hier "much inferior to his usual remarks" nennt, so muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn besser überzeugt.* But after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret *μισθός* otherwise than of the *μισθός ἐν τοῖς οὐρανοῖς* of our ch. v.] *ἅμα πρῶτ*] See Jer. xxxv. 14, and other places. *ἐργάτας*] in the primary meanings of the parable, 'apostles, prophets, ministers': distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. *ἅμπελωνα*] not the Jewish church *only*, as Greswell, *Parables*, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church is all ages* is His *true vineyard*, see John xv. 1. Our language admits of the idiom *εἰς τὸν ἄμ. αὐ.* being exactly rendered—into his vineyard, E. V. 2.] *Δε* seems to point, as commonly in other references, at the source or foundation of the *συμφωνία*: see ref. This view is more probable than that which supposes *μισθώσασθαι* understood. Meyer remarks that the accus. *τὴν ἡμέραν* must not be regarded as one of time, which would not suit with *συμφων.* to which it belongs, but as one of second-

v ch. xli. 26. 1 Tim. v. 13
 bla. Tit. i. 12. James ii. 20. 2 Pet. i. 20 only. Wind. xv. 16.
 (γ-οίν, 2 Pet. ii. 2.)
 w Phil. i. 7. Col. iv. 1. 2 Pet. i. 12. Prov. xxi. 20.
 x ch. xxi. 20, 21. Mark xii. 21 al. Eccl. xiii. 5. y Rom. viii. 26 (from Ps. xlii. 22). z. 21 (from Isa. lxxv. 2) only. Ps. xxi. 2. ver. 1. a ch. viii. 16. ref.
 b = ch. ix. 28. ref. Exod. xxi. 28. c = Luke x. 7. Acts i. 18 al. esp. 2 John 8. and ch. v. 12. vi. 1. 8a. y rec. 1. 22. viii. 25. x. 27. 1 Pet. iv. 17. Gen. xlii. 12.
 ωραν ειδεν άλλους ιστωτας εν τη αγορα ἄργους, 4 κακίοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ εἰς ᾧ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπηλθον. 5 Πάλιν δὲ ἐξελθὼν περὶ ἑκτὴν καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν άλλους ιστωτας, καὶ λέγει αὐτοῖς Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; 7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. 8 ὅψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεισον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἁρξάμενος ἀπὸ τῶν ἐσχατῶν ἕως τῶν πρώτων. 9 καὶ ἐλθόντες οἱ περὶ τὴν

ωρ. bef tp. DA latt (not e). for ειδεν, ευρεν D 245 lat-a b c ff, 2 Juvenc: txt B rel vulg lat-e f ff, 1 g, 1. Orig. (ιδεν CKVX.)
 4. aft αμπελωνα ins μου C 33. 69 vulg-ed(not am forj) lat-a f ff, 1, 2 sah with arm Chr-x-L Greg Op. for εαν, av DL 1 Orig, Chr-2-6-v-η-ρ.
 5. rec om δε, with B(see table) rel mm lat-a b c e ff, 1, 2 n copt: ins CDL 33 vulg lat-f, 2 g, 1. 1 Syr syr-with-ast sah with arm Cyr Op. ωραν bef ιετην D lat-f Arnob Op.
 6. rec aft ενδεκατην ins ωραν, with C rel lat-e e f syrr syr-cu copt arm Hil: om BDL latt sah with Orig, Cyr Op. for εξελθων, εξηλθεν και D latt. rec aft ιστωτας ins αργους, with C¹ rel lat-f 2 syrr arm: om BC²DL 33 latt syr-cu(sic) copt with Orig, Cyr Arnob.
 7. aft αμπελωνα ins μου C²DZ vulg-ed(with forj) lat-a b &c sah with Chr Cyr Op: om BC¹L rel am lat-c ff, 1 syrr syr-cu copt arm Orig Chr-a-L-M-2-γ Arnob. rec at end adds και ο εαν η δικαιον ληψασις (from ver 4), with CN rel lat-f 2 syrr copt-ed arm; simly with δωσω υμιν for ληψ. tol syr-cu syr-jer with Op: om BDLZ 1 latt copt-mas sah Orig, Cyr Hil Arnob Jer Juvenc.
 8. om αυτους CLZ Orig: ins BDN rel vss.
 9. for και ελθ., ελθ. δε B syr-cu sah: ελθ. ουν D 33. 69. 124. 346 latt: txt CZ rel syrr copt with.
 10. rec (for και ελθ.) ελθ. δε, with Z rel syr copt: ελθ. δε και N Scr's d vulg lat-a e

ary reference. The *denarius a day* was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus, Annal. i. 17). Polybius, ii. 15. 6 (but in illustrating the exceeding fertility and cheapness of the country), mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, = $\frac{1}{2}$ th of the denarius. This we may therefore regard as liberal pay for the day's work.
 3, 4.] The *third hour*, = at the equinox, our 9 a.m., and in summer 8, was the πλήθουσα αγορά, or αγοράς πλήθωρα—when the market was fullest.
 "The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which

alone is worth any thing or gains any reward." Stier, ii. p. 307. No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect $\frac{1}{2}$ ths of a denarius. From the same dialogue being implied at the sixth and ninth hour (ἰσθῆσιν ὡσαύτως) the 3 εἰς ᾧ δίκαιον is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be said that no covenant was made.
 8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him *before night*. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐπιτροπὸς must be pressed as having a spiritual meaning. If it has, it represents *Christ* (see Heb. iii. 6, and ch. xi. 27). ἁρξάμενος is not merely expletive,

ἐνδεκάτην ὥραν ἔλαβον ἂν ἀ δηνάριον. ¹⁰ καὶ ἐλθόν- ^h Lake ix. 2, 14 (1 Mk. v. 13), x. 1. John ii. 6. Rev. iv. 8. xxi. 21 only. 1 ch. x. 24 ref. k Mark ix. 28 ref. 1 Luke v. 20. John vi. 41. 42, 43. v. 44. 32. 1 Cor. x. 10 b1a, only. Exod. xvi. 7 P. Judg. i. 14. m ch. x. 25 al. f a = Rev. xiii. 5. Ruth ii. 16. 4 Kings xii. 11; or 2 Cor. xi. 28. Acts xv. 28. James iv. 12. Prov. xiii. 28. Mark xiv. 66, 7 P. Judg. i. 14. 12 λέγοντες [ὅτι] οὗτοι οἱ ἐσχατοὶ μίαν ὥραν ἔποιήσαν, καὶ ὁ ἰσους ἡμῶν αὐτοὺς ἐποίησας τοῖς ὁ βασιτάσασιν τὸ ὁ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν ὁ ἔταψε, οὐκ ἀδικῶ σε οὐχὶ δηνάριον συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ [ἦ] οὐκ ἔξεστιν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἦ ὁ ὁφθαλμός σου πονηρός ἐστιν, ^h ch. x. 25 al. f a = Rev. xiii. 5. Ruth ii. 16. 4 Kings xii. 11; or 2 Cor. xi. 28. Acts xv. 28. James iv. 12. Prov. xiii. 28. Mark xiv. 66, 7 P. Judg. i. 14. 12 λέγοντες [ὅτι] οὗτοι οἱ ἐσχατοὶ μίαν ὥραν ἔποιήσαν, καὶ ὁ ἰσους ἡμῶν αὐτοὺς ἐποίησας τοῖς ὁ βασιτάσασιν τὸ ὁ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν ὁ ἔταψε, οὐκ ἀδικῶ σε οὐχὶ δηνάριον συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ [ἦ] οὐκ ἔξεστιν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἦ ὁ ὁφθαλμός σου πονηρός ἐστιν,

—εμοῦ
Frag. 51a.

89. Luke vi. 24. John v. 18. Acts xi. 17. Phil. ii. 6. Rev. xxi. 16 only. Esch. xi. 5. 17 ref. Gal. vi. 2. q Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thes. ii. 6. Rev. ii. 24 only. 2 Mac. ix. 10. Sir. xiii. 2. r Luke xii. 66. James i. 11 only. Gen. xxii. 40 P. Isa. xlix. 10. sch. xi. 17 ref. t ver. 2 (ref.). u ch. vi. 28. Mark vii. 23. Sir. xiv. 8, 10. xxvii. (xxxi.) 18. see Deut. xv. 2.

&c arm: txt BCD 33. 69 lat-s Syr syr-cu sēth Chr. rec *πλειονα* (corrⁿ to *πλειω*, to indicate 'most in number.' *Wordsworth* says; "Tischendorf and others read not *πλειον*, but *πλειονα*, which has the best authority, and is more suitable than *πλειον*, as signifying an indefinite expectation of *more*, without any right to, or even anticipation of, any one particular greater sum" [repeated in 2nd edn]. But *Tischdf.* reads in both edd., *πλειον*, which has the best authority: and what *Dr. W.* means, it is impossible to say), with C⁹LX rel: *πλειω* D: txt BC⁹NZ 1. 69 al, latt Orig₁ (*πλειον* Orig₁), for *και ελαβον, ελαβον δε* D latt. rec *και αυτοι* bef [ro] a. *δην.* (transposition for emphasis), with CDN rel latt syr-cu syr coptt: txt BLZ 33 Syr sēth arm. rec om to (perhaps as superfluous, or not understood), with BD rel: ins CLNZ 33.

11. *εγογγυσαν* D 243 lat-a b c &c Syr syr-cu.

12. om *οτι* (perhaps as superfluous, or from similarity to *ουτοι*) BC⁹D 1 latt syrr syr-cu sēth Chr Arnob: ins C¹(appy) NZ rel coptt arm Orig. (33 def.) om *οι* C¹. (so H¹ but corr^d by origi scribe.) *αυτους* bef *ημιν* (perhaps to bring *ισους* *αυτους* together) DLZ 69 latt Syr syr-cu coptt sēth Jer: txt BCN rel lat-c (syr) arm Orig.

13. *αυτων ενι ειπεν* B: *ενι αυτων ειπεν* D 124 latt(a def) arm Orig₁. (for *ενι, μοναδι* Δ.) *συνεφωνησα σοι* LZ 33 coptt sēth Orig₁ Antch.

14. for *θ. δε, θ. εγω* B sēth: *θ. δε και* E al latt Orig₁: *ει θελω* syr-cu arm. *τω* *εσχαραν* bef *τουτω* D Chr-γ.

15. om 1st *η* (see below) BDLZ syr-cu arm: ins CN rel latt syrr coptt sēth. for *εξεστιν, εστιν* D¹-gr. rec *ποιησαι* bef *ο θελω* (to avoid ambiguity), with CN rel lat-b ff₂ g₂ (syr-cu) syr coptt (arm): txt BDLZ 33. 69 vulg lat-a c e ff₁ g₁ h¹ Syr sēth Chr.

Steph (for 2nd *η*) *ει*, with B¹HS 1. 69 Chr Did: txt B¹CDNZ rel. (33 def.) (*I think with De W., against Meyer and Tischdf., that η both times is genuine, and its omn the first time, and alteration to ει the second, have been on account of its apparent irrelevancy.*)

but definite, as in Luke xxiii. 5.

9.] After *ωραν* supply *ἀπεσταλμένοι εις τον ἀμπελωνα*.

10.] The precedent cited by Gresswell for this method of payment, from Josephus, Antt. xx. 9. 7, does not apply. It is there said that in the rebuilding of the temple, *ει μίαν ημεραν της ημερας εργαζαιτο, τον μισθον υπερ ταυτης ενθως λαμβανεν: της ταυτης* referring to the *μίαν ωραν*, not to *της ημ.*, and the fact related being that if any one worked only one hour in the day, he was immediately paid for that hour. Indeed the

manifest effect of such a rule as Gresswell supposes, would have been to stop the building, not to hasten it, for if a man could get his day's pay for an hour's work, why work more?

12.] Some take *ερωτησαν*, as in Acts xv. 33, to mean "have tarried,"—but the sense in the former ref. seems the best. 13, 14.] *ἔταψε*, at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by

v ch. xiii. 14. Rev. xvii. 14. ¹⁶ οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι [πολλοὶ γὰρ εἰσιν ὡς κλητοί, ὀλίγοι δὲ ὡς ἐκλεκτοί].

17 Καὶ ἡ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα ἔλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς ¹⁸ Ἰδοὺ ἡ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ βαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἡγεροθήσεται. ²⁰ Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν

v ch. xiv. 18 ref. b ch. v. 25 ref. c ch. x. 16. xl. 17, from Mal. iii. 1. d ch. xii. 41. 42 (L. xviii. 3 al. Math. ii. 1. Wisd. iv. 16. Isa. 41, &c. only. dat., j Mk. 2 Pet. ii. 6. e ch. ii. 16. xxvii. 20, 31, 41 al. Mt. Mk. L. Exod. x. 3. Ps. ciii. 20. f ch. x. 17 ref. Jer. v. 2. g ch. xiii. 34. xxvi. 2. xxvii. 22, &c. j Acts ii. 36 al. Math. vii. 9 only. h — ch. xvii. 9 ref.

16. om πολλοί. to ελεῖσθαι BLZ coptt eth-mss: ins CDN rel latt(a def) syrr syr-cu sath-ed arm Orig Chr [Barnab Iren-lat hom-Cl Clem]. (*The words were prob omitted as appy inappropriate here, or even from homœotel: it is hardly possible, as Tischdf in 1849, that they should have been inserted from ch. xiii. 14, as they are there in a wholly different connexion.*)

17. μελλων δε αναβαινειν (|| Mk Lu) B 1 Syr (coptt) sah Orig.(txt.). om μαθητας (|| Mk Lu) DLZ 1 syr-cu coptt sath-rom arm Orig.; ins BCN rel latt syrr sah sath-pl. rec εν τη οδω bef kai, with CDN rel lat-a (c) e f h syrr syr-cu sath Orig.; om εν τ. οδ. vulg lat-b j 1.2 g 1.2 l Hil: txt BLZ 1. 33. 69 ev-z coptt arm Orig.

18. om θανατω B sath.

19. rec (for γεροθυσεια) αναστησεια (from || Mk Lu), with BC'D rel Orig.; txt C'LNZ Orig. Chr.

20. rec (for αν) παρ' (more usual expression, cf Acts iii. 2, ix. 2; James i. 5; 1 John v. 15. See ref), with CNZ rel: txt BD.

our Lord to Judas. ἔπαυε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. ἐφθ. πον.] here envious: so γῆ is used Prov. xxviii. 22.

16.] The last were first, as equal to the first; first, in order of payment; first, as superior to the first (no others being brought into comparison), in that their reward was more in proportion to their work, and not marred by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xiii. 14

the reference is different.

17—19.] Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH—revealing His being delivered to the Gentiles—and (but in Matthew only) His crucifixion. See the note on the more detailed account in Mark.

20—23.] AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35—45: not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by our Lord addressing His answer to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *per se* what, accurately speaking, they did *per aliterum*. The mother's name was *Salome*;—she

Ζαβεδαίου μετὰ τῶν υἱῶν αὐτῆς ἡ προσκυνούσα καὶ ἡ αἰτούσα τὴν ἀπ' αὐτοῦ. ²¹ ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῇ Ἐἵπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου ἐξ ἐκ τῶν δεξιῶν σου καὶ ἐξ ἐξ ὧν ἐυωνύμων σου ἐν τῇ βασιλείᾳ σου. ²² ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. ²³ λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίσαθε, τὸ δὲ καθίσαι ἐκ δεξιῶν

...see
...see N.
BCDEG
HKLM
SUVXZ
Δ 1. 23.
69.

m ch. xvii. 4. Lev. xli. 8. n ch. xlii. 44 (also Acts ii. 34. Heb. i. 13, from Ps. cix. 1). xxvi. 64 al. 6. o αἰτῶσι in N. T. w. &c def. (l v. r.). ch. xxv. 34, &c. xxvii. 33 (L. v. r.). Exod. xiv. 29, 30. p αἰτῶσι (n). Acts xli. 8. Rev. x. 9 (w. &c def.) only. q — j. ch. xxvi. xiv. 1. Rev. xiv. 10 al. Exod. xlii. 33. Isa. li. 17.

²¹ ἡ δε λέγει αὐτῷ MN lat-δ n : ἡ δε εἶπεν B lat-ε sah Op₁ : txt CDNZ rel. om οὗτοι (as superfluous) C 56. 58 lat-a e n coptt Bas Isid. (Z def.) om 1st σου B. rec om 2nd σου, with D (1. 33, e sil) vulg lat-δ e e ff_{1,2} arm spec : ins BCNZ rel harl(with tol) lat-a f g_{1,2} & l n syrr syr-cu coptt sēth Bas-sel Isid Thl Op. ²² αἰτῶσι D¹. το ποτήριον bef πλεῖν D sēth. for πλεῖν, πλεῖν B al : πλεῖν (i. e. appy πλεῖν) G. rec aft πλεῖν adds καὶ το βαπτισμα ο ἡν βαπτίζομαι βαπτισθῆναι (from || Mk), with C rel lat-f & syrr arm Chr Thl Op₁ (but for καὶ, η CFGHKMVX &c) : om BDLZ 1 latt syr-cu copt sēth Orig^{aspe} Epiph Hil Jer Amb^r Juven^c Op₁. om αὐτῷ D am syr-cu sēth. ²³ rec ins καὶ bef λέγει, with C rel syr copt sēth Op₁ : om BD Z(appy) 1 latt Syr syr-cu sah arm Ambr. aft αὐτοῖς ins ο ἡσους ΔΔ 69 lat-a b c e ff_{1,2} & syr-cu copt arm Ambr spec. rec aft πίσαθε adds κ. το βαπτισμα ο ἡν βαπτίζομαι βαπτισθῆσθε (from || Mk), with C rel lat-f & syrr arm Chr Thl Op : om BDLZ 1

had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request *through their mother*, because they remembered the rebuke which had followed their former contention about precedence.

^{21.} The *places close to the throne* were those of *honour*, as in Josephus, speaking of Saul (Antt. vi. 11. 9), τοῦ μὲν παιδὸς Ἰωάννου ἐκ δεξιῶν, Ἀβιμήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἐντρίμων. . . In the Rabbinical work Midrash Tehillim, cited by Wetstein,—God, it is said, will seat the King Messiah at His right hand, and Abraham at his left. *One of these brethren*, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23 : *the other* was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—8, and especially ib. vv. 24—27). *Both* were called Boanerges, or the sons of thunder, Mark iii. 17. They thought the kingdom of God was *immediately to appear*, Luke xix. 11. ^{22.} One at least of these brethren saw the Lord on His Cross—on His right and left hand the crucified thieves. Bitter indeed must the

remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.'

The '*cup*' is a frequent Scripture image for joy or sorrow : see Ps. xxiii. 5 ; cxvi. 13 : Isa. li. 22 : Matt. xxvi. 42. *It* here seems to signify more the *inner* and spiritual bitterness, resembling the agony of the Lord Himself,—and the *baptism*, which is an important addition in Mark, more the *outer* accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7 ; lxix. 2 ; cxxiv. 4. Stier rightly observes that this answer of our Lord contains in it *the kernel of the doctrine of the Sacraments* in the Christian Church : see Rom. vi. 1—7 : 1 Cor. xii. 13, and note on Luke xii. 50. Some explain their answer as if they understood the Lord to speak of *drinking out of the royal cup*, and *washing in the royal ewer* : but the words *δύνασθε πλεῖν*, and *δυνάμεθα*, indicating a *difficulty*, preclude this.

^{23.} The one of these brethren was the *first of the Apostles to drink the cup of suffering*, and *be baptized with the baptism of blood*, Acts xii. 1, 2 ; the *other* had the *longest experience among them of a life of trouble and persecution*.

μου καὶ ὅξ ¹εὐνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι ἄλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. ²⁴ ἀκούσαντες δὲ οἱ δέκα ἡγανάκτησαν ὑπὲρ τῶν δύο ἀδελφῶν. ²⁵ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ ^{Γ τῶν} ^{οὐκ} ^{οὐτως} ^{ἔσται} ^{BCDE} ^{GHKL} ^{MSUV} ^{XZTA} ^{1. 33. 69.} ¹μεγάλοι ¹κατεξουσιάζουσιν αὐτῶν. ²⁶ οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ὑμῶν ἕνα γενέσθαι, ἔσται ὑμῶν διάκονος. ²⁷ καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ²⁸ ὥς περ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ ὑπὲρ πολλῶν. ²⁹ Καὶ ἐκπορευ-

latt syr-cu coptt aeth Ambr Jer Juvenec. for και, η BL 1. 33 latt(not am ff, g) sah Orig. rec aft ευνυμων ins μου, with X rel lat-c g, h l syrr syr-cu coptt aeth arm: om BCDKLMSZ 1. 33. 69 vulg lat-a b c f ff_{1,2} g₁ a Orig Chr Thl Ambr Jer Op. rec om rourto (|| Mk), with BZ rel latt Orig: ins CDΔ 33 syr coptt Chr.

^{24.} rec καὶ ἀκούσαντες (from || Mk), with BCD rel latt syr-cu syr aeth arm: ακουσαντες de LZ 33. 69 forj Syr coptt Orig.

^{25.} aft ειπεν ins αυτοις D lat-e Syr syr-cu coptt aeth. κατακυριευουσιν B 124 al.

^{26.} rec aft ουτως ins δε (from || Mk), with CMXΓ (33, e all) lat-ff, syrr syr-cu coptt aeth Orig-lat: om BDZ rel latt Syr sah arm Thl Jer. ιστιν (from || Mk, where it is better attested) BDZ sah Chr-κ-κ-γ spec: txt C rel latt coptt aeth arm Orig-lat Chr. for εαν, αν BD. rec εν υμιν (from || Mk?), with B (but aft μεγ.) C (aft γεν.) D rel latt syrr syr-cu coptt aeth arm: υμων LZ. rec ιστω, with HLMS vulg lat-f ff_{1,2} g_{1,2} l aeth arm Chr Jer: txt BCDZ (UX, Treg) rel lat-a b c e ff_{1,2} h coptt Orig Did Thl spec.

^{27.} αν BDZ: εαν C rel. for εν υμ. εν., ειναι υμων B: υμων ειναι X. εσται (from || Mk) CDKLM U(Treg) ZΔ 1. 33. 69 latt coptt Orig-lat Did Thl: txt B rel Orig Jer.

^{28.} aft πολλων ins υμεις δε ζητειτε εκ μικρου αυξησαι και εκ μειζονος ελαττον ειναι εισερχομενοι δε και παρακληθιντες διεικνησαι μη ανακλεινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοξοτερος σου επελθῃ και προσελθων ο διεικνοκλητωρ ιπη σοι εις κατω χωρει και καταισχυνηση εαν δε αναπισης εις τον ηττονα τοπον και επελθῃ σου ηττων ερει σοι ο διεικνοκλητωρ συναγει εις ανω και εσται σοι τουτο χορησιον D; simply em lat-a b c e ff_{1,2} g_{1,2} h m n syr-cu syr-ms Hil Leo(appy) Juvenec. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, taking ἀλλά as = εἰ μή (see ref.), 'is not mine to give, except to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' ^{25.} The two clauses, . . . κατακυρ. αὐτῶν and . . . κατεξ. αὐτῶν, are parallel, and αὐτῶν

in both cases refers to τῶν ἰθνῶν. Grotius and others would take the second αὐτῶν to refer to οἱ ἄρχοντες, but wrongly. Observe the κατὰ in composition in both verbs, signifying subjugation and oppression. ^{26-28.} μέγας . . . πρῶτος, i. e. in the next life, let him be δικτ. and δούλος here. Thus also the ἤλθεν, ver. 28, applies to the coming of the Son of man in the flesh only. λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the fol-

ομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

Ν ραυυ
CUTUV—
BCDEG
HKLM
NSUVX
ZΓΔ
I. 33. 69.

29. ἠκολούθησαν αὐτῷ οἱ ὄχλοι πολλοί D al fuld lat-c s ff, g, syr copt Chr(Fd and mm).

lowing:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἱξίλασμα. *λύτρον* ἀντὶ πολλῶν here = *ἀντίλυτρον ὑπὲρ πάντων* 1 Tim. ii. 6. No stress is to be laid on this word *πολλῶν* as not being *πάντων* here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from *πάντων*. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, *πάντων* is the OBJECTIVE, *πολλῶν* the SUBJECTIVE designation of those for whom Christ died. He died for *all*, objectively; subjectively, the great multitude whom no man could number, *πολλοί*, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, *Schriftbeweis*, ii. 1, p. 197, argues for ἀντὶ πολλῶν being taken with δοῦναι, not with λύτρον. But Meyer well remarks, 1) that the sense of ἀντὶ will not be altered by this, and 2) that this sense is clearly marked by λύτρον to be that of *substitution*, not, as Hofm., that of *compensation* merely.

29—34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO, Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was ἐν τῷ ἰγγιζειν αὐτὸν εἰς Ἱεριχὼ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, *Comment.* i. 752). Yet Mr. Greswell (as Theophylact, —Neander, and Ebrard, *Evangelien-kritik*, p. 572) strangely supposes our Lord to

have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Bartimæus, as in Mark) *on leaving it*,—and Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then, what becomes of Matthew's assertion, *ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ.*? Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false*? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by ἐν τῷ ἰγγιζειν αὐτὸν εἰς Ἱερ. and ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ., should fly for a solution to the rabbinical canon, "non est prius aut posterius in Scripturâ."

JERICHO, 150 stadia (= 18 rom. miles) N. E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. *ibid.*), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Dent. xxxiv. 8. Judg. i. 16; iii. 18), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified* it, for it was an inhabited city before (see Judg. iii. 18; 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34; Neh. vii. 36; and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιεπίσκοπος on account of the

f. ch. xlii. 4 al.
 g. ch. ix. 9 ref.
 pres. John I.
 40 ref.
 h. ch. ix. 37
 ref.
 i. ch. xvi. 22.
 w. i. va.
 ch. xli. 16
 ref.
 k. Mk. (L. v. r.)
 ch. xvi. 64.
 Mark iii. 4
 al. Luke i.
 20. xix. 40.
 Acts xviii. 9
 only. Neh.
 viii. 11.
 i. constr. here
 only. M^{ss}.
 — ch. xxi. v.
 81 al.
 m. — ch. xxvii.
 47 | Mk.
 Mark ix. 85. John i. 49. ii. 9 al. | Tobit v. 8.
 al. without, f. ch. xlii. 28. xxvii. 17, 21 al.
 q. Mark viii. 26 only. Prov. vi. 4 al. Wisd. xv. 15 only.
 n. w. i. va. ch. vii. 12. Mark vi. 25. John xvii. 24
 o. ch. ix. 30 ref. p. ch. ix. 26 ref. Matt. Mk. L. only t.
 r. ch. xi. 6 ref.

30. *ἤκουσαν* and *ἀφ' ἧς* ins *καὶ* D vulg lat-e. rec *ἐλεησον ἡμᾶς* bef *κύριε*,
 with CN rel lat-*f*ff, syrr Orig, Op: om *κύριε* D 69 al lat-*δ* c *e* ff, h n syrr-cu arm: txt
 BLZ vulg lat-*g*, i. j. syrr-jer coptt *ἡμῶν*. ins *ἡσού* bef *υἱ*. LN 69 lat-e c h n syrr-jer
 copt arm Ambr. (not Z, as Tischdf.) *υἱ* (here and ver. 31) CDEFLN 1. 33. 69
 Orig, Eus Chr Damasac Thl: txt BZ rel Orig.

31. *οἱ δὲ ὄχλοι ἐπετίμησαν* N syrr-cu(sic) (lat-*f*ff, Syr, Tisch). *σιωπήσουσιν* LND.
 rec *ἐκράζον* (see || Mk Lu), with CN rel latt syr: *ἐκραυγίζον* 69: txt BDLZ Syr
 syrr-cu coptt. rec *ἐλεησον ἡμᾶς* bef *κύριε*, with CN rel lat-*f*ff, syrr-cu syr: txt
 BDLZ 69 latt(a def) Syr coptt *ἡμῶν*. ins CDLN 33: txt BZ rel.

32. rec om *ἵνα* (to conform to || Mk Lu, where *θελ. ποι. is undoubted*), with BCDN
 rel lat-a *δ* e n Syr *ἡμῶν* arm: ins LZ 106. 288 vulg lat-e *f* ff, i. j. h n syrr-cu syr
 sah Orig.

33. rec *ἀνοιχθῶσιν* (more usual tense), with CN rel: txt BDLZ 33. 69¹ Orig,
 Chr. rec *ἡμῶν* bef *οἱ ὀφθαλμοί*, with CN rel: txt BDLZ 33 latt('ut solent'
 Tisch) Orig.

34. rec (for *ὀφθαλμῶν*) *ὀφθαλμῶν* (more usual word), with CN rel Orig₁: txt BDLZ
 69 Orig₁. *αὐτῶν* bef *τῶν ὀμμ.* B. rec *ἀνέβλεψαν* ins *αὐτῶν οἱ ὀφθαλμοί*
 (from *ch* ix. 30?), with CN rel (Syr) syrr-txt: om BDLZ 1. 33 latt syrr-cu syrr-marg
 syrr-jer coptt *ἡμῶν* Bas-rel Op.

balsam trade (Luke xix. 1). At present
 there is on or near the site only a misera-
 ble village, Richa or Ericha. Winer,
 RWB. 30, 31.] The multitude ap-
 pear to have silenced them, lest they should
 be wearisome and annoying to our Lord;
 not because they called Him the Son of
 David,—for the multitudes could have no
 reason for repressing this cry, seeing that
 they themselves (being probably for the
 most part the same persons who entered
 Jerusalem with Jesus) raised it very soon
 after: see ch. xxi. 9. I have before no-
 ticed (on ch. ix. 27) the singular occur-
 rence of these words, 'Son of David,' in
 the three narratives of healing the blind
 in this Gospel. 33.] *ἐφώνησαν* =

εἶπεν Φωνήσαν Mark, = *εἰσεύσαν* ἀχθῆ-
 ναι Luke. 34.] *ἡφ. τῶν ὀμμ.*, not
 mentioned in the other Gospels. In both
 we have the addition of the Lord's saying,
ἡ πίστις σου σέσωκέν σε. The question
 preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL EN-
 TRY INTO JERUSALEM: CLEANSING OF
 THE TEMPLE. Mark xi. 1—11, 15. Luke
 xix. 29—44. John xii. 12—36. This
 occurrence is related by all four Evan-
 gelists, with however some differences,
 doubtless easily accounted for, if we knew
 accurately the real detail of the circum-
 stances in chronological order. In John
 (xii. 1),—our Lord came six days before the
 Passover to Bethany, where the anointing
 (of Matt. xxvi. 6—13) took place: and on
 the morrow, the triumphal entry into Je-
 rusalem was made. According to Mark
 xi. 11,—on the day of the triumphal entry
 He only entered the city, went to the
 temple, and *looked about on all things*,—
 and then, when now it was late in the even-
 ing, returned to Bethany, and on the mor-
 row the cleansing of the temple took place.
 The account in Luke, which is the fullest
 and most graphic of the four, agrees chrono-
 logically with that in the text. I would

ὅτε ἤγγασαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθ-
 φαγῇ εἰς τὸ ὄρος τῶν ἑλαιῶν, τότε ὁ Ἰησοῦς
 ἀπέστειλεν δύο μαθητὰς ² λέγων αὐτοῖς Πορεύθητε εἰς
 τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε
 ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς λύσαντες ἀγεί-
 μοι. ³ καὶ εἰάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος
 αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
⁴ τοῦτο δὲ γέγονεν· ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ

7. Rom. III. 18 only. Gen. xxiii. 19. w here, etc. (see) and 1 (Mk. L. 4 times, J. once)
 only. Gen. xxiii. 15. x — Mk. L. Mark v. 19. xiii. 20. y ch. vi. 8 ref.
 ch. i. 22 (ref.).

CHAP. XXI. 1. (Z defective.) aft βηθφαγῇ ins καὶ βηθανίαν (from || Mk Lu)
 C² 33. 69 syr-jer. rec (for 3rd εἰς) πρὸς (from || Mk Lu), with DN rel vulg
 lat-f 91.2 Orig, Chr: txt BC² 33 lat-b c o ff, h n Orig. (C'Z a defective.) om
 o bef 19c. DEHV al Orig. ἀπέστειλεν bef o 19c. N.
 2. for πορεύθητε, πορευεσθε (more obvious tense, see ch x. 6, xii. 9, xxv. 9, 41: so
 Meyer) BDLZ 33. 69 Orig Eus, Chr: txt CN rel. κατεναντι (from || Mk Lu)
 BCDLZ 33. 69 Orig, Eus, Chr: txt N rel Orig-ed, Eus, εὐθὺς LZ: om lat-
 a b c ff, h n syr-cu copt Orig-lat Chr. rec ἀγαγετε (from || Lu), with CNZ rel
 Orig Eus: txt BD al.
 3. αν D. aft τῇ ins ποιεῖτε D 157 sēth Orig Eus, εχεῖ bef χρεῖαν D¹.
 for εὐθ. δε, καὶ εὐθ. D 33 al latt Syr syr-cu: txt BCN rel syr sah Orig, —εὐθὺς
 BL Orig, txt CDN rel Orig. (Z def.) ἀποστελλεῖ (from || Mk, where it is better
 attested) CNZ rel lat-A D-lat syrr syr-cu arm-zoh Chr Thl: ἀποστέλλει M: ἀποστέλλῃ
 H (Tisch): txt B D-gr 69 latt (a def) copt sēth arm-mss Orig.
 4. rec aft δε ins ὁλον (from similar passages in ch i. 22, xxvi. 56), with BC²N rel
 vulg lat-g, syrr sah arm Chr-γ-L Op: om C¹DZ am(with fuld forj) lat-a b c &c syr-cu
 copt sēth Orig Chr Hil Jer. for δια, υπο LZ 69 al.

venture to suggest, that the supposition of the triumphal entry in Mark being related a day too soon, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was private: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitudes met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18.) According to this view, our narrative omits

the supper at Bethany, and the anointing (in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. Βηθφαγῇ = βῆθ βῆθ, the house of figs: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace of it now remains: see the Land and the Book, p. 697. 2, 3.] τὴν κ. τ. ἀν., i. e. Bethphage. Mark and Luke mention the πῶλος only, adding "whereon never yet man sat" (see note on Mark): John δνάριον. Justin Martyr (Apolog. i. 82, p. 63) connects this verse with the prophecy in Gen. xlix. 11, διαμῖνον πρὸς ἀμπέλον τὸν πῶλον ἀβρού, καὶ τῇ ἑλκεῖ τὸν πῶλον τῆς θου ἀβρού. δ κύριος, here, 'the LORD,' Jehovah (see ref.): most probably a general intimation to the owners, that they were wanted for the service of God. I cannot see how this interpretation errs against decorum, as Stier (ii. 332, edn. 2) asserts. The meanest animals might be wanted for the service of the Lord Jehovah. And after all, what difference is there as to decorum, if we understand with him δ κῆρ. to signify "the King Messiah?" The two dis-

—σ Z.
BCDEF
GHKL
MNSU
VXGA
1. 33. 69.

καὶ ἱστρώνυνον ἐν τῇ ὁδῷ. ⁹ οἱ δὲ ὄχλοι οἱ ὁ προάγον-
τες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἐκραζον λέγοντες
Ῥῶσαννὰ τῷ υἱῷ Δαυεὶδ, ἡ εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι κυρίου, ὡσαννὰ ἔν τοις ὑψίστοις. ¹⁰ καὶ εἰς-
ελθόντος αὐτοῦ εἰς Ἱερουσόλυμα ἡ εἰσέσθη πᾶσα ἡ πόλις
λέγουσα Τίς ἐστὶν οὗτος; ¹¹ οἱ δὲ ὄχλοι ἔλεγον Οὗτός
ἐστὶν ὁ προφῆτης Ἰησοῦς ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.
¹² καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξίβαλεν
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ
τὰς καθέδρας τῶν πωλούντων τὰς περιστράς, ¹³ καὶ

txt. 22. John ii. 15 only t.
x | Mk. ch. xxi. 2 only. Ps. i. 1.

v | Mk. John ii. 15 only t.
y ch. iii. 16 ref.

w | Mk. only. Judg. vii. 18 P.

ἱστρώσαν D lat-c e ff, copt Orig.

⁹. rec om αυτον (|| Mk), with N rel latt arm Hil Op : ins BCDL 1. 33. 69 lat-ff, syrr
syrr-cu coptt with Orig, Eus.

¹¹. for οχλοι, πολλοι D (1) lat-a b c e ff, L. for ελεγον, ειπον D lat-a b c e.
aft ελεγον ins ori N. rec ιησ. bef ο προφ. (more obvious arrangement),
with CN rel vulg lat-b c & syrr syrr-cu with Orig; txt BD 157 coptt arm Orig, Eus.
om ο bef απο DA.

¹². rec ins ο bef ιησ., with DN rel Orig; om BCEHMXA Orig. om του θεου
(as superfluous and not in ||) BL 33 lat-b coptt with arm Orig, Chr Hil : ins CDN rel
vulg lat-a c & c syrr syrr-cu Orig, Op.

Anab. iii. 2. 86, ὁ πολλὸς ὄχλος. κλ.
ἀπ. τ. 868. = τὰ βάττα τῶν φοινίκων
John, = στιβίδας Mark : see 1 Macc. xiii.
51 : 2 Macc. x. 7. ὡσαννὰ] from
Psalm cxviii. 25, κὲ τῇ ψῆτῃ, ὡσαννὰ δὲ
LXX; a formula originally of supplica-
tion, but conventionally of gratulation, so
that it is followed by a dative, and by
ἐν τοῖς ὑψ., meaning, 'may it be also rati-
fied in heaven!' see 1 Kings i. 36 : Luke
ii. 14, where however it is an *assertion*,
not a wish. This is far better than Gro-
tius's interpretation, 'idem valere quod
summo; ut si Latine dicas *tergus quater-
que*.' ἐν ἐν. κυρ. is to be joined with
ὁ ὄχλ., not with εὐλογ., and forms a title
of the Messiah. Luke adds βασιλεῦς, John
καὶ ὁ βασιλεὺς Ἰσρ. ¹².] Compare the
notes on John ii. 13—18. The cleansing
related in our text is *totally distinct* from
that related there. It is impossible to
suppose that St. Matthew and St. John,
or any one but moderately acquainted with
the events which he undertook to
relate, should have made such a gross
error in chronology, as must be laid to
the charge of one or other of them, if
these two occurrences were the *same*.
I rather view the omission of the first in
the synoptic accounts as in remarkable
consistency with what we otherwise gather

from the three Gospels—that their nar-
rative is *exclusively Galilaean until this
last journey to Jerusalem*, and conse-
quently the first cleansing is passed over
by them (see Prolegomena, circa init.).
On the difference from Mark, see note on
ver. 1. Both comings of Jehovah to His
temple were partial fulfilments of Mal. iii.
1—3,—which shall not receive its final
accomplishment till His great and decisive
visit at the latter day. The *lepén* here
spoken of was the *court of the Gentiles*.

We have no traces of this *market*
in the O. T. It appears to have first arisen
after the captivity, when many would come
from foreign lands to Jerusalem. This
would also account for the *money-changers*,
as it was unlawful (from Exod. xxx. 13) to
bring foreign money for the offering of
atonement. ἐλλάβετο λίγισται τὸ λιπρὸν
νόμισμα παρ' Ἑλλήνων, δ' Ῥωμαῖοι νοῦμ-
μον (nummum) *δνομάζουσι*, Theophylact.
τὰς τραπεζὰς.] the poor were allowed
to offer these instead of the lambs for a
trespass-offering, Lev. v. 7; also for the
purification of women, Lev. xii. 8 : Luke
ii. 24. ¹³.] Stier remarks that the
verse quoted from Jeremiah is in con-
nexion with the charge of *murder*, and
the *shedding of innocent blood* (see Jer.
vii. 6). Luther translates σπ. ληστ.,

..αυτου-
σεν και
N. 19 καὶ ἰδὼν συκὴν ἑμίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἔξηράνθη παραχρῆμα ἡ συκὴ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἔξηράνθη ἡ συκὴ; 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὕρει τούτῳ εἴπητε Ἀρθῆτι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.

Z αυτου
διδασ-
κοντι...
BCDEF
GHKL
MSUV
2Δ 1.
33. 69. 23 Καὶ ἰλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς

xv. 16.) b ch. viii. 23 ref. c — Dan. ix. 21. d constr. ch. viii. 1 ref.
o ch. xvi. 6 al. Mt. only. (see Luke xxi. 66.) Num. xi. 16. f — Luke i. 17. iv. 14. 3 Kings xii. 12.
g — ch. xix. 12. xxi. 26 al. 3 Kings xv. 2. 3 Kings xii. 12.

19. rec om ου bef μηκετι (as *superfluous*), with CD rel Orig, Petr-alex: ins BL for ιε σου, εἰ ου D.
21. for καν, και (insg εαν bef τούτω) D (al ?).
22. rec (for εαν) αν, with BHU (1. 33, e al) Orig; om D: txt C rel Clem Orig.
23. ἐλθόντος αὐτοῦ (corrⁿ of *Hellenistic idiom*, see ch viii. 1, &c) BCDL 1.
33. 69 Orig; txt Δ rel (Κ εὐελθ.). for και [bef τις], η C lat-ff₁ g.

other actions which we know to have been symbolic.

19.] *μία*, 'unam illo loco' a solitary fig-tree. *ἐπὶ τ. ὁδ.* "by the road-side: so Herod. vii. 6, αἱ ἐπὶ Ἀθήνας ἐπικείμεναι νῆσοι: Demosth. p. 300. 16, ἡ ἐπὶ τοῦ ποταμοῦ μάχη. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19. Meyer. 21, 22.]

This assurance has occurred before in ch. xvii. 20. That truest and *highest* faith, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be ended with some of its wonder-

ful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—24.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with his enemies, in which He develops more completely than ever before His hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death.

23. *οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.* Mark and Luke add *γραμματεῖς*, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47, 48. They do not now ask, as in John ii. 18, *τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς*; for they had had many signs, which are now included in their *ταῦτα*.

h g. 2 Kings
 iii. 13. see
 ch. xxvii. 14.
 Acts xxviii.
 30.
 i ch. iii. 7. al. t
 k ch. xvi. 7. 8
 ref. Pa. ix.
 32. (2.)
 l — Luke i. 30.
 ii. 52. 1 Pet.
 ii. 20.
 m ch. xiv. 6
 ref.
 n Luke xiii. 14.
 Acts xviii. 9.
 1 Cor. iv. 12.
 Gen. ii. 15.
 Mt. 23. Jer.
 xxxiv.
 (xxvii.) 11.
 o ch. xv. 33.
 xviii. 30.
 xxii. 3 al.
 Gen. xxviii.
 30. xxxix. 3.
 p (ver. 32) ch.
 xxvii. 8.
 3 Cor. vii. 2.
 Heb. vii. 21
 (from Ps. cix.
 4) only.
 Prov. xxv. 8.

εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ ὁ λόγον ἓνα, ὃν εἰὰν BCDEF
 εἰπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἓν ὅτι ποία ἐξουσία ταῦτα GHKL
 ποιῶ. 25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρα- MBUV
 νου ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἐαυτοῖς ZΔ 1.
 λέγοντες Ἐὰν εἰπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν 22. 69.
 οὐκ ἐπιστεύσατε αὐτῷ; 26 εἰὰν δὲ εἰπωμεν ἐξ ἀνθρώπων,
 φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχου-
 σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον
 Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω
 ὑμῖν ἓν ὅτι ποία ἐξουσία ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; Σπκ-
 ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ
 εἶπεν Τέκνον ὑπάγε σήμερον ἔργαζου ἐν τῷ ἀμπελῶνι.
 29 οἱ δὲ ἀποκριθεὶς εἶπεν Ὁὐ θέλω· ὑστερον δὲ μετα-

24. om δὲ LZ latt copt. επρωτησω D al. ενα bef λογον (|| Mk) CDF
 latt Orig Ambr Aug Op. om ου D¹ (lat-c e ff, & D-lat).
 25. rec om το bef ιωαννου, with D rel: ins BCZ 33 Orig. for παρ', εν (more
 usual: see ch xvi. 7, 8) BLM²Z 33 latt Syr syr-cu Cyr: txt CD rel syr. om ουν
 DL al lat-a b e ff, Syr Orig.
 26. rec εχουσιν τον ιωαννην bef ως προφητην (overlooking the emphasis), with D
 rel latt syr copt arm: txt BCLZ 33 Syr syr-cu eth Cyr Aug.
 28. aft ανθρωπος ins τις CEMUD 1. 33. 69 latt syrr syr-cu arm Orig, Eus Cyr Ps-
 Ath Hil Op: om BDZ rel am (with forj gat har!) lat-g, eth Orig. duo bef
 rscva B 142. 299 latt Hil. om και LZ lat-e ff, copt Orig Ps-Ath. for εν
 τω αμπελωνι, εις τον αμπελωνα D forj lat-a b c e f g, & Chr Ps-Ath. rec aft
 αμκ. ins μου, with BCZ rel vulg lat-c g_{1,2} l Orig-comm, Cyr Op: om C'DKLMΔ 1.
 33 lat-a b e f ff_{1,2} & syrr syr-cu syr-jer copt (Treg) eth arm Orig-txt Bas Chr.
 29. for ου θελ. v. δ. μ., εγω κυρις και ουκ (see note) B 238 al syr-jer copt eth Iaid

The second question, καὶ τίς κ.τ.λ. is an expansion of ποία. 25.] τὸ βάπτ., meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34. εἰσωτ. αὐτῷ—believe him, 'give credit to his words'; 'for those words were testimonies to me.' 26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproach which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὼ λέγω of our Lord

is an answer, not to their outward words οὐκ οἶδαμεν, but to their inward thoughts, οὐ θέλομεν λήγειν. 28.] τί δὲ ἓ. 8.: a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to "work in His vineyard" (see ch. xx. 1); both Jesus and of His family. The first answer the summons by a direct and open refusal—these are the open sinners, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the order of calling—the parable merely mentions that the call was made ἀπ' αὐτοῦ—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other,

μεληθεῖς ἠπῆλθεν. ³⁰ προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ἡ-
 ὡς αὐτως. ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ κύριε καὶ οὐκ
 ἠπῆλθεν. ³¹ τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ
 πατρός; λέγουσιν Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς
 Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγου-
 σιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ³² ἦλθεν γὰρ
 Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ
 ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν
 αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὑστερον τοῦ
 πιστεῦσαι αὐτῷ.
³³ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν

Damasc Ps-Ath: *ὑπαγω κυριε κ. ουκ* (13 ?) 69. 124 tol² arm. aft *ἠπῆλθεν* add
εις τον ἀμπελωνα D lat-a b c syr-cu syr-jer arm.

³⁰ rec (for *προσελθ. δε*) καὶ *προσελθ.*, with C rel lat-*h* syrr Chr; καὶ (alone) syr-cu
 sath: txt BDLZ 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for *εἰπω*) *διωρω*
 (as following *πρωτω*), with BC²LMSVZ 1. 33 copt Orig, Chr: txt C²D rel latt syrr
 syr-cu sath arm Orig, Eus Ps-Ath, Cyr Damasc. for *εγω κυριε καὶ ουκ, ου θελω*
υστερον μεταμεληθεις B 13. 69. 124. 238 al tol² syr-jer copt sath-a-m arm. aft
κυριε ins υπαγω D.

³¹ το θελ. γ. *πατρος* bef *εποιησιν D.* rec aft *λεγουσιν ins αυτω*, with C
 rel latt syrr syr-cu Eus: om BDLN 33. 69 fuld(with forj tol) lat-g, l copt sath
 arm Chr(so mss and Fd). for *πρωτος, υστατος B* syr-jer copt sath-a-m arm;
novissimus am(with forj fuld harl' tol) lat-a b c ff. 1, 2 g, h l Aug: *dicunt voluntati*
juniorum obedisse Hil: *εχατος D*(αισχ.) 69 al Hippol Ps-Ath Damasc: txt CLN rel
 vulg-ed(with gat mm) lat-c f g, syrr syr-cu sath-ed Eus Chr Jer^{exp}.

³² rec *προς υμας* bef *ιωαννης*, with D rel latt syrr syr-cu copt: om *προς υμας*
 arm-zoh: txt BCL 33 lat-s sath Orig Chr. rec *ου (the force of ουδε not being*
seen), with C rel Orig, Chr: om D lat-s: txt B 1. 33. 69 vulg lat-a b &c syrr syr-cu
 copt sath Hil Op.

³³ rec aft *ανθρωπος ins ρε*, with C²X rel lat-e f h Syr syr-cu arm (Iren-lat) Eus
 spec: om BC²DKLSVA 1. 33 latt(a def) syr copt sath Orig, Thl Lucif Hil.

implied in the emphatic *εγώ*)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are the *Scribes and Pharisees*, with their shew of legal obedience, who “said, and did not” (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared. ^{31.}] In connexion with the reading ὁ ὑστερος, which Tregelles has adopted without the preceding transposition, it may be mentioned, that some (not Origen, that I can find) have understood it to mean, ὁ ὑστερον μεταμεληθεῖς. *προ-ἀγοσιν*, either the declarative present—go before you, in the matter of God’s arrangements,—or the assertive present, of the mere matter of fact, are going before you. I prefer this latter on account of the explanation following:—“go before,”—*not entirely without hope* for you, that you may follow, but *not necessarily implying* your follow-

ing. The door of mercy was not yet shut for them: see John xii. 35; Luke xxiii.

^{34.} *προάγ.* answers to *επαγ. κ. ιργ.* in the parable. The idea of ‘shewing the way’ by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.

^{32.}] *δεξ. δικ.*, not only in the way of God’s commandments, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take *δικαιο-σύνης* for ‘repentance,’ as Noah is called *δικ. κήρυξ* (2 Pet. ii. 5) in similar circumstances.

μεταμ. θερ. are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers.

τεῦ πιστ., that ye might believe on Him: see reff.

^{33—46.}] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii.

a ch. xx. 1, 11 al.†
 a ch. xv. 18 ref. Dent.
 xx. 6.
 b 1 Mk. Luke
 xiv. 5. Eph.
 ii. 14 only.
 Num. xxii.
 24. Ps.
 cxviii. 12.
 c 1 Mk. ch.
 xxv. 18 only.
 1 sa. v. 3.
 d Rev. xiv. 9.
 20 lat. xix.
 15 only.
 Dent. xvi. 18.
 Prov. iii. 10.
 e 1 Mk. Luke
 xlii. 4. xlv.
 28 only. Gen.
 xi. 4.
 f 1 ver. 41 only.
 Exod. ii. 21.
 Mt. vii. 28.
 1 Mac. x. 58.
 g Rev. &c. j.
 John xv. 1.
 2 Tim. ii. 6.
 James v. 7
 only. Jer.
 xiv. 4. (-γεν, 1 Cor. iii. 9. -γενεθαι, Heb. vi. 7.)
 Mark xlii. 34.)
 xxv. 4. a.
 o ch. xlii. 3 ref.
 q (1 Mk. v. r.) ch. xxiii. 37. Luke xlii. 34. (John viii. 5 rec.) Acts vii. 58, 59. xiv. 5. Heb. xlii. 30 (from Exod.
 xiv. 18) only. Exod. viii. 25 al.
 31. absol. 2 Thess. iii. 14. Tit. ii. 3. Ps. xxxiv. 26. 1 Cor. iv. 14 only.
 iv. 1 al. Jdg. xviii. 7 val. 2 Kings xv. 7. f 1 Mk. (L. v. r.) ch. iv. 19. xi. 28 al. Gen. xxxvii. 20.
 h 1 ch. xxv. 14, 15. Luke xv. 18 only†. (-μορ,
 k Ps. i. 3. 1 ch. xlii. 34, 37. Jer.
 m = ch. xvii. 34 ref. m = 1 Mk. ver. 20. John xix. 1 al. 2 Kings x. 4.
 n = 1 Mk. ver. 20. John xix. 1 al. 2 Kings x. 4.
 p 1 Mk. xlii. 9. Luke xlii. 47, 48. Acts v. 40 al. 2 Chron. xxix. 24 P only.
 r mid. trans. j. Luke xviii. 2, 4. Heb. xlii. 9. Exod. x. 3. Job xxxiii.
 s j. Rom. viii. 17. Gal.
 t 1 Cor. iv. 14 only.

εἶδεν C¹L.

37. for προς αυτους, αυτοις D al lat-a b c ff; 2 Iren-lat Lucif Arnob Ambr.

1—12: Luke xx. 9—19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both Mark and Luke open it with an ἡγήσατο λίγειν . . . , as a fresh beginning, by our Lord, of a series of parables. Luke adds, that it was spoken πρὸς τὸν λαόν. Its subject is, of course, the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son. The οἰκοδεσπότης ἐφύτευεν ἀμπελῶνα: i. e. 'selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation—or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent in kind, although the καρποί may be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26: Matt.

xxiii. 31, 37: Heb. xi. 36—38.) The different readings must not be pressed; they probably imply the fullness and sufficiency of warnings given, and set forth the long suffering of the householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ after καρπούς, ver. 34, to mean His fruits; i. e. in money. 37.] See Luke ver. 18: Mark ver. 6. Our Lord sets forth His heavenly Father in human wise deliberating, τί ποιήσω; (Luke) and ἵσως ἔστω, to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark; ἵνα υἱὸν εἴχην ἀγαπητόν . . . and, as Stier remarks, this is the real and direct answer to the question in ver. 28. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch. iv. 17.) 38. οὗτός ἐστιν] So Nicodemus, John iii. 2, οὗτος ἐστὶν ἀπὸ θ. ἐληλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus was the Messiah, expressed in the prophecy of Caiaphas (John xi. 49—52;

σχῶμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; ⁴¹ λέγουσιν αὐτῷ Ἰακώβους κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τὸν καρπὸν ἐν τοῖς καιροῖς αὐτῶν. ⁴² λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν

see Ps. i. 3. b — John v. 39 ref. c 1. Acts iv. 11. 1 Pet. ii. 6. Psal. cxviii. 22.
d 1. Luke ix. 23 || Mk. xvii. 26. Heb. xii. 17. 1 Pet. ii. 4, 7 only. Jer. vi. 26.

^{39.} rec κατασχόμεν (*gloss*), with C rel Eus: txt BDLZ 1. 38 latt(*habebimus*) arm Iran-lat Orig Lucif.

^{39.} απ. κ. ε. ε. τ. αρκ. (see || Mk) D mm lat-a b c e ff, h Lucif Javene.

^{41.} rec εκδωσεται, with 69 al: txt BDFSV rel Orig Eus: εκδωσει C al Cyr. (Z def.)

cf. the σὺ εἶπας of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with *ἀγνοια* of one kind or other in all of them,—see Acts iii. 17 and note.

ὁ κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2.

ὁ υἱὸς ἀποκτ. ἀστ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (πάτερ, ἐγχαριστῶ σοι κ.τ.λ. John xi. 41), in the raising of Lazarus, and also immediately (ὁδὸν) after Caiaphas's prophecy. καὶ σκ.] See John xi. 48. As far as this, the parable is History: from this point, Prophecy. ^{39.}] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτειναν κ. ἐξέβ. ἔξω.

^{40, 41.}] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the important words λέγουσιν αὐτῷ, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, having missed, or (as Olshausen thinks, Biblisch. Comm. i.

p. 793, and Stier, R. J. ii. 363) pretended to miss, the sense of the parable; but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 26: the last form, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin.

The expression κακοὺς κακῶς ἀπολ. is one of the purest Greek:—ἀπὸ ὧν κακὸν κακῶς, Aristoph. Plut. 66, and indeed passim in the best writers.

οἵτινες] of a kind, who: οἷ would identify, οἷτινες classifies. They do not specify who, but only of what sort, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes τὴν ἄσπιν ὁ κύριος coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that the coming of the Lord is in many places to be identified, primarily, with that overthrow. ^{42.}] A citation from the same Psalm of triumph from which the multitudes had taken their Hosannas. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is

οι οἰκοδομοῦντες, οὗτος ἐγενήθη ° εἰς κεφαλὴν ° γωνίας·
 παρὰ κυρίου ἐγένετο ° αὕτη, καὶ ἔστιν ° θαυμαστὴ ° ἐν ὀφθαλ-
 μοῖς ἡμῶν; 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’
 ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνεσιν ° ποιῶντι
 τοὺς ° καρποὺς αὐτῆς. 44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον
 τοῦτον ° συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, ° λικμήσει
 αὐτόν. 45 καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν ° λέγει·
 46 καὶ ζητοῦντες αὐτὸν ° κρατῆσαι ἐφοβήθησαν τοὺς ὄχ-
 λους, ° ἐπεὶ ° εἰς προφῆτην αὐτὸν ° εἶχον.

XXII. 1 Καὶ ° ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν

ο — ch. xix. 5
 ref.
 f1. ch. vi. 5 ref.
 g fem. 1 Mk.
 1 King. iv. 8.
 Ps. xxvi. 4.
 h 1 Mk. ref.
 i 1 Mk. 1 King.
 xxvi. 31. 24.
 1 Masc. 1. 13
 al.
 k ch. iii. 8 ref.
 l 1 L. only. Pa.
 vii. 6.
 m 1 L. only.
 n Job xxvii. 31.
 Dan. ii. 44
 Theod.
 o pres. John i.
 40 ref.
 p — ch. xii. 11.
 xiv. 8. xviii.
 28. xxii. 6
 al. (r. Pa. iv.
 tit.
 q — Acts vii. 5, 31. xiii. 22. 4 Kings iv. 1. Isa. xlix. 6.
 r — ch. xiv. 5 ref.

43. ὡμων D' (and lat) 1. 69 al.

44. om ver D 33 lat-a (appy) δ e ff. 1, 2. Orig Iren-lat Lucif (and Tischendorf, as introduced from || Luke; but the words are not the same, and it would not have been inserted here but aft ver 42. Its om may be accounted for, as Meyer, by the copyist passing from αὐτης to αὐτον).

45. for καὶ ἀκουσ., ἀκουσ. δε LZ 33 syr-cu copt.

46. for τοὺς ὄχλους, τον ὄχλον C al lat-δ Syr syr-cu copt. rec επειθῇ, with C rel: txt BDL 1. 33 Orig. rec (for εἰς) ως (from ver 26), with CD rel latt syrr syr-cu copt arm: txt BL 1. 22 Orig.

quoted, as in Rom. ix. 33. The words here are those of the LXX. αἵτη . . . θαυμαστὴ . . . are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with εἰς γωνίας, but surely with the examples in the ref. before us, it is simpler and better to understand the construction as above. The οἰκοδομοῦντες answer to the husbandmen, and the addition is made in this changed similitude to shew them that though they might reject and kill the Son, yet He would be victorious in the end.

εἰς καψ. γων.] The corner-stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20—22.

On θαυμαστὴ ἐν ὀφθ. ἡμ., cf. Acts iv. 13, 14. 43.] Our Lord here returns to the parable, and more plainly than ever before announces to them their rejection by God. The ἀμυσλόν is now ἡ βασ. τ. θ. The ἔθνος here spoken of is not the Gentiles in general, but the Church of the truly faithful,—the ἔθνος ἅγιον, λαὸς εἰς περιποίησιν of 1 Pet. ii. 9: see Acts xv. 14. 44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone there mentioned with that in Ps. cxviii. The stone is the whole kingdom and power of the Messiah

summed up in Himself.

δ πεσὼν . . . he that takes offence, that makes it a stone of stumbling, shall be broken: see Luke ii. 34: but on whomsoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, λικμήσει αὐτόν, it shall dash him in pieces. Meyer maintains that the meaning of λικμ. is not this, but literally 'shall winnow him,' throw him off as chaff (see ref. Job). But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited.

45, 46.] All three Evangelists have this addition. St. Mark besides says καὶ ἀπέναντι αὐτὸν ἀνήλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken to the people and disciples: see below.

CHAP. XXII. 1—14.] PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and oc-

παρὰβολαῖς αὐτοῖς λέγων ² Ὡμοιωθῇ ἡ βασιλεία των οὐρανῶν ἄνθρωπῳ βασιλεῖ ὅστις ἔποιησεν ἡγάμους τῷ υἱῷ αὐτοῦ, ³ καὶ ἄπιστευεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς ἡγάμους, καὶ οὐκ ἤθελον ἔλθειν. ⁴ πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἰπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιγιστὰ τεθνημένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς ἡγάμους. ⁵ οἱ δὲ ἀμελήσαντες

[illegible]

CHAP. XXII. 1. rec αυτοις bef εν παραβολαις, with C rel syr-cu syr arm: om αυτοις Syr seth: txt BDL 1. 33. 69 vulg lat-g, Orig.—om ειπεν αυτοις E.

4. rec $\eta\rho\omicron\mu\alpha\sigma\alpha$ (change to more usual historical tense), with C³X rel Orig : $\epsilon\rho\omicron\mu\omicron\nu$
 ev-y : txt BC¹DL 1. 33.

casion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, *excision*;—here they *maltreat the servants*, and are *utterly destroyed*. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course. 2.] *The householder* of the

course. 2.] The *householder* of the former parable is the KING here, who *ἔστειλε γάμος* for his Son. *γάμος* are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See *Eth. i. 5, LXX.* Meyer (in loc.) denies this, but does not refer to the passage of *Ether* just cited, which to my mind is decisive. *Eth. ix. 22* is not satisfactorily explained on his interpretation, viz. that the *LXX* translate freely and exegetically,—but is another instance in point. Here however the notion of a marriage is *certainly included*; and the interpretation is, *the great marriage supper* (*Rev. xix. 9*) of the *Son of God*: i. e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See *Eph. v. 25–27*. The difficulty, of the *totality of the guests* in this case constituting the *Bride*, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as

being espoused to their prince. On the whole imagery, cf. Ps. xlv. 3.] These

δούλοι are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable*. The office of these δούλοι ('κλήτορες, διπνοκλήτορες, vocatores, invitatores,' Webst. and Wilk.) was *καλίστας* τοὺς κεκλημένους, to summon those who had been invited, as was customary (see Euth. v. 8 and vi. 14); these being the *Jewish people*, who had been before, by their prophets and covenant, invited. These first δούλοι are then the *first messengers of the Gospel*,—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He *μορφήν δούλου ἔλαβεν*, and preached this same truth, with however the weighty addition of *δεῦτε πρὸς μ.*

4. We now come to a different period of the Evangelic announcement. Now, all is ready: *the sacrifice*, or the meat for the feast, *is slain*. We can hardly help connecting this with the declarations of our Lord in John vi. 51-59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great sacrifice was offered*. That *thus* the slaying of the Lord is not *the doing of the invited*, but is mentioned *as done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The

g ch. xiii. 3 ref. here only. BCD EF
 124. xiv. 14. GHKL
 125. ch. xvii. MSUV
 10. XA 1.
 1 ch. xxi. 46. 33. 69.
 ref.
 2 Luke xi. 45. xlviii. 32.
 3 Acts xiv. 6.
 4 Thess. ii. 2 only. 5 Kings xix. 43.
 1 ch. v. 23 ref. m Luke xlviii. 11. Acts xlviii. 10, 27.
 Rev. ix. 10. xix. 14, 19.
 hls only f. 2 Macs. v. 24 al.
 2 Acts iii. 14. vii. 52. xlviii. 4.
 1 Pet. iv. 15. Rev. xxi. 8. xlviii. 15 only f. Wlad. xii. 5 only. (-*πρωτης*, 4 Kings ix. 81.) o here only. Josh.
 viii. 19. Judg. xv. 6 vat. p var. 3 ref. q = ch. x. 11 ref. r here only. Ps. i.
 2. xviii. 120. a vv. 3 etc. ref. t ch. xiii. 3 ref.

5. rec (for *ος μεν* and *ος δε*) *ο μεν* and *ο δε*, with O²X rel Chr: *οι μεν* and *οι δε* D lat-b o c ff, h Iren-lat Lucif: *ο μεν* and *ος δε* C: txt BL 1. 69 Orig₂ (33 defective, but has *ος δε*.) rec (for *επι*) *εις* (*metathetical repetition of former*), with L rel Iren-lat Chr-h Op: txt BCD 33. 69 latt Orig, Chr Lucif. for *αυτου, αυτων* D lat-b o c ff, h Iren-lat Lucif.

6. om *αυτου* L Orig, Iren-lat-in-4-mss Eus: ins B (see table) rel &c.
 7. rec ins *ακουσας δε* bef *ο βασιλευς*, with 33 (appy) al syrr: *ο δε βασις. ακ. 13. 69. 124. 346 vulg lat-f₁ g₁, h copt arm Iren-lat Eus Chr: και ακουσας ο βασις. εκεινος C rel lat-f syrr Damasc: εκεινος ο βασις. ακουσας D, ille autem &c lat-a b o c ff, Lucif: txt BL 1. 22. 118. 209 lat-l Syr copt-ins msh wth. (*It appears from the variety of position, as if ακουσας had been a supplementary gloss, because the king was not present, and εκεινος, insd after ch xviii. 28, or ver 10.*) for *τα στρατευματα, το στρατιμα* D 1. 118. 209. 238 lat-a b o c &c syr-cu copt Orig.*

8. rec (for *εαν*) *αν*, with DGKLS Orig₂: txt BC rel Orig.
 10. for *εκεινοι, αυτου* D 49 latt(not f) Iren-lat: om arm Chr Lucif. for *ακουσ,*

discourse of Peter in that chapter is the best commentary on *πᾶντα ἔσθμα· δεῖτε εἰς τοὺς γ.* Meyer well remarks that *ἄριστον* is not = *δεικνυν*, but is the meal at noon with which the course of marriage festivities began. This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the *irreligious* and *careless people* (notice *τὸν ἑαυτὸν ἀγρόν*, bringing out the selfish spirit), and the *rulers*, who *persecuted and slew God's messengers*. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of

this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event. τὰ στρατ. αὐτοῦ] The *Roman* armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; Jer. xxv. 9: Joel ii. 28. τὴν πόλιν αὐτῆς.] no longer *His*, but *their* city. Compare δ αἰκὸς τῶν ch. xxiii. 38. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had a city. 8—10.] On οὐκ ἔστιν see Acts xiii. 46. *ἦσαν*, as Bengel,—“*praeteritum indignos eo magis praetermittit.*” *Βασιλῆες* are the places of resort at the meetings of streets, the squares, or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, ‘for that was destroyed’: it is not *the city of the murderers*, but *that in which the feast is supposed to be held*, which is spoken of: not Jerusalem, but

"πονηρούς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἅνα-
 κειμένων. ¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς ἠθέασασαι τοὺς
 ἄνακτειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἔνδεδυμένον ἔνδυμα
 γάμου ¹² καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ
 ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. ¹³ τότε ὁ βασι-
 λεὺς εἶπεν τοῖς διακόνοις Δῆσαντες αὐτοῦ πόδας καὶ χι-
 ρας ἐκβάλετε αὐτὰν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ

ch. v. 46.
 v. ch. ix. 10.
 xxvi. 30.
 Luke xxii. 57
 al. f. Esch.
 iv. 10 only.
 w. Luke x. xlii.
 56 ref.
 x. vi. 25.
 xxvii. 31 al.
 xxviii. 1. 2.
 Isa. lxi. 10.
 Zech. iiii. 5.
 y. ch. iii. 4. vi.
 26, 28.
 xxviii. 2.
 Matt. only.

one. Luke xii. 32. 4 Kings x. 23.
 xi. 3. Acts ix. 31 al.
 Dent. xxv. 4 [only]. 1 Pet. ii. 15 only.

a ch. xi. 17 ref.
 Mark i. 25 l. iv. 35. 1 Tim. v. 18 (& 1 Cor. ix. 9 v. r., from
 a ch. viii. 13 ref.

a ch. viii. 20. xiv. 18. Mark
 xi. 3. Acts ix. 31 al.
 Dent. xxv. 4 [only]. 1 Pet. ii. 15 only.

ους D al vulg lat-f g₁. for γαμος, νυμφων B¹L: txt B¹-marg (sic, from personal inspection: B² has retouched it) CD rel Orig₂ (ο αγαμος C). ins των bef ανακει-
 μένων D 69 al.

11. for ουκ, μη C²D al.

12. for εισελθ., ηλθες D lat-b o & o syr-cu Iren-lat Lucif Aug Ambr., for ο, ος D.

13. rec ειπεν bef ο βασιλευς, with CD rel vs Iren-lat Lucif: txt BL 33. 69 al lat-λ.
 rec bef ιεβαλετε ins αρατε αυτον και (see below), with C rel lat-f ff, syr: om
 BL 1. 69 al am(with fuld) lat-g₁, 1 Syr coptt sēth arm Orig, Chr Cyr^{app} Hil, Aug
 Op.—αρατε αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff, λ syr-cu Iren-lat Hil,
 Lucif Donat: tollite eum ligatis pedibus et manibus et mittite eum lat-f, Ambrst Jer
 Vict-tun. (The origin of the variations seems to have been, the difficulty presented by
 a person bound hand and foot being cast out,—without some expression implying his
 being taken up by the hands of others. This has perhaps led to the insertion in rec
 and the change of the sentence in D.) for ιεβ., βαλετε DH 69 al, mittite latt.

rec om αυτον (see above), with C rel lat-b f: ins BDL 1 latt syrr syr-cu coptt
 sēth arm Iren-lat Orig, Eus Lucif.

God's world. πονηρ. τε κ. αγαθ.]
 Both the open sinners and the morally
 good together. See ch. xiii. 47, where the
 net collects *ἐκ παντός γένους*. Stier re-
 marks that we might expect, from ch.
 xxi. 31, to find the guest who by and by
 is expelled, *among the αγαθοί*. δ γαμος
 is here the feast, not *the place where it*
was held.

Here, so to speak, the
first act of the parable closes; and here is
 the situation of the Church at this day;—
 collected out of all the earth, and contain-
 ing both bad and good. ἐπλήσθη, as
 Meyer well remarks, is emphatic.

11, 12.] This second part of the parable is
 in direct reference to the word of pro-
 phesy, Zeph. i. 7, 8: cf. especially ver. 8,
*καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐξ-
 ἐκίσσω . . . ἐπὶ πάντας τοὺς ἐνδεδυμέ-
 νους ἐνδύματα ἀλλότρια*. The coming of
 the King to see his guests is the final and
 separating Judgment of the Church, see
 ch. xxv. 19,—when that distinction shall
 be made, which God's ministers have no
 power nor right to make in admissions
 into the visible Church. Yet as Trench
 remarks (Parables, p. 207), this coming
 of the King is not *exclusively* the final
 one, but every trying and sifting judg-
 ment adumbrates it in some measure.

With regard to the ἔνδυμα γάμου, we

must not, I think, make too much of the
 usually cited Oriental custom of present-
 ing the guests with such garments at
 feasts. For (1) it is not distinctly proved
 that such a custom existed; the passages
 usually quoted (Gen. xiv. 22: Judges xiv.
 12: 2 Kings v. 22) are nothing to the
 purpose; 2 Kings x. 22 shews that the
 worshippers of Baal were provided with
 vestments, and *at a feast*: and at the
 present day those who are admitted to
 the presence of Royalty in the East are
 clothed with a *caftan*: but all this does
 not make good the assumption: and (2)
 even granting it, it is not to be pressed,
 as being manifestly not the punctum
 saliens of this part of the parable. The
 guest was bound to provide himself with
 this proper habit, out of respect to the
 feast and its Author: *how* this was to be
 provided, does not *here* appear, but does
elsewhere. The garment is *the imputed*
and inherent righteousness of the Lord
Jesus, put on *symbolically* in Baptism
 (Gal. iii. 27), and *really* by a true and
 living faith (ib. ver. 26),—without which
 none can appear before God in His King-
 dom of Glory;—Heb. xii. 14: Phil. iii.
 7, 8: Eph. iv. 24: Col. iii. 10: Rom.
 xiii. 14:—which truth could not be put
 forward *here*, but at its subsequent mani-

d ch. xx. 16 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 e ch. xii. 14 reff. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
 xviii. 1
 f here only.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον
 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλ-

λουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν
 λέγοντες Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν

17 ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
 περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

17 εἰπέ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστιν δοῦναι κήνσον
 Καίσαρι ἢ οὐ; 18 Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν

αὐτῶν εἶπεν Τί με πειράζετε ὑποκριταί; 19 ἐπιδείξατέ

μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ

15. aft ελαβον ins κατ' αυτου C²-marg Δ 1. 33 copt arm Orig: κατα του ιησου C¹M
 al. for οπως, πως D lat-² syrr syr-cu.
 16. for αυτω, προς αυτον D lat-a c f. λεγοντας BL: txt CD rel. for εν,
 εν D Eus.
 17. for εν, ειπον LZ 33. om ειπε ουν ημιν D lat-a b c f¹ L².

festation threw its great light over this and other such similitudes and expressions. This guest imagines his own garment will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. liiv. 6; lxi. 10: Rev. xix. 8.

ἐταῖρος] see note on ch. xx. 13: and, as a curiosity of exegetical application, Wordsw.'s note here. 13, 14.] The δῖσκοι are not the same as the δοῦλοι above, but the angels, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now in the night, in which no man can work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. On τὸ σκ. τὸ ἔξ. see reff. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the ἵνδυμα γάμου.

15—23.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CESAR. Mark xii. 13—17. Luke xx. 20—26. On the Herodians, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ὑπαθεροι (Luke), who were to feign themselves honest men, Luke xx. 20, would be more likely to deceive our Lord. For this also is their

flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other οἶδαμεν ὅτι, John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Caesar. In case the answer were negative, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were affirmative, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15).

17.] κήνσος = φόρος, Luke xx. 22; = ἱπποφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome.

18—23.] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson.

The νόμισμα κήνσον was a denarius. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of

Z al-
 θη...
 BCDEF
 GHKL
 MSUV
 XZ A 1.
 33. 69.

ἡ δὲ ἐπιγραφὴ. ²⁰ καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ; ²¹ λέγουσιν αὐτῷ Καίσαρος. τότε λέγει αὐτοῖς Ὁ Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²² καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

²⁴ λέγοντες Διδάσκαλε, Μωυσὴς εἶπεν Ἐάν τις ἀποθάνῃ

Acts i. 22 al. (Lam. II. 2.) 2 Mac. vii. 14. xii. 43 only.

20. for 1st καὶ, ο δε C: om D lat-b e ff_{1,2} g_{1,2} h (mh). aft αὐτοῖς add ο ἱς DLZ
33. 69 latt Syr syr-cu copt æth arm-mss Op₁. κ. η ἐπιγρ. bef αὐτῇ LZ.
21. om αὐτῷ B lat-g₂ Syr arm. om οὖν D 157 al Scr's k lat-a b c e ff₁
syr-cu copt æth arm (Orig₂ Did) Chr Tert Ambr. ins τῷ bef καίσαρι DKA al
Justin Orig.
22. [απῆλθον, so BD.]
23. rec ins α bef λέγοντες, with L rel syr coptt arm, qui dicunt latt: om BDMSSZ 1.
33 æth Orig₂ Thl.—et dicentes ei Syr syr-cu. (Both variations arose appy from
termn -saies of preceding word.)

subjection to (Tiberius) Caesar, and recognition of that subjection: Pay therefore, He says, that which is Caesar's to Caesar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God. These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. 'this obedience to Caesar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage, and bears the image, of God* (Gen. i. 27): and this image is *not lost by the fall* (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, p. 453, "Quæ erant Dei? quæ similia sunt denario Caesaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then *ourselves* to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also gives *them the real reason why they were now under subjection to Caesar: viz. because they had fallen from their allegiance to God.* 'The question

was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit*; consequently the *immortality of the soul, as well as the resurrection of the body*. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged *the prophets also*, and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducker).

23. λέγ.] In Luke, οὐ δυνάμει. = οἰσιν λέγουσιν Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,—or, which is more probable, actually saying, maintaining it against our Lord: viz., in shape and manner following. 24. ἀναστ. σῶμα.] The first-born son of a leviratical marriage was reckoned and registered as the son of the deceased brother.

a = Gen. xxxviii. 8
 Gal.
 b here only.
 Gen. xxxiv.
 9 al. but not
 m.
 c = Acts iii. 22,
 24.
 d = 1. Gen. iv.
 26.
 e John xvii. 8.
 Rev. ii. 13.
 Prov. ii. 1.
 f = John xiv.
 13. Pa. xvi.
 14.
 g Mark vi. 28
 al.
 h ch. iv. 2 refl.
 constr. J L.
 only. J. Jer.
 xxxvi.
 (xxix.) 2.
 i = ch. xiv. 4
 refl.
 k = 2 Tim. iii.
 15. 1 Cor. vi.
 9. xv. 38.
 Gal. vi. 7.
 Isa. xlv. 3.
 1 John v. 29
 refl.
 m 1 Mt. Luke xvii. 37 [1 Cor. vii. 38 bis] only †. see J L. n (Δν. 4x v., Luke xx. 38 refl.)
 Acts xviii. 32. xxiii. 6. xxiv. 16, 31. 1 Cor. xv. 15, 28. o ch. i. 22 refl.

μη ἔχων τέκνα, ^{ab} ἐπιγαμβριούσι ὁ ἀδελφὸς αὐτοῦ τὴν
 γυναῖκα αὐτοῦ, καὶ ^{ac} ἀναστήσει ^{ad} σπέρμα τῷ ἀδελφῷ αὐ-
 τοῦ. ²⁵ Ἦσαν δὲ ^a παρ' ἡμῖν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος Γ καὶ ο
πρωτοτ...
 γήμας ἐτελεύτησεν, καὶ μη ἔχων ^d σπέρμα ^e ἀφῆκεν τὴν ...πρωτοτ
Z.
BDEFG
HKLM
SUVTA
1. 31. 69.
 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεῦτε-
 ρος καὶ ὁ τρίτος, ^f ἕως τῶν ἐπτά. ²⁷ ὕστερον δὲ πάντων
 ἀπέθανεν ἡ γυνή. ²⁸ ἐν τῇ οὖν ^g ἀναστάσει τίνος τῶν
 ἐπτά ἔσται γυνή; πάντες γὰρ ^h ἔσχον αὐτήν. ²⁹ ἀποκρι-
 θείς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς ⁱ Πλανᾶσθε μὴ εἰδότες τὰς
^j γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. ³⁰ ἐν γὰρ τῇ
^k ἀναστάσει οὔτε γαμοῦσιν οὔτε ^l γαμίζονται, ἀλλ' ὡς
^m ἄγγελοι [τοῦ θεοῦ] ἐν τῷ οὐρανῷ εἰσιν. ³¹ περὶ δὲ τῆς
ⁿ ἀναστάσεως τῶν ^o νεκρῶν οὐκ ἀνέγνωτε τὸ ^p ῥηθὲν ὑμῖν

24. ins *iva* bef *ἐπιγαμβριούσι* D Z(appy) latt(a def) copt: om B rel syr syrcu
 sah *with* arm Orig. om *την γυν. αὐτου* D.

25. om *δε* D. rec (for *γῆμας*) *γαμῆσας*, with D rel: txt BL 1. 33 Orig.

27. rec ins *καὶ* bef *ἡ γυνή* (see ||), with D rel *vas*: om BLUA f lat-e syr-cu *sath*.

28. *ἀναστήσει* bef *οὖν* BDL 1. 69 vulg lat-*b c e f f_{1,2} g₁ h l*.

30. rec *ἐγαμίζονται*, with E rel syr-marg-gr Orig: *ἐγαμίσκονται* 69: *anābētur*
 vulg lat-*e f f₁ g₁*: *uocorē ducunt* lat-*b c f f₂*: txt BDL 1 [Clem] Orig, Ath Isid
 Thdr̄t: *γαμίσκονται* 33 Orig., om *του θεου* (see || Mk) BDE' 1 harl' lat-*a b c e*

f f₂ h syr-cu sah arm Orig, Ambr Aug: om *του* L 33. 69 al Chr: ins Δ rel vulg
 lat-*f f₁ g₁* syr copt *sath* Orig-lat., rec om *τω* bef *ουρανῳ*, with D rel: ins BL 1.

33. 69 coptt Orig.

31. [B has *υπο*; not *απο*, as Tischdf.]

Michaelis, Mos. R. ii. 98 (Meyer).

28.] γυνή is the predicate. 28, 30.]
 τὰς γρ. μ. τ. 8. τ. θ., not = τὴν δ. τ. θ.
 τὴν ἐν ταῖς γρ.,—but to be rendered lit-
 erally; ye do not understand the Scrip-
 tures, which imply the resurrection (ver.
 31), nor the power of God, before which
 all these obstacles vanish (ver. 30). See
 Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor.
 vi. 14. γαμοῦσιν, of males; γαμίζ.,
 of females. Our Lord also asserts here
 against them the *existence of angels*, and
 reveals to us the similarity of our glorified
 state to their present one. Not ἐν τῷ
 ὄψ. εἶναι, ὡς ἄγ. [τ. θ.], but εἶναι, ὡς ἄγ.
 [τ. θ.] ἐν τῷ ὄψ. (see note on Luke xx. 36,
 and 1 Cor. xv. 44);—the *risen* are *not in*
heaven, but *on earth*. Wetstein quotes
 the *Rabbinical* decision of a similar ques-
 tion—*Mulier illa quae duobus nupit in*
hoc mundo, priori restituitur in mundo
futuro. 31—33.] Our Lord does not
 cite the strong testimonies of the Pro-
 phets, as Isa. xxvi. 19: Ezek. xxxvii.
 1—14: Dan. xii. 2, but says, as in Luke
 (xx. 37), *even Moses* has shown, &c.,
 leaving those other witnesses to be sup-

plied. The books of Moses were the great
 and ultimate appeal for all doctrine: and
 thus the assertion of the Resurrection
 comes from the very source whence their
 difficulty had been constructed. On the
 passage itself, and our Lord's interpreta-
 tion of it, much has been written. Cer-
 tain it is that our Lord brings out in this
 answer a depth of meaning in the words,
 which without it we could not discover.
 Meyer, in reply to Straus and Hase, finely
 says, "Our Lord here testifies of the con-
 scious intent of God in speaking the
 words. God uttered them, He tells us, to
 Moses, in the consciousness of the still en-
 during existence of his peculiar relation
 to Abraham, Isaac, and Jacob." The
 groundwork of His argument seems to
 me to be this:—the words 'I am thy
 God' imply a *covenant*; there is *another*
side to them: "thou art Mine" follows
 upon "I am thine." When God there-
 fore declares that He is the God of Abra-
 ham, Isaac, and Jacob, He declares *their*
continuance, as the other parties in this
 covenant. It is an assertion which *could*
not be made of an annihilated being of

οὔπο τοῦ θεοῦ λέγοντος ⁸² P 'Εγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ^P Exod. xl. 6.
 ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς [θεὸς] ^q ch. vii. 28
 νεκρῶν, ἀλλὰ ζώντων. ⁸³ καὶ ἀκούσαντες οἱ ὄχλοι ^r ver. 12 rec.
 ἔξεπλήσθησαν ἐπὶ τῇ διδαχῇ αὐτοῦ. ⁸⁴ Οἱ δὲ Φαρισαῖοι ^t Acta iv. 26
 ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, ^u (from Pa. II.
 ἔσυνήχθησαν ^v only.
 ἐπὶ τὸ αὐτό, ⁸⁵ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν ^w as above (t).
 νομικὸς ^x πειράζων αὐτὸν καὶ λέγων ^y ch. xiii. 15.
 Διδάσκαλε, ^z Acta i. 15.
 ποία ἐντολὴ μεγάλη ἐν τῇ νόμῳ; ^{aa} ii. 1, 44. (M.
 O δὲ ἐφῆ αὐτῷ ^{ab} i. 1, 44. (M.
 Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου ^{ac} i. 1, 44. (M.
 καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ^{ad} i. 1, 44. (M.
 διανοίᾳ σου. ^{ae} i. 1, 44. (M.
 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. ^{af} i. 1, 44. (M.
 Δευτέρα ^{ag} i. 1, 44. (M.
 δὲ ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ^{ah} i. 1, 44. (M.
 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος ^{ai} i. 1, 44. (M.
 κρέμαται ^{aj} i. 1, 44. (M.
 καὶ οἱ προφῆται. ^{ak} i. 1, 44. (M.)

Z κυρίου
 του...
 BDEFG
 HKLM
 SUVZ
 ΓΑ 1. 23.
 69.

s ch. v. 19 al. Lev. iv. 12. a Deut. vi. 5. b John iv. 22, 24. (M, & and Luke x. 27, from l. a. var. Luke i. 51. Eccl. ii. 8 al. Exod. ix. 21. c) and Luke x. 27, from l. a. var. Luke i. 51. Eccl. ii. 8 al. Exod. ix. 21. d Lk. v. xix. 12. e — and w. 2b, here only. w. 2c, Judith viii. 24. (elsew. Mt. w. eir. ch. xviii. 6. [dri & acc. and wapi. (b. v. r.) gen. Acta v. 30. x. 30. Gal. iii. 12, from Deut. xxi. 22. &c. Acta xxviii. 4. 2b, Eccl. xxviii. 16. aboul, Luke xiii. 50.) Plat. Legg. viii. p. 681, of δὲ κρεμασμένη πᾶσα ψυχὴ πολιτών.

82. om 4th o DH. om 5th θεος (see || Mk Lw) BDLΔ 1. 38 latt Syr syr-cu coptt Orig, Eus Chr Damasc Iren-lat Tert Hil, Aug: ins E rel syr (sath) arm Orig, Chr (but om [not ma-y] preceding o θεος).

84. for ἐπὶ το αὐτο, ἐπ αὐτον D lat-b o e ff, syr-cu sath Hil.

85. om καὶ λέγων. (see || Mk) BL 38 vulg lat-e ff, 51, 1 Syr coptt sath Orig-lat: ins D rel lat-b o e ff, 1 syr syr-cu. (lat-a def.)

86. ἐν τῷ νόμῳ bef μεγάλη D 122.

87. rec aft o δε ins ησους (see || Mk), with E rel syrr sath arm: aft αυτω (omg o δε) D latt syr-cu: txt BL 38 coptt Orig-lat. rec (for εφη) ειπεν, with 69(e al): txt BD rel Scr's mas Bas Thl. om lat τη B rel Clem: ins DKLMSSZ. om 2nd τη B rel Thl: ins DKLMSSZ Clem.

88. rec transp πρωτη and μεγαλη (because πρωτη is the leading predicate,—of. δευρ. βεβαιω. So also Meyer, and in part, De W.), with E rel lat-f syr arm Aug Op: η πρ. κ. μω. Δ: txt B D-gr(om η) L(η πρ.) Z 1. 83. 69 latt Syr syr-cu syr-jer coptt sath Orig-lat, Hil Aug Op.

89. ομοιος, omg δε and αυτη, B. ταυτη D al Cypr Hil Zeno Oros Op: αυτης Δ Chr Bas. (αυτη B'EFGHKMUUV Bas: dative Γ 1. 33. 69 var.)

40. rec καὶ α. προφ. κρεμνται (gramml corre), with E rel syr coptt arm Clem Orig, Zeno: txt BDLZ 38 latt Syr syr-cu sath Orig-lat, Hil Tert Cypr.

the past. And notice also (with Bengel), that Abraham's (&c.) body, having had upon it the seal of the covenant, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ ζῶσιν Luke xx. 38. Thus the burden of the Law, 'I AM THE LORD THY GOD,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another

place, x. 25), this question does not appear as that of one maliciously tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. 34.] ἐπὶ τὸ αὐτό is local; not of their purpose.

35. νομικός These were Mosaic jurists, whose special province was the interpretation of the Law. γραμματεὺς is a wider term, including them. περιέ[ων] See above.

36. ὡς αὐτ. μω.] Not, 'which is the great commandment,'—but which (what kind of a) commandment is great in the

f ver. 34.
 s = i Mk. see
 Luke ii. 27.
 iv. 1. Rev.
 i. 10 al.
 h Psal. cix. 1.
 i ch. xx. 21
 al. 27.
 k i Mk. Mark
 vi. 11. vii. 28.
 Luke viii. 16.
 John i. 51.
 Heb. ii. 8.
 From Ps. viii.
 G. Rev. v. 8
 ap. Ezek.
 xxiv. 5.
 i ch. xv. 22.
 Isa. xxxvi.
 21.
 m Matt. here
 only. i. Mark
 xv. 48. John
 xxi. 12.
 Acts v. 18 al.
 Rom. vii. 5.
 n ch. xiii. 8.
 xiv. 27. xxviii. 18. John viii. 12. Gen. xiii. 22. Lev. iv. 1, 2.

41 Ὁ Συνηγμένων δὲ τῶν Φαρισαίων ἐπρώτησεν αὐτοὺς
 ὁ Ἰησοῦς 42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος
 υἱὸς ἐστίν; λέγουσιν αὐτῷ Τοῦ Δαυεὶδ. 43 λέγει αὐτοῖς
 Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον, λέγων
 44 Ἐἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου,
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.
 45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ
 ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
 οὐκέτι.

XXIII. 1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ

43. aft αὐτοῖς ins o ις LZ 1. 33 lat-f ff, copt æth arm Orig-lat Dial Ambr.
 rec κυριον αὐτον καλει (transposition for emphasis), with E rel lat-e arm Orig-lat
 Dial: καλ. κυρ. αυτον LZ: txt BD 33 latt Syr syr-cu coptt Did Hil Aug.
 44. rec ins o bef κυριος (from Lxx), with L rel coptt Dial: om BDZN. rec (for
 υποκατω) υποκοδιον (from Lxx), with Δ(sic) rel vulg lat-a c &c æth arm Orig-lat
 Hil: υποκοδιον υποκατω syr: txt BDGL U(Treg) ZΓ 69 lat-δ c h Syr syr-cu
 coptt Aug.
 45. ins εν πνευματι bef καλει DKMA 69 fuld lat-a b c f ff, g, h i syr-with-ast syr-jer
 copt Eus Hil Dial Cyp Ambr.
 46. ηδυνατο B¹ 1 al: txt B¹ rel. rec αυτω bef αποκριθηναι, with E rel vulg-ed
 (with gat) lat-e f ff, 1, 2 Orig-lat, Ambr: txt BDKLZA 33. 69 am(with forj fuld tol)
 lat-a b c g, 1, 2 h i syr syr-cu Orig-lat, Op. for ημερας, ωρας D E¹(appy) i lat-a
 syr-cu syr-ms-marg Orig-lat Op.

CHAP. XXIII. 1. om o BV al.
 Orig-lat.

ελάλησεν bef o ιησ. D 69 al syr-cu æth

law! In Mark, otherwise. 37. κύρ.
 τ. θ. σου] Not, 'The LORD as thy God,'
 —but the LORD thy God. 40. δ v.
 κ. οὐ πρ.] in the sense of ch. v. 17; vii.
 12—all the details of God's ancient revela-
 tion of His will, by whomsoever made.

41—46.] THE PHARISES BAFFLED BY
 A QUESTION RESPECTING CHRIST AND
 DAVID. Mark xii. 35—37. Luke xx. 41—
 44. [See also Acts ii. 34.] Our Lord
 now questions his adversaries (according
 to Matt.:—in Mark and Luke He asks
 the question not to, but concerning the
 Scribes or interpreters of the law), and
 again convicts them of ignorance of the
 Scriptures. From the universally recog-
 nized title of the Messiah as the Son of
 David, which by His question He elicits
 from them, He takes occasion to shew
 them, who understood this title in a mere
 worldly political sense, the difficulty arising
 from David's own reverence for this his
 Son: the solution lying in the incarnate
 Godhead of the Christ, of which they were
 ignorant. 43. εν πνεύμ.] by the in-
 spiration of the Holy Spirit; = εν πρ.
 άγιω Mark. This is a weighty declara-
 tion by our Lord of the inspiration of the

prophetic Scriptures. The expression was
 a rabbinical one: see Schöttgen in loc.
 Mark (ver. 37) adds to this "the common
 people heard him gladly." Here then end
 the endeavours of His adversaries to en-
 trap Him by questions: they now betake
 themselves to other means. 'Nona de-
 hinc quasi scena se pandit.' Bengel.

CHAP. XXIII. 1—39.] DENUNCIATION
 OF THE SCRIBES AND PHARISES. Pe-
 culiar to Matthew.

1.] Much of the
 matter of this discourse is to be found in
 Luke xi. and xii. On its appearance there,
 see the notes on those passages. There
 can, I think, be no doubt that it was deli-
 vered, as our Evangelist here relates it,
 all at one time, and in these the last days
 of our Lord's ministry. On the notion
 entertained by some recent critics, of St.
 Matthew having arranged the scattered
 sayings of the Lord into longer discourses,
 see Prolegomena to Matthew. A trace of
 this discourse is found in Mark xii. 38—
 40: Luke xx. 45—47. In the latter place
 it is spoken to the disciples, in hearing
 of the crowd: which (see ver. 8 ff.) is the
 exact account of the matter. It bears
 many resemblances to the Sermon on the

BDEFG
 HKLM
 SUVZ
 ΓΔ 1. 33.
 69.

τοῖς μαθηταῖς αὐτοῦ ² ἴγων Ἐπὶ τῆς Μωυσέως ^ο καθ-
 ἔδρας ^ρ ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· ³ πάντα
 οὐν ὅσα ἂν ^ι εἰπωσιν ὑμῖν ποιήσατε καὶ ^ι τηρεῖτε· κατὰ δὲ
 τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
⁴ δεσμεύουσιν δὲ ^ι φορτία ^α βαρέα καὶ ἐπιτιθέουσιν ἐπὶ τοὺς
 ὦμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ ^α δακτύλῳ αὐτῶν οὐ
 θέλουσιν ^κ κινήσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν

...λεγο-
 σιν Z.
 BDEFG
 HKLM
 SUVTΛ
 1. 33. 69.

xx. 29. xxv. 7. 3 Cor. x. 19. 1 John v. 2 only. Ps. xxxvii. 4. v Luke xv. 5 only. Judg.
 xvi. 5 al. w Mark vii. 23. Luke xi. 29, 46. xvi. 24. John [viii. 6 rec.] xx. 25, 27 only. Lev.
 iv. 6. x ch. xxvii. 30 j Mk. Acts xvii. 24. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14 only. Job xvi. 5.

2. καθέδρας bef μωυσέως D 69 al latt Iren-lat Orig hom-CI Hil.

3. for αν, ιαν Z rel: txt BDR (FKS, e al) Eus. om υμῖν D-gr copt Aug.
 rec aft υμῖν ins τηρῖν (gloss, as ποιῖν shows), with E rel lat-ff₁(appy) syrr:
 ποιῖν Γ Orig-lat Chr Damasc Phot: om BDLZ 1 latt syr-cu coptt sēth arm Iren-lat
 Orig-lat, Eus Hil Ambr Aug Op Gild. rec τηρῖν κ. ποιῖν (ποιήσατε being first
 altered to ποιῖν for conformity, then transposed for logical accuracy: so Meyer),
 with E rel latt(a def) syrr syr-cu Iren-lat Hil: ποιῖν (alone) Γ Scr's f! Orig-lat, Chr
 Hil, Augos: τηρῖν κ. ποιῖν F: ποιῖν κ. τηρῖν D 1. 209 Eus, Damasc: txt BLZ
 fuld(with forj) syr-jer coptt sēth arm Eus, Damasc Hil.

4. rec (for lat de) γαρ (as more suitable), with D¹ rel vulg lat-e ff₁ h Iren-lat Chr Hil:
 om D¹Γ al arm: txt BLMA 1. 33 am(with tol) lat-a δ c ff_{1,2} g_{1,2} l syrr syr-cu coptt
 Thl Ambr Aug Jer Op. rec aft βαρτα ins καὶ δυσβάστακτα (from Luke xi.
 46?), with BD rel vulg lat-c ff₁ g_{1,2} l syr sah sēth arm: om L 1. 209 lat-a δ e ff₂ h
 Syr syr-cu coptt Iren-lat Hil Ambr. rec (for αὐτοὶ δε τῷ) τῷ δε, with E rel latt
 syr arm: txt BDL 33 Syr syr-cu coptt sēth Iren-lat Ambr Jer Op₁.

Mount, and may be regarded as the so-
 lemn close, as that was the opening, of
 the Lord's public teaching. It divides it-
 self naturally into three parts: (1) intro-
 ductory description of the Scribes and
 Pharisees, and contrast to Christ's disci-
 ples (vv. 1—12): (2) solemn denuncia-
 tions of their hypocrisy (vv. 14—33): (3)
 conclusion, and mournful farewell to the
 temple and Jerusalem. 2.] Moses' seat
 is the office of judge and lawgiver of the
 people: see Exod. ii. 13—25: Deut. xvii.
 9—13. Our Lord says, 'In so far as the
 Pharisees and Scribes enforce the law and
 precepts of Moses, obey them: but imitate
 not their conduct.' ἐκάθισαν must
 not be pressed too strongly, as conveying
 blame,—'have seated themselves';—it is
 merely stated here as a matter of fact.
 Vv. 8, 10 however apply to their leadership
 as well as their faults; and declare that
 among Christians there are to be none
 sitting on the seat of Christ.

3. ὥσπερ οὖν δεῖ αὐ] The οὖν here is very
 significant:—because they sit on Moses'
 seat: and this clears the meaning, and
 shows it to be, 'all things which they, as
 successors of Moses, out of his law, com-
 mand you to observe, do'; there being a
 distinction between their lawful teaching

as expounders of the law, and their frivo-
 lous traditions superadded thereto, and
 blamed below.

τηρεῖτε, observe, having respect
 to them as a constant rule of conduct.
 The present binds on the habitual prac-
 tice to the mere momentary act of the
 aorist.

4.] The warning was, imitate
 them not—for they do not themselves
 what they enjoin on others. And this
 verse must be strictly connected with
 ver. 3. The φορτία then are not, as so
 often misinterpreted (even by Olshausen,
 i. 834), human traditions and observances,
 but the severity of the law, which they
 enforce on others, but do not observe (see
 Rom. ii. 21—23): answering to the βαρύ-
 τερα τοῦ νόμου of ver. 23. The irksome-
 ness and unbearableness of these rites did
 not belong to the Law in itself, as rightly
 explained, but were created by the rigour
 and ritualism of these men, who followed
 the letter and lost the spirit: 'omnem
 operam impendebant (says Grotius) ritibus
 urgendis et ampliandis.'

τῷ δεκ. αὐτῶν, not αὐτῶν: the emphasis is not
 on the pronoun, but on the δακτύλῳ.
 As a general rule, when the pron. is simply
 reflexive, the smooth breathing should
 always be printed. 5—7.] But what-

ποιοῦσιν ὃ πρὸς τὸ ὁθεῖσθαι τοῖς ἀνθρώποις. ὁ πλᾶ- BDEFG
 Jer. xxxiv. HKLM
 (xxvii.) 10. SUVA
 xii. (xxix.) 1. 33. 69.
 10.
 a ch. vi. 1 ref.
 a 2 Cor. vi. 11,
 12 only.
 Isa. lvi. 2.
 Jer. xxviii.
 (li.) 68.
 b here only t.
 c Luke i. 46,
 68. Acts v.
 18. x. 46.
 xix. 17.
 2 Cor. x. 16.
 Phil. i. 20
 only.
 — 1 Kings ii.
 21. Dan. iv.
 8 (11) Theod.
 d ch. ix. 20 f. L. xiv. 36 f. only. Nam. xv. 38 al.
 7. 8 only t. f. 1. Lake xi. 43 only t.
 11. 17 only t. i constr. ch. vi. 8. Isa. li. 10.
 45 (12). not in Luke. John i. 29, 50 al. only t. (-βρωί, Mark x. 51.)
 a ch. v. 48 ref. f. 1. Lake xi. 43 v. c. xiv.
 1 Cor. xvi. 22. Col. iv. 18. 2 Thom.
 k ch. xxi. 26, 49. Mark ix. 5. xi. 21. xiv.
 1 — 4 Kings ii. 12. vi. 21.

5. rec δέ, with E rel syr-cu: om arm: γὰρ BDL X-comm 1. 33. 69 latt syrr
 coptt Chr Damasc. rec aft κρασπεδα ins των ιματιων αυτων (interpolation
 from such places as ch ix. 20, xiv. 36), with E rel gat(with mm) lat-ff, 2 syrr syr-cu
 copt arm Chr Op, Orig-lat; των ιματιων LA: om BD X-comm 1 latt Op.

6. rec (for εἰ) τε (corrupt as more suitable copula; but Matth never uses it), with E
 rel: om Γ arm Cyp: txt BDKLA 1. 69 latt syr coptt Hil. τας πρωτοκλησιας
 L(Treg, expr) 1. 83 vulg lat-a o f ff, g, 2 D-lat syrr syr-cu copt æth arm Bas Hil
 Op: τ. πρωτοκλησιαν Γ rel: txt BDEKMSU lat-b o ff, Cyp.

7. om 2nd ρηββ BLA 1. 33(appy) latt Syr coptt æth Chr Cyp Op. (The omnia was
 easy, and the fact of the reduplication not occurring below, seems to testify to its
 genuineness here.)

8. rec (for διδασκαλος) καθηγητης (mechanical alteration from below, ver 10), with
 DL rel: txt BU 33 lat-a b c Syr syr-jer copt Orig Eus Chr. rec adds ο χριστος,
 with E rel syr-cu syr-with-ast; χριστος HU: om BDE²L 1. 83(appy) latt Syr syr-ms
 syr-jer coptt æth arm Bas Chr Thl Cyp.

9. for υμεις, υμιν D(υμιν) latt Syr sah arm Clem Cyp Aug Opt Op. υμων
 bef ο πατηρ BU 33 al. rec (for ουρανιος) εν τοις ουρανοις (το επι της γης),
 with E rel latt Clem Orig Tert; εν ουρανοις DA 1 al: txt BL 33. 69 æth arm.

ever they do perform, has but one motive. φυλακ.] Heb. Tephillin, were
 strips of parchment with certain passages
 of Scripture, viz. Exod. xiii. 11—16 and
 1—10: Deut. xi. 13—21; vi. 4—9, written
 on them, and worn on the forehead be-
 tween the eyes, on the left side next the
 heart, and on the left arm. The name in
 the text was given because they were con-
 sidered as charms. They appear not to
 have been worn till after the captivity;
 and are still in use among the rabbinical
 Jews. Their use appears to have arisen
 from a superstitious interpretation of
 Exod. xiii. 9: Deut. vi. 8, 9. See Joseph.
 Antt. iv. 8. 13. The fringes were com-
 manded to be worn for a memorial, Num.
 xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xvi. 38, 39: Luke xx.
 46, 47. On πωστ. εν τοις δε(π. see
 Luke xiv. 7. 8—10.] The prohibi-
 tion is against loving, and in any religious
 matter, using such titles, signifying do-
 minion over the faith of others. It must
 be understood in the spirit and not in the
 letter. Paul calls Timotheus his 'son' in

the faith, 1 Tim. i. 2, and exhorts the
 Corinthians (1 Cor. xi. 1) to be followers
 of him as he of Christ. To understand
 and follow such commands in the slavery
 of the letter, is to fall into the very Pha-
 risaism against which our Lord is utter-
 ing the caution. See (e.g.) Barnes's note
 here. ραββι = 'r, my master: an

expression used, and reduplicated as here,
 by scholars to their masters, who were
 never called by their own name by their
 scholars. So the Lord says, John xiii. 13,
 υμεις φωνειτε με 'Ο διδασκαλος κ. ο
 εγος, και καλως λεγετε, εμει γαρ. See
 Schöttgen, Hor. Heb. ii. 900. The Teacher
 is probably not Christ, as supplied here in
 the rec., but the Holy Spirit (see John
 xiv. 26: Jer. xxi. 33, 34: Ezek. xxxvi.
 26, 27), only not here named, because this
 promise was only given in private to the
 disciples. If this be so, we have God, in
 His Trinity, here declared to us as the
 only Father, Master, and Teacher of Chris-
 tians; their πατηρ, καθηγητης (= δαδης
 ραββων Rom. ii. 19), and διδασκαλος—
 the only One, in all these relations, on

^m οὐράνιος. ¹⁰ μηδὲ κληθῆτε ^a καθηγηταί, ὅτι ^a καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ χριστός. ¹¹ ὁ δὲ ^o μείζων ὑμῶν ἐσται ὑμῶν ^r διάκονος. ¹² ὅστις δὲ ^q ὑψώσῃ αὐτὸν ^q ταπεινωθήσεται, καὶ ὅστις ^q ταπεινώσῃ αὐτὸν ^q ὑψωθήσεται. ¹⁴ οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους· ἀφίετε εἰσελθεῖν. ¹⁵ οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ^a περιάγετε τὴν ^a θάλασσαν καὶ τὴν

Z υμει
ταρ...
...ουδε
τουτ
BDFFG
HKLM
SUVZA
1. 33. 69.

12xv. 15. 7 as above (q). ch. xi. 28 al. Dent. xvii. 20. 2 Chron. xxvii. 10. s as above (q), ch. xviii. 4. Luke iii. 9, from Isa. xl. 4. 3 Cor. xii. 31. Phil. ii. 8. iv. 12 only. Isa. x. 33. 1 = Isa. xiv. 1. s = ch. iii. 15. Sir. xiii. 1. v = ch. iv. 26 red. w Heb. xi. 29. Gen. i. 10. Isaiah i. 9.

10. rec εις γαρ υμων εστιν ο καθηγητης (corr^a of order from ver 8), with E rel lat-f syrr copt (appy) s^h: (est. bef υμ. Δ 1: om ο bef καθ. U: om υμ. K al: υμ. aft καθ. 69:) txt BDGL 38 lat-(a b) c f_{1,2} g_{1,2} h i Ambr Op. (D-gr vulg &c εις bef εστιν: lat-a e D-lat arm om ις.)

11. om δε D latt Hil Op.

[13.] rec ins ουαι υμιν γρ. κ. φαρ. υποκρ., οτι κατασθιτε τας οικιας των χηρων, κ. προφασι μακρα προσευχομενοι· δια τουτο ληψισθε περισσοτερον κριμα (from Mark xii. 40, Luke xx. 47: this is further shewn by οτι κατασθιτε being conformed to the other so here, and προφ. μ. προσευχομενοι being carelessly left as in Mark)—Steph, bef ver 14, with E rel lat-f syrr copt s^h Chr Damasc Op—elz, aft ver 14, with 69 al vulg lat-b c f_{1,2} h syr-cu Hil (for numerous other variations see Lachm and Scholz): om BDL Z (appy) 1. 33 am (with am forj fuld gat harl mu) lat-a e f_{1,2} g_{1,2} copt-mss sah-mnt arm Orig (calls ver 16 δειντερον ταλαισμον) Eus-canon (appy) Jer.

14. Steph om δε, with E rel lat-f h syrr syr-cu copt-mss s^h arm Orig-lat Eus Hil: ins BDL 1 latt copt.

whom they can rest or depend. They are all *brethren*: all substantially equal—*none by office or precedence nearer to God than another; none standing between his brother and God.* ‘And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐαὶ διὰ τὴν σὴν λαλίαν πιστεύουσιν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου.’ (Olahausen, *Christus der einige Erlöser*, p. 10, cited by Stier, ii. 444.) *πατέρα μὴ κ. τ.μ., name not any Father of you on earth: no ‘Abba’ or ‘Papa’* (see the account of the funeral of John Wesley, Coke and More’s Life, p. 441, and the opening of the Author’s dedication of the book). 11.] It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of sects has most notably violated this whole command, and caused others to do so, calls himself ‘*servus servorum Dei.*’

13.] This often-repeated saying points here not only to the universal character of God’s dealings, but to the speedy

humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27. 14.] In Luke xi. 52 it is added *ἔφατε τὴν κλεῖδα τῆς γνώσεως*—the Key being, not the Key of, i. e. *admitting to*, Knowledge, but the *Knowledge itself*, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men’s faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40).

15.] And with all this betrayal of your trust as οἱ διδάσκαλοι τοῦ Ἰσραὴλ (John iii. 10), as if *all your work at home were done, γε πεπαιγ. τ. θ. κ.τ.λ.* This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favour-

x ch. xii. 10
 ref. = as
 above(x). Mr.
 xxvii. 8 al.
 y Acts ii. 10.
 vi. 5. xlii. 49
 only. Exod.
 xl. 48, 49.
 Lev. xvii. 8
 al.
 z ch. viii. 12.
 1 Kings xx.
 31.
 a ch. v. 28 ref.
 b 1 Tim. v. 17.
 Rev. xviii. 6
 his only.
 Isa. xl. 8.
 comp. here
 only f.
 c ch. xv. 14
 ref.
 d ch. v. 34
 ref. w. 4v.
 1 Kings xx.
 43.
 e — John viii.
 54. 1 Cor.
 vii. 10. xiii.
 2. 3 Cor. xii. j
 11.
 f absol., here
 only. Isa. xiv. 2. see Lake xl. 4.
 τῆς ἀπὸ τοῦ (of two) δικαία ἐστὶ; Xen. Cyr. i. 2. 17.
 87 al. fr. 1 ver. 35. ch. v. 28, 34. Lake i. 11. xl. 51. 1 Cor. ix. 18 al. Gen. viii. 20. xii. 7, 8.
 j constr., Lake xiii. 4. Acts i. 19. H. 2, 14 ap. Rev. (xii. 18 v. r.) xvii. 2 only. Ps. cxlxi. 31 al. fr.

¹⁵ ξηρὰν ποιῆσαι ἓνα ὃ προεῆλθον, καὶ ὅταν γίνηται,
 ποιεῖτε αὐτὸν ὡς υἱὸν ἡ γενένης ὃ διπλοτερον ὑμῶν. ¹⁶ οὐαὶ
 ὑμῖν ὃ δηγοὶ τυφλοὶ οἱ λέγοντες Ὁς ἂν ὁμόσῃ ἐν τῷ
 ναῷ, οὐδὲν ἐστὶν ὃς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ
 ναοῦ, ὃ ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων
 ἐστίν, ὃ χρυσός, ἢ ὃ ναὸς ὃ ἁγιάσας τὸν χρυσόν; ¹⁸ καὶ
 Ὁς ἂν ὁμόσῃ ἐν τῷ ἰθυσιαστηρίῳ, οὐδὲν ἐστὶν ὃς δ'
 ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὃ ὀφείλει. ¹⁹ τυφ-
 λοὶ, τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ ἰθυσιαστήριον τὸ
 ἁγιάζον τὸ δῶρον; ²⁰ ὃ οὖν ὁμόσας ἐν τῷ ἰθυσιαστη-
 ρίῳ ὁ μὲν ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ.
²¹ καὶ ὃ ὁμόσας ἐν τῷ ναῷ ὁ μὲν ἐν αὐτῷ καὶ ἐν τῷ
 κατοικήσαντι αὐτόν. ²² καὶ ὃ ὁμόσας ἐν τῷ οὐρανῷ

15. ἵνα ποιῇσι D latt.

16. om oi D¹.

17. τι γὰρ μείζων Z latt.—μειζω D. rec (for ἁγιασας) ἁγιαζων (as more sim-
 ple, and used in ver 19), with CL rel latt: txt BDZ.

18. rec ear, with E rel: txt BCDFFKL 33. 69. (Z def.) [vv. 18—27 lat-δ def.]

19. rec bef τυφλοὶ ins μωροὶ καὶ (from ver 17: no reason could be assigned for its
 omission, if genuine), with BC rel lat-c f syrr copt sah-mnt arm Orig-lat: om DLZ 1
 vulg lat-a e ff. 1.2 51.3 h i syr-cu copt-mss aeth. μειζω D.

20. for ἐπάνω, ἐπ' Z (appy).

21. rec κατοικουντι, with BH 69 (S 1, e sil) latt syr aeth arm: txt CDZ rel
 Damasc.

ing and often attending their worship—
 but of the *proselytes of righteousness*, so
 called, who by persuasion of the Pharisees,
 took on them the *whole Jewish law and
 its observances*. These were rare—and it
 was to the credit of our nature that they
 were. For what could such a proselyte,
 made by such teachers, become? A dis-
 ciple of hypocrisy merely—neither a sin-
 cere heathen nor a sincere Jew—doubly
 the child of hell—condemned by the reli-
 gion which he had left—condemned again
 by that which he had taken. The expres-
 sion *διπλοτερον ὑμῶν* occurs in the same
 connexion, and probably in allusion to this
 passage, in Justin Martyr, Tryph., § 122,
 p. 215, οἱ δὲ προεῆλθοι οὐ μόνον οὐ
 πιστεύουσιν, ἀλλὰ διπλοτερον ὑμῶν βλασ-
 φημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.
 16—22.] The Lord forbade all swearing

to His own disciples, ch. v. 34; and by
 the very same reasoning—because every
 oath is really and eventually an oath by
 God—shews these Pharisees the validity
 and solemnity of every oath. "This sub-
 terfuge became notorious at Rome. 'Ecce
 negas, jurasque mihi per templa Tonantis;

Non credo: jura, verpe, per Anchialum'
 = am chai aloh (as God liveth). Martial
 xi. 94" (F. M.). The gold here is prob-
 ably not the ornamental gold, but the
 Corban—the sacred treasure. (This Meyer
 doubts, because the question here is not
 of *oaths*. But in the absence of any
 examples of an oath *by the gold of the
 temple*, it is just as likely as the other
 interpretation.) They were fools and
 blind, not to know and see, that no in-
 animate thing can witness an oath, but
 that all these things are called in to do so
 because of sanctity belonging to them, of
 which God is the primary source—the
 order likewise of the things hallowed,
 being, in their foolish estimate of them,
 reversed: for the gold must be less than
 the temple which hallowes it, and the gift
 than the altar—not as if this were of any
 real consequence, except to shew their
 folly—for vv. 20—22, every oath is really
 an oath by God. But these men were
 servants only of the temple (ὁ οἶκος ὑμῶν,
 ver. 38) and the altar, and had forgotten
 God. ὀφείλει, is bound (see Exod.
 xxix. 37). κατοικήσαντι (not κατ;

—ΓΡΑΜ-
ΜΑΤΕΙΣ
Z.
BCDEF
GHKL
MSUV
Δ 1. 33.
69.

^a ὁμνύει ἐν τῷ ^k θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ ^l καθήμενῳ ^k = ch. v. 34, Acts vii. 49, from Isa. lxxvi. 1. Heb. i. 8. viii. 1. xii. 2. 1. w. ὠνόμα, ch. xxviii. 2. Rev. vi. 8 only. see ch. xii. 7. ^l w. ὠνόμα, ch. xxviii. 2. Rev. vi. 8 only. see ch. xii. 7. ^m ὁδοῖς τοῦ ⁿ κύμνον, καὶ ^o ἀφήκατε τὰ ^p βαρύτερα τοῦ νόμου, τὴν ^q κρίσιν καὶ τὸ ^r ἔλεος καὶ τὴν ^s πίστιν ταῦτα δὲ ^t εἶδε ποιῆσαι, ^u κάκεινα μὴ ^v ἀφείναι. ²⁴ ^w ὁδοῖς τοῦ ^x τυφλοῖ, ^y διυλίζοντες τὸν ^z κώνωπα, τὴν δὲ ^{aa} κάμηλον ^{ab} καταπί-
νοντες. ²⁵ οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ^{ac} καθαρίζετε τὸ ^{ad} ἔξωθεν τοῦ ποτηρίου καὶ τῆς ^{ae} παροψί-
δος, ^{af} ἔσωθεν δὲ ^{ag} γέμουσιν ἐξ ^{ah} ἀρπαγῆς καὶ ^{ai} ἀκρασίας.

q = Mark vii. 8. Luke xi. 49 al. r = 3 Cor. x. 10. Acts xiv. 7. (ver. 4 red.) s Isa. i. 17. t = Rom. iii. 2. Tit. ii. 10. Prov. xii. 22. u ver. 10. v here only. Amos vi. 6 only. w here only t. (= τὸν, Judith x. 21.) x ch. xii. 24 red. y 1 Cor. xv. 34, from Isa. xxv. 2. 3 Cor. ii. 7. v. 4. Heb. xi. 20. 1 Pet. v. 8. Rev. xii. 10 only. Num. xv. 32. 3 Mark vii. 19 al. &. a here (and ver. 26 v. r.) only t. b ver. 27. Rev. iv. 8. c w. 16. d Luke xi. 20. Heb. x. 34 only. Isa. lii. 14. e 1 Cor. vii. 5 only t. (= τῇ, 3 Tim. iii. 3.)

23. ἀφῆκατε B¹. rec τον ελεον, with C rel (ro M): txt BDL 33 Chr Epiph Cyr. rec om δε, with D rel vulg lat-c ff_{1,2} g_{1,2} arm Lucif: ins BCKLMD 33 lat-α & D-lat syrr syr-cu copt eth Orig-lat Chr-η. rec αφειναι, with CD rel: txt BL.

24. Rec aft τυφλοι ins οι, with CD² rel (οι διυλίζονται C¹) syrr syr-cu. for την, τον D.

25. εἰω D X-comm Clem Chr-γ (and Fd's mss exc x). om εἰ (as unnecessary), CD X-comm latt copt arm Chr: ins B rel. for ακρασιας, αδικιας (gloss on unusual word, as is shown by the variations below) C rel lat-f Syr Chr Thl Euthym Op Promis: acr. x. adic. syr-w-ast: ακαθαρσιας vulg lat-f_{1,2} g_{1,2} l coptt Clem: πλεονεξιας M Chr-M¹: adic. x. πλεον. eth: πονηριας al: txt BDLA 1. 33. 69 lat-α o ff₂ h syr arm.

οικοδοῦναι) is remarkable: God did not then dwell in the Temple, nor had He done so since the Captivity. [This may perhaps be so: but grammatically it is hardly probable. Rather should I say now, with Meyer, that the aor. refers to the one definite act by which God took possession of the temple as His dwelling-place on its dedication by Solomon; without any allusion to present circumstances. 1862.] 23, 24.] It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where to do justly, to love mercy, and to walk humbly with God, are described as being better than all offerings. ταῦτα—these last, are the great points on which your exertions should have (ἵδε, oportebat) been spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this,

in (Scripture) philology, which if it be applied in subjection to a worthy appreciation of the sense and spirit of the Writer, may profitably descend to the minutest details: but if the philologist begin and end with his 'micrology,' he incurs the μωροὶ καὶ τυφλοὶ of the Pharisees (ii. 515, edn. 1). διυλίζοντες τ. κ.] The straining the gnat, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The "strain at a gnat" in our present auth. vers. for "strain out a gnat" of the earlier English vss., seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, "strain [out the wine] at [the occurrence of] a gnat." τὸν and τῇν indicate reference to a proverb or fable. The camel is not only opposed, as of immense size, but is also joined with the other, as being equally unclean. 25—28.] This woe is founded not on a literally, but a typically denoted practice of the Pharisees.

(= here (Lake xvii. 21) only. Ps. cii. 10.
 q here only t. h here only t. (-μοιρ, Mark vii. 8, 18.)
 i Matt. only (ch. xxvii. 61, Ac. xxviii. 1), exc. Rom. iii. 18, from Ps. v. 9.
 (-φν, ch. xxvii. 7 only.)
 k Acts xliii. 8 only. Dett. xxvii. 2, 4 Prov. xxi. 9 only.
 l = ch. vii. 18 rff.
 m Acts iii. 2, 10. Rom. x. 16 only. 3 Kings i. 6.
 n Rev. 25.
 o Rev. iv. 8.
 p w. gen., Lake xi. 39. Rom. iii. 14, from Ps. x. 24 (7). Rev. iv. 6, 8 v. 8 aB. Gen. xxvii. 25. acc., Rev. xvii. 2, 4. p Lake xiv. 20 rff.
 q Goepp., here only. slaw. Paul only. Rom. i. 26 al. fr. Lev. v. 8 al. 1 Tim. iv. 2. 1 Tim. iv. 2. (Jamou v. 12 v. r.) 1 Pet. ii. 1 only t. 2 Macc. vi. 25 only. a ch. vii. 28. 2 Cor. vi. 14. Heb. i. 9 (from Ps. xiv. 7 val.) al. Gen. xix. 18. v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27. w ch. xii. 44 l. 1 Pet. iii. 6 al. Ezek. xlii. 41. a ch. viii. 28 al. fr. Gen. xliii. 6, 9. y Acts xxi. 37. Eph. ii. 8. a Goepp., Lake v. 10 only. 1 Cor. x. 18, 20. Heb. x. 38 al. Isa. i. 23. a = ch. xxvii. 6, 8. Acts xxi. 22. Ezek. xlii. 4 xlv. 6. b constr., Lake iv. 22. John iii. 27, 28, v. 32. Gal. iv. 15 al. Gen. xliii. 3 val. d ver. 26. ch. v. 21. xix. 18 [and Rom. xlii. 9, from Exod. xx. 16 (1b), or Dent. v. 17. Jam. ii. 11. v. 2. 6 only.

X acc-
 θαρσις
 BCDEF
 GHKL
 MSUV
 XΔ 1. 22
 69.

26. rec aft ποτηριου add και της παροψιδος (repetition from ver 26), with BC rel vulg lat-c Orig-lat: om D 1. 209 lat-a e Iren-lat Clem Chr. for εκτος, εξωθεν D Clem. rec αυτων (to omit the insn of κ. της παροψ. above), with C rel syrr copt arm: om X-comm vulg lat-c D-lat Iren-lat Clem Orig-lat Chr: txt B'DE' 1. 69 lat-a e with hom-Cl.

27. ομοιζετε (see varr read in Matt xxvi. 73, Mk xiv. 70) B 1. for οιν. εξ. μ. φ. ωρ., &c., εξωθεν ο ταφος φαινεται ωραιος, εσ. δ. γεμει D Iren-lat Clem.

28. rec μεστοι bef εστε (for euphony), with X rel latt Iren-lat Lucif: txt BCDL 33. 69.

30. rec (for ημεθα) ημεν (twice), with KM'SU 1 Orig Chr: txt BCD rel Orig-ma Cyr. rec κοινωνοι bef αυτων, with C rel latt Orig: txt BD 1. 69 Chr.

Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their whole character and practices by a parabolic similitude. γέμουσιν ἐξ] not, 'are filled by' (Dr. Burton), but, are full of: τοῦ γνῶ in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἐξωθεν, as compared with the inner composition of the wine itself, of which the cup is full: see Rev. xviii. 3. [ἵνα γὰρ.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γίνεσθαι: "that its exterior also may not appear to be, but really become, pure." τὰ φ. κενον.] The Jews used once a year (on the fifteenth of the month Adar) to whitewash the spots

where graves were, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly skin-deep.' 29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Lake xi.

ὑμεῖς * πληρώσατε τὸ ἴμετρον τῶν πατέρων ὑμῶν. * — Mark i. 16.
 33 ὅφεις ὁ γεννήματα ὁ ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς Phil. iv. 19.
 ὁ κρίσεως τῆς ὁ γεννήτης; 34 διὰ τοῦτο ἰδοὺ ἐγὼ ὁ ἀπο- Dns. vii. 22.
 στέλλω ὁ πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ ὁ γραμματεῖς. see Gen. xv.
 ὁ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ὁ ἐξ αὐτῶν 16.
 ὁ μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ ὁ διώξετε ch. vii. 2.
 ἀπὸ πόλεως εἰς πόλιν, 35 ὅπως ὁ ἐλθὼν ἐφ' ὑμᾶς πᾶν αἷμα Mark iv. 24.
 h ch. iii. 7 (ref.). i — John v. 24, 29. Heb. x. 27. 2 Pet. ii. 4 al. Isa. lili. 2. k ch. v. 22 ref.
 i ch. xxi. 34. Jer. xxv. 4. m — ch. xiii. 33 ref. n — Luke xi. 49. xxi. 16. 2 John 4 al.
 8 Kings x. 22 vs. o ch. x. 17 ref. p — Acts xxvi. 11. 1 Macc. v. 22. q John
 xviii. 4. Rev. iii. 10. Deut. xxviii. 16. r — ver. 30. Gen. ix. 5, 6. iv. 10.

33. πληρώσατε B¹ lat-e: *επληρώσατε* DH al (both *correcte*, the imperative not being understood): txt B⁷C rel Orig Eus.

34. om *εγω* D 33 al Iren-lat, Orig, Chr Phot Lucif. σκοπετω D-gr 33 al
 copt Orig, Chr: txt BC rel latt syrr æth arm Iren-lat, Orig Lucif. om *προς*
υμας D ev-y. rec ins *και* bef lat *εξ αυτων*, with CD rel latt syrr-wob copt æth
 arm-nuss Iren-lat Orig Lucif: om BMA 1. 33. 69 am(with fuld harl') lat-e Syr
 arm Orig. *αποκτενετε* D. om *ε. εξ αυτ. μαστ. εν τ. συν. υμ.* D lat-a
 Iren-lat Lucif.

47, 48. '(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52). Stier (ii. 453). Again notice the emphasis, which is now markedly on *οἱ*; thus bringing out that relation in all its fulness and consequences. *επληρώσατε*, imper., fill ye also (as well as they) the measure (of iniquity) of your fathers. Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, *τίς ἠρᾶσαίεν ὑμῖν φρεῖν*; the wonder was, *how they bethought themselves* of escaping—now, *πῶς φύγητε*; *how shall ye escape*! On 54*εις*, see Rev. xii. 9. 34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the *ὅς* *ὅτι* refers to the *whole* last denunciation: 'quæ cum ita sint'—since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers.' Notice the difference between *ἡ σοφία τοῦ* *θ.* in Luke xi. 49, and *ἐγώ*, with its emphasis here. These words are no where written in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of

those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He cannot, as some (Olah.) think, include *Himself* among those whom He sends—the Jews may have crucified many Christian teachers before the destruction of Jerusalem. And see Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The *καὶ* takes out the *σταυρώσατε*, the special, from the *ἀποκτενεῖτε*, the general; with, of course, somewhat of emphasis. The *προφῆτας* were the *Apostles*, who, in relation to the Jews, were such—the *σοφοί*, Stephen and such like, men full of the Holy Ghost—the *γραμματεῖς*, Apollos, Paul (who indeed was all of these together), and such. On *μαστ.* *ἐν τ. συν. κ.τ.λ.* see Acts v. 40; xxii. 19; xxvi. 11. 35.] *ὅπως*, not 'in such a way that' (?), as Webst. and Wilk.: but strictly 'in order that'

αἷμα *ὅς* or *ἀθῖον* is a common expression in the O. T. See 4 Kings xxi. 16; xxiv. 4: Jer. xxxiii. (xxvi.) 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this. *πάν αἷ.*] Thus in Babylon, Rev. xviii. 24, is found *the blood of all that were slain upon the earth*. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21.

The murder of *Abel* was the first in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the first, they must bear

· sch. xxi. 28 δίκαιον ἔκχυννόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος BCDEF
 [Mt. L. Ἰβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα- GHKL
 Luke xi. 50. Ἰβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα- MSUV
 Acts xxi. 20. χίου, ὃν ἔφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ ἑθυσια- XA 1. 33.
 Gen. ix. 6. τηρίου. 36 ἄμην λέγω ὑμῖν [ὅτι] ἡξει πάντα ταῦτα 69.
 1 ver. 31 ref. ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ Ἱερουσαλὴμ ἡ
 u = [Luke xi. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 51. Acts xii. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 67. (Wind. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 xli. 19 ab.) ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 v vv. 18, 20. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 ref. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 w ch. v. 18 ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 ref. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 x w. 2vi. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 Luke xii. 48. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 Rev. iii. 9. ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 bis. Jer. H. 8. Ἰβελ ἐν ἱερουσαλὴμ, Demouth. p. 624. y ch. xxi. 36 ref. s = Luke i. 45 (7). xlii.
 24. Rev. xviii. 24. Isa. xlii. 16 Heb. a ch. xviii. 31. Luke xiii. 34 only. 2 Chron. xviii. 15. Pa.
 Lxxvii. 40. Sir. xx. 17 only. b ch. xxi. 31 [Mt. Mark i. 33. Luke xli. 1. xlii. 34 only. 2 Chron. xx. 20.

35. aft οὕτως ins αν C² M-marg 33. 69. rec εκχυννόμενον, with B(see table)
 L rel 69 Orig: txt CDGUA 1. 33. om 1st rov DL 33 ev-y Eua. om 2nd
 rov D 33. om υἱου βαραχίου N evy-6-13 Eus (but Iren Orig have it): "In
 Evangelio quo utuntur Nazareni, pro filio Barachias, *filium Joiada* reperimus scriptum"
 (Jer in loc).

36. rec om οτι (see Luke xi. 51), with BDL 1 latt aeth arm Iren-lat Lucif: ins C rel
 lat-f syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm latt
 copt Orig Lucif: txt B rel Iren-lat.

37. αποκτείνουσα CGK al Thdrt-ms: ενουσα Δ 33. 69 al Thl: txt BD rel Clem
 Orig. Eua. for αυτην, σε D arm. (ad te missi sunt latt Iren-lat Orig-lat, Cyp
 Hil.) rec επισηναγαι bef ορνις, with C rel: txt BDKL 1. 33. 69 latt copt Clem

the vengeance of the whole in God's day of wrath.

Who Zacharias son of Barachias is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a future Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event past, and never prophesies in this manner elsewhere. Origen has preserved a tradition (in Matth. Comm. Series, 24, vol. iii. p. 846), that *Zacharias father of John the Baptist* was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is *Zacharias the son of Jehoiada*, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity.

Βαραχίου does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as *Zacharias the prophet* was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Dr. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note.

μετ. τ. ν. κ. τ. θ.] He was killed in the *priests' court*, where the

altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath.

Our Lord mentions *this last murder*, not as being the last even before His own day, but *because it was connected specially with the cry of the dying man*, 'The Lord look upon it and require it.' Compare Genesis iv. 10. This death of Zacharias was the last in the *arrangement of the Hebrew Canon* of the O. T., though *chronologically* that of Urijah, Jer. xxvi. 23, was later.

37.] These words were before spoken by our Lord, Luke xiii. 34: see notes there. On the construction of *αὐτῆν*, see ref.

πορεύεσθαι must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Pa. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2,

συναγαγεῖν τὰ τέκνα σου ὃν τρόπον ὕρνης ἐπισυν-
 ἄγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
 ἠθελήσατε. 38 ἰδὸν ἡ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
 39 λέγω γὰρ ὑμῖν Οὐ μὴ με ἴδῃτε ἅπ' ἄρτι, ἕως ἂν εἴπητε
 Ἐυλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

XXIV. 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ
 ἐπορεύετο καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιειξά-
 αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
 ἂψ ἐφθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

...εἰς τὰ
 λαθ-
 οὐται X.
 BCDEF
 GHKL
 MBOVA
 1. 33. 69.

xx 4. xvi. 8 al. g Luke as above. Rev. iv. 8. ix. 9. xii. 14 only. h = ch. xxiv.
 2 rec. i Hag. i. 9. see Isa. liiv. 10, 11. k ch. xxiv. 29, 64. John (i. 58 v. r.) xiii.
 19. xiv. 7. Rev. xiv. 18 only. l ch. xxi. 9 rec. Pa. cxviii. 26. m ch. xvi. 1 rec.
 n = j Mk. (his). i Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. i Chron. xxi. 1 P. Ezek. xl. 2. mcl. Paol only.
 Rom. xiv. 19 al. o j. ch. iv. 11, 20. xxiii. 26. Luke xiii. 8. Judg. ii. 22. iii. 1. Pa. xvi. 14.
 p Hag. ii. 16. q = i. ch. xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.

Orig, Eus, Bas Cyr Thdr Hil. rec εαυτης (see Lu xiii. 34), with C rel Orig; :
 txt B(Mai) DMA 33 latt Iren-lat Clem Eus Hil. aft πτερυγας ins αυτης B¹-marg
 XA al fuld(with gat mm) lat-a b c &c syrr coopt æth Clem Orig Cyr Hil: om B¹-txt
 CDL rel vulg-ed(with am forj &c) lat-ff, arm Iren-lat, Orig, Eus.

38. ημων D¹-gr. om ηρημος (corr to Luke xiii. 35: see there) BL lat-ff,
 coopt-ms Orig-ms.

39. aft υμ. ins οτι (from || Luke) D 1. 69 lat-a b c f ff, h syrr arm Orig-lat.
 for κυριου, θεου D.

CHAP. XXIV. 1. rec σωρ. bef απ. τ. ιερ. (corr to avoid εβελθ. απω, see B below),
 with C rel: ετ τ. ιερ. σωρ. B: txt DLΔ 1. 33. 69 latt syrr syr-jer coopt æth arm Orig-
 lat Chr Hil Op.

2. rec (for αποκριθεις) ησους, with C rel lat-f syrr (apocp. seeming inapprpr): txt
 BDL 1. 33. 69 latt syr-jer coopt æth arm Chr: om H lat-l Syr. om ου (see || Mk)
 DLX 33 latt coopt æth arm Orig-lat, Thl Ambr Op: ins BC rel syrr Orig-lat, Chr.
 rec παντα bef ταυτα, with DEFGKSA lat-s syrr: txt BC rel latt Syr coopt arm
 Orig-lat, Chr Thl Ambr. aft υμιν ins οτι D. rec aft ος ου ins μη, with GKU
 (1. 33, e sil): om BCD rel Chr Mac Thl.

and compare ch. xxiv. 28. οὐκ ἔβ.]
 See Isa. xxviii. 12; xxx. 15. The tears
 of our Lord over the perverseness of Je-
 rusalem are witnesses of the freedom of
 man's will to resist the grace of God.

38, 39.] This is our Lord's last and
 solemn departure from the temple—the
 true μεταβαίνων ἐκ τῆς πόλεως ('motus
 excedentium Deorum.' Tacitus). οἶκος
 ἡμῶν—no more God's, but your house
 —said primarily of the temple,—then of
 Jerusalem,—and then of the whole land in
 which ye dwell. οὐ μὴ με ἴδῃτε—He
 did not shew Himself to all the people
 after His resurrection, but only to chosen
 witnesses, Acts x. 41. ἕως ἂν εἴπῃ.]
 until that day, the subject of all prophecy,
 when your repentant people shall turn with
 true and loyal Hosannas and blessings to
 greet 'Him whom they have pierced': see
 Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii.
 10; xiv. 8—11. Stier well remarks, 'He
 who reads not this in the prophets, reads
 not yet the prophets aright.'

σαλήμ, which is Luke's more frequent
 form, does not occur elsewhere in Matt.
 This is to be accounted for by these verses
 being a solemn utterance of our Lord, and
 the sound yet dwelling on the mind of the
 narrator; and not by supposing the verses
 to be spurious and inserted out of Luke, as
 Wieseler has done, Chronolog. Synops.
 p. 322. His assertion that ver. 39 has no
 sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] PROPHECY OF
 HIS COMING, AND OF THE TIMES OF THE
 END. Mark xiii. 1—37. Luke xxi. 5—36.
 Matt. omits the incident of the widow's
 mite, Mark xii. 41—44. Luke xxi. 1—4.
 1, 2.] St. Mark expresses their re-
 marks on the buildings; see note there:—
 they were probably occasioned by ver. 38 of
 the last chapter. Josephus writes, B. J.

vii. 1. 1, κελύει Καίσαρ ἥδη τὴν τι πόλιν
 ἄπασαν καὶ τὸν νῦν κατασκάπτειν . . .
 τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περί-
 βολον οὕτως ἐξωμάλισαν οἱ κατασκά-
 ποντες, ὥς μηδὲ πῶποτε οἰκισθῆναι πισ-

ρ ch. xxi. 1 refl. 3 καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἑλαιῶν προς- BCDEF
 sch. xiv. 13 ρ ch. xiv. 13 ἦλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπὲ ἡμῖν GHKL
 t = ch. xvi. 3. ἦλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπὲ ἡμῖν MSUVA
 ver. 30. 12. 4 Kings καὶ συντελείας τοῦ αἰῶνος. 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς I. 33. 69.
 Luke II. 12. πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας
 (3 Cor. xii. 12.) 12. 4 Kings καὶ συντελείας τοῦ αἰῶνος. 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 22. 5, 9. καὶ εἶπεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται ἐν νεφέλῃ καὶ οὐρανὸν ἔσται
 20 (only in Group.). 1 Cor. xv. 23. 1 Thess. II. 19 aB. 2 Thess. II. 1, 8, 9. James v. 7, 8. 2 Pet. i. 16 aB. 1 John II. 28 f. (2 Macc. viii.
 12. xv. 21 only.) v ch. xiii. 30 refl. w = j. 1 Cor. viii. 9. Gal. v. 15. Col. II. 8 aL.
 x here & 1 Mk. (bis) vv. 11, 24. 2 Tim. iii. 15 aL. Micah III. 6.

3. aft ελαιων ins κατεναντι του ορους (from || Mk) C. aft μαθηται ins αυτου
 CUA Syr copt aeth Orig-lat: om BDL rel latt(c?) syr arm. της παρ. σου D.
 rec ins της bef συντελειας, with D rel: om BCL I. 33 Cyr-jer.

τιν ἂν ἴτε παρασχεῖν τοῖς προσελθοῦσιν.
 There is no difficulty in *οὐ* here used inter-
 rogatively. See a similar case John vi.
 70. Meyer has abandoned his former view
 that we should read *οὐ*, "where ye see,
 &c.," and takes the common interpreta-
 tion. He notices some curious renderings
 in his note: "Do not look (so wonderingly)
 on . . . (μὴ βλ.)" Paulus: "Do ye not
 wonder at . . .?" Chrys., al., and De W.:
 "Ye see not *all* this . . ." viz. not the
 desolation that shall come. Grulich, de
 loci Matt. xxiv. 1, 2, interp. Torg. 1839:
 "Ye do not see: all this, I say to you,
 shall not . . ." Bornemann. 3.]

From Mark we learn, that it was *Peter*
and James and John and Andrew who
 asked this question. With regard to the
 question itself, we must, I think, be care-
 ful not to press the clauses of it too much,
 so as to make them bear separate meanings
 corresponding to the arrangements of our
 Lord's discourse. As expressed in the
 other Evangelists, the question was con-
 cerning the time, and the sign, of *these*
things happening, viz. the overthrow of
 the temple and desolation of Judæa, with
 which, in the then idea of the Apostles,
 our Lord's coming and the end of the
 world were connected. Against this mis-
 take He warns them, vv. 6, 14,—Luke
 ver. 24,—and also in the two first parables
 in our ch. xxv. For the understand-

ing of this necessarily difficult prophetic
 discourse, it must be borne in mind that
 the whole is spoken in the pregnant lan-
 guage of prophecy, in which various fulfil-
 ments are involved. (1) The view of the
 Jewish Church and its fortunes as *repre-*
senting the Christian Church and its his-
tory, is one key to the interpretation of
 this chapter. Two parallel inter-

pretations run through the former part as
 far as ver. 28; the destruction of Jerusa-
 lem and the final judgment being both
 enwrapped in the words, but the former,
 in this part of the chapter, predominating.
 Even in this part, however, we cannot tell

how applicable the warnings given may
 be to the events of the last times, in which
 apparently Jerusalem is again to play so
 distinguished a part. From ver. 28, the
 lesser subject begins to be swallowed up
 by the greater, and our Lord's *second*
coming to be the predominant theme, with
 however certain hints thrown back as it
 were at the event which was immediately
 in question: till, in the latter part of the
 chapter and the whole of the next, the
second advent, and, at last, the *final judg-*
ment ensuing on it, are the subjects.
 (2) Another weighty matter for the under-
 standing of this prophecy is, that (see
 Mark xiii. 32) any obscurity or conceal-
 ment concerning the *time* of the Lord's
 second coming, must be attributed to the
 right cause, which we know from His own
 mouth to be, that the divine Speaker
 Himself, in His humiliation, *did not know*
the day nor the hour. All that He had
 heard of the Father, He made known unto
 His disciples (John xv. 15): but that which
 the Father kept in His own power (Acts
 i. 7), He did not in His abased humanity
 know. He told them the *attendant cir-*
cumstances of His coming; He gave them
 enough to guard them from error in sup-
 posing the day to be close at hand, and
 from carelessness in not expecting it as
 near. (Regarding Scripture prophecy as I
 do as a *whole*, and the same great process
 of events to be denoted by it all, it will be
 but waste labour to be continually at issue,
 in the notes of this and the succeeding
 chapter, with Meyer and others, who hold
 that the *Gospel prophecies* are inconsistent
 in their eschatology with *those after the*
Ascension, and those again with the *chili-*
astic ones of the Apocalypse. How un-
 tenable this view is, I hope the following
 notes will shew; but to be continually
 meeting it, is the office of polemic, not of
 exegetic theology.) 4, 5.] Our Lord
 does not answer the *πότε* but by admo-
 nitions not to be deceived. See a ques-
 tion similarly answered, Luke xiii. 23, 24.

γὰρ ἐλεύσονται ἑπὶ τῷ ὀνόματί μου λέγοντες Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν. ⁶ μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε, μὴ ὀρο-
εῖσθε. ^c δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ
τέλος. ⁷ ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία
ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.

M. 7. b = 1 Mt. 2 Thes. ii. 2 only. Cant. v. 4 only.
1. xlii. 6. Dan. ii. 28. d Isa. xix. 2.

οὐκ ἐγερθήσεται κατὰ τόπον, Philo de Mand. Opif. p. 18.
e f. Acts xxii. 19. xiv. 28. ii. 46. v. 43 al.
g j. ch. xxi. 54. Rev. i. 1. iv.
xxvi. 34 al. Isa.

5. aft λέγοντες ins ori C¹ al lat-f syrr arm Orig-lat.

6. μελλήτε D Scr's p Orig, Chr-2. om παντα BDL 1. 33 lat-g, coptt wth Orig-lat Ps-Ath: ταυτα al latt syr-jer Cypr: (παντα appearing too general, it was either om'd after || Mt, or changed to ταυτα after || Lc :) txt C rel lat-f syrr Chr.

7. for ει, εν' CKL 1 ev-y al. rec aft λιμοι ins kai λοιμοι (from || Luke, as also the variations shew), with C rel lat-δ syrr syr-marg-gr copt wth arm Orig-lat: pref λοιμοι και, L 33 al vulg lat-c f ff₁ g₁ 2. i Oros: txt BDE¹ lat-a δ ε ff₂ Cypr Hil Arnob.

πολλ. γάρ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόματι, 'with My name as the ground of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christa, καὶ ὁ καιρὸς ἤγγισεν.

6—8.] πόλεμοι and ἀκοαὶ πολέμων there certainly were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear as a cause of terror*. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1. 2, ἵσθαι τε τῷ ἡμετέρῳ δόδε εἰς ὀλίγον ἐξεγερθῆναι μὴ οὐκ ἀπολωλῆναι, μὴ ταχέως αὐτῷ (Γαίῃ) τελειυτῆς παραγενόμενης. Luke couples with πολ., ἀκαταστασίας,—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of

persecution; (2) at Seleucia about the same time (Josephus, Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judaea near Joppa (Philo, legat. ad Caium, § 80). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10, 18. 1—8, in the former of which places, he calls the sedition προσημίων ἀλώσεως, and says that Ἰσκαριὸς τῶν μετρίων ἱερεράρετο: and adds, διενῆ δὲ ἄλην τὴν Συρίαν ἐπίσχευε παραχῇ, καὶ πᾶσα πόλις εἰς δύο διήρητο στρατόκτιδα. λιμός, and λοιμός, which is coupled to it in || Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιμός. With regard to the *first*, Greswell (vol. v. p. 260 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assidua sterilitates*; and Tacitus (Ann. xii. 48) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judaea in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 6) to be the third of Nero), mentioned by Josephus, Antt. iii. 16. 3. And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 18, which in a single autumn carried off 80,000 persons at Rome. But such matters

† Mk. Acts 8 πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. 9 τότε παραδώσουσιν
 11. 24. 1 Thess. v. 3 ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
 only. Exod. xiv. 14. Job xxi. 17. Isa. xxi. 9. 10 μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
 5 — and w. 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
 sic. ch. x. 20 11 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ
 al. fr. Mt. 27. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 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2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 21

λούς. ¹² καὶ διὰ τὸ ^ρ πληθυνθῆναι τὴν ^ρ ἀνομίαν ^ρ ψυγῇ-
 σεαι ἡ ἀγάπη ^ρ τῶν πολλῶν. ¹³ ὁ δὲ ^ρ ὑπομείνας ^ρ εἰς
 τέλος, οὗτος σωθήσεται. ¹⁴ καὶ ^ρ κηρυχθήσεται τοῦτο τὸ
 εὐαγγέλιον τῆς ^ρ βασιλείας ἐν ὅλῃ τῇ ^ρ οἰκουμένῃ, ^ρ εἰς
 μαρτύριον πᾶσιν τοῖς ἔθνεσιν. καὶ τότε ἔξει τὸ ^ρ τέλος.
¹⁵ Ὃταν οὖν ἴδῃτε τὸ ^ρ βδέλυγμα τῆς ^ρ ἐρημώσεως, τὸ

Z Λαγμα
 τω...
 BDFFG
 HKLM
 SUVZA
 1. 33. 69.

—), Num. xi. 32. 2 Kings xvii. 19. Jer. vi. 7 his. viii. 2 only. s Rom. v. 15. xii. 5. 1 Cor. x. 17.
 2 Cor. ii. 17. (ch. x. 22 (rev.)). s — [Mk. ch. xxi. 18] [Mk. Luke xxi. 47 al. see Joël ii. 9.
 v ch. iv. 23. ix. 35 (Mark i. 14 v. r.) only. w Matt. here only. not Mk. nor John. Paul, Rom. x.
 18 (from Pa. xviii. 4) only. Heb. i. 6. ii. 6. Luke ii. 1 al. Acts xi. 28 al. Rev. iii. 10. xii. 9. xvi. 14.
 Jas. x. 22. x ch. viii. 4 rev. y ver. 6. Dan. xi. 18 Theod. s [Mk. Luke xvi. 15
 only besides Rev. xvii. 4. 5. xxi. 27. Doul. xxix. 17 al. fr. Dan. ix. 27. xii. 11. a] [Mk. Luke
 xxi. 30 only. Jer. xxxii. (xxv.) 18.

12. πληθυνται D Chr-2.

14. το εὐαγγέλιον bef τούτο D al Orig Eus Chr Cypr: om τούτο (|| Mk) al lat-a arm.

2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.). 13.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense *the brother of James*, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of πληθυν-
 θῆναι, and interpret, ‘because the iniquity is filled up,’ on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82—84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xiv. 5, ἐνέσταζαν πᾶσαι καὶ ἐαθεῖν. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. 13.] The primary meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which ρίλος will signify, to an individual, the *day of his death* (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke, xxi. 19, and note.

14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole ‘orbis terrarum,’ and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as re-

garded the Gentiles, but to give to God’s people the Jews, who were scattered among all these nations, the *opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The *apostasy of the latter days*, and the *universal dispersion of missions*, are the two great signs of the end drawing near.

15. βδέλυγ. τ. ἐρημ.] The LXX rendering and that of Theod. (vat. omits τῆς) of οὐδὲ γὰρ, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, but by Theod. βδέλ. ἡφανισμένων, and in ch. ix. 27, τὸ βδέλ. τὸν λομύσεων in the Vat. MS., and altogether differently in the Alex. To what *exactly* the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ἐκδόρησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θεοσαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11. 7, Δανιήλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ οὗ ἐκ’ αὐτῶν ἐρημώθησεται. The principal Commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were *idols worshipped by the soldiers*. These, they say, stood in the *holy place*, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 68, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius

p Gomp., here only. Acts vi. 17 al. = 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Pa. cxviii. 69. q ch. vii. 33. 2 Cor. vi. 14. Heb. i. 9. from Pa. xiv. 7 vat. viii. 12 al. here only. act. (not not

1 Cor. x. 17. s Rom. v. 15. xii. 5. 1 Cor. x. 17. w Matt. here only. not Mk. nor John. Paul, Rom. x. 18 (from Pa. xviii. 4) only. Heb. i. 6. ii. 6. Luke ii. 1 al. Acts xi. 28 al. Rev. iii. 10. xii. 9. xvi. 14. y ver. 6. Dan. xi. 18 Theod. s [Mk. Luke xvi. 15 only besides Rev. xvii. 4. 5. xxi. 27. Doul. xxix. 17 al. fr. Dan. ix. 27. xii. 11. a] [Mk. Luke

^b ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ^c ἐστὼς ἐν ^d τόπῳ ^d ἁγίῳ BDEFG
 (οἱ ἀναγινώσκων ^e νοεῖτω), ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- HKLM
SUVZΔ
1. 32. 69.
¹ w. did. ch. i. 22 ref. = ch. iii. 8.
² nest. form (1 Mt. v. 7).
³ Rev. xiv. 1.
⁴ 2 Tim. ii. 7.
⁵ Acts vi. 12. xxi. 22. Lev. x. 13. Ps. lxxvii. 5. Isa. lx. 12.
⁶ — 1 Mk. Rom. i. 20.

15. *elz* (for *istos*) *istos*, with B^cD^eEKMU 1. 69 Hippol Eus: txt B¹D¹ rel Cyr-jer. (Z def.)

was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥς περ βαπτίζομένης νέας, ἀνυπόχοντο τῆς πόλεως. But, without denying that this time was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, *ὅταν δὲ ἰδῇτε κνῦλον-μένην ὑπὸ στρατοπέδῳ* 'Ier. τότε γινώτε ὅτι ἡγγικεν ἡ ἱερήμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first evangelists, writing for Jews, or as Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen *in the temple*, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7: Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground for many years past, and at the very moment when these words were uttered. Also τόπος ἅγιος must mean *the temple*: see *reff.*

Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: *ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἀλώσεσθαι, καὶ καταφλεγῆσθαι τὰ ἅγια νόμῳ πολέμου, στάσις ἰδὼν κατασκήψῃ, καὶ χεῖρες οἰκταὶ προμάνωσι τὸ τοῦ θεοῦ τίμιον· οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνουσιν ἑαυτοὺς ἐπίδοσαν.* The party of the Zelots, as we learn from *ib.* ch. 3. 6, 7, had taken possession of the temple,—τὸν νῆον τοῦ θ. φρουρίον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννίδιον αὐτοῖς ἦν τὸ ἔργον. In the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field,—ὥς περ ἐπὶ σηνῆς ἀλλοτριῷ κατεκόσμου προσηπίψ, τὴν τε ἱσθῆτα περιθύντες ἱεράν, καὶ τὸ τὴν δαΐ ποιῖν ἐπὶ καιροῦ διδάσκοντες,—χλεύη δ' ἦν ἱερεῖς καὶ παῖδι τὸ τηλεούτων ἀσίδημα,—τοῖς δὲ ἄλλοις ἱερεῖσιν ἐπι-

θεωμένοις πόρρωθεν παζόμενον τὸν νόμον σακρῶν ἱγίη, καὶ κατίσινον τὴν τῶν ἱερῶν τιμῶν κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate, *on one day* (μηδὲ σαββάτῳ), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Dr. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right conclusion.

δ ἀπ' αὐτοῦ νοεῖτω] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7; Dan. xii. 10); but this is not likely, especially as the *reference to Daniel* does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example. 16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to *Pella*, a town described by Josephus (B. J. iii. 8. 3) as the northernmost boundary of Persæa. Eusebius says they were directed thither by a certain prophetic in-

γέτωσαν ἐπὶ τὰ ὄρη, ¹⁷ ὁ ἐπὶ τοῦ ἰδώματος μὴ κατα-
βαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ
ἀγρῷ μὴ ἐπιστρέψατω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ.
¹⁹ οὐαὶ δὲ ταῖς ἐν ἰγαστρὶ ἔχουσαι καὶ ταῖς ἑθλα-
ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε δὲ ἵνα
μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω.
²¹ ἔσται γὰρ τότε ἡ θλίψις μεγάλη, οἷα οὐ γέγονεν ὁ ἄπ'
ἀρχῆς ἡ κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. ²² καὶ
εἰ μὴ ἡ ἐκκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη

¹ ch. x. 27 ref.
² Mk. ch. xii.
³ Lake
⁴ xii. 3 al.
⁵ Exek. vii. 12.
⁶ imperat. nor.
⁷ Mk. ch. vi.
⁸ 8. Dent.
⁹ xxiii. 6 al.
¹⁰ ch. xii. 15.
¹¹ &c. Lake
¹² vi. 24, 26 al.
¹³ ch. i. 15 ref.
¹⁴ k—1 [Lake
¹⁵ xii. 29 v. r.]
¹⁶ only. (ch.
¹⁷ xii. 16. Lake
¹⁸ xi. 27 only.)
¹⁹ Gen. xxi. 7.
²⁰ Mk. only.
²¹ Isa. iii. 12.
²² m = Mk. John
²³ ver. 9 ref. Dan. xii.
²⁴ p—2 Mac. vii. 26 al. 2 art.
²⁵ q here & 1 Mk. his only. 2 Kings

16. for ἐπι, ἐς (from || Mk Lu) BDA 1 vulg lat-f f₁ g_{1,2} arm Iren-lat Hippol Eus Ath Cyr-jer Chr Isid Socr.

17. aft o ins δε D 33 lat-e. (et qui in latt syrr æth Iren Cypr.) καβαβατω (from || Mk) BDLZ 33 Orig Chr. rec (for τα) τι (from || Mk), with DE¹ 1. 33 latt æth arm Iren-lat Hippol Orig-lat Cypr. om αυτου D lat-a b f₂ Iren-lat Cypr Hil.

18. το ιματιον (corr^a from || Mk, where there is no variety) BDKLZ 1. 33. 69 latt Syr coopt æth Hippol Isid Cypr Hil Aug Arnob Op: txt E rel lat-f syr arm.

19. ἑθλαζόμεναις lactantibus D.

20. rec ins εν bef σαββατω, with EFGH (Z perhaps) arm: om B rel latt Orig Eus Thdr^t Thl Cypr Hil.—σαββατου D.

21. for ου γαγονεν, ουκ ιγενετο D X-comm Eus Chr. om ου bef μη DU X-comm D coopt Eus Chr₁ Thdr^t. om ου bef νυν D. γενοιστο flet D¹ lat-a b o Iren-lat Cypr.

timation (τινὰ χρησάν), which however cannot be this; as Pella is not on the mountains, but beyond them (but in order to reach it would not they have to fly exactly ἐπὶ τὰ ὄρη—over, along, across them? See note on ch. xviii. 12).—Epiphanius (de mensuris et pond. § 15, vol. ii. p. 171) that they προεχρηματισθησαν ὑπὸ ἀγγιλου.

17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which would lose time.

19, 20.] It will be most important that so sudden a flight should not be encumbered, by personal hindrances (τ. ἐν γ. ἑξ.), or by hindrances of accompaniment (τ. θηλ.), see 1 Cor. vii. 26; and that those things which are out of our power to arrange, should be propitious,—weather, and freedom from legal prohibition. The words μηδὲ σαβ. are peculiar to Matthew, and shew the strong Jewish tint which caused him alone to preserve such portions of our Lord's sayings. That they were not said as any sanction of observance of the Jewish Sabbath, is most certain: but merely as referring to the positive impediments which

might meet them on that day, the shutting of the gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.

21, 22.] In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the γὰρ. See Dent. xxviii. 49—57, which was literally fulfilled in the case of Mary of Perse, related by Josephus, B. J. vi. 3. 4.

Our Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shews the intermediate fulfilment, by the destruction of Jerusalem, of that which is yet future in its final fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. procem. § 4): τὰ γούν πάντων ἂν αἰῶνος ἀνυχήματα πρὸς τὰ ἰουδαίων ἡγῶσθαι μοι δοκῇ κατὰ σύγερσιν.

22.] If God had not in his mercy shortened (by His decree, to which the aor. refers) those days (ἡμέρας ἐκδικήσεως, Luke xxi. 22) the whole

28 ὅπου ἐάν ᾗ τὸ ἰπτῶμα, ἐκεῖ συναχθήσονται οἱ ἅετοί. ¹ Mark vi. 29.
 29 εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἡλῖος ² [Mt. v. r.]
 30 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος ³ [Rev. xi. 2, 3]
⁴ [Judg. xiv. 6, ch. xiii. 9, Luke xlvii. 35, Rev. iv.]

7. viii. 12. xii. 14 only. Prov. xiii. 17. 11 Mk. Luke xiii. 45. Rev. ix. 2. Rev. xii. 2.
 12 (Acts ii. 20.) 1 Cor. xv. 41. Rev. vi. 12. 12. viii. 12 (xii. 20) only. 30 Mt. iii. 10. 1 as above (D. Rom.
 1. 21. xi. 10, from Pa. i. xviii. 28 (Eph. iv. 12 v. r.) only. 31 as above (k), and Rev. xii. 1 only. 1m.
 xiii. 10. 31 Mk. (Luke xi. 28 v. r.) only. Mark. i. 4, &c.

28. rec aft ὅπου ins γὰρ, with E rel lat-c ff, syr arm Orig-lat.; δε Syr (both addns for connexion): om BD rel coptt sēth Hippol Orig-lat, Cyr Hil for εἰ, av D al Hippol Chr.

lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom every eye shall see, Rev. i. 7. 28.]

The stress is on ὅπου ἐάν and ἐκεῖ, pointing out the universality. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, at Jerusalem: where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—over the whole world;—for that is the πῶμα now, and the δειροί the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Dr. Wordsw., &c.) which makes the πῶμα our Lord, and the δειροί the elect, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the Roman eagles to be for a moment thought of. The δειροί are the vultures (vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. 29.] εὐθέως—all

the difficulty which this word has been supposed to involve has arisen from confounding the partial fulfilment of the prophecy with its ultimate one. The important insertion in Luke (xxi. 23, 24) shews us that the θλίψις includes ὁπρὶν τῷ λαῷ τούτῳ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after that tribulation which shall happen when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles, (πληρωθῶσιν καιροὶ ἰθὺν,) shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is VOL. I.

equally indicative of a considerable interval; ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks without regard to the interval, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xii. 6—20.

In what follows, from this verse, the Lord speaks mainly and directly of His great second coming. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing;—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) signs which shall immediately precede (ver. 30) the coming of the Lord to judgment, and (ver. 31) to bring salvation to His elect. The certainty of the event, and its intimate connexion with its promonitory signs (vv. 32, 33); the endurance (ver. 34) of the Jewish people till the end—even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. Its suddenness (vv. 37—39) and decisiveness (vv. 40, 41),—and exhortation (vv. 42—44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 45—end), and forming a point of transition to the parables in the next chapter. 3

ἡλῖος σκορ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the words of the prophecy, but also in the events themselves. Such prophecies are to be understood literally, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31: R

αὐτῆς, καὶ οἱ ^{κο} ἀστέρες ^ρ πεισοῦνται ἀπὸ τοῦ ^ρ οὐρανοῦ, BDEFG
HKLM
SUXXA
1. 33. 69.
 καὶ αἱ ^ρ δυνάμεις τῶν οὐρανῶν ^ρ σαλευθήσονται. ³⁰ καὶ
 τότε φανήσεται τὸ ^ρ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
 οὐρανῷ, καὶ τότε ^ρ κόψονται ^ρ πᾶσαι αἱ ^ρ φυλαὶ τῆς γῆς,
 καὶ ὄψονται τὸν ^ρ υἱὸν τοῦ ^ρ ἀνθρώπου ^ρ ἐρχόμενον ἐπὶ
 τῶν ^ρ νεφελῶν τοῦ οὐρανοῦ ^ρ μετὰ δυνάμεως καὶ δόξης
 πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ
 α ver. 3 reff. t ch. xi. 17 reff. Zech. xii. 12. a - (ch. xix. 23 al.) Rev. i.
 7. v. 9. vii. 9. xi. 9. xii. 1. 7. xiv. 6 only. Ezech. xx. 38. v ch. viii. 20 reff. w. i. ch. xxvi.
 64 | Mk. Rev. i. 7. Dan. vii. 13. x - Dan. vii. 13. Isa. xxxiii. 17. Acts xxvi. 13.

29. for αφο, is D al Eus.

30. rec ins τω bef ουρανω, with X rel Chr Thdrt Damasc: om BL Cyprr.—του εν
 ουρανοις D. κοψ. bef τοτε D 1. 69. 124. 209 lat-a. πολλης bef ε. δεξης
 D 115 latt(not f) Cyprr Ambr Jer Aug.

Hagg. ii. 6, 21, compared with Heb. xii.
 26, 27) as accompaniments and intensifi-
 cations of the awful state of things which
 the description typifies. The *Sun* of this
 world and the church (Mal. iv. 2: Luke i.
 78: John i. 9: Eph. v. 14: 2 Pet. i. 19)
 is the Lord Jesus—the Light, is the
 Knowledge of Him. The moon—human
 knowledge and science, of which it is said
 (Ps. xxxvi. 9), 'In thy light shall we see
 light:' reflected from, and drinking the
 beams of, the Light of Christ. The stars
 —see Dan. viii. 10—are the leaders and
 teachers of the Church. The Knowledge
 of God shall be obscured—the Truth nigh
 put out—worldly wisdom darkened—the
 Church system demolished, and her teachers
 cast down. And all this in the midst of
 the fearful signs here (and in Luke, vv.
 25, 26, more at large) recounted: not
*setting aside, but accompanying, their
 literal fulfilment.* al *θου. τ. οὐρ.*
 not, *the stars*, just mentioned;—nor *the
 angels*, spoken of by and by, ver. 31: but
 most probably the greater heavenly bod-
 ies, which rule the day and night, Gen.
 i. 16, and are there also distinguished
 from the *deities*,—the *λαμπροὶ δαυστραι*
 of Ezech. Agam. init. See notes on 2 Pet.
 iii. 10—12, where the stars seem to be
 included in *τὰ στοιχεῖα*. Typically, the
 influences which rule human society, which
 make the political weather fair or foul,
 bright or dark; and encourage the fruits
 of peace, or inflict the blight and desola-
 tion of war. 30.] This *τότε*, so em-
 phatically placed and repeated, is a *de-
 finite declaration of time*,—not a mere
 sign of sequence or coincidence, as e. g. in
 ver. 23:—when these things shall have
 been somehow filling men's hearts with
 fear,—*THEN* shall, &c. It is quite
 uncertain what the *σημεῖον* shall be:—
 plainly, not *the Son of Man Himself*, as

some explain it (even Bengel, generally so
 valuable in his explanations, says, 'Ipse
 erit signum sui,' and quotes Luke ii. 12 as
 confirming this view; but there the swad-
 dling clothes and the manger were the
 'sign,' not the *child*), nor *any outward
 marks on his body*, as his wounds; for
 both these would confuse what the prop-
 hecy keeps distinct—the seeing of the
sign of the Son of Man, and all tribes of the
 earth mourning, and afterwards seeing *the
 Son of Man Himself*. This is manifestly
some sign in the Heavens, by which all
 shall know that the Son of Man is at hand.
 The *Star of the Wise Men* naturally occurs
 to our thoughts—but a *star* would not be
 a sign which all might read. On the
 whole I think no sign completely answers
 the conditions but that of *the Cross*:—
 and accordingly we find the Fathers mostly
 thus explaining the passage. But as our
 Lord Himself does not answer the question,
τί τὸ σημεῖον τῆς σῆς παρουσίας; we may
 safely leave the matter. I mention, just
 to shew how sensible expositors can be
 misled by a false interpretation of the
 whole, Wetstein's strange paraphrase of
τὸ σημεῖον τ. υ. τ. δυν.,—'fumus Hiero-
 solymorum incensorum, qui interdiu solem,
 nocte vero lunam et stellas obscurat.'
ῥῶσαι αὖ φ. τ. γ. see Zech. xii. 10—14,
 where the mourning is confined to the
 families of Israel:—here, it is universal: see
 reff. Rev.; also vi. 15—17. This coming
 of the Son of Man is not that spoken of
 ch. xxv. 31, but that in 1 Thess. iv. 16,
 17, and Rev. xix. 11 ff.,—His coming at
*the commencement of the millennial reign
 to establish His Kingdom*: see Dan. vii.
 13, 14. *δύναμις* is the *power of this
 Kingdom*, not, the host of heaven.
 31.] In 1 Thess., as above, the voice
 of the Archangel and the trump of God
 are distinguished from one another, which

ἡ σάλπιγξ φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. 32 ἀπὸ δὲ τῆς σουκῆς μάθετε τὴν παραβολήν. ὅταν ᾦδῃ ὁ κλάδος αὐτῆς γίνηται ἀπαλὸς καὶ τὰ φύλλα ἔκφυῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 34 ἂμην λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα

b ver. 28 ref. c Mk. Rev. vii. 1. 2oth. ii. 8. d = here & j Mk. 16 (Luke xvi. 24). Heb. xi. 21 only. Doct. xxi. 4. Heb. i. 9. Jer. xii. 12. e j. ch. xxi. 10, 22, f. Luke xii. 4, 7. John 1. 49, 51. James ii. 12. Rev. vi. 13 only. Isa. xxiiv. 4. f ch. xxi. 28 ref. g Mk. only. Gen. xvi. 7 al. Lev. ii. 14 Ag. Sym. h ch. xxi. 19 ref. i j Mk. only. Pa. ciii. 14 Symm. k j only. Gen. viii. 22. l j Mk. Acts v. 9. Prov. ix. 14. Cant. iii. 12. m ch. v. 28 ref. n j. ch. v. 18. 9 Cor. v. 17. Pa. lxxxix. 6. Jer. viii. 30.

31. om φωνῆς (as unnecessary) LΔ 1 ev-y al lat-s Syr syr-ins copt arm Orig-lat Cyr-jer Chr Thdrt Cyr Hil: μετ. φωνῆς σαλπ. μεγάλης syr (but φωνῆς with ast) syr-jer aeth: μ. σαλπ. καὶ φωνῆς μεγάλης D latt Hil Jer Aug: txt B rel mah. aft σοῦς ins των B 1. 33. 69. aft αυτων ins Lu xxi. 28 D lat-b c A.

32. ἐκφυῇ EFGHKMV latt(a) aeth &c Aug: ἐκφύῃ BrUX 1. 33. 69 D-lat lat-ff, arm, produciit Orig-lat, miseriit Orig-lat, ins εστιν bef τ. θ. D al latt Orig-lat: aft θίρ., 33.

33. ταῦτα bef πάντα DHKUV 1. 33. 69 latt Syr copt arm Chr: txt B rel lat-s syr Orig-lat.

34. aft υμιν ins eri (from || Mk Lu) BDFL 1. 33. 69 latt syrr Orig-lat. ταῦτα bef πάντα DHL 69 lat-a c ff, g, i, s h i Syr copt arm Chr: om ταῦτα al forj harl² lat-b f, ff, Orig-lat Bas Ps-Ath Chr Op.

seems to favour the reading which inserts *καὶ* here. This is not the great Trumpet of the general Resurrection (ref. 1 Cor.), except in so far as that may be spoken of as including also the first resurrection: see on this verse the remarkable opening of Ps. L, which is itself a prophecy of these same times. 33, 33, 34.] τὴν

wrap., not as E. V., 'a parable,' but the (not, *its*: the fig-tree may teach many lessons besides this; cf. ref. Matt. Luke) parable,—the natural phenomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe πάντα ταῦτα, every one of these things,—this coming of the Son of Man included, which will introduce the millennial Kingdom. As regards the

parable,—there is a reference to the withered fig-tree which the Lord cursed: and as that, in its judicial unfruitfulness, emblemized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the future reversion of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms

the conclusion of this parable, and is itself joined by παρέλθῃ to the verse following. We cannot, in seeking for its ultimate fulfilment, go back to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters (De Wette, &c.) lay most stress to shew that the prophecy has failed, it may be well to shew that γενεὰ has in Hellenistic Greek the meaning of a race or family of people. See Jer. viii. 3 LXX; compare ch. xxi. 36 with ib. ver. 35, ἐφενέσκει . . . but this generation did not slay Zacharias—so that the whole people are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25; Matt. xvii. 17; Luke xvi. 8, where γενεὰ is predicated both of the οἱ τοῦ αἵματος τοῦτον and the οἱ τοῦ φωτός, Acts ii. 40; Phil. ii. 15. In all these places γενεὰ is = γένος, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also.

This meaning of γενεὰ is fully conceded by Dörner; 'omnes reor concessuros, vocem γ. si eam veritas etas, multas easque plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem gentis, nempe Jude-

ο — ch. II. 1 ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ
 ref. δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ..παρελ-
 p ver. 8. δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ..παρελ-
 q ver. 36. ch. δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ..παρελ-
 viii. 20 ref. δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ..παρελ-
 r Luke xvii. 27. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 2 Pet. ii. 5. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 only. Gen. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 vi. 17. vii. 6. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 &c. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 s here only, ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 exc. John vi. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 84, &c. xiii. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 18 γ. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 t here [1 Cor. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 vii. 28] only ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 (exc. ch. ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
 xxii. 30 & Luke xvii. 27. xx. 84, 85 v. r.) t.

35. rec *παρελυσονται* (from || *Mk L*), with E rel latt Orig., Tert Hil., Ambr.: txt BDL 33 lat-e Iren Orig.-ms Nyssen Mac Chr Cyr_{on} Hesych Hil., Aug.

36. rec ins *της δεσφρας* (|| *Mk*), with (S 1. 33, e sil) syr-marg Bas Chr Thl: om BD rel Eus Chr-γ Cyr.—om x. *wp. L al Bas-mss.* aft *ουρανων* ins *ουδε ο νιος* (from || *Mk*) BDN¹⁻³ forj lat-a b c f ff, h syr-jer æth arm Iren-lat Chr Orig-lat Ambr_{exp} Aug: *fil. hominis* lat-e Hil-mss: om EL rel vulg lat-g_{1,2} syrr copt; most lat-mss and gr-mss, as alleged by Jer ("In quibusdam Latinis codicibus additum est *neque filius*; quum in Græcia, et maxime Adamantii et Pieri exemplaribus hoc non habeatur adscriptum"); ancient gr mss mentd by Ambr; mss mentd by Paulin; scholl vett; and at the council of Nîceæ, as reported in Ath, it was alleged that these words were in Mk only. om *μου* (see || *Mk*) BDLΔ 1. 33. 69 latt syrr syr-jer coptt æth arm Bas Ps-Ath Chr Damasac Ambr Aug Op: ins E rel lat-f.

37. for *δε, γαρ* (on account of *δε* having just preceded. This is more probable than that *δε* should have been on account of *γαρ* following. The change would be made on the second, not on the first occurrence of the word) BD I_c lat-e syr-marg copt Orig-lat Did spec Op: txt L rel latt syrr æth arm Clem Orig. rec aft *εσται* ins *και* (from Luke xvii. 26), with D rel vulg lat-a b c f ff₂ g_{1,2} syr æth Orig-lat Op: om B I (Treg) L U (Treg) hari¹ lat-c ff, h D-lat Syr copt arm Clem Orig Did.

38. rec *ωσπερ* (see ver 27), with D rel: txt B I_c (Treg) L 33 Orig. rec aft *ημεραις* ins *ταις προ*, with I_c rel vulg lat-g_{1,2} copt arm Orig-lat: *εσιναις προ* D al; *εσιναις ταις προ* B lat-b c f ff₂ h syr (æth) spec: om L lat-a e ff₁ Orig_x. (The reading in txt seems to have been the original one, and to have presented a difficulty which was solved by *inag προ*, *ταις προ*, or *εσιναις*; and then the readings were variously combined, as in B and D.) aft *πινοντες* ins *και* DL lat-a b Syr spec. for *εκαμ., γαμσκοντες* B; *γαμζοντες* D 33 Chr-2-6-9-η-ρ-μ: txt I_c rel Chr-Fd's-mss.

orum.' (Stier, ii. 502.) The continued use of *παράρχουσι* in vv. 34, 35, should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things: and that, as matter of fact, the Apostles and ancient Christians did continue to expect the Lord's coming, after that generation had past away. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time —; of this, however, we wait the proof." ii. 506.

πάντα ταῦτα—all the signs hitherto recounted—so that both these words, and *ὑμεῖς*, have their *partial*, and their *full* meanings. *ἔγγος ἐστιν*—viz. *ρὸ τίλος*. On ver. 35 see Ps. cxix. 89; Isa. xl. 8; li. 6; Ps. cii. 26. 36.] *ἡμ. κ.*, viz. of heaven and earth passing away; or, perhaps referring to ver. 30 ff. *ἡμ. κ.* *ἔπ.*—the exact time—as we say, 'the hour

and minute.' The very important addition to this verse in Mark, and in some ancient MSS. here (but see digest), *οὐδὲ ὁ υἱος, ὁ νιος*, is indeed included in *εἰ μὴ ὁ πατήρ μου μόνος*, but could hardly have been inferred from it, had it not been expressly stated: ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some Commentators, '*nescit ea nobis*,' which, however well meant, is a mere evasion:—in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—*this matter was hidden from Him*: and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37.—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4—10; iii. 5, 6. It is important to notice the confirmation,

1 ch. vii. 24
 1 ch. xiv. 21,
 22. Luke
 xii. 14, 42.
 Acts vi. 8 al.
 Gen. xxxix.
 4. Dan. ii.
 48.
 m here only t.
 Job i. 8
 Symm.
 (τρεῖς, Luke
 xvi. 15.)
 n Ps. ciii. 27.
 o Luke xii. 42.
 xx. 10. 1 Pet.
 v. 6. Ps. i. 8.
 p ch. v. 2, 3a.
 q dat., Luke
 xii. 44 only.
 Gen. xii. 41 var. cl bvi ταῖς μαχαραις, Xen. Cyr. vi. 2. 22. see ch. xxv. 21. Ps. viii. 6. sym-
 ver. 48. r — ch. xii. 31 ref. s Luke xii. 46. Rom. x. 6. Eccles. ii. 1. t — Mark
 u ch. xxv. 6. Luke i. 21. xii. 46. Heb. x. 27 (from Hab. ii. 8) only. Gen. xxxiv. 19. Dent.
 xxi. 21. Judg. v. 22.

44. rec *ωρα* bef *ου δοκειτε* (for *perspicuity* ?), with E rel lat-e *f* *g*₁ syrr *αθη* arm : txt BD I_c N copt.

45. for *αρα*, γαρ D ev-y Orig-lat Op. rec aft *κυριου* ins *αυτου* (for *perspicuity*), with E rel vulg lat-d *c f* *g*_{1,2} *g*₂ l syrr copt *αθη* arm Orig-lat Bas Chr Op : om BD I_c L 1. 33 forj lat-a *e g*, h Iren-lat Orig Hil Ambr Hesych spec. rec (for *οικειας*) *θεραπειας* (from Luke xii. 42, *οικει.* no *where else occurring*), with D rel : *οικειας* N 69 *αθη* Ephr Bas Chr : txt B I_c LΔ 33. *αυτου* C. om *του* D. rec (for *δουνα*) *διδουαι* (from || *Λω*), with E rel : txt BCD I_c LUA 1. 33. 69 Bas Chr.

46. rec *ποιουντα* bef *ουτως* (from || *Λω*), with E rel lat-f syrr arm Orig-lat Bas : txt BCD I_c L 1. 33. 69 latt *αθη* Iren-lat Hil Ambr.

48. rec *ο κυριος* bef *μου* (|| *Λυκε*), with E rel latt hom-Cl Bas Chr : txt BCD I_c L 33 Orig. om *ελθειν* (as unnecessary, see cl xxv. 5) B 33 coptt Iren-lat.

is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there.

45—47.] Our Lord had given this parabolic exhortation before, Luke xii. 42—43. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them.

τις *αρα* *εσν*.] A question asked that *each one may put it to himself*,—and to signify the high honour of such an one. *πιστ. κ. φρ*.] Prudence in a servant can be only the consequence of faithfulness to his master.

This verse is especially addressed to the

Apostles and ministers of Christ. The *βιδουαι την τροφήν* (= *το σιτοματριον* Luke xii. 42) answers to *εργαζην ανεπισχυοντον, ορθοτομουνα τον λογον της αληθ.* in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21 : 1 Tim. iii. 18 : Rev. ii. 26 ; iii. 21, which last two passages answer to the promise here, that *each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all.

48—51.] The question is not here asked again, *τις εστιν κ.τ.λ.*, but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet *καεος*.

On this graphic use of the demonstrative pronoun, see Kühner, Gramm. ii. 325.

χρονιζω.] then manifestly, a long delay is in the mind of the Lord : see above on ver. 29. Notice that *this servant also* is *one set over the household*—*one who says ο κυριος μου*—and began well—but now *αφηνται τον*, &c.—falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to *κατακυριεύειν τον κληρον* 1 Pet. v. 8, and to reveal with the children of the world. In conse-

49 καὶ ἄρξῃται τύπτειν τοὺς ^v συνδούλους αὐτοῦ, ἐσθίη ^{v ch. iv. 17 al. Gen. xviii. 26. w ch. xviii. 26. x John ii. 10. 2 Kings xvi. 9. y Lam. ii. 16. z Luke xii. 18. Acts xvii. 32. a ver. 50. b Luke xii. 46 only. Exod. xix. 17 only. c = John xiii. 5. Rev. xx. 5. xli. 8.}
 δὲ καὶ τίνη μετὰ τῶν ^z μεθυόντων, ⁵⁰ ἥξει ὁ κύριος τοῦ
 δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ ^z προσδοκᾷ καὶ ἐν ᾗρα ᾗ
 οὐ ^a γινώσκει, ⁵¹ καὶ ^b διχοτομήσει αὐτόν, καὶ τὸ ^{cd} μέρος
 αὐτοῦ μετὰ τῶν ὑποκριτῶν ^d θήσεται ἐκεῖ ὁ ^e κλαυθμὸς
 καὶ ὁ ^f βρῦγμός τῶν ^g ὀδόντων. XXV. ¹ Τότε ὁμοιω-
 θήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα ^h παρθένοις, ⁱ αἵτινες
 λαβοῦσαι τὰς ^j λαμπάδας αὐτῶν ἐξῆλθον εἰς ^k ὑπάντησιν

49. rec om αυτου (see || Luke), with E rel hom-C1 : ins BCD I_c L 1. 33. 69 latt syrr
 coptt sath arm Orig-lat Bas-old-mss Chr Thl Euthym Hil Op. rec εσθιειν δε ε.

πειραν (|| Luke), with G(πινην) al lat-a : txt BCD I_c rel vulg lat-d c &c syrr copt sath
 arm Bas Chr Thl Euthym Op. (εσθιειν, πινει FHK 69 : εσθιη M 33.) for δε, re
 (|| Luke) C 1. 33 al Syr sath Bas.

51. θησει δεφ μετα D latt (a def) Hil.

CHAP. XXV. 1. rec αυτων, with C I_c rel Orig Bas : txt BDL (see note).

rec

quence, though he have not lost his *belief* (ὁ εἶπε. πῶς), he shall be *placed with* those who believed not, the hypocrites.

51.] *ἔρχ.* refers to the punishment of cutting, or sawing asunder : see Dan. ii. 5 ; iii. 29 : Sus. ver. 59 : see also Heb. iv. 12 ; xi. 37. The expression here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience and practice* which shall be the reflective torment of the condemned :—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in the world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1.] *τότε*—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment. *δέκα*

παρ. The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants ; no *outward* distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and the others none—and the moral of the parable is the *blessedness of endurance unto the end*. 'In eo vertitur summa parabola, quod non satis est ad officium semel accinctos fuisse et paratos, nisi ad finem usque duremus.' Calvin. There is

no question here of apostasy, or unfaithfulness—but of the *wast of provision* to keep the light bright against the coming of the bridegroom however delayed.

Ten was a favourite number with the Jews—*ten* men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions : see also Luke xix. 13. *εἰς θω. τ. v.* It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come,—probably at the house of the bride ; for the object of the marriage procession was to *fetch the bride to the bridegroom's house*. Meyer however supposes that in this case the wedding was to be *held* in the bride's house, on account of the thing signified—the coming of the Lord to his Church ;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading *καὶ τῆς νύμφης* is probably an interpolation, such as are of frequent occurrence in D and its cognates.

This *ἐξῆλθον* is not their *final going out* in ver. 6, for only half of them did so,—but *their leaving their own*

1 ch. ix. 16 ^{ref.} τοῦ ¹ νυμφίου. ² πέντε δὲ ἐξ αὐτῶν ἦσαν ³ μωραὶ, καὶ ⁴ αἱ ⁵ λαμπάδες αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ὁ εἰλαιον. ⁶ αἱ ⁷ λαμπάδες αὐτῶν οὐκ ἔλαβον ὁ εἰλαιον ἐν ταῖς ἁγγείοις μετὰ τῶν ⁸ λαμπάδων αὐτῶν. ⁹ χρονίζοντος δὲ τοῦ ¹⁰ νυμφίου ¹¹ ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ¹² μέσης δὲ ¹³ νυκτὸς

1 ch. ix. 16 ^{ref.} m ch. vii. 28 ^{ref.} n ch. vii. 24 ^{ref.} o Mark vi. 18 ^{ref.} p here (δ. ch. xlii. 48 v. r.) only. Ser. xlvii. (xli.) 18 ^{ref.} q ch. xxiv. 48 ^{ref.} r 3 Pet. ii. 8 only. Ps. cxviii. 28 vat. cxx. 2, 4. s here only. 8 Kings iii. 20. see Mark xiii. 35.

BCDEF GHKL MSUV XZΔ 1. 33. 69.

απαντησιν (from ver 6), with DL rel: txt BC 1 Method. (Z doubtful) aft νυμφίου add καὶ τῆς νυμφῆς (prob a clumsy interpolation: see note) DX¹ 1¹ al latt Syr syr-w-ast (with a margl note, "sponea non in omnibus exemplaribus invenitur nominatim in Alexandrino") arm Orig-lat Hil Arnob Tich Op: om BCZ rel coptt sēth Method Bas Chr Ang.

2. [vv 2—16 lat-a defective.] ins a: bef 1st πέντε Z. rec ησαν bef εξ αὐτῶν, with X rel Bas Chr-η: om εξ αὐτῶν Chr-2 (and ed-Fd): txt BCDLZΔ¹ 1 lat-b o &c arm Orig-lat Bas Chr-6-9-η-ρ. rec transp φρονιμοὶ and μωραι (more natural order. It has hardly, as Mey and De W., been altered to txt to suit ver 3), with X rel lat-f syrr Bas Chr Thl: txt BCDLZ 1. 33 latt syr-jer copt sēth arm Orig-lat.

Steph ins a: bef πέντε (error from the last letters of καὶ?), with E rel Bas Thl: om BCDLZ 1. 33.

3. rec αἰνίτις (mechanical repetition from ver 1, αἰνίτις λαβούσαι κ.τ.λ.?), with X rel Bas Chr: a: δε Z 1 latt sēth: a: ουν D lat-f₂: καὶ a: Syr syr-ms: a: syr arm: txt BCL 33 copt. (γὰρ not being understood, δε, ουν, καὶ were substituted; or as rec: this seems to me far more likely than that a: γὰρ should have been substituted for αἰνίτις, as Mey and De W. think.) rec (for αὐτῶν) αὐτῶν (mechanical repetition from ver 1), with Z (appy) (S 1, e ill): om L vulg lat-f_{1,2} g_{1,2} l arm: txt BCD rel Bas. aft ελαιον ins εν τοις αγγείοις αὐτῶν D Scr's q¹ ev-y (once) Arnob.

4. rec aft αγγείοις ins αὐτῶν, with C rel latt syr copt sēth: om B D-gr LZ 1 surj lat-δ Syr arm Arnob. om 2nd αὐτῶν CZ vulg lat-f₂ g_{1,2} δ Aug: αὐτῶν B.

homes: cf. λαβούσαι—ἔλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but faithful souls, bearing their lamps (r. λ. λαυῶν, cf. 1 Thess. iv. 4)—the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12; Acts x. 38; Heb. i. 9). All views of this parable which represent the foolish virgins as having only a dead faith, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were all burning at first, and for a certain time.

Whether the equal partition of wise and foolish have any deep meaning we cannot say; it may be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly lamps: and the oil vessels (which is most important to the parable) were separate from the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one made no provision for the supply of this—the others did. How so? The wise ones gave all diligence to make

their calling and election sure (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their vessels, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not this—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.

5—7.] χρυσῆς: compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth;—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν πᾶσι κ. &c.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! ἐνύπνιον.] dormitabant: we have Aristoph. Vesp. 12, ὕπνος νυσταγής; and Plato, Rep. p. 405 c, speaks of a νυστάζων διεσπής. Wordsw., after

Α αβγδ
 ηςθζ
 ABCDE
 FGHIK
 LMSUV
 XZΔ I.
 33. 69.

'κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἅπαν-
 τήσιν. 7 τότε ἡγέρθησαν πάσαι αἱ παρθένοι ἐκείναι καὶ
 ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 αἱ δὲ μωραὶ ταῖς
 φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἑλαίου ὑμῶν, ὅτι αἱ
 λαμπάδες ἡμῶν σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρο-
 νίμοι λέγουσαι Μήποτε οὐ μὴ ἄρκισθ ἡμῖν καὶ ὑμῖν.
 πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε
 ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
 νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς
 γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται

xli. 9. (Luk. iii. 14 ref.) Num. xi. 33.
 only. see 2 Cor. ix. 5. 1 Pet. i. 5.

2nd pers., ch. iii. 9 ref.
 3rd pers., ch. xli. 2, 3, 9, 10, 11.

Acts xlii. 9.
 Eph. iv. 31.
 Heb. vi. 7.
 Rev. xiv. 12.
 xli. 4.
 1 Kings iv. 6.
 see ver. 1.
 ref.
 — here only.
 (ch. xlii. 30
 al.) Ezek.
 xlii. 41.
 τράπεζαν
 κοσμεῖν,
 2nd. Cyr.
 viii. 2. 6.
 w ch. xli. 30
 ref. Job
 xlii. 5, 6.
 Prov. xli. 9.
 2 Cor. xli. 5.
 30.
 — John vi. 7.
 xiv. 8. 2 Cor.
 2 term., here

6. for γεγονεν, γεγενεο B. rec aft νυμφίος ins ἐρχεται, with C^x rel latt syrr
 sath arm Orig-lat Bas Chr Op: om BC¹DLZ coopt Method Ephr Cyr. for ἐξέρ-
 χεσθε, ἐξέρχεται D¹. συναγῆσιν C. rec aft απαντησιν ins αυτου, with AD
 rel; αυτω C latt: om B Cyr. (Z 33 defective.)
 7. om κειναι D ev-23 (Syr ?) arm. rec (for εαυτων) αυτων, with CD rel: txt
 ABLZ. (33 def.)
 8. rec ιπον, with ADZ rel: txt BCL 33. aft ημιν ins ελαιον A. for
 ημων, υμων C¹LU.
 9. rec (or ου μη) ουκ, with ALZ 33. 69: txt BCD rel Ephr Bas. προσειαι D
 33 al. rec aft πορευεσθε ins δε, with CZ rel lat-ff, syr coopt-wilk: om ABDEGHSSVΔ
 latt coopt-schw sath arm Orig-lat, Aug Op.
 10. for απ. δε αυτ., εως υπαγουσιν cum vadant D. ετοιμα A ev-γασε.
 ηελισθη B¹.

Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πᾶσαι) that none of the faithful would be living on earth when the Lord comes. κραυγὴ γ.] see Isa. lxii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is before the coming: see ver. 10. γίγονεν, not, was, but to be rendered present, graphically setting the reality before us: there ariseth a cry. κῶσαι] All now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to have burnt, but to be burning, when He comes. Raise the wick as they will, what avails it if the oil is spent? ἐκόσμη-σαν] "by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the byzantine lamps found in sepulchres. Virgil's Moretum, 'Et product ac stupas humore carentes.'" Webst. and Wilk.

8, 9.] εἶ, are going out,—not as E. V., and even recently Dr. Wordsworth to support his interpretation of ver. 5,—'are gone out?' and there is deep truth in this: the lamps of the foolish virgins are not ex-

tinguished altogether.

μή. οὐ μὴ ἄρ.] see Ps. xlix. 7; Rom. xiv. 12. No man can have more of this provision than will supply his own wants. πορεύεσθε] This is not said in mockery, as some (Luther, Calvin) suppose: but in earnest. οἱ πωλοῦντες are the ordinary dispensers of the means of grace—ultimately of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a particular class of persons—no mean argument for a set and appointed ministry—and moreover for a paid ministry. If they sell, they receive for the thing sold: cf. our Lord's saying, Luke x. 7. This selling bears no analogy with the crime of Simon Magus in Acts viii.: cf. our Lord's other saying, Matt. x. 8.) 10—12.] We are not told that they could not buy—that the shops were shut—but simply that it was too late—for that time. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the marriage supper of Rev.

c see ch. vii. 23. d ch. xxi. 33 j. Lake xv. 18 only f. a = Luke iv. 6. Acts xxviii. 1 al. f ch. xix. 31 ref. Eccles. v. 15. g ch. xiii. 8 ref. h here, &c. and ch. xviii. 24 only. i Kings xii. 30. 13 Cor. viii. 8. 1 Chron. xxi. 2. k absoi., Acts xviii. 3. Rom. iv. 4 al. 8ir. x. 27. 1 = ch. v. 13. Rom. xvi. 16. Jam. iii. 9. Rev. ii. 16. m = ch. iii. 16. Lake xix. 18. Dent. viii. 18.

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14 ὥσπερ γὰρ ἄνθρωπος ἠ ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ ἠ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ ἠ ᾧ μὲν ἔδωκεν πέντε ἠ τάλαντα, ἠ ᾧ δὲ δύο, ἠ ᾧ δὲ ἓν, ἐκάστη ἠ κατὰ τὴν ἰδίαν ἠ δύναμιν, καὶ ἠ ἀπεδήμησεν εὐθὺς. 16 πορευθεὶς δὲ ὁ τὰ πέντε ἠ τάλαντα λαβὼν ἠ ἐργάσατο ἠ ἐν αὐτοῖς καὶ ἠ ἐποίησεν ἄλλα πέντε [ἠ τάλαντα]. 17 ὥσαύτως καὶ ὁ τὰ δύο

—over-
ton η Z.
ABCDE
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LMSUV
XA 1.
33. 69.

11. for *ερχονται*, *ηλθον* D lat-c f syr copt Orig-lat Op. om *και* DHZ forj lat-b c f h copt *seth* Aug: ins ABC rel vulg lat-f_{1,2} g_{1,2} syr arm Orig-lat Bas Aug Op.

13. rec aft *ωσαν* ins εν η ο υος του ανθρωπου αρχεται (gloss), with C³E rel syr-jer-mg: om ABC'DLXΔ 1¹. 33 latt syr-jer coptt *seth* arm Orig-lat Ens(appy) Ath Bas Chr Hil Aug.

14. om *γαρ* D arm Orig. aft *ανθρωπος* ins τις C³FM al arm. for *αυτων*, *αυτων* A.

15. for *εν*, *ενα* D. for *ιδ*. *δυν*., *δυναμιν* αυτου D.
16. *εὐθὺς* *πορευθεὶς*, omg *δε*, B lat-b ff_{1,2} g_{1,2}: *εὐθὺς* *δε* *πορ*. 1 al lat-c f ff_{1,2} h syr-jer Op: *πορ*. *δε* *εὐθὺς* arm. *ηργασατο* BL 69. for *εποιησεν*, *επειρσεν* (prob from *vv* 17, 22) A¹BCDL 1. 33. 69: txt A¹ rel. om 2nd *ταλαντα* (as unnecessary: it is hardly possible it should have been inserted) BL 1. 33 latt(not f) Syr syr-jer coptt arm Op.

17. for *ωσαυτως*, *ομοιως* D.—A adds *δε*. om *και* C¹L 33 am(with em forj fild² tol) lat-b g₁. aft *δυο* ins *ταλαντα λαβων* D lat-c *seth*-rom; *λαβων* vulg lat-a b

xix. 7—9 (see also ib. xxi. 2); after which these improvident ones gone to buy their oil shall be judged in common with the rest of the dead, *ibid.* vv. 12, 13. Observe here, *οὐκ οἶδα ὑμᾶς* is very different, as the whole circumstances are different, from *οὐδὲ οἶδα ἡμῶν* in ch. vii. 23, where the *ἀποκριθεὶς ἀπ' ἐμοῦ* binds it to the *πορεύεσθε ἀπ' ἐμοῦ* in our ver. 41, and to the time of the final judgment, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14.] *Σπ. v.*—the ellipsis is rightly supplied in the E. V., For the Kingdom of Heaven is as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34—36. In it we have the active side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy—here the wicked servant fails from thinking his too hard. The parable is still concerned with Christians (τοὺς ἱδόντες

δούλους), and not the world at large.

We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

15.] In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. 16—18.] The increase gained by each of the two faithful servants was the full amount of their talents:—of each will be required as much as has been given.

"*εργάσατο* is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. *ἐν* is instrumental." Meyer. *ἐτελεσεν* is not a Latinism (*conficere pecuniam*), but answers to *ποιεῖν καρπὸν* ch. iii. 10. The third servant here is not to be confounded with the wicked servant in ch. xiv. 48. This one is not actively an ill-doer, but a hider of the money entrusted to him—one who brings no profit: see on ver. 24. 19—23.]

μετὰ πολὺν χρόνον.—Here again, as well as

w ver. 14. x = here only. (John vi. 60
ref.) 1 Kings
xv. 8. Isa.
xix. 4.
y ch. vi. 26.
John iv. 26.
Act. al. Jer.
xii. 12.
z = ch. vi. 26.
xiii. 47. John
vi. 12. Gen.
xii. 25.
a ch. xxvi. 31
[Mt. (from
Eccl. xiii. 7
F.) Luke i.
51. xv. 12.
xvi. 1. John
xi. 52. Acts
v. 27 only.
Eccl. x. 2.
b ch. xx. 14.
c = Rom. xii.
11 (Phil. iii.
1) only. Prov.
vi. 6. 9.
d = ch. xxvii.
6. Mark xii.
41, &c. 1 L.
e here only 7.
ὁ Σατανᾶς συνέταξε τῇ τραπέζῃ; Polyb. xxxii. 12. 6. Jos. Ant. xii. 2. 2. (see ch. xxi. 12)

ἐλθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι ἔπαρξεν, ἵδε ἄλλα δύο τάλαντα ἔκέρδησα ἐπ' αὐτοῖς. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Ἐὐδοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω. ἔεισελθε εἰς τὴν ἡμετέραν τὴν κυρίου σου. 24 πρὸς-ἐλθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, ἠεριζῶν ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας. 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψε τὸ τάλαντόν σου ἐν τῇ γῇ. ἵδε ἔχεις τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾗδεις ὅτι ἠεριζῶ ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; 27 ἔδει σε οὖν βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις,

23. om δὲ B. rec aft τάλαντα ins λαβὼν, with D rel vulg lat-δ c; εἰληφώς 157. 243: om ABCL 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) παρ-
εδοκας D. for ἵδε, ἰδὼν D (and ver 25).

23. εννε and επει εν, as before, ver 21. πιστος bef ης B lat-δ. (om ης lat-c.)
24. om 1st καὶ D 1 lat-a δ c g, α; Lucif. for εν, ενα D'. om σε D 46 latt
arm Hil Orig-lat Op. for οθεν, οπου D 56 latt.

25. απηλθων καὶ D al latt eth.
26. δουλε bef πονηρε A latt Syr copt Orig-lat, hom-Cl Chr-ed(not Fd) Damasc Hil
Lucif Ambr Jer Op.

27. rec ουν bef σε, with AD rel latt copt Orig-lat Op: txt BCL 33 εν-γινωσκει συρ.

Gen. i. 31; ii. 2.—and of which his faithful ones shall in the end partake: see Heb. iv. 8—11; Rev. iii. 21. Notice

the identity of the praise and portion of him who had been faithful in *less*, with those of the *first*. The words are, as has been well observed, "not, 'good and successful servant,' but 'good and faithful servant:—' and faithfulness does not depend on *amount*."

24, 25.] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God's commands, when they never apply to that grace which may enable them to do so—an excuse, as here, self-convicting and false at heart.

θεοῦ. δὲ. οὐκ ἔστω.] The connexion of thought in this our Lord's *last* parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man's lie*, to encourage himself in idleness. φοβ.] see Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood of his answer. ἔχεις τὸ σόν] This

is also false—it was not τὸ σόν—for there was *his lord's time*,—and *his own labour*,

which was *his lord's*—to be accounted for.

26, 27.] Luke prefixes ἐκ τοῦ στόματός σου κρινῶ σε,—viz. 'because, knowing the relation between us, that of absolute power on my part over thee,—if thou hadst really thought me such an hard master, εἴαι σε κ.τ.λ., in order to avoid utter ruin. But this was *not* thy real thought—thou wert πονηρὸς κ. ὀκνηρὸς.'

The ᾗδεις, &c. is not concessive, but hypothetical;—God is *not* really such a Master. τοῖς τραπ.

in Luke (xix. 23) ἐπὶ τράπεζαν. τραπέζιτης is interpreted κολλυβιστής (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, γίνεσθε δόκιμοι τραπέζιται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Thes., under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke. But, in the *interpretation*, who are these τραπέζιται? The explanation (Olah., and

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69.

αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε ^α καθίσα
ἐπὶ ^β θρόνου ^γ δόξης αὐτοῦ, ^δ 32 καὶ ^ε συναχθήσονται ἔμπροσ-
θεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ^ς ἀφοριεῖ αὐτοὺς ἀπ' ἀλλή-
λων, ὥσπερ ὁ ποιμὴν ^ζ ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ^η 1, ^θ ^ι
ἐρίφων, ^κ 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ ^λ δεξιῶν αὐτοῦ,
τὰ δὲ ^μ ἐρίφια ἐξ ^ν εὐωνύμων. ^ξ 34 τότε ἐρεῖ ὁ βασιλεὺς
τοῖς ἐκ ^ο δεξιῶν αὐτοῦ ^π Δεῦτε οἱ ^ρ εὐλογημένοι ^ς τοῦ
πατρὸς μου, ^τ κληρονομήσατε τὴν ^θ ἡτοιμασμένην ὑμῖν
βασιλείαν ἀπὸ ^ι καταβολῆς ^κ κόσμου. ^λ 35 ^μ ἐπείνασα γὰρ
καὶ ^ν ἐδώκατέ μοι ^ξ φαγεῖν, ^ο ἐδίψησα καὶ ^π ἐποτίσάτέ με,
u ch. i. 19, xi. 28, xlii. 4 al. Gen. xxxvii. 30. y Luke i. 28, 42. (see Gen. xxiv. 31 val.) Isa. lxi. 3.
w Gen. i. 45. Philom. i. Winer, § 30. 2. x ch. v. 5, xix. 20. Luke x. 28, xviii. 18. 1 Cor. vi. 9.
10, xv. 50 al. Gen. xv. 7, Isa. xlii. 2. y — ch. x. 23 ref. s w. ὁπρ, Luke xi. 80. Heb. iv. 3.
12, 20. Rev. xlii. 8, xvii. 8, ὁπρ, John xviii. 34 al. see ch. xlii. 26 ref. a ch. v. 6 ref. b ch. xiv. 16 ref.
c ch. x. 42 f. Rom. xli. 20 (from Prov. xiv. 31) al. Judg. iv. 19.

31. rec ins αγιοι bef αγγελοι (usual epithet: inod from Mark viii. 38, or Luke ix. 26), with A rel lat-f syrr Chr: om BDL 1. 33 latt syr-jer copt æth arm Orig Eus Ath Chr-k-l (and wlf-ms) Cyr Max Cypr Hil Ambr Aug Op.

32. rec συναχθησονται (gramm'l corr'n), with A rel Eus, 1: txt BDKL (G U, Treg) 33. 69 Eus, Thdr't for απ', απο D. επιφων B.

33. om μιν D lat-a b c e f ff, h Syr syr-ms æth arm. δεξιας I_c ('ut mihi quidem videbatur: contra, Tischdf.' Treg). om αυτον A al Orig-lat Bas-sal Avit.

day of judgment. Compare for the better understanding of the distinction, and connexion of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10.

This description is not a parable, though there are in it parabolic passages, e. g. ὥσπερ ὁ ποιμ. κ.ρ.λ.: and for that very reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord *only three days before His sufferings*. ἐν τῇ 86ῃ. αὐτ.] This expression, repeated again at the end of the verse, is quite distinct from μινδ δυνάμ. κ. δόξ. πολλῆς ch. xxiv. 30; see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming *they are with the angels*, and as the angels: see Rev. xiv. 14 (compare ver. 8): Zech. xiv. 5.

32.] The expression πάντα τὰ ἔθνη implies all the nations of the world, as distinguished from the ἑλεστροί already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. ἀφοριεῖ κ.ρ.λ.] see Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7, 10; the goats in ib. vv. 8, 9, where this same judgment according to works is spoken of. 34.] THE

KING—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16: Rom. xiv. 9.

δεῦτε κ.ρ.λ.] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*, and those for whom this kingdom is prepared. It is not to the purpose to say that those εὐλογημ. . . . must be the elect of God in the *stricter sense* (οἱ ἑλεστροί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first, of the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the *second, of all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned*? And if any escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply.

Election to life is the universal doctrine

^a ξένος ὁ ἤμην καὶ ὁ συνηγάγετέ με, ⁸⁶ γυμνὸς καὶ ὁ περι-
 βάλετέ με, ὁ ἡσθένησα καὶ ὁ ἐπεσκέψασθέ με, ἐν ὁ φυλακῇ
 ὁ ἤμην καὶ ἦλθατε πρὸς με. ⁸⁷ τότε ἀποκριθήσονται αὐτῶ
 οἱ δίκαιοι λέγοντες Κύριε, πότε σὲ εἶδομεν ὁ πεινῶντα καὶ
 ὁ ἰθρέψαμεν, ὁ ὁ διψῶντα καὶ ὁ ἐποτίσαμεν; ⁸⁸ πότε δὲ σε
 εἶδομεν ὁ ξένον καὶ ὁ συνηγάγομεν, ὁ γυμνὸν καὶ ὁ περιεβά-
 λομεν; ⁸⁹ πότε δὲ σε εἶδομεν ὁ ἀσθενούντα ὁ ἐν ὁ φυλακῇ
 καὶ ἦλθομεν πρὸς σε; ⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
 αὐτοῖς ὁ Ἀμὴν λέγω ὑμῖν, ὁ ἐφ' ὁ ὅσον ὁ ἐποιήσατε ἐν τού-
 των τῶν ὁ ἀδελφῶν μου τῶν ὁ ἐλαχίστων, ἔμοι ὁ ἐποιήσατε.
⁴¹ τότε ἐρεῖ καὶ τοῖς ὁ ἐξ ἐνὸς ὁ ὕμνων ὁ Πορεύεσθε ἀπ' ἐμοῦ οἱ
 ὁ καταγραμμένοι εἰς τὸ ὁ πῦρ τὸ ὁ αἰώνιον τὸ ὁ ἡτοίμασμένον

36. rec ηλθετε, with KMSUV 1: txt ABD rel. (I_c doubtful.)

37. εἶδομεν B¹ I_c.

38. εἶδομεν bef se D al Clem: εἶδομεν I_c (but εἶδομεν ver 89). for η, και D.

39. for ποτε δε, η ποτε D latt copt Orig-lat Clem. rec (for ασθενουντα) ασθενη
 (from ver 44), with A I_c rel latt: ασθενην Δ: txt BD al Clem Cypri. for η, και
 I_c Cypri. ηλθαμεν D.

40. εμε αυτοις bef ο β. D: ο βασ. om lat-a. om των αδελφων μου (see ver
 45) B¹ lat-ff_{1,2}, Clem, Ambr Aug Gaud Chrom. [Either αυτων or των αδελφων μου is
 written in marg of B, but it is now illegible. From inspection.]

41. om οι BL 83. (I_c defective.) for το ητοιμασμενον, ο ητοιμασεν ο πατηρ
 μου D 1. 22 lat-a δ c ff_{1,2} g, h Justin Iren-lat, Clem Hippol Aug, Juvenc Gaud Ruf Leo
 Salv Paulin Promiss. (Orig Tert Hil have both.)

of Scripture; but not the reprobation of
 the wicked: see below, on ver. 41. On
 ἀπὸ καταβολῆς κόσμου, see John xvii. 24:
 1 Pet. i. 20.

35.] συνηγάγετε, ac.
 εἰς αὐτον, or εἰς ὑμᾶς, —a meaning con-
 fined to the LXX and N. T.—received me
 with hospitality—took me in; the idea is,
 'numbered me among your own circle.'

37—40.] The answer of these δι-
 καιοι appears to me to shew plainly (as
 Olshausen and Stier interpret it) that
 they are not to be understood as being the
 covenanted servants of Christ. Such an
 answer it would be impossible for them to
 make, who had done all distinctly with
 reference to Christ, and for his sake, and
 with his declaration of ch. x. 40—42 be-
 fore them. Such a supposition would re-
 move all reality, as indeed it has generally
 done, from our Lord's description. See
 the remarkable difference in the answer
 of the faithful servants, vv. 20, 22. The
 saints are already in His glory—judging
 the world with Him (1 Cor. vi. 2)—ac-
 counted as parts of, representatives of,
 Himself (ver. 40)—in this judgment they

are not the judged (John v. 24: 1 Cor.
 xi. 31). But these who are the judged,
 know not that all their deeds of love have
 been done to and for Christ—they are
 overwhelmed with the sight of the grace
 which has been working in and for them,
 and the glory which is now their blessed
 portion. And notice, that it is not the
 works, as such, but the love which
 prompted them—that love which was
 their faith,—which felt its way, though
 in darkness, to Him who is Love,—which
 is commended. τῶν ἀδελφ.] Not ne-
 cessarily the saints with Him in glory—
 though primarily those—but also any of
 the great family of man. Many of those
 here judged may never have had oppor-
 tunity of doing these things to the saints
 of Christ properly so called. In this
 is fulfilled the covenant of God to Abra-
 ham, ἐνευλογηθῶσιν ἐν τῇ σπέρματι
 σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii.
 18.

41—43.] It is very important
 to observe the distinction between the
 blessing, ver. 34, and the curse here.
 'Blessed—of my Father:—but not

^w ch. iv. 1 ^{ref.} τῷ ^a διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴² ἐπείνασα
^a — ^q see above, γὰρ καὶ οὐκ ^b ἐδώκατέ μοι ^b φαγεῖν, ^a ἐδίψησα καὶ οὐκ
^c ἐποίησατέ με, ⁴³ ξένος ^c ἤμην καὶ οὐ ^c συνηγάγετέ με,
^x — ^h Luke x. 9. γυμνὸς καὶ οὐ ^b περιεβάλετέ με, ^a ἀσθενὴς καὶ ἐν ^b φυλακῇ
^{Acts v. 18,} καὶ οὐκ ⁱ ἐπεσκέψασθέ με. ⁴⁴ τότε ἀποκριθήσονται καὶ
^{16.} αὐτοὶ λέγοντες Κύριε, πότε σέ εἶδομεν ^a πεινῶντα ἢ
^y ch. iv. 11 ⁱ διψῶντα ἢ ^d ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν ^b φυλακῇ καὶ
ⁱ Mt. Mark οὐ ^j διηκονήσαμέν σοι; ⁴⁵ τότε ἀποκριθήσεται αὐτοῖς λέ-
^{xv. 41} αὐτῶν τῶν ⁱ ἐλαχίστων, οὐδὲ ἐμοὶ ^c ἐποίησατε. ⁴⁶ Καὶ
¹ John iv. 18 ἀπελεύσονται οὗτοι εἰς ^a κόλασιν ^a αἰώνιον, οἱ δὲ δίκαιοι εἰς
^{only. Rev.} ζῶν ^a αἰώνιον. ^{XXVI.} ¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

^{42.} ins καὶ bef ἐδίψησα B¹L Syr æth.

^{44.} rec aft ἀποκριθήσονται ins αυτω, with (Scr's o, e sil) vulg-ed lat-^f ff, ^h: om ABD rel Scr's mas am lat-a ^b ^c syrr coptt goth æth arm Constt Thl Cyp^r, Op.

'cursed of my Father,' because all man's salvation is of God—all his condemnation from himself. 'The Kingdom, prepared for you;' but 'the fire, which has been prepared for the devil and his angels' [notice τὸ πῦρ τὸ αἰών. τὸ ἥτοιμα. . . . greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose]—not, for you: because there is election to life—but there is no reprobation to death:—a book of Life—but no book of Death; no hell for man—because the blood of Jesus hath purchased life for all: but they who will serve the devil, must share with him in the end.

The repetition of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shews the termination of the High Priesthood of Christ, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. ^{44, 45.} See note on ver. 37.

The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment. ^{46.} See John v. 28, 29; and as taking up the pro-

phetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used for κόλασις and ζῶή—which are here contraries—for the ζῶή here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonist terms. [N.B. I think it proper to state in this 3rd edition, that having now entered on the deeper study of the prophetic portions of the N. T., I do not feel by any means that full confidence which I once did, in the exegesis, quoted prophetic interpretation, here given of the three portions of this chap. xxv. But I have no other system to substitute: and some of the points here dwelt on seem to me as weighty as ever. I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. July, 1865. Endorsed, Oct. 1858. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong. 1861.]

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The public office of our Lord as a Teacher having been now fulfilled, His priestly

τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ ² Οἴδατε ^b ὅτι μετὰ δύο ἡμέρας τὸ ^c πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^d παραδίδοται εἰς τὸ σταυρωθῆναι. ³ τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ ⁴ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῃ ^e κρατήσω- σιν καὶ ἀποκτείνωσιν. ⁵ ἔλεγον δὲ ^f Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ ^g θόρυβος γένηται ἐν τῷ λαῷ. ⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

Heut. 10.
αὐτῶν
ABDEF
GHKL
MSUVA
1. 33. 69.

b here, &c. and
1. John ii. 18.
28 ap. Acts
xii. 4. 1 Cor.
v. 7. Heb.
xii. 28.
4 Kings
xxiii. 28.
c. x. xvii. 2.
d. 1 Mk. al.
1sa. liii. 6.
12.
d = ch. xlii. 3
ref.
e vv. 54, 60 1.
Mark xv. 16.
John x. 1.
16. Rev. xi.
2 only. Pa.
xviii. 2.
Exod. ix. 1.
3 Mac. xiii.
f ch. xxi.
1 Mk. ch.

18. f John xi. 58. xviii. 14. Acts ix. 28. Rev. iii. 18 only. Exod. xviii. 19.
46 ref. 2 Kings vi. 6. h = 1 Mk. John xiii. 9. Pa. cxlii. 9 (cxiv. 1).
xxvii. 24. Mark v. 28. Acts xx. 1. xxi. 34. xiv. 18 only. Esch. vii. 7, 11. (-βειρ, ch. ix. 33.)

CHAP. XXVI. 1. om αυτου D al.

2. om οιδετε D.

3. rec aft αρχιερεις ins και οι γραμματεεις (from || Mk Lu), with E rel gat lat-c f g, syrr arm Chr; και γραμ. SA: om ABDL 1. 33(appy) vulg lat-a b f_{1,2} g₁ i coptt sath Orig-lat-comm Aug. om του λαου B¹. (in marg B².)

4. συνεβουλευσαντο D Chr 6-9-γ-η-ρ-κ-μ. rec κρατησωσιν bef δολω, with (some cursives ?) coptt: txt ABD rel Scr's mss latt syrr sath arm Orig-lat Chr Thl. om κ. αποστ. B¹. (B² inserts it in marg: from inspection.)

office begins to be entered upon. He had not completed *all* his discourses, for He delivered, after this, those contained in John xiv.—xvii.—but *not* in *public*; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF HIS PASSION. 2. μετὰ δύο ἡμ.] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, καὶ ὁ υἱὸς κ.τ.λ. depends on οἴδατε as well as the former. Our Lord had doubtless before joined these two events together in his announcements to his disciples. To separate this clause from the former, 'and then' &c. seems to me to do violence to the construction. It would require καὶ τότε.

3—5.] CONSPIRACY OF THE JEWISH AUTHORITIES. (Mark xiv. 1. Luke xxii. 2.) This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii. ὁ λεγόμενος K. is in Jos. Antt. xviii. 2. 2, Ἰωσηφός δ καὶ Καϊάφας. Valerius VOL. I.

Gratus, Procurator of Judaea, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 37. See note on Luke iii. 2, and chronological table in Prolegg. to Acts, Vol. II. τοῦ λεγ. does not mean 'surnamed,' but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person. καὶ ἐν τ. ἡ.] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] THE ANOINTING AT BETHANY. (Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there.) This history of the anointing of our Lord is here inserted *out of its place*. It occurred *six days before the Passover*, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and

τού ^κ λεπροῦ ⁷ προσῆλθεν αὐτῷ γυνή ¹ ἀλάσαστρον ^μ μύ-
 ρου ^ε ἔχουσα ^α βαρυτίμου, καὶ ^ο κατέχευεν ἐπὶ τὴν κεφαλὴν
 αὐτοῦ ^ρ ἀνακειμένον. ⁸ ἰδόντες δὲ οἱ μαθηταὶ ^α ἠγανάκτη-
 σαν λέγοντες· Εἰς τί ἡ ^α ἀπόλεια αὕτη; ⁹ ἠδύνατο γὰρ
 τοῦτο ^ε πρᾶθῆναι πολλοῦ καὶ ^α δοθῆναι ^α πτωχοῖς. ¹⁰ γνοὺς
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί ^α κόπους ^α παρέχετε τῷ

κ ch. viii. 9
 ref.
 1 (Mk. lxx)
 only. 4 Kings
 xxi. 13 only.
 Herod. iii.
 20.
 μ here, &c.
 and f. Luke
 vii. 37. &c.
 xxi. 11. &c.
 John xi. 2.
 Rev. xviii. 18
 only. Ps.
 cxxii. 5.
 α here only.
 10. xxi. 11 al. f.
 xvii. 12. Levit. vi. 8. &c.
 5. Gal. vi. 17. Sir. xxi. 4 P.
 ο | Mk. only. Gen. xxxix. 21. Job xii. 14. Ps. lxxxviii. 45 only.
 ρ — ch. xiv. 81 ref.
 α ch. xxi. 24 ref.
 α ch. xli. 81 ref.
 α ch. ix.
 α | Mk. John
 v. f. Luke xvii.

7. εχουσα bef αλασαστρον μυρου (from || Mk) BDL 33. 69 latt syrr coptt sēth arm
 Orig-lat: txt A rel Chr. for βαρυτιμου, πολυτιμου (from || John) ADLM 33
 Syr syr-marg sah Chr-wlf-ms: txt B rel syr Chr. της κεφαλης (from || Mk)
 BDM 1. 69: txt A rel. aft ανακειμενου ins αυτου D-gr mm lat-a δ c f ff, & Orig-
 lat Ambr.

8. rec aft μαθηται ins αυτου, with A rel lat-c f syrr sēth Orig-lat Chr: om BDL 33.
 69 vulg lat-a δ &c coptt arm.

9. rec aft τουτο ins το μυρον (see || John, Mk), with E-corr rel lat-c Orig Chr: om
 ABDE¹ LΔ 1¹ vulg lat-a δ &c syrr coptt sēth arm Orig-lat Bas Bas-sol Hil Ambr.
 ins τοις bef πτωχοις AD rel Chr: om B G(Treg, expr) LM U(Treg) 1. 33. 69 Orig
 Chr-G-K(-e, e sil).

10. om o D.

plot His capture, but *not during* the feast:
but when Jesus was in Bethany, &c. occasion
 was given for an offer to be made to
 them, which led to its being effected, after
 all, during the feast. On the rebuke given
 to Judas at this time having led to his
 putting into effect his intention of betray-
 ing our Lord, see note on John xii. 2. The
 trace of what I believe to have been the
 original reason of the anointing being in-
 serted in this place, is still further lost in
 Mark, who instead of τοῦ δὲ Ἰησοῦ γε-
 νομένου . . . has καὶ δυτος αὐτοῦ . . .
 just as if the narrative were continued, and
 at the end instead of our τότε πορευθεῖς
 . . . has καὶ ὁ Ἰουδας . . . as if there
 were no connexion between the two. It
 certainly cannot be said of St. Matthew (De
 Wette, Neander, Stier) that he relates the
 anointing as *taking place two days before*
the Passover: of St. Mark it may be said.

It may be observed that St. Luke re-
 lates nothing of our Lord's visits to Bethany.

8. Σίμωνος τοῦ λ.] Not at this
 time a leper, or he could not be at his
 house receiving guests. It is at least *pos-
 sible*, that he may have been healed by our
 Lord. Who he was, is wholly uncertain.
 From Martha serving (John xii. 2), it would
 appear as if she were at home in the house
 (Luke x. 38 sq.); and that Lazarus was
 one τῶν ἀνακειμένων need not necessarily
 imply that he was a *guest* properly so
 called. He had been probably (see John
 xii. 9) absent with Jesus at Ephraim, and
 on this account and naturally for other

reasons would be an object of interest, and
 one of the ἀνακειμένοι.

7. ἀλά-
 σαστρον] ἄγγος μύρου μὴ ἔχον λαβὰς,
 λίθινος, ἢ λίθινος μυροθήκη, Suidas. See
 Herodot. iii. 20. It was the usual cruse or
 pot for ointment, with a long narrow neck,
 and sealed at the top. It was thought
 (Plin. xiii. 3) that the ointment kept best
 in these cruses. On the nature of the
 ointment, see note on νάρδον πιστιῆς,
 Mark xiv. 3. τὴν κεφ. αὐτ.] His
 feet, according to John xii. 3. See Luke
 vii. 38, and note there. ἀνακειμένου
 is not to be taken with αὐτοῦ, but is a
 separate gen. absol. by itself; on His head
 while He was reclining at table. See on
 this construction, Kühner, Gr. ii. p.
 368, where many examples are given.

8. οἱ μαθηταὶ] Judas alone is mentioned,
 John xii. 4. It may have been that some
 were found ready to second his remark, but
 that John, from his peculiar position at the
 table,—if, as is probable, the same as in
 John xiii. 23,—may not have observed it.
 If so, the independent origin of the two ac-
 counts is even more strikingly shewn.

ἀπόλεια] Bengel remarks, 'Immotu, Juda,
 perditionis est (ὁ υἱὸς τῆς ἀπελθίας, John
 xvii. 12).'

9. πολλοῦ] 300 denarii
 (John),—even more than that (Mark). On
 the singular relation which these three ac-
 counts bear to one another, see notes on
 Mark. δοθῆναι, viz. the πωλύ for which
 the ointment might have been sold: the
 subject being supplied out of the preceding
 sentence. So Herod. ix. 8, τὸν ἱερὸν

γυναίκαί· ¹¹ ἔργον γὰρ ¹² καλὸν ¹³ ἐποίησατο εἰς ἐμέ. ¹⁴ πάν-
 γοτε γὰρ τοὺς πτωχοὺς ἔχετε μετ' ¹⁵ αὐτῶν, ἐμὲ δὲ οὐ
 πάντοτε ἔχετε. ¹⁶ βαλοῦσα γὰρ αὕτη τὸ ¹⁷ μύρον τοῦτο
 ἐπὶ τοῦ σώματός μου, πρὸς τὸ ¹⁸ ἐνταφιάσαι με ἐποίησεν.
¹⁹ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν ²⁰ κηρυχθῇ τὸ εὐαγγέλιον
 τοῦτο ἐν ²¹ ὕλῃ τῇ ²² κόσμῳ, ²³ λαληθήσεται καὶ ὁ ²⁴ ἐποίησεν
 αὕτη εἰς ²⁵ μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας :

[illegible]

13. aft $\alpha\mu\pi\nu$ add $\delta\epsilon$ B[written over the line by B¹] Δ (D Tischdf by mistake) arm.
for $\epsilon\alpha\nu$, $\alpha\nu$ DL 69 Orig.

ἔτειχεν καὶ σφ. ᾧ πρὸς φίλῃ, sc. τὸ
 ρεύχ. See other examples in Kühner,
 Gr. ii. pp. 36, 7. 10. ἐργ. γὰρ
 καλ. ἐργ.] Stier remarks that this is a
 stronger expression than ἐργ. ἀγαθὴν
 ποιῆσθαι would have been. See ch. v. 16.
 It was not only 'a good work,' but
 a noble act of love, which should be
 spoken of in all the churches to the
 end of time. On ver. 11, see notes on
 Mark. where it is more fully expressed.

12.] I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that his death, and that by crucifixion, was near at hand : can we suppose one who so closely observed his words as Mary, not to have been possessed with the thought of that which was about to happen? The *προίλαβεν μυσίας μου τὸ σῶμα* of Mark (xiv. 8) and the *ἴτα εἰς τὴν ἡμ. τοῦ ἔνταφ. μου ῥησῆσθαι αὐτὸ* of John (xii. 7) point even more strongly to *her intention*.

13.] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement; introduced with the peculiar and weighty *ἀμὴν λέγω ὑμῖν*,—conveying, by implication, the whole mystery of the *εὐαγγέλιον* which should go forth from His Death as its source,—looking forward to the end of time, when it shall have been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of *written records*, in which the deed should be related; for in no other conceivable way could the univer-

salty of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work; which St. Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a *motive* is excluded. The motive was *Love alone*.

14-16.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. (Mark iv. 10, 11. Luke xxii. 3-6. See also *q̄n*, John xiii. 2.) *When* this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his *Leben Jesu*, p. 688. I believe that Judas at first became attached to our Lord with much the same view as the other Apostles. He appears to have been a man with a practical talent for this world's

h — ch. xi. 22. ^{xxi. 24.} Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς ¹⁵ εἶπεν τί θέλετέ μοι ^{ABDE}
^{John xii. 15.} δοῦναι ^h καὶ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν ^{GHKL}
^{3 Cor. vi. 17.} αὐτῷ ¹⁶ τριάκοντα ^h ἀργύρια· καὶ ¹ ἀπὸ τότε ἐζήτη ^{MSUVΔ}
^{1 — here only?} ^{2 Kings xiv.} ^{20, built} ^{Ezech. xi. 12.} ^{see Acta vii.} ^{60. (1. 22.} ^{vi. 6.)} ¹ ευκαιρίαν ἵνα αὐτὸν παραδῷ.
¹⁷ Τῇ δὲ πρώτῃ τῶν ¹ ἁλζύμων προσῆλθον οἱ μαθηταὶ τῷ
^{k plur., ch. xxvii. 3, &c. xxviii. 12, 15. see Acta xix. 19.} ^{1 ch. iv. 17 ref.} ^{m | L. (-por, | Mk.)}
^{only. Pa. ix. 9, 21. (x. 1.) cxlv. 16. Str. xxviii. 24. 1 Macc. xi. 48 only. (-por, Mark vi. 21.)} ^{a 1. Mark}
^{xiv. 1 | L. Acta xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Lev. ii. 4, &c.}

15. ins καὶ bef εἶπεν D(having προσέθηκες above) latt(above) Syr with Orig-
 lat., add αυτοῖς D latt Syr copt with Orig-lat, Eus. οἱ δὲ D¹. for
 αὐτῶν, αὐτῶν A. ἀργύρα A : στατήρας D lat-a δ Orig-lat (txt Orig) Eus.

16. aft παραδῶ ins αυτοῖς D-gr lat-b o h syr-jer copt arm Orig-lat Eus.

business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably), disappointment at seeing the triumphal entry followed not by the adhesion but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it :—all these may have influenced him to apply to the chief priests as he did.

With regard to *his motives* in general, I cannot think that he had any design but that of *sordid gain, to be achieved by the darkest treachery*. See further on this the note on ch. xxvii. 3. ^{15.]} ἔστη-
 σαν may be either weighed out, or ap-
 pointed. That the money was paid to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The συνιέναι of Luke and ἐπηγγέλαντο of Mark would lead us to prefer the other. ^{τριάκοντα ἀργύρια.]}
 Thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Mat-
 thew is the only Evangelist who mentions the sum. De Wette and others have sup-
 posed that the mention of thirty pieces of silver with the verb ἔστησαν, has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply ἀργύριον. It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the whole on our Lord being delivered up to the Sanhedrim (for this was all he under-
 took to do); whereas we find (ch. xxvii. 3) that after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xxii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the

Ἰησοῦ λέγοντες Πού ὁ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ ^{• constr. ch. xii. 22 ref. p. = ch. xiii. 4 al. Gen. xlii. 16.}

17. rec aft λέγοντες ins αυτω (|| Mk), with A rel lat-f Syr æth Orig-lat: om BDK
 ΛΔ 1. 33. 69 latt syr copst arm Hil ετοιμασμεν DKU 1. 69 Orig Chr-mss.

Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ὁ ἡμέρας τῶν ἁγίων (Matt., Mark), or ὁ ἡμέρας τ. ἁγίων (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples ate the usual Passover, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the grounds of the difficulty itself. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18: Lev. xxiii. 5: Numb. ix. 8; xxviii. 16: Ezek. xlv. 21), between the evenings (ὡσπριν), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and its setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, the day was the same. The feast of unleavened bread began at the very time of eating the Passover (Exod. xii. 18), so that the first day of the feast of unleavened bread was the 15th (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, πρὸ τῆς ἑσπ. τοῦ πάσχα—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things ὧς χρειαζομένων εἰς τὴν ἑσπριν,—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, ἀλλ' ἵνα φάγωσιν τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) παρασκευὴ τοῦ πάσχα—and where it could be said (xix. 31) ἦν γὰρ μεγάλη ἡ ἡμέρα τῶν σαββάτων,—being as it was a double Sabbath,—the coincidence of the first day of unleavened bread, which was sabbatically

hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it does not agree with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the ordinary legal time of eating it. τῇ ἡμέρας τ. ἁγίων, ὅτε τὸ πάσχα ἔσθον (Mark xiv. 12) ὃ ἔσθον ὁμοῦ τὸ πάσχα (Luke xxii. 7), and in our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an anticipatory one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a certain portion of the Jews, while He himself was sacrificed at the time generally observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that our Lord ate the Passover at the strictly legal, the Jews at an inaccurate and illegal time. (4) Our Lord ate only a πάσχα μνημονευτικόν, such as the Jews now celebrate, and not a πάσχα ἑσπρινόν (Grotius). But this is refuted by the absence of any mention of a π. μνημ. before the destruction of Jerusalem; besides its inconsistency with the above-cited passages. (5) Our Lord did not eat the Passover at all. But this is manifestly not a solution of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He did eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but in ἑσπριν

ver. 2 ref.
Exod. xii. 11.
Euse vi. 21.
= *pascha*, 2 Chron. xxx. 18.

ἡμέρᾳ ἔφαγον, καὶ τὸν νόμον ἔδωκαν, διὰ τὴν ἐπιθυμίαν τὴν περὶ τὴν σφαγὴν ταύτην . . . ἔδωκαν καὶ τὸ πάσχα ἀδείναι, ὑπὲρ τοῦ τὴν φονεὴν αὐτῶν ἐκπλήσαι ἐπιθυμίαν. This had been suggested before in a scholium of Eusebius: see Wordsw.'s note on John xviii. 28, in which it is adopted. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. [I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice. 1862.]

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord ate a meal with his disciples, at which the announcement that one of them should betray Him was made: after which He went into the Garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(3) That, in some sense or other, this meal was regarded as the eating of the Passover (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the praetorium, and have heard the conversation between our Lord and Pilate [John xviii. 33—38]; and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having incurred defilement, had they not eaten theirs previously. It would appear too, from Joseph of Arimathea going to Pilate during the *πασχευῇ* [Mark xv. 42, 43], that he also had eaten his passover.) (γ) That it was not the ordinary passover of the Jews: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to buy, which could not have been the case, had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine.

The latter act was, strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 28 ad fin.). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?' May a hint to the same effect be intended in ὁ καρπὸς μου ἵγγύς ἐστιν (ver. 18), as accounting for the time of making ready—may the present tense ποιῶ itself have the same reference?

I may remark that the whole of the narrative of John, as compared with the others, satisfies me that *he can never have seen their accounts*. It is inconceivable, that one writing for the purpose avowed in John xi. 31, could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesignated) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28.

17. τῇ ᾠρ. τ. εἰ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15. 1, *ἐσπρὸν ἀγομὴν ἐφ' ἡμέρας ἑκάστη, τὴν τῶν ἀζύμων λεγομένην*,—including this day in the feast.

τοῦ θύλας.] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);—the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore court of the temple (2 Chron. xxxv. 5: see also Joseph. B. J. vi. 9. 3);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was the Lord who sent the two disciples; and in reply this enquiry was made (Luke).

18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the turning in of a man with a pitcher

He at once
officially
protection
for them

ABDI
GHK
MSU
1. 35.

τ δάνα, καὶ εἶπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ¹⁹ καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. ²⁰ ὅψιας δὲ γενομένης ἠνέκειτο μετὰ τῶν δώδεκα. ²¹ καὶ ἰσθιόντων αὐτῶν εἶπεν Ἀμην λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ²² καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος Μήτι ἐγώ εἰμι, κύριε; ²³ ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυ-
only. Gen. xxi. 11. Diad. Sic. 1. 70. Polyb. iii. 50. 7. x ch. viii. 16 ref. y — ch. xxi. 10, 11 ref. s t Mk. John vi. 71. vii. 60 al. Gen. xlii. 16. a ch. xvii. 23 ref. b Luke iv. 40. xvi. 8. Acts ii. 6. Col. iv. 6 al. c ch. vii. 16 ref. d t Mk. (John xlii. 26 v. r.) e ch. xxi. 6. xxvii. 10.

18. om ε διδασκαλος λεγει A Mich-const.

πονησω D Orig-lat.

20. aft δωδεκα ins μαθητων ALMΔ 83 am lat-f, g, syr syr-jer copt arm Chr.

22. for αυτω εις εκαστος, αυτω εκαστος αυτων A rel: αυτω εις εκ. αυτων M syr: εις εκ. αυτων D 69 copt: t BCLZ 33 sah.

23. ενβαπτομινος D. rec εν τω τρυβλιω bef την χειρα, with C rel Chr: την χ. μετ' εμου εις το τρυβλιον D coptt Clem: txt ABLZ 33 latt with Orig.

of water. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. In the words *πρὸς τὸν δάνα* here must be involved the additional circumstance mentioned by Mark and Luke, but perhaps unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found.

The words *ὁ δάνα*, common to the three accounts, do not imply that the man was a *disciple of our Lord*. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in *ὁ κύριος* ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this earth, the things that are therein.

ὁ καιρός μου is not 'the time of the feast,' but my time, i. e. for suffering: see John vii. 8 al. freq. There is no reason for supposing from this expression that *ὁ δάνα* was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as *ὁ διδάσκαλος* prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20—23.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER.

Mark xiv. 17—21. John xiii. 21 ff. Our Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) *the expression of our Lord's desire to eat this Passover before His suffering*, Luke xxii. 15, 16; (2) *the division of the first cup*, ib. vv. 17, 18; (3) *the washing of the disciples' feet*, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper which relates to Judas, St. Luke is *deficient*, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. 22.] In the accounts of Luke and John, this enquiry is made *πρὸς λαυτοῦς* or *εἰς ἀλλήλους*. The real enquiry *from the Lord* was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other

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των δὲ αὐτῶν λαβῶν ὁ Ἰησοῦς τὸν ἄρτον καὶ ἑὺλογήσας ὁ ^{ch. xiv. 18.} ^{Luke xiv.} ^{20. 1 Cor.} ^{xiv. 16.} ^{1 Kings ix. 12.} ^{p Gen. iii. 6.}
 ἔκλασεν καὶ ἰδίδου τοῖς μαθηταῖς καὶ εἶπεν ῥάβετε
 o ch. xiv. 19 ref.

26. αὐτῶν δὲ ἐσθ. D 69 lat-a b c ff, g, h Syr. o ἰησ. bef λαβ. D: om o ἰησ.
 Δ. om τον bef αρτον (as in || Mk Lu Paul) BCDGLZ 1. 33 Chr-γ (and Fd)
 Thl: ins A rel Chr-1 (e-s-η-p, e sil). for εὐλογήσας, ευχαριστήσας (from || Luke
 and Paul) A rel syr-txt Bas Chr Tit-bostr Thl Euthym: txt BCDGLZ 33 latt Syr
 syr-marg coptt with arm. for ἰδίδου, δους and om καὶ (appy corru to the fore-
 going constructions. Had the rec been a corru from || Mk Lu it would have been
 ἰδωειν, not ἰδίδου) BDLZ 1. 33. 69 copt: txt AC rel syrr with arm.

second is shown by the fact, that what now took place was *during the celebration of the Passover*: that the same Paul states that *Christ our Passover is sacrificed for us*; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the *key to the right understanding of what took place* must be found in our Lord's discourse after the feeding of the five thousand in John vi., since He *there*, and *there only* besides this place, *speaks of His flesh and blood in the connexion found here*. (4) *It is impossible to assign to this event its precise place in the meal*. St. Luke inserts it *before* the announcement of the treason of Judas: St. Matt. and St. Mark *after* it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round *two cups*, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] While they were eating, *during the meal*,—as distinguished from the distribution of the cup, which was *after* it.

No especial stress must be laid on the article before ἄρτον; it would be the *bread which lay before Him*: see below. The bread would be *unleavened*, as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8).

εὐλογήσας and ευχαριστήσας amount to the same in practice. The looking up to heaven, and giving thanks was a virtual 'blessing' of the meal or the bread. εὐλογ. must be construed transitively (1 Cor. x. 16).

ἄρτον is governed by all four verbs, λαβῶν, εὐλογήσας, ἐκλασεν, ἰδίδου (see also Luke ix. 16, and the ref. to the text

here). It was customary in the Paschal meal for the Master, in breaking the bread, to *give thanks* for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemptione humani generis quasi jam perfecta." Grotius.

From this *giving of thanks* for and *blessing* the offering, the Holy Communion has been from the earliest times also called *ευχαριστία*, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word. ἔκλασεν] It

was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. ἐσθω, imperf. He gave to each, distributed.

ῥάβετε φάγετε] Our Gospel alone has both words. φάγετε is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord *did not Himself partake of the bread or wine*. It is thought by some however that He *did*: e. g. Chrysostom, Hom. lxxii. p. 783, τὸ λαοῦ αἷμα αὐτὸς ἔπινεν. But the analogy of the whole, as well as these words, and πίνει ἐξ αὐτοῦ πάντες below, lead us to a different conclusion. Our Lord's non-participation is however no rule for the administrator of the rite in after times. Although in one sense he *represents Christ*, blessing, breaking, and distributing; in another, he is *one of the disciples*, examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner

q = εβ. xiii. 27. P

John xv. 1.

1 Cor. x. 4.

Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

r | M^s. Jor. xxxii. (xxv.) 15.

ABCDE
FGHK
LMSUV
ZA 1. 33.
69.

verity of the matter for a moment aside, how, if so, should an *unassisted* minister ever communicate? τοῦτό ἐστιν τὸ σῶμά μου.]

τὸ αὐτό, this, which I now offer to you, this bread. The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the *thing* in each case;—*precluding all idea of a substantial change.* ἐστιν] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, it *would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σὰρξ μου (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but τὸ σῶμά μου. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: τοῦτο, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the spiritual and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not that particular ἄρτος with that particular σὰρξ which at that moment constituted the Body before them, nor any particular ἄρτος with the *present Body of the Lord in Heaven*: but τοῦτο, the food of man, with τὸ σῶμά μου. This is strikingly set forth in John vi. 51, καὶ ὁ ἄρτος ὃς ἐν ἐγὼ δίδωμι ἡ σὰρξ μου τοῖς υἱοῖς τῆς τοῦ κόσμου ζωῆς. Now the mystery of the Lord's Body is, that *is* and by it *is all created being upheld*: τὰ πάντα ἐν αὐτῷ συνίστηεν, Col. i. 17; ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the *sustenance and upholding of all living*. Our very bodies are *dependent upon his*, and unless by his Body standing pure and accepted before the Father, could not exist nor be nourished. So that to all living things, in this largest sense, τὸ ζῆν, χριστός.

And all our nourishment and means of upholding are Christ. In this sense *his Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning which the Lord now first and expressly attaches to this sacramental bread. Rising into the higher region of spiritual things,—*is and by the same Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the *inward and spiritual process of feeding upon Him by faith*: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this *feeding upon Christ in the spirit* by faith, is the sacramental bread the *symbol* to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the *Body of Christ*, whereby alone all animated being is upheld,—*they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life*. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the *inner spiritual sense*, is the sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὅμων (διδόμενον, Luke,—omitted in 1 Cor.),—τοῦτο ποιῶντες ἵνα τὴν ἡμῶν ἀνάμνησιν. On these words we may remark (1) that the participle is *present*; and, rendered with reference to the time when it was spoken, would be *which is being given*. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the *commemorative* part of the rite here enjoined strictly depends upon the *symbolic* meaning, and that, for its fitness, upon the *literal* meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of

ἡ ποτήριον καὶ ἡ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Ἰπίετε ἡ αὐτοῦ πάντες· τοῦτο γάρ ἡ ἐστὶν τὸ ἁῖμά μου τῆς

xi. 28. Rev. xiv. 18. xviii. 2. Gen. ix. 28. w. ἀρό, Luke xxii. 18. xxiiv. 8). x. 28.

1 Cor. x. 20 (from Exod.

27. rec ins το bef ποτήριον (from || Luke and Paul), with ACD rel Chr: om BEF GLZA 1. 33. om 2nd και CLZA 1. 33 arm: ins ABD rel Orig-lat Chr. om παντες D(εσσε, ubi deficit membrana) lat-δ.

28. om γαρ C³(perhaps) 1 al lat-a c Syr scti sah Iren-lat Chr.

rec ins το bef

Redemption on this our world,—and shewn himself to us as living and speaking *Man*, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are *eternized* in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8).

27.] ἔδωκεν, sor. He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς. This was after the meal was ended: ὡς αὐτὸς καὶ τὸ ποτήριον μὲν τὸ διπνήσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, ἡ τούτου τοῦ γεν. τ. ἀμικ., that it was of unmixed wine. The word ἀμικτωρ (in Luke and 1 Cor.) contains our λαβὼν καὶ εὐχαρ. ἔδωκεν. πότε ἐξ αὐτοῦ πάντες]

Peculiar to Matthew, preserved however in substance by Mark's καὶ ἵπνον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there.

28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς [καρῆς] θεοῦ. So Mark also, omitting γαρ and καρῆς. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καὶ ἡ διαθ. [ἐστὶν] ἡ τῇ ἡμῶν αἱματι. But if we consider the matter closely, the real difference is but trifling, if any. Let

us recur to the paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμα τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually partaken *spiritually* and assimilated by, the faithful soul, is the blood of the new covenant; and the sacramental cup, is, signifies, sets forth (καταγγέλλει, 1 Cor. xi. 26), this covenant *is His blood*, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτο ἐστὶν τὸ αἷμά μου conveyed. It is not τοῦτο ἐστὶν τὸ αἷμά μου absolutely. Wine, in general, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us by and in Him, inasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us his blood alone. But it is made so by a covenant office which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant: and blood was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: the ἀφαιρέσις ἁμαρτιῶν, once for all,—whereas the old had continual offerings, which could not do this, Heb. x. 3, 4. And of this ἀφαιρέσις, the result of the outpouring of the blood of Christ,—first and most generally in bringing all creation into reconciliation with the Father (see Col. i. 20),—secondly and individually, in the

v1 (Mk. v. r.). [καὶ νῆς] " διαθήκης τὸ περὶ πολλῶν " ἐκχυννόμενον εἰς
 2 Cor. iii. 6. ἄφειον ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν οὐ μὴ πῶς ἂν
 Heb. viii. 8. (from Jer. xxviii. 31). ἄρτι ἐκ τούτου τοῦ " γενήματος τῆς " ἀμπέλου, ἕως τῆς
 xxviii. 31. ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνον ἐν ... μεθ'
 w1 ch. xxiii. 35 al. Gen. ix. 6. τῇ " βασιλείᾳ τοῦ " πατρὸς " μου. 30 καὶ ὑμνήσαντες ὑμῶν Z.
 x1 Luke i. 77. 47 al. Matt., here only, see Pa. xiv. 18. Isa. xlii. 14. γ ch. xxiii. 39 reff. s = 1. Luke xii. 18.
 47 al. Matt., here only, see Pa. xiv. 18. Isa. xlii. 14. γ ch. xxiii. 39 reff. s = 1. Luke xii. 18.
 (ch. iii. 7 al.) Exod. xxi. 10. Isa. xxiii. 18. Hab. iii. 17. τὸ γ. τῶν ἀγγέλων, Philo, p. 176. see Polyb. i. 71. 1.
 a1 Mk. L. John xv. 1, 4, 8. James iii. 12. Rev. xiv. 18, 19 only. Isa. v. 2. b1 Mk. Luke i. 80. Judg. i. 21.
 c here only, see ch. xii. 45. d also, 1 Mark only. (w. acc., Acts xvi. 28. Heb. ii. 18 [from Pa. xii. 23]
 only.) Pa. xiv. 14. Neh. xii. 24 F.

της (*gramm. emenda*), with AC rel syr: om BDLZ 33 Syr copt. om καὶνης ACD
 rel latt syr copt aeth arm Iren-lat Orig-lat Cypr: ins BLZ 33. (See || *La Paul.*)
 for περι, υπερ D Orig [Chr]. rec εκχυννόμενον, with E rel: txt AB¹CDLZA 1. 33
 Orig Chr.

29. rec aft υμιν ins οτι (*from* || *Mk*), with AC rel gat (with mm) lat-f ff, g, syrr
 copt: om BDZ 1. 33. 69 latt aeth arm Iren-lat Orig (appy) Chr Cyr Cyp. om
 rev CL. rec γεννηματος, with GK (S 33. 69, e sil) Clem: txt ABCD rel. (Z
 def.) for πίνω, πῶς D 25 Clem Orig Eus, Chr Cyr-schol. καὶνον bef μεθ'
 υμῶν CLZ 1. 33 aeth Eus Epiph Chr Cyr.

application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake. τὸ περὶ πολλῶν (Luke, ὑμῶν) ἀρχ.

On the present participle, see above. The situation of the words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there. πολλῶν] See note, ch. xx. 28.

Cf. also Heb. ix. 28. εἰς ἄφειον ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not *niere* . . . εἰς ἄφειον ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the τοῦτο ποιεῖτε ὡς αἰς ἃν πίνητε εἰς τὴν ἰμὴν ἀνάμνησιν. On the words ὡς αἰς ἃν πίνητε, see note there.

In concluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it utterly destroys both the verity of Christ's Body, and the sacramental nature of the ordinance. That it has done so, is proved (if further need be) by the mutilation of the Sacrament, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over

one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord still calls the sacramental cup τὸ γίν. τῆς ἁμ., although by Himself pronounced to be his blood: (2) that these words carry on the meaning and continuance of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, until He come, but we have also to think of the time when He shall come to celebrate his holy Supper with his own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great Marriage Supper which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, *ὅτι μὴ πῶς ἀρ' ἄρτι κ.τ.λ.* These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mark xiv. 28—31. See Luke xii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between ἐμνήσαντες and ἐξῆλθεν, come in the discourses and prayer of our Lord in John xiv., xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber.

The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Pa. cxiii. cxiv.)

ο here, &c.
 1 only. Prov.
 22. 21
 only.
 p = here, &c.
 1 only. Jer.
 xvii. 11.
 q here &c. ver.
 72 & 1 Mk. L.
 ch. xvi. 24 l.
 Luke xii. 9. (John xiii. 26 v. 2.) only. Isa. xxxi. 7 only.
 1 Mark xvi. 18. John viii. 14. x. 28 al. see
 1 Kth. iv. 16. 1 Mk. John iv. 5. Acts I. 13, 19. iv. 34. v. 2, 3. xxviii. 7 only. 1 Chron. xxvii. 27
 bda. 2 Macc. xi. 5. xii. 7 only.

νυκτὶ πρὶν ὁ ἀλέκτορα ῥ φωνῆσαι, τρεῖς ἁπαρνήσῃ με. ABCDE
 35 λέγει αὐτῷ ὁ Πέτρος ῥ Κἂν δὲρ με σὺν σοὶ ἀποθανεῖν, FGHI
 οὐ μὴ σε ἁπαρνήσομαι. Ὅμοιως καὶ πάντες οἱ μαθηταὶ KLMδ
 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς ῥ χωρίον UVA 1.
 33. 69.

απαρνηση με bef τρεις A coptt.—απαρνησει B (but -ση below) C al.

35. om o D. απαρνησωμιε AEGKUV 69 Thl. aft ομοιως ins δε A rel
 syr-ms coptt aeth Chr Thl : om BCD I. LS 33 latt syrr arm Orig-lat.

πρὶν ἢ δις ἀλέκτορα φωνῆσαι τ. με ἀπ.
 The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The first cock-

crowing is at midnight; but inasmuch as few hear it,—when the word is used generally, we mean the second crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. φων. and δις δλ. φ. amount to the same—only the latter is the more precise expression. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled. A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests every where, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power. We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice,' to call them to repentance: see Rom. xiii. 11, 12.

35.] This ἂν δέη again appears to have the precision of a repeated asseveration. Mark has the stronger expression *τε περισσὸν ἵλεγειν*, which even more clearly indicates that the *συναποθανεῖν* was not now first said. The rest said it, but not so earnestly perhaps;—at all events, Peter's confidence cast theirs into

the shade.

36—46.] OUR LORD'S AGONY AT GETHSEMANE. Mark xiv. 32—42. Luke xxii. 39—46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John's setting forth of the Person of Christ. For it must be remembered, that, as we find in their accounts frequent manifestations of the divine nature, and indications of future glory, about, and during this conflict,—so in St. John's account, which brings out more the divine side of our Lord's working and speaking, we find frequent allusions to his human weakness and distress of spirit. For examples of the first, see vv. 13, 24, 29, 32, 53, and || in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; xiii. 21; xiv. 30; xvi. 32. The right understanding of the whole important narration must be acquired by bearing in mind the reality of the manhood of our Lord, in all its abasement and weakness:

—by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling will, alter not the firm resolve. This is most manifest in His first prayer—*εἰ δυνατόν ἴσθιν*—'if consistent with that work which I have covenanted to do.' Here is the reserve of the will to suffer—it is never stirred (see below). The conflict however of the Lord differs from ours in this,—that in us, the ruling will itself is but a phase of our human will, and may be and is often carried away by the excess of depression and suffering; whereas in Him it was the divine Personality in

31 Mk. Mark
 vi. 36. Luke
 xviii. 28, 34
 only. Pa.
 xli. 5, 11.
 xlii. 5. Eedr.
 viii. 71, 72
 (60, 70) only.
 32 = Mark vi.
 33. Luke
 xxii. 51. Joseph iv. 9.
 47. Acts xii. 10. xx. 5, 12. 2 Cor. ix. 5 only. Gen. xxxiii. 5 var.
 8. Num. xvi. 22. d = Mk. only.

39. **Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μέινετε ὡς ἐγώ· ὡδε καὶ ἡ γρηγορεῖτε μετ' ἐμοῦ.** 39 καὶ **προελθὼν μικρὸν ἐπέσειεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ [μου], εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ**

ABCDE
 FGHI
 KLMN
 UVW 1.
 23. 69.

39. *προελθων* (*probably error*) ACD I, rel syr (ms of Chr Thl &c "pariter fluctuant." Tisch): txt BM vs Ath-lat Hil lat-fl. om μου Ld 1 al am lat-a Justin Iren-gr Val Orig, Dial, Eus, Ath Nas Bas Did Chr Cyprr, Hil, Aug: ins (*possibly to conform to ver 42, where no ms omits it: but see also Luke xii. 42*) ABCD rel vs (but fluctuate between *mi pater, pater mi, pater meus*) Hil, Ambr. rec παρελ-

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel. *ἤρξατο*—not merely idiomatic here—He began, as He had never done before. *λυπεῖσθαι* = *ισθαμβεῖσθαι* Mark. 'Dicit incursum objecti horribilia.' Bengel (see below on ver. 38). *ἀθροῦναι* = *λιαν λυπεῖσθαι, ἀπορεῖν, Suidas; ῥὸ βαρυνθεῖν νοῖται, Euthym.; ἀγωνιᾶν, Hesychius; ἀδῆμων, ὃ ἐξ ἁδου, ὃ ἰσὶ πόρον τινὸς ἢ λύπης, ἀναπεινωτός. ἀθροῦναι, ῥὸ ἀλῆειν καὶ ἀμυχανεῖν, Eustathius.* 38.] Our Lord's whole inmost life must have been one of *continued trouble of spirit*—He was a *man of sorrows*, and *acquainted with grief*—but there was an *extremity of anguish* now, reaching even to the *utmost limit of endurance*, so that it seemed that *more would be death itself*. The expression is said to be *proverbial* (see ref. Jonah): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at truth,—with *Him*, who sees from above, they are *the truth itself*, in its very purest form. So that although when used by *a man*, a proverbial expression is not to be pressed to literal exactitude,—when used by *our Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression *ἡ ψυχὴ μου*, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the *πνεῦμα*, the *higher spiritual being*. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that *literally*—so that He (as regards his humanity) *would have died*, had not strength (*bodily strength*, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορεῖτε μετ' ἐμοῦ] not *προσεύχασθε μετ' ἐμοῦ*, for in that work the Mediator must be *alone*; but (see above) *watch* with Me—just (if we may compare *our weakness* with his) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

39.] *προελθὼν μικρὸν* (Matt., Mark) = *ἀπεσπάσθη ἀπ' αὐτῶν ὥς ἐκ λίθου βολῆν* Luke, who in this description is the more precise. *ἀπειπ.* I cannot help thinking, implies something more than *mere removal* from them—something of the *reluctances* of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only *θεῖς τὰ γόνατα*, which is not so full as our account. *προσευχ.*

Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, *ἐκφλυθὲν ἡ ὥρα*, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.' Mark expresses the *substance* of the prayer, and *interprets περιήριον* by *ῥῶα*. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke *Πάτερ*—in Mark *ἀβὲρ ὁ πατήρ*. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is

* ποτήριον τοῦτο. ' πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. '—1. ch. xx. 29, 30 l.
 40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς
 καθύδοντας, καὶ λέγει τῷ Πέτρῳ Ὁὕτως οὐκ ἴσχύσατε
 μίαν ὥραν ἡγηγοῦναι μετ' ἐμοῦ; 41 ἡγηγορεῖτε καὶ
 προσεύχεσθε ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν

22. 1 Cor. vi. 5. Gal. iii. 2.
 2, 12. Douc. iv. 24.

h ch. viii. 28 ref.

1 j. ch. vi. 12. 1 Tim. vi. 9. James i.

θεῶν, with B I, rel: txt ACDEF G(Treg) LΔ 33.
 C³.mg 69 al.

at end add La xxii. 43—45

40. aft μαθητὰς ins αὐτοῦ D latt(not am g₂) Syr copt sēth Orig-lat HIL.
 ἰσχύσας (corrpt, from τῷ π. ἀδούε) A gat lat ff₂ g₂ syr-marg arm-mss Chr-comm
 Juven.

no fear of wrath,—but, in the depth of his human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δύναμις σοι, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of thy holy will, this may be;—that in Mark, 'All things are (absolutely) possible to Thee—Thou *canest* therefore—but not what I will, but what thou *wilt*:'—that in Luke, 'If it be thy *Will* to remove, &c. (Thou *canest*): but not my will, but thine be done.' The *very words used* by our Lord, the Holy Spirit has not seen fit to give us—shewing us, even in this solemn instance, the comparative indifference of the *letter*, when we have the inner *spirit*. That our Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθέτω] as we should say of a threatening cloud, 'It has *gone over*.' But what is the ποτήριον or ὥρα, of which our Lord here prays that it may *pass by*? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may *pass over*. And this prayer was *heard*—see Heb. v. 7—ἀπὸ τῆς ἐκκλησίας—on account of His pious resignation to the Father's will, or on the *ground* of it, so that it prevailed—

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He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this ἐνίσχυσις was the answer to his prayer.

ἄλλην σὺν . . .] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His *human soul*, He *willed* to be freed from the dreadful things before Him—but this human will was overruled by the *inner and divine purpose*—the Will at unity with the Father's will.

40.] Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter (Simon, der hier kein Petrus war. Stier), who had *pledged himself to go with Him to prison and death*.

οὐκ ἴσχυω] see ref., 'adeo'—it implies their *utter inability*, as shewn by their present state of slumber. Are ye so entirely unable, &c.

πᾶν ὥρα need not imply that our Lord had been absent a *whole hour*:—if it is to be taken in any close meaning, it would be that the *whole trial would last* about that time. But most likely it is in allusion to the *time* of our Lord's *trial*, so often called by that name.

41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγορῆσαι is a word of *habit*, not merely, as ἰσχύω Eph. v. 15, or ἰκνήσω 1 Cor. xv. 34, one of immediate import) also to the *general duty of all disciples in all time*.

εἰσελθεῖν εἰς π. is not to *come into* temptation merely, to be *tempted*: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιερίσσει—but it implies an *entering into* tempta-

k so 1 Mk. 2 Cor. vii. 1.
 1) Mk. Rom. 1. 16 only.
 1 Chron. xxviii. 21.
 m Mk xiv. 72.
 John ix. 24.
 Acts x. 16.
 xl. 9.
 ix. 28.
 Job. v. 2.
 n Rom. viii. 9.
 1 Cor. vii. 9.
 o ch. vi. 10.
 Acts xxi. 14 only.
 p (1 Mk. v. 2.) Luke ix. 22.
 xii. 24.
 2 Cor. i. 8, v. 4. 1 Tim. v. 16 only. Isa. i. 4, 49, &c.
 1) Mk. Mark vi. 31. Deut. xxxii. 20. Dan. xii. 12.
 q = ch. iv. 11 refl. r 1 Mk. refl.

...τοτε
 ὄρχεται
 I-
 ABCDE
 FGHK
 LMSUV
 Δ 1. 32.
 69.

42. om λεγων B lat-g₁. rec aft *τοσπο* ins *το ποτηριον* (from ver 39, as *the vass* *show*), with E rel vulg lat-a c Syr copt arm Hil; pref D 69 lat-l Hil; bef *σαν*, Δ¹ al arm; om ABC I₁ L Δ-corr 1. 33 lat-b f, syr sah eth Orig, Eus, Chr Ambr. rec
 aft *παρελθῆν* ins *απ' μου* (from ver 39), with AC I₁ rel lat-f f, syr arm Orig-lat Chr Hil Leo; om BDL 1. 33(appy). 69 latt Syr coptt eth Orig, Eus, Hil, Ambr.

43. rec (for *ἵπρις*) *ἵπρις* (from ver 40), with E rel: txt ABCD I₁ ELΔ 1. 33. 69. *εἰρ. αυτοῖς* bef *παλιν* A rel lat-a syr: txt BCD I₁ L 1. 33 vulg lat-b c &c Syr syr-marg coptt eth arm.

44. rec *απὸ* bef *παλιν*, with E rel lat-f Syr eth: aft *προσηύε*, AKA al syr (arm): bef *αὐτοῦ*, sah; om U-txt 1. 69 forj lat-a: txt BCD I₁ L 33 en-y vulg lat-b c &c copt. (*παλιν seems to have been omd on account of the insertion of εἰ τριτος below, and then carelessly inserted.*) rec aft *προσηύετο* ins *εἰ τριτου* (to correspond with ver 42), with BC I₁ rel vss; *τριτου* E¹: om ADEK 1 lat-a b. at end ins *παλιν* BL al lat-c copt.

45. rec aft *μὲθ*. ins *αὐτου*, with D rel latt Syr coptt eth Orig-lat Ath: txt ABCKL MA 1. 33(appy). 69 syr sah arm. rec ins *ro* bef *λεγων* (so also in || Mk), with

tion with the will, and *entertaining* of the temptation. Grotius compares *ἐμψυρεν εἰς πειρασμόν* 1 Tim. vi. 9. 'Plenius Hebraei dicunt, intrare in manum temptationis, hoc est, in ejus potestatem atque dominium, ita ut ab ea subjungemur atque absorbeamur' (Witaius, Exere. in Orat. Dom. p. 196, cited by Stier, vi. 237). *ὅ μὲν εν.*] I cannot doubt that this is said by our Lord in its most general meaning, and that *He himself is included* in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really *having*, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here *ἐνέμα*, not *ψυχῇ*; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237—242. 43.] Mark merely says of this second prayer, *τὸν αὐτὸν λόγον εἰπὼν*. Luke gives it as *ἑταρὶς* *προσηύχετο*—and relates

in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. [At what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to his disciples.] The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as *Thou wilt*." Stier. Here therefore the prayer is, *If it be not possible . . . thy will be done*. It is spoken in the fulness of self-resignation. 'Jam addita *didendi* mentione, propius ad bibendum se confert.' Bengel. 43.] Mark adds, and it is a note of accuracy, *καὶ οὐκ ᾔδουσιν αὐτῷ*. 44.] *τὸν αὐτόν*, viz. as the last. This third prayer is merely *indicated* in Mark, by *ἔρχεται τὸ εἶπεν*, on our Lord's return. 45, 46.] The clause *καθεύδοντες* λ. κ. *ἀνὰ*. has been variously understood. To take it interrogatively, does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) *Either it was said bona fide,—* 'Since ye are

ἰδοὺ ἡγγικεν ἡ ὥρα, " καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἔ- ^{t = ch. iii. 2} παρα- ^{ref.}
 δίδεται εἰς χεῖρας ἀμαρτωλῶν. ⁴⁶ ἰγείρεσθε ἄγωμεν, ^{a = John iv. 20. vii. 32.}
 ἰδοὺ ἡγγικεν ὁ παραδιδούς με. ⁴⁷ καὶ ἔτι αὐτοῦ, ^{for xxvii. (xlviii.) 12.}
 " λαλῶντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν, καὶ μετ' ^{ch. xvi. 23}
 αὐτοῦ ὄχλος πολλὸς " μετὰ μαχαιρῶν καὶ ῥυλῶν, ἀπὸ ^{ref. Joh xvi. 12. Pa. vi. 41.}
 τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ ὁ δὲ ^{W = Mark i. 32. John xi. 7, 12, 13.}
^{ref. y pres. part., ch. iv. 2. xiii. 2. 1 Thess. iii. 5 al. = John L. Luke xxi. 50. Gen. xxix. 9. Job i. 16, 17, 18. a = ch. xxiv. 20. Acts xxi. 17. xxvii. 12. b = here, his, & only. ἑλπευ παρορθετα, Hieronian vii. 7. c ch. xxi. 26 ref.}

AD rel Ath: om BCL Chr. (33 def.)

aft ἰδου ins γαρ BE al sah arm Ath: aft

γγ., 1 al.

47. for καὶ ἐτι, ἐτι δε D.

not able to watch with Me, now ye may sleep on—for my hour is come, and I am about to be taken from you—which sense however is precluded by the *ἰγείρεσθε ἄγωμεν* below: or (2) it was said with an understanding of 'y' *you* *can*' as Bengel; 'si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.' [Only let us beware of the so-called "deeper sense," suggested by Wordsw. here, "Now you may hope for sleep and rest (? cf. Mark xiii. 37: 1 Thess. v. 6, 7), for I am about to die."]

ἰδὼς ἔγγ. = εἰς ἔγγ. ἦλθεν Mark. The εἰς implies, 'It is enough'—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This *first* ἰδὼς is hardly to be taken literally of the *appearance* of Judas and his band; it merely announces the approach of *the hour*, of which the Lord had so often spoken: but at the utterance of the *second*, it seems that they were *in sight*, and that may be taken literally.

This expression, *παρὰ εἰς χεῖρας ἀμαρτωλῶν*, should be noticed, as an echo of the Redeemer's anguish—it was the contact with *sins*,—and death, the wages of *sins*,—which all through His trial pressed heavily on His soul.

47—58.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43—52. Luke xiii. 47—53. John xviii. 2—11. Mark's account has evidently been derived from the same source originally as Matthew's, but both had gained some important additions before they were finally committed to writing. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John's account is at first sight very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which John, vv. 4—9, relates, must have

happened on the first approach of the band—and is connected with our *ἰγείρεσθε ἄγωμεν*. Some particulars also must have happened, which are omitted by *all*: viz. the rejoining of the eight apostles (not alluded to in Luke ver. 48, as Greenwell supposes), and the preparing *them* for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his word *ἐξῆλθεν*, ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49: Mark ver. 45) introduce *the Kiss* by an *εἰσέλευσεν*. 47.] Judas is specified as *εἰς τῶν δώδεκα*, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke ὁ λεγόμενος Ἰούδ. *εἰς τῶν δώδεκα*—fuller still. To the *reader*, this specification is not without meaning, though that meaning may not have been intended. ὄχλος

πολλός] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called ἡ σκίρα, John vv. 3, 12. (2) The ἐπηστράς of the council, the same as the στρατηγοὶ τοῦ ἱεροῦ, Luke ver. 52. (3) Servants and others deputed from the high-priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards.

ῥυλῶν] not clubs—but staves,—or any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be ex-

α τὸ σημεῖον ὁ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς ὁ σημεῖον λέγων Ὁν ABCDE
 τὸ σημεῖον ὁ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς ὁ σημεῖον λέγων Ὁν FGHIK
 εἶν ὁ φιλήσω αὐτός ἐστιν, ὁ κρατήσατε αὐτόν. 49 καὶ LMSUV
 εὐθὺς προσελθὼν τῷ Ἰησοῦ εἶπεν ὁ Χαῖρε ὁ ῥαββί, καὶ Δ 1. 32.
 κατεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ 69.
 ὁ ἑταῖρε, ἐφ' ὃ ὁ πάρε. . . Τότε προσελθόντες ὁ ἐπ-
 ἔβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ὁ ἐκράτησαν
 αὐτόν. 51 καὶ ἰδοὺ ὁ εἰς τῶν μετὰ Ἰησοῦ ὁ ἐκτείνας

48. rec an (from || Mk, where but few read an), with BCDLU (S, e sil) Orig.; txt A rel Orig; Eus.

49. aft εἶπεν ins αυτω C copt sath Eus.

50. εἶπεν δε αυτω ο ιησ. D, simply latt sath Lucif. εφ' ο παρει bef εταρει D lat-
 a c f Syr Lucif. rec εφ' φ, with U 1. 83 Eus Chr: txt ABCD rel Epiph.

pected. John mentions also *lanterns* and
torches—to search perhaps in the dark
 parts of the garden, most of which would
 by this time be in the shade. 48.] The
 common rendering of ἔδωκεν as a plusq.
 perf. is unnecessary and unwarranted:
 the aorist is simply *historical*,—gave
 them a sign;—*when* is not stated. On
 Mark's addition, καὶ ἀπαγγέγετε ἀσφαλῶς,
 see notes there. 49.] εὐθὺς—see
 above on ver. 47. The *purpose* of the
 kiss, supposing it to have taken place *after*
 John vv. 4—8, (and it is surely out of the
 question to suppose it to have taken place
 before, contrary to the plain meaning of
 John ver. 4,) has been doubted. Yet I
 think on a review of what had happened,
 it is very intelligible—not perhaps as some
 have supposed, to shew that Jesus could be
 approached with safety—but at all events
 as the *sign agreed on* with the Roman
 soldiers, who probably did not personally
 know Him, and who besides would have
 had their orders from the city, to take
 Him whom Judas should kiss. Thus the
 kiss would be necessary in the course of
 their military duty, as their authorization,
 —notwithstanding the previous declaration
 by Jesus of Himself. κατεφ. is hardly
 as in my former editions, another word for
 ἐφίλ. It may well have its common and
 proper meaning, 'Kissed him eagerly,'
 with ostentation, as a studied and pre-
 arranged sign. See Ellicott, *Lectures* on
 the life of our Lord, p. 381 note: and
 comp. Xenophon, *Mem.* ii. 6. 33, cited by
 Meyer, ὡς τοὺς καλοὺς φιλήσαντός μου,
 τοὺς δ' ἀγαθοὺς καταφίλησαντος.
 50.] In Luke we have Ἰουδα, φιλήματι
 τὸν υἱὸν τ. ἀνθ. παραδίδως,—which sense
 is involved in the text also: that varia-

tion shewing perhaps that one of the ac-
 counts is not from an eye-witness.
 εταρει—see ch. xxii. 12 and note. ὁ ετα-
 ρος οὐ πάντως φλος. καὶ εταρει, οἱ ἐν
 συνηθείᾳ καὶ ἐν συνεργίᾳ πολλὸν χρόνον
 γεγονότες, Ammonius. ἐφ' ὃ πάρε
 can hardly be a question. No such use of
 the simple relative ὅς has ever been ad-
 duced: "pronomen ὅς pro interrogativo
 rīs usurpari, falsa est Hoogveeni opinio,
 ad Viger. v. 14, alienissimo Demosthenis
 loco (p. 779) abutentis." Lobeck on
 Phryn. p. 57 note. It therefore must be
 either an exclamation, as Fritzache, "ad
 qualem rem perpetrandam ades!" which
 would be equally alien from the usage of
 ὅς, exclamations of this sort in Greek being
 expressed in an interrogative form:—or an
 aposiopesis, as Euthym., δι' ὃ παραγγέ-
 νας, ἤγουν τὸ κατὰ σκοπὸν πράττει, τοῦ
 προσχηματος ἀφίμνω. And to this I
 should incline. "Friend, there needs not
 this shew of attachment: I know thine
 errand,—hoc age." But the command
 itself is suppressed. See Meyer's note,
 who also takes this view. On any under-
 standing of the words, it is an appeal to
 the conscience and heart of Judas, in
 which sense (see above) it agrees with
 the words spoken in Luke:—see note
 there. The fact that at this period our
 Lord was laid hold of and secured (by
 hand—not yet bound) by the hand, is
 important, as interpreting Luke's ac-
 count further on. 51.] The εἰς
 (or εἰς τῶν of Luke) was *Peter*:—John
 ver. 10. Why he was not mentioned, is
 idle to enquire: one supposition only must
 be avoided—that there is any *purpose* in
 the omission. It is absurd to suppose
 that the mention of his name in a book

τὴν ῥ χεῖρα ἡ ἀπίσπασεν τὴν μάχαιραν αὐτοῦ καὶ ἡ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἡ ἀφίπλεν αὐτοῦ τὸ ὦτιον. ⁵² τότε λέγει αὐτῷ ὁ Ἰησοῦς ἡ Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἡ ἐν μαχαίρῃ ἀπολούνται. ⁵³ ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι ἡ παρακαλέσαι τὸν πατέρα μου, καὶ ἡ παραστήσει μοι ἡ πλείω δώδεκα ἡ λεγεῶνας ἀγγέλων;

1 Kings ix. 16. u = have (ch. xxvii. 3 v. r) only. (ch. v. 49 al.) Exod. xxiii. 4. v = Acts i. 26 b. 3 Chron. v. 7. w Heb. xi. 27. Rev. vi. 8 al. 4 Kings xix. 27. x ch. viii. 6. xviii. 19, 20 al. 1 Kings xxii. 4. y Acts xxiii. 24, 25. 2 Cor. iv. 14 al. 3 Macc. vi. 26. s Acts xiii. 12, 21. see Jonah iv. 11. a Mark v. 9 | 12, 16 only f.

51. for μετα ἡσ., μετ' αὐτοῦ B. &c syrr Lucif.

52. rec σου bef τὴν μάχαιραν, with AC rel sah: om σου (see || John) KU 33 Syr copt Chr: txt BDL 1. 69 latt Orig Bas Cyr. rec μαχαίρα, with B'D rel Orig: txt B'CL 33. for ἀπολούνται, ἀποθάνονται FHKMSUVA 69 syrr aeth Orig-ma Bas Cyr Euthym Thl.

53. for δοκεῖς, δοκεῖ σοι C' (appy) 1 al syr-marg Orig. ἀρτι aft παραστ. μοι BL 33 vulg lat-ff₁ g, Syr copt arm Cyr Jer. rec (for πλείω) πλείους, with AC rel Orig Bas Chr: txt BD. rec ins η bef δώδεκα (for perspicuity), with AC rel Orig Bas: om BDL. λεγεῶνων ἀγγέλων (grammā corrā after πλείω: in AC carelessly left in after the insertion of η) ACL 33: λεγεῶνων ἀγγέλους (misunderstanding) KΔ: txt BD rel. (λεγεῶνης D¹, λεγεῶνας D²: λεγι- B¹L: -ωνων A: duodecim milia legiones lat-b c f ff₂ g, h Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the High-priest, John ver. 26. The real reason of the non-apprehension was, that the servant was healed by the Lord. This is the first opposition to 'Thy will be done.' Luke expresses it, that they saw what would happen—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ ἐπάσει φόνον πεποιήκει. From Luke, ver. 51, we learn that our Lord said ἰδὲς ἡς τοῦτον (on the meaning of which see note there), touched the ear and healed it. ὁρίεν] "plerique corporis partibus vulgaris dialectus formam diminutivam tribuit, rd μνία, Aristot. Physiogn. iii. 57, τὸ δμ-

μάτιον iii. 46, σπηθίδιον, χελόνιον, σαρπίον (corpus)." Lobeck on Phryn. p. 211, note.

52. τὴν μάχ. σου, 'tuum gladium: alienissimum a mea causa.' Bengel.

τὸν τόπον αὐτῆς = τὴν θήκην John. The sheath is the place for the Christian's sword—'gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ,' Bengel; see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturus penas suo sanguine,' Grot. Euthym.): for the very persons who were now taking Him were Romans. The saying is general—and the stress is on λαβόντες—it was this that Peter was doing—'taking up the sword'—of his own will; taking that vengeance which belongs to God, into his own hand. ἐν μαχαίρῃ ἐπὶ αὐτοῦ is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-

b. bek. l. 22. 54 πῶς οὖν ὁ πληρωθῶσιν αἱ ὁ γραφαὶ ὅτι οὕτως ὁ δεῖ ABCDE
 Luke iv. 21 al. fr. 8 Kings γενέσθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὁχλοῖς FGHK
 al. fr. 8 Kings ὅς ἐστι ὁ ληστὴν ἐξήλατε μετὰ ὁ μαχαιρῶν καὶ ὁ ἐξέλωσ LMSUV
 coplar., John v. 50 ref. ὁ συλλαβεῖν με. ὁ καθ' ὁ ἡμέραν ἐν τῇ ἱερῷ ὁ ἐκαθεζόμεν Δ 1. 33.
 d = Rev. l. 1 al. 56 τοῦτο δὲ ὁλον 57 οἱ
 Dan. ii. 28. 58 διδάσκων καὶ οὐκ ὁ ἐκρατήσατέ με. 59 τῶν προφητῶν.
 e ch. xxi. 18. 60 τότε οἱ μαθηταὶ πάντες ὁ ἀφέντες αὐτὸν ἐφυγον.
 ref. 61 οἱ
 f ver. 47. 62
 g = l. Acts 1. 10. 63
 xii. 3 al. 64
 Josh. viii. 28. 65
 see Luke v. 66
 h Mt. l. 67
 Luke ix. 28. xvi. 10. Acts ii. 46, 47 al. Rom. iv. 18. 68
 vi. 18. xi. 9 only. Lev. xii. 8. Job xxxix. 27. Ezek. xxvi. 18 only. 69
 1 Luke ii. 46. John iv. 6. xi. 20. xi. 12. Acts
 j vv. 48, 54. k = ver. 44.

54. for πληρωθῶσιν, πληρωθησονται D.

εδοι C 1 al Orig-ed.

55. ο ησ. bef ειπεν D lat-a.

rec εξηλασε, with HKMSUV Petr Eus: ηλθατε

D: txt ABC rel.

rec aft καθ ημεραν ins προς υμας (from || Mk), with CD rel

latt syrr arm Orig-lat Eus: aft εκαθεζ., A with: om BL 33 coopt Chr Cyr.

rec εν τω ιερω aft δωσων, with A rel vulg lat: f f₁ g₁ syr: aft εκαθ. C D (εκασθην)

K lat-a b c f₂ g₂ h (with) arm-mss Orig-lat Eus Thl: txt BL 1. 33 Syr (coopt) arm

Orig-lat.

56. aft μαθηται ins αυτον B al gat(with mm) lat-a h s sah eth Chr.

meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words τὸ

πατήριον ὃ δίδωκεν μοι ὁ πατήρ, οὐ μὴ πῶς αὐτό; on which see notes there.

53, 54 are peculiar to Matthew. 53.]

The Majesty of our Lord, and His Patience are both shewn here. πᾶσις δέδ. is

a strictly Attic idiom, the neuter πᾶσιον or

πᾶσις, and the unchanged construction

omitting the ὃ. So Plat. Legg. vi. p. 759,

ἐπὶ μὴ ἑλπὸν ἐξέκοντα γιγνώσκ: Pans.

x. 57. 296, οἱ ἀνθρώποι πᾶσιον ἡμῖν

ἀλλοις εἰσι. See the matter discussed,

and more examples given, in Phryn.

Lobeck, p. 410. δέδεκα—not per-

haps so much from the number of the

apostles, who were now οἱ ἑνδεκα, but

from that of the *thēn* company, viz. the

Lord and the eleven. λεγόμενα—

because they were Roman soldiers who

were taking Him. The complement of

the legion was about 6000 men. The

power, implied in δεκάς ἐστι οὗ θένωμα,

shews the entire and continued free self-

renunciation of the Lord throughout—and

carries on the same truth as He expressed

John x. 18. 54.] οὐ—not, 'but;':—

How then—considering that this is so,

that I voluntarily abstain from invoking

such heavenly aid,—shall the Scriptures

be fulfilled, that thus it must be, if thou

in thy rashness usest the help of fleshly

weapons? 55.] Mark begins this

with an ἀποκριθεῖς—it was an answer to

their *actions*, not to their words. Luke,

here minutely accurate, informs us that it

was to the *chief priests and scribes*

τοῦ ἱεροῦ and *elders*, that our Lord said

this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν ἐν τῇ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could act as such. καθ' ἡμέραν—

during the week past, and perhaps at

other similar times. ἐκαθεζόμεν

(Matt. only) to indicate complete quiet

and freedom from attack. ἐκαθεζόμεν

δεδάσκειν is the greatest possible contrast

to ληστής. 56.] It is doubted whether

these words are a continuation of our

Lord's speech, or a remark inserted by

Matthew. The use of τοῦτο δὲ ἔλεον γίγε-

ναι in this Gospel would lead us to the

latter conclusion: but when we reflect

that thus our Lord's speech would lose all

its completeness, and that Mark gives in

different words the speech going on to

this same purport, we must I think de-

cide for the other view. Besides, if the

remark were Matthew's, we should expect

some particular citation, as is elsewhere

his practice: see ch. i. 22; xxi. 4. Mark

gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν

αἱ γραφαί. The Passion and Death of

Christ were especially ὅ τῶν γραφῶν

πλήρωσις. In this they all found their

central point. Compare his dying words

on the Cross,—τετέλεσται,—with this

assertion. On the addition in Luke, see

note there. There is an admirable

sermon of Schleiermacher (vol. ii. of the

Berlin ed. of 1843, p. 104) on vv. 55, 56.

τότε οἱ μαθ.] Some of them did

δὲ ἰκρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν ὁ
τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
1 συνηχθησαν. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ
μακρόθεν ὥς τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ ἐσελ-
θὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώ-
σουσιν, 60 καὶ οὐχ εὑρον καὶ πολλῶν προσελθόντων.

xiv. 10 h. p ver. 2 q ch. v. 22. John xl. 47 al. Prov. xxii. 10. r ch. xv. 19
only t. (p-*er*, ch. xix. 12.) s ch. x. 21. Luke xxi. 10. Rom. viii. 20, Rom. Fr. xiii.
22. 3 Cor. vi. 9 al. t ch. xii. 42.

57. ἀπηγον C.

58. om *apo* CFLA 1. 38 arm.

59. rec aft *αρχιερεῖς* (s δ. *αρχιερεῖς* coptt Orig.; *principes vero lat-s*) ins *καὶ οἱ πρεσ-
βύτεροι* (from || *Luke*), with ACN rel lat-f syrr *meth* Orig-lat: om BDL 69 latt coptt
arm Orig., Eus Cyr Aug. αλον bef το συνέδριον (from || *Mk*) N al latt Orig-lat.

θανάτωσουσιν bef αυτον (from || *Mk*) A rel arm Orig., Eus: txt BC D-gr LN
1. 33. 69 latt Orig-lat. rec θανάτωσαι (*grammal corr*), with B (C¹ perhaps)
KMSUV: txt A C¹ or 2 N rel Orig.

60. om 2nd *καὶ* (see *next page*) BC¹ LN¹ 1 vulg lat-s δ ff₁ g_{1,2} l s coptt arm
Orig., Cyr: το εἰς καὶ D: ins AC² N² rel lat-f ff₂ h syrr *meth* Orig-lat.—rec πολλ. ψευδ.

not flee far. Peter and John went after Him to the palace of the High-priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there. Chrys.'s remark is worth noting: *ὅτι μὲν γὰρ κατισχύθη, ἔμενον δὲ δι' ἐπιθίξαι τοῦτα πρὸς τοὺς δούλους, ἰφυγον ἰδόν γὰρ λαίπρον, δὲ οὐκ ἐτι διαφυγεῖν ἐν, ἐκόντος ἑαυτὸν παραδόντος αὐτοῖς καὶ λίγοντος κατὰ τὰς γραφὰς τοῦτο γινέσθαι.*

57—68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. [Luke xxii. 54, 63—65.] John xviii. 24. Previous to this took place a hearing *before* Annas, the *real* High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John, vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, *who followed*, relates this first hearing. See notes on John, vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between *this* hearing and *this*. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. Καϊάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἱναυροῦ ἐκείνου, Annas having been deposed, and since then the High-priests

having been frequently changed by the Roman governors. *ἔσω* cf γρ.]

Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place in the morning, Luke xxii. 68—71 (where see note).

58.] “*ἀπὸ μακρόθεν* is a well-known pleonasm. *μακρόθεν* itself is a late Greek word. See Lob. on Phryn. p. 93.” Meyer.

We have not here the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted.

59.] *ψευδομαρτυρίαν*, *εὐθυμ*. But is this quite implied? Is it not the intention of the Evangelist to represent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65.

60.] *οὐχ εὑρον*, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note

Κ τερον
συνηχ
θησαν...
ABCDE
FGHK
LMNS
UVA 1.
22. 69.

1 = ch. xiii. 9
rec. Fr. 2 s.
m = 1 Mk. ch.
xxvii. 54 f.
Mark r. 6.
(1 Mk. 2) xl.
18
Labe
xvi. 28.
Rev. xviii.
10, 14, 17
only. Pa.
xxxvii. 2.
= as above (m).
Labe xviii.
12, 14, 15, 16
only. Gen.
xxi. 16.
Prov. xxv. 28.
ch. xii. 20
rec. 1 Mass.

1 Cor. xv. 15 only t. see above (r) and Prov. xix. 9.
 v ch. iv. 2 ref. w 2 om. ii. 19. ch. xxiv. 2. xxvii. 40 al. E's a v. 12.
 x Mk. Mark ii. 1. Acts xxiv. 17. Deut. xv. 1. see ch. xxvii. 40.
 y Mk. see Acts xii. 17, and Mark xv. 24.
 z Mk. ch. xxvii. 12 (1 Mk. v. r.) only. Joh. xv. 6. a Matt., ch. xx. 31 (ref.) only. b here only. Gen. xxiv. 8. (ἀπα-
 Mark v. 7 ref.) c 2 Chron. xxxvi. 12. Judith i. 12. d ch. xvi. 16 ref. e ch. xii. 10 ref.
 f ver. 20 only. g ver. 29 al. Hk. xiv. 22. h ch. xxiii. 16 ref.

προσελθ., with CN rel latt arm (ελθόντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι προσελθον ψευδομαρτυρες D: txt ABL 38 Orig.,—rec bef υστερον ins ουχ ευρον, with AC² rel syr Orig-lat; ουχ ευρον το εξης rei sequentia D, quicquam in eo lat-ff, in eum quicquam lat-h, exitum rei lat-a, cuiquam lat-f: om BC¹ LN 1 vulg lat-b ff, g_{1,2} l Syr syr-jer coptt arm Orig Cyr. (The account, I believe, with Meyer and Ritsch, to be this: txt was the original, and the 2nd και was not understood: thence the 2nd ουχ ευρον was supplied. The readg of D εφο is very curious. A note was made in the marg, that το εξης, i. e. "the order of the words," was, πολ. προσελθ. ψ. κ. ουχ ευρον. Hence το εξης was taken into the text, repeated with the second ουχ ευρον, and interpreted as above in the old latin vers.) for προσελθοντες, ηλθον D latt. rec aft δυο ins ψευδομαρτυρες, with A²CD N(τινες ψ.) rel latt syr arm Orig, Orig-lat; μαρτυρες A'(appy): om BL 1 Syr syr-jer coptt sath Orig₁.

61. ins και bef ειπον D latt Syr sath. for ουρ. εφ., ρωτων ηκουσαμεν λεγοντα (see || Mk) D lat-h: ηκ. r. λ. lat-b c f ff, rec at end adds αυτον (from John ii. 19), with ADN rel vulg lat-a f ff_{1,2} g_{1,2} syrr Orig-lat; bef οικ., CL 33 lat-b h Orig₁: om B 1. 69 sath arm Orig₁.

62. σοι A¹ al.

63. om αποκριθεις (to suit the former clause) BGLZ 1. 33. 69 vulg lat-ff, g₁, l coptt sath Orig: ins ACN rel lat-a b c f ff, h syrr sah arm. for εξορκ., ορκιζω DL 69 Cyr. at end ins του ζωντος C¹ND al lat-ff, syr coptt Chr.

64. aft υμιν ins οτι D al Syr.

on *ισαι*, Mark ver. 56. 61.] See ch. xxvii. 40: the false witness consisted in giving that sense to His words, which it appears by ch. xxvii. 63 they know they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between *τον ναον του θ. . . οικοδομησαι*, and *τον ν. τουτον τον χειροποιητον . . . ελλον χειροποιητον*. The instance likewise of his zeal for the honour of the temple which had so lately occurred, might tend to perplex the evidence produced to the contrary. 62.] Dost thou not answer what it is which these testify against Thee? i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this

His hour, nor fitting for that audience.

It is not easy to say whether this sentence ought to be taken as one question or two. Meyer, in his former editions, maintained the latter, on the ground that *ἀποκρινυ* would require *προς* after it. But he has now discovered in his fourth edition that *ἀποκρίνισθαι* may be constructed with an accusative simply, and that *τι* may be equivalent to *στι*. So that there is no serious objection remaining to the usual way of construction. 63.] See Levit. v. 1. *ἐξορκίζω σε*, 'I put thee under an oath,' the form of which follows. The junction of *ὁ υἱὸς τ. θ.* with *χριστός* must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by his answer affirms this, and invests the words with their fullest mean-

1 καθήμενον ἐκ δεξιῶν τῆς ἰδυνάμεως καὶ ἰέρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων Ὁ βλασφημῆσεν τί ἐστὶ ὅτι χρίαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον Ὁ Εὐνοχος θανάτου ἐστίν. 67 τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑράπιασαν λέγοντες Ὁ Προφήτευσον ἡμῖν χριστέ, τίς ἐστίν ὁ παῖσας σε; 69 Ὁ δὲ Πέτρος ἐκάθητο ἐξω ἐν τῇ αὐλῇ, καὶ προῆλθεν αὐτῷ μία παιδίσκη λέγουσα Καὶ σὺ

ch. xxii. 64
1. Acts ii. 34
and Heb. i.
12, 13.
Ps. cix. 1.
= 1 only.
no 2d frr.
2 Pet. i. 17.
ch. xxiv. 30
ref.
= 1 Mk. Luke
v. 6. viii. 29.
Acts xiv. 14
only.
Lev.
xxii. 10.
Josh. vii. 6.
= abs., ch. ix.
2. John x.
34.
4 Kings
xix.
ch. vi. 8 ref.
Wind. xiii.
16.
p. = ch. xii. 81.
Ezek. xxv. 12.
21, 22, 30 only.
Gen. xxi. 11 f.
2 Macc. xii. 6.
1 L. Num. xii. 14.
Deut. xiv. 9 only.
(-σμα, Isa. i. 6.)
11. 2 Cor. xii. 7 only.
1 ch. v. 39 only.
Eos. xi. 4.
Eod. iv. 39 only.
(-σμα, John xviii. 22.)
u. = 1 Mk. i. only 2. see 4 Kings vi. 12.
v 1 L. Mark xiv. 47
John. Rev. ix. 5 only.
Num. xii. 25.
w ver. 2 ref.
x ch. viii. 19.
Mark xii. 42.
[John vi. 9.]
Gen. xxii. 12.
Dan. viii. 2.
y 1. Luke xii. 45 al.
Gen. xx. 17 al.

65. rec aft λεγων ins ου, with AC¹ rel: om BC¹DLZ 33 latt syrr arm Orig Chr Cyr.

rec aft βλασφημιαν ins αυτου (as some also in || Mk), with AC rel gat (with mm) lat-b f f₂ g₂ syrr goth æth arm Orig: om BDLZ vulg lat-a c f₁ g₁ l i coptt Chr.

66. for ακερ., απεριθησαν παντες και D gat lat-a b c h.

67. for οι δε, αλλοι δε D sah goth. [rec ερρακ., with E rel: txt ABCDLZΔ.]
add αυτου DG 1 lat-a b c f f₁ g₁ syrr.

69. rec εξω bef εκαθητο, with AC rel syr goth (Treg): aft αυλη, Δ¹ Chr: txt BDLZ 1. 33 latt Syr syr-jer coptt æth arm Orig-lat. for γαλιλαιου, ναζωραιου C 238.
262¹ Syr.

ing and dignity. 64.] By εὐ εἶπας, more may perhaps be implied than by Mark's *ἔγω εἶμι*: that is a simple assertion: this may refer to the convictions and admissions of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. *ἡλθον*—but—i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.' *ἀν' ἑστί*—the glorification of Christ is by Himself said to begin with his betrayal, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The *ἐκ δεξέων* is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the *τῆς δυνάμεως* in contrast to his present weakness—*καθήμενον*—even as they now sat to judge Him; and the *ἐπὶ τ. ν. τ. οὐρ.* (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him. 65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is

ordered not to rend his clothes; but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High-priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37. 66.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xvii. 1, and especially Luke xxii. 68—71. 67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him. *καταφύξαι* is to strike with the fist. *παύλας*, generally, to strike a flat blow with the back of the hand—but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

69—75.] OUR LORD IS THrice DENIED BY PETER. Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, sup-

¹ [Mt. only. Gen. xi. 18. ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ 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ἔμπροσθεν πάντων λέγων Οὐκ ὀίδα τί λέγεις. 71 ἔξελ- b = ch. v. 16.
vi. 1 ad. 2.
Im. xlv. 1.
c = 1 Mt. Mark 2. 22. Luke ix. 20 ad.

70. ins αυτων bef παντων (appy an explanatory addn, as it is om'd by so many and weighty MSS. Otherwise the omn might seem to be from homotele) AC' rel goth (appy) Chr : om BC*DEGLZ latt sah.—αυτων for παντ. K al Thl. aft λεγεις ins ουδα επισταμαι (see || Mk) DA 1. 209 mm lat-s δ s syr-jer Cyp.

sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized,—on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all: and (b) that they are, and must be, absolutely and entirely independent of one another.

For (1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): a maid servant (Mt. Mk. L.),—the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been but one, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the παιδίσκη in the προαίλιον)—another maid (Mt.), another (male) servant (Luke), the standers-by generally (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porters. It would appear to me that for some reason, John was not so accurately informed of the details of this as of the other denials. The “going out” (Mt. Mk.) is a super-added detail, of which the “standing and warming himself” (John) does not seem to be possessed. (3) On the THIRD occasion, the standers-by recognize him as a Galilean (simply, Mk. [ext.] Luke: by his dialect, Mt., an interesting additional particular),—and a kinsman of Malchus crowns the charge by identifying him in a

way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Mt. and Mk.'s “he began to curse and to swear” a very plain intimation, that he spoke not one sentence only, but a succession of vehement denials.

It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the recognitions, and the recognisers, in each case, to have been identical in the four. Had they been thus identical, in a case of this kind, the four accounts must have sprung from a common source, or have been corrected to one another: whereas their present varieties and coincidences are most valuable as indications of truthful independence. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e. g. in the details of the day of the Resurrection) for discrepancies which, at our distance, we cannot satisfactorily arrange: now and then we may, as in this instance, be able to do so with something like verisimilitude:—in some cases, not at all. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in complete possession of all the details as they happened, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note in the “Christian Observer” for Feb. 1853.) 69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter.

d Luke xvi. 30. **Θόντα δὲ αὐτὸν εἰς τὸν ὡκυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.** 72 καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἠπαρνήσῃ με καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. **XXVII.** 1 Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν, καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

a Luke xvi. 30. Acts x. 17. Mk. xvi. 7. Lk. x. 17. 10 times. xxi. 14 only. Judg. xviii. 10 f. 3 Kings xiv. 27. ch. xiv. 7 (ref.) only. f. ch. ix. 18. Mark i. 27 al. 3 Kings i. 30. 2 — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. b Mk. ch. xiv. 28. xxi. 20. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. c — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. d — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. e — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. f — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. g — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. h — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. i — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. j — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. k — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. l — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. m — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. n — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. o — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. p — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. q — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. r — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. s — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. t — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. u — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. v — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. w — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. x — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. y — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20. z — Mk. John xiii. 28. xiv. 19. xvi. 16. Eccl. x. 27. 1m. xxi. 20.

71. ἐλθόντος δὲ αὐτοῦ (corr. of the Hellenistic idiom as also is the om. of αὐτοῦ) D ev-17 vulg coptt : om αὐτοῦ BLZ 33 lat-a : txt AC rel lat-δ arm. aft ἀλλῃ ins παύσῃ D latt. rec (for αὐτοῖς) τοῖς (for perspicuity), with BDE²GKS vms Thl : txt ACZ rel. om καὶ bef ουτος (as unnecessary) BD sah. 72. [μετα, so ABCKLΔ 33.] for σι, λεγων D lat-δ c ff. 73. om καὶ σὺ D 1 : om καὶ lat-δ c h l. aft γὰρ ins γαλιλαῖος εἰ καὶ (from || Mk) C¹ syr-w-ast. for δηλ. σ. ποι., ὁμοιάζει (see on || Mk) D lat-a b c ff. h. 74. rec καταθεματίζειν, with (some curative ?) : txt ABCD rel Scr's mss Chr Thl. εὐθὺς BL. 75. rec ins τὸν bef ἡσ., with C²KLMSUV 1. 33. 69 Chr : om ABC¹D rel Chr-L. rec aft εἰρηκότος ins αὐτῶ (see also || Mk), with AC rel lat-δ f syr coptt aeth Orig-lat : om BDL 33 lat-c ff. 1, 2, 3, 4 l sah arm Chr. om σι : D al latt aeth. aft πρην ins η A al Bas.

CHAP. XXVII. 1. for ελαβον, εποιησαν D gat lat-a c f arm. ina θανατωσεν-σιν D.

2. rec aft παρεδωκεν ins αὐτον, with AC² rel Syr syr-w-ob : om BC¹KL 33 ev-y latt arm Orig. om ποντιω (see || Mk Lu) BL 33 Syr coptt Orig Petr-alex.

In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλή where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the προαύλιον or πυλῶν. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary." Robinson, Notes to Harmony, p. 225. εὐκ οἶδα τί λέγεις is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to. 73.] ἡ λαλιά—Weiststein

(ad loc.) gives many examples of various provincial dialects of Hebrew. The Galileans could not pronounce properly the gutturals, confounding κ , γ , and η ; and they used η for ψ . 74.] καταθεματ. is a corrupted form, belonging probably to the class of vulgarisms. καταθεμα occurs Rev. xxii. 3. 'Nunc gubernaculum animæ plane amisit,' says Bengel. 75.] εἴτε—viz. from the πυλῶν where the second and third denial had taken place: the motive being, ἵνα μὴ κατηγορηθῇ διὰ τῶν δακρύων, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED AWAY TO PILATE. Mark xiv. 1. Luke

³ Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατ-
 ἐκρίθη, ^a μεταμεληθεὶς ^b ἔστρεψεν τὰ τριάκοντα ἄργύρια
 τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις ^c λέγων Ἡμαρτον
 παραδούς ^d αἷμα ἁθῶνον. οἱ δὲ εἶπον Ὅτι ^e πρὸς ἡμᾶς;
 σὺ ^f ὄψη. ^g καὶ ῥίψας τὰ ἄργύρια ἐν τῇ ναῷ ^h ἀνεχώ-
 ρησεν καὶ ἀπελθὼν ⁱ ἀπήγατο. ^j οἱ δὲ ἀρχιερεῖς λαβόν-
 τες τὰ ἄργύρια εἶπαν Οὐκ ἔστιν ^k βαλεῖν αὐτὰ εἰς τὸν
^l κορβανᾶν, ἐπεὶ ^m τιμὴ αἱματός ἐστιν. ⁿ ^o συμβούλιον δὲ
^p λαβόντες ἠγόρασαν ^q ἐξ αὐτῶν τὸν ἀγρὸν τοῦ ^r κερα-
 μέως, ^s εἰς ταφὴν τοῖς ^t ξένοις. ^u διὸ ^v ἐκλήθη ὁ ἀγρὸς

³ Heb. 1 ch. ii. 12, 13, 14 ref. k here only. 2 Kings xvii. 36. Tobit iii. 10 only.
 1 — ch. xxvi. 12. Mark xii. 41. m here only. τ. τὸν ἰερὸν θησαυρὸν καλεῖται δὲ κορβανῆ, Jos.
 Bell. ii. 9. 4. (—ἀπὸ, Mark vii. 11.) n = ver. 9. Acts iv. 34. v. 2, 3. xix. 19. 1 Cor. vi. 20. vii.
 28 al. Num. xx. 19. Isa. iv. 1. o ch. xii. 14 ref. p Luke xvi. 9. Acts i. 18. Ep. Jer. 26.
 q here his and Rom. ix. 21 only. Isa. xxi. 16. Jer. xlviii. 2. (—μακρὸν, Rev. ii. 27.) r ch. xxvi.
 28 al. h. s here only. Deut. xxxiv. 6 var. Isa. lili. 9. t ch. xxv. 26, 27. ref.
 u Judg. ii. 6 f. xv. 19 al.

³. παραδούς (*corrupt, the betrayal having past*) BL 33 latt syr coptt Orig-lat.
 rec απεστρεψε (*corrupt for precision*), with AC rel Eus Chr: restituit latt Lucif: txt BL
 ev-y D-lat(*misit*) Orig. rec ins τοῖς βελ πρεσβυτεροις, with A rel Chr: om BCL
 33 Orig, Eus.

⁴. for αθων, δικαιοι (*expiation from ch. xxiii. 35*) B-marg L latt (and D-lat) syr-jer
 coptt arm Orig, Cyr-prae Lucif Ambr Leo Promiss: txt ABC rel syrr syr-marg-gr goth
 Orig, Eus Chr. rec οψα (*more usual form*), with EU 1. 69¹(appy) Orig, Eus Chr
 (so Pd): txt ABC rel syr-marg-gr Orig, Cyr-jer Chr-wlf-m.

⁵. εἰς τὸν ναὸν BL 33 goth sctt Orig, (txt,) Eus Chr. απιχωρ. C.

⁶. [ειπεν, so BL 33 Eus.]

xxii. 66 (who probably mixes with this morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was *ἀρετὴ θ. αἰ.*—to condemn Him formally to death, and *devis* the best means for the accomplishment of the sentence. 2.] Πεντ. Πιλ. τ. 4γ., see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Caesarea, but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, *worked in him remorse*, and that *suicide was the consequence*. Whether this condemnation was *expected* by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation *took him*

by surprise, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There παραδοὺς αἷμα ἁθῶνον expresses his *act*—his *accomplished purpose*. The bitter feeling in him now is expressed by *ἡμαρτον*, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was τὰ π. ἀγ. which he brought back—clearly *the price* of the Lord's betrayal,—not *earnest-money* merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the *rest*. Observe also ὁ παραδιδὼς αὐτόν, *His betrayer*, the part. pres. being used as a designation, as in ὁ πειράζων, “*the Tempter*,” ch. iv. 3.

5.] ἐν τῇ ναῷ—in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the ναός. ἀπήγατο] hanged, or strangled himself. On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there. 6.] They said this probably by analogy from Deut. xxiii. 18. τιν. αἷμα, the price given for shedding of blood, the wages of a murderer. 7.] τὸν ἀγρ.

v Rom. xi. 2. ἐκεῖνος ἀγρός αἵματος ἕως τῆς ἡμέρας. 9 τότε
 2 Cor. iii. 18. 1 Kings xxix. 2 ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγον-
 6. Syr. xlv. 7. without
 w. without
 h. 26 (xxviii. 18 al. v. r.) only. 1 Kings
 xxi. 25. w. h. 26. Acts
 xx. 26. 2 Cor. iii. 14.
 Gen. xix. 27, 28.
 1 ch. ii. 17 only.
 y ch. i. 28 ref.
 2 Mac. xi. 12.
 3 ver. 6 ref.
 b = here h. 26 only. Lev.
 xxvii. 6.
 c ver. 21.
 Luke vi. 18.
 Heb. vii. 2.
 Exod. xvii. 5.
 d = ch. xvi. 26 f. Gen.
 xiv. 24.
 e here only. Gen. vii. 9. Exod. xii. 25. f ch. xxvi. 19 ref.
 i here, &c. and j. ch. ii. 2. k = j only. Luke xxii. 70. see ch. xxvi. 26, 64. g ch. xxvi. 70 ref.
 m pass. Acts xxi. 20. xxv. 16 only f. 2 Mac. x. 18. act. ch. xii. 10 al. fr. 1 Mac. vii. 6, 25 al. i constr. ch. xii. 4, 26 al. fr.
 v. r.) ch. xxvi. 68 j Mk. only. Job xv. 6. o John i. 2. Acts iv. 26. Rom. iii. 10 (1 Cor. vi. 8 v. r.). 2 Kings
 xii. 20. p Acts xxviii. 25. see ch. xxi. 24. h ver. 2. GHKL
 MSUVA
 1. 23. 69.

9. om *ιερειμίου* 83. 157 lat-a b Syr mss-mentd-by-Aug: *ζαχαριου* 22 syr-marg: *caesai* lat-l (but *Orig Eus Aug Jer testify to the word, and found it in old MSS. Orig and Eus suspect ζαχ. to be the right reading, but only as a conjecture. up. is in all MSS ves and fathers not above mentd.*—(ιηρ. AC'.)

10. *ιδωκεν* A'(appy).

11. rec (for *ισταθη*) *ιστη*, with A rel latt Orig Chr: txt BCL 1. 33 Orig-ma.

12. om *των* bef *προσβυτερων* B' LX 1. 69 Orig, Chr. (33 def.) *απεκρινετο* D lat-b ff, A syr-jer Orig.

13. for *ποσα, ποσα* D¹.

καταμ. bef σου D.

14. om *προς ουδ*: D gat(with tol) lat-a b c &c syr sah (arm).

τ. *map.*, the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay: see note on Acts i. 19. *τοῖς* [.] not for Gentiles, but for *stranger Jews* who came up to the feasts.

8.] *ἀγρ. αἵμ.—πρὶν ἡγ.* See Acts i. 19. *ἕως τῆς ἡμέρας*. This expression shews that a considerable time had elapsed since the event, before Matthew's Gospel was published. 9.] The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxiii. 6—12, may have given rise to it: or it may have arisen from a Jewish idea [see Wordsw. h. l.], “*Zechariam habuisset spiritum Jeremias*.” The quotation here is very different from the LXX, which see,—and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater

obstacle to his faith, the solution given above, or that in Wordsw.'s note, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the *authors* of their prophecies, but to trace them to divine inspiration.

11—14.] HE IS EXAMINED BY PILATE. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the *Prætorium*.

The primary accusation against Him seems to have been that He *ἀγριον λαον βασιλια εἰποι*. This is presupposed in the enquiry of this verse.

οὐ λέγεις is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning, “*Thou sayest it, not I?*” but as a *strong affirmative*. See above on ch. xvi. 64. 12—14.] This part of the nar-

γ = John xix. 18. Acts (vii. 6) xii. 21. xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. 2 Mac. xiii. 26. ch. viii. 29. Josh. xxi. 24. 2 Kings xvi. 10. ch. i. 20. ii. 12, 15, 19, 22 only f. b [Mk. L. ver. 58. ch. xiv. 7. Acts iii. 14 al. — ch. ii. 13. John x. 10 al. Ruth. iii. 9. d ver. 2. e ch. xxiii. 17, 19 ref. f ver. 9. g — [Mk. only. h ch. xx. 19 ref. i] Mk. L. Acts xxiii. 9. Rom. iii. 5 al. Gen. xxvi. 26. 12 P. 2 Mac. viii. 27. m ch. xxvi. 5 ref.

19 φθόνον παρέδωκεν αὐτόν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. 22 Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες Σταυρωθήτω. 23 ὁ δὲ ἔφη Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες Σταυρωθήτω. 24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται,

ABDEF GHKL MSU VA 1. 22. 69.

21. ins τον bef βαρabbαν BL 1. 33.
 22. ποιησωμεν D-gr lat-a b c ff, h Orig-lat. rec aft λεγουσιν ins αυτω, with L rel lat-f seth: om ABDKA 1. 33. 69 latt syrr syr-jer coptt arm Orig-lat Aug.
 23. rec aft ο δε ins ηγεμων (from ver 21), with A rel syr: txt B 33. 69 syr-jer mah arin Chr.—λεγει αυτοις ο ηγεμων DL 1 latt copt seth. κροβα D-gr Syr.

narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus*. 19.] The βῆμα was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where however Pilate does not go thither, till *after* the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. ἡ γυνὴ αὐτοῦ.] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 33 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, οἰδατε ὅτι ἡ γυνὴ μου θεοσεβὴς ἐστίν, καὶ μᾶλλον ἰουδαίζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἰδαμεν. On the question raised by the words καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος as to the place which this incident holds in the trial, see Tischendorf, *Pilati circa Christum judicio*, &c., pp. 13 ff. ὁ δίκαιος ἐκείνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made

to reply, μὴ οὐκ εἶπαμεν σοὶ ὅτι γόης ἐστίν; ἰδοὺ ὀνειροπόλημα ἔπεμψε πρὸς τὴν γυναῖκά σου. 20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife. Ina conveys a mixture of the purport with the purpose of the ἐπισυναγῆς. See note on 1 Cor. xiv. 13. 21.] ἐποικρ. not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed. 22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, οὐδὲ πῶποτε ἐπαύοντο πολλὰ κατὰ ἡμᾶς προσῆντες. 23.] γὰρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, *τί γὰρ*, in the utterance of impassioned feeling. See Hartung, *Partikellehre*, i. 479. 24.] Peculiar to Matt. οὐδὲν ὠφελεῖ—rightly rendered in E. V. that he prevailed nothing—not 'that it prevailed nothing.' The *washing of the hands*, to betoken innocence from blood-guiltiness,

λαβὼν ὕδωρ ἂ ἀπενίψατο τὰς χεῖρας ἂ ἀπέναντι τοῦ ὄχλου ἂ ἔμελλεν
λέγων ἂ Ἀθῶς εἰμι ἂ ἀπὸ τοῦ αἵματος τούτου ὑμεῖς
ὄψεσθε. ²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα
αὐτοῦ ἔφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ τότε ἀπ-
έλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἔφραγγελλώ-
σας παρέδωκεν ἵνα σταυρωθῇ.

Ν του δε
ιησους...
ABDEF
GHJKL
MNSU
VA 1. 33.
69.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες
τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν
ὅλην τὴν σπεῖραν. ²⁸ καὶ ἐκδύσαντες αὐτὸν ᾠχλαμύδα
κοκκίνην περιέθηκαν αὐτῷ, ²⁹ καὶ πλέξαντες στέφανον
εἰς ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ

v | Mk. John xviii. 28 bde. 28. xix. 9. Acts xxiii. 26. Phil. i. 18 only t. w | Mk. John xviii. 2. 12. Acts
x. i. xxi. 31. xxvii. 1 only t. Judith xiv. 11. 2 Mac. viii. 23. xii. 20, 23 only. τούτο δὲ καλεῖται τὸ
σύνταγμα τῶν γεῶν παρὰ Ῥωμαίους κοῤῥυς, Polyb. xi. 22. 1. x ver. 31 | Mk. Luke x.
20. 2 Cor. v. 4 only. Gen. xxxvii. 23.
a Heb. ix. 19. Rev. xvii. 2. 4. Exod. xxv. 4 al. y here (ver. 31) only t. 2 Mac. xii. 26 only.
xii. 26 only. Ruth iii. 2. a | Mk. ver. 48 | Mk. J. ch. xxi. 38 | Mk. i Cor.
e ch. xvii. 16 ref. Pa. xvii. 12. b | (there also w. στέφ.) only. Isa. xxviii. 5. Exod. xxviii. 14 only.
d constr. ἐν τῇ & gen., ch. xxi. 7 ref.

²⁴ κατέναντι BD: απεναντι A rel. aft εἰμι ins εγω D, simply lat-a δ o.
rec ins του δικαιου bef τουτου (see ch. xiii. 35, and ver 4 var read), with L rel
vulg lat-c ff, syr; aft τουτου, AD lat-f h Syr syr-jer coopt eth arm: om BD mm lat-
a δ Orig-lat, Chr.

²⁵ φλαγell. D¹. aft παρεδωκεν ins αυτοις DFLN 1 vulg lat-a c &c syr-jer
meth. for σταυρωθη, σταυρωσιν αυτον D gat lat-a δ c ff, h syr-jer meth.

²⁷ συνηγαγον D-gr.

²⁸ for εκδυσαντες, ενδυσ. (from || Mk, cf the varms below) BD lat-a δ c ff, Orig-
lat. aft αυτον ins ιματιον πορφυρουν και (|| Mk) D lat-a (δ) c f ff, h Juvenec
Hil; τα ιματια αυτου 33 al syr-marg: om ABN rel vulg lat-f, g, vss Eus.
rec περιθ. αυ. bef χλ. κοκε. (to avoid confusion in εκδ. αυ. χλ. κοκε.), with AN rel
syr eth arm: txt BDL 69 latt syr-jer coopt Orig-lat Eus Chr-wlf-ms.

is prescribed Deut. xxi. 6—9, and Pilate uses
it here as intelligible to the Jews.

The Greeks would have used the gen. after
ἀθῶς without ἔμελλεν: so ἀθῶς πλῆγῶν,
Aristoph. Nub. 1413. See Kühner, Gram.
ii. p. 164. ²⁵] αἷμα λίσσονται τὴν

τοῦ αἵματος καταδικην, Euthym.: but
more probably with a much wider refer-
ence—as the adherence of blood to the
hands of a murderer is an idea not bear-
ing any necessary reference to punish-
ment, only to guilt. ²⁶] φραγγελλ.

is a late word, adopted from the Latin.
The custom of scourging before execution
was general among the Romans. After
the scourging, John xix. 1—16, Pilate
made a last attempt to liberate Jesus—
which answers to παιδίσκας ἀπολύσω,
Luke, ver. 16. παρέδωκεν—to the
Roman soldiers, whose office the execution
would be.

^{27—30}] JESUS MOCKED BY THE SOL-
DIERS. Mark xv. 16—19 (omitted in
Luke). John xix. 1—3. The assertion
παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not
strictly correct there. Before that, the
contents of this passage come in, and the
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last attempt of Pilate to liberate Him.

²⁷. εἰς τὸ πραιτ.] The residence
of the Roman governor was the former
palace of Herod, in the upper city (see
Winer, Realwörterbuch, 'Richthaus').

²⁸ λ. τ. σπ.] The σπῆρα is the
cohort—the tenth part of a legion. The
word λλ. is not to be pressed.

²⁹ αὐτῷ—to Him—to make sport with Him.
This happened in the guard-room of the
cohort: and the narrative of it we may
well believe may have come from the cen-
turiion or others (see ver. 54), who were
afterwards deeply impressed at the cruci-
fixion. ³⁰] Possibly the mantle in
which he had been sent back from Herod

—see note on Luke, ver. 11: or perhaps
one of the ordinary soldiers' cloaks.

³⁰] It does not appear whether the pur-
pose of the crown was to wound, or simply
for mockery—and equally uncertain is it,
of what kind of thorns it was composed.
The acanthus itself, with its large succulent
leaves, is singularly unfit for such a pur-
pose: as is the plant with very long sharp
thorns commonly known as spina Christi,
being a brittle acacia (robinia),—and the

o ch. xi. 7 ref. * κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ ἡ γονυπετήσαντες ABDEF
 f w. dat., ch. 17. 14. ἐμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε ὁ GHJKL
 w. acc., Mark (i. 40) x. 17 ἡ βασιλεὺς τῶν Ἰουδαίων. 30 καὶ ἡ ἐμπτύσαντες εἰς αὐτὸν MNSU
 only f. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 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2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 22

xv. 20 only. v = here (Acts viii. 28) only. Jer. viii. 14. ix. 18. w w. word, Luke xiii. 1.
 (Rev. viii. 7. xv. 2) only. Prov. xx. 22 compl. (4 Kings xviii. 28 al.) x John ii. 9 al. Job xii. 11.
 y | (J. from Ps. xli. 18). Luke xi. 17, 18. xii. 58, 59. xiiii. 17. Acts ii. 3, 45 only. s | only. Joel iii. 8.
 Obad. 17. Jonah i. 7. a ver. 54. Acts xii. 6 al. Prov. xxiii. 28.

35. rec βαλλοντες (*from* || *Mk*), with B rel : txt AD 1 Eus. rec aft εληρον
 ins ινα εληρωθη το ρηθιν υπο τον προφητον, διαιρησαντα τα ιματα μου ιαυτους, και
 ενι τον ιματισμον μου εβαλον εληρον (*see note*), with Δ(*but δια . r . προφ . and αυτους*)
 1 ai lat syr-xtt arm Eus Ath: om ABD rel vulg-xit/(with sm forj fuld ling lot) lat-
 f_{1,2}, p₁, l₁ Sy^r syr-marg^s /hæc ophidia propheta non inventa est in duobus [tribus] ex-
 emplaribus Græciæ neque in illo [ipso] antiquo syriaco^s coptt sêth Orig-lat Tit-bostr
 Chr Thl Euthym Juvenc Hil Aug.

U 2

b — Mk. ³⁷ ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν ³⁸ αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ βασι- ³⁹ λεὺς τῶν Ἰουδαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο ⁴⁰ ἄρσται, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντύμων. οἱ ⁴¹ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινουντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ⁴² ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται σῶσαι. βασιλεὺς Ἰσραὴλ ἐστίν·

(1 Mk. v. r.) Luke v. 10. x. 23. 1 Cor. vii. 2, 4. James ii. 25 only.

39. τὴν κεφαλὴν αὐτῶν D copt-ms.

40. aft. λεγ. ins oua DMA latt(not am lat-f ff, g.) syr syr-marg-gr syr-jer arm Orig-lat, Eus, Ambr Jer Cassiod. ³⁷ εἰς θεοῦ εἰ B latt Orig-lat. ins και βεφ καταβ. (taking εἰ &c with σωσον εἰαυτ.) AD lat-a b c & h Syr syr-jer Chr-wlf-ms Cyr.

41. om δε και AL al forj lat-b: om δε BK 1. 33. 69 vulg lat-a c f ff, & D-lat Syr copt arm Orig-lat Eus. for πρεσβ., φαρισαίων D al gat lat-a b c ff, g, (Treg) & Eus Cassiod.: πρεσβ. και φαρισαίων Δ rel lat-f syrr Orig-lat Thl: txt ABL 1. 33. 69 vulg lat-f, coptt eth. for ελεγον, λεγοντες D-gr am lat-g, syr coptt eth.

42. rec ins εἰ βεφ βασιλεὺς (from ver 40, as also in D &c βεφ πεποιθεν below), with

fied persons down. There were *four* soldiers, John, ver. 23; a centurion and three others.

37.] ³⁷ ἐκεῖ.—is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ³⁷ ἐκεῖ. The 'title' appears to have been written by Pilate (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10,—“canibus objecit, cum hoc titulo, ‘Impie locutus parularius:’” and Caligula 82,—“præcedente titulo, qui causam poenæ indicaret.”

On the difference in the four Gospels as to the words of the inscription itself it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but cer-

tainly from three of them. Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22. 38.] τότε, after the crucifixion of Jesus was accomplished.

These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι ἐκρούον αὐτὸν ἐκεῖ, ver. 36, by another band.

39—44.] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37; 39—43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John. 39.

οἱ ἄρσται.] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning.

συ. τ. κεφ.: see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64. 40. & καταλύων] Notice the characterizing present participle, as δὲ καταλύων, ch. iv. 3: thou puller down of . . .

42.] Luke gives, more exactly, the second reproach in this verse

v Luke ix. 36 " ὤραν ἠνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἠλί
 (Mark xv. 8 ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 v. r.) only. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 Num. xx. 16. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 Isa. xxvii. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 18 val. Bech. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 xl. 18. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 w Pa. xxi. 1. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 x ch. ix. 4 rff. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 y — 1 Mk. Acts ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 ii. 37 (from ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 Pa. xv. 10). ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 31. 2 Cor. iv. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 5. 2 Tim. iv. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 10, 16. Heb. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 xlii. 5 al. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 Wlad. x. 18. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 s = ch. x. 32 rff. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 xlii. 10. (xlii. 6 v. r.) xxviii. 12 only in Matt. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 f ch. xi. 7 rff. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 g ch. x. 42. x. 35, &c. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 h Mk. J. only t. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 d var. 34 rff. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 e var. 28 rff. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 f var. 18 al. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 h = and constr. i Mk. ch. vii. 4. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 C vii. 4. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 ABCDE ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 FGHIK ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 LMSUV ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 Δ 1. 33. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,
 69. ἡλί λεμὰ σαβαχθανί; τοῦτ' ἐστίν Ὁ θεὸς μου θεέ μου,

46. εἰσησεν (|| Mk) BL 33. 69 Eus. om o D. εἰσησ B(-i) N 33 harl copt:
 agli L. rec λαμα, with D 1 gat mm lat-a δ h æth arm Eus.; *lamma* vulg lat-
 o; λημα AKUΔ 69 lat-f syr goth Eus Chr-wik-ms: λημα EFGHMSV al: txt BLN
 33 am(with forj harl) lat-f, g, Eus. εἰσησειπας AEFHGKMA 33.
 47. εἰσηστων (see || Mk) BCL 33. om ori DL 33 lat(not f) Syr æth arm.
 48. om τε D. οξου D 69.

called. 46.] See Ps. xxii. 1. The words λεμὰ σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe all his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him*, but *never committed*—and the conflict at Gethsemane was renewed. 'He himself,' as the Berleberg Bible remarks (Stier, vi. 442), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, '*My God*'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by Matt. and Mark—and they are related by none besides. The form *thee* is very seldom used,—only in Judg. xvi. 28 vat., Ezra ix. 6. The LXX here has the usual vocative ὁ θεός: as also Mark. 47.] This was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἡλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olsh.); but it was replied in *intended mockery*, as οὔτος,—'this one among the three,'—clearly indicates.

This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear. 48.] This was on account of the words 'I thirst,' uttered by our Lord: see John, ver. 28. Mark's account is somewhat different; there *the same person* gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke *may* be giving a less accurate detail; and may represent this incident by his ver. 37. The *ξξος* is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. 49.] If we take our account as the strictly accurate one, the *rest*—in mockery—*call upon this person* to desist, and wait for Elias to come to save Him: if that of Mark, the *giver of the drink calls upon the rest* (also in mockery) to let this suffice or to let *him* (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the

σώσων αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς πάλιν ἰκράζας φωνῇ ¹ Mark 1. 25. v. 7. Acta vii. 59. Rev. vi. 10 al. Ps. cxli. 1. k = here only. Gen. xxix. 17. see 1 Mk. Gen. xiv. 2. 18 Mk. L. Heb. vi. 15 only. Joel iii. 16. ⁵¹ καὶ ἰδοὺ τὸ κατα- ² Mk. L. Mark 1. 10 al. Isa. xiv. 15. Rev. p 1 Mk. Eph. ii. 15. Rev. ³ eis δύο, καὶ ἡ γῆ ⁴ ἐσιίσθη, καὶ αἱ πέτραι ⁵ ἐσχίσθησαν, ⁶ q = (ch. xxi. 10. xxviii. 4.) Heb. xii. 26, from Hag. ii. 7. Rev. vi. 15

49. for ελεγ., επαν B; επον D 69 lat-a b c ff₂ g₂ for σωσων, σωσαι 69 al lat-f g₂ syrr goth: και σωσει D 1 lat-a b c ff₂ h¹ Orig-lat. at end ins αλλος δε λαβων λογχην ενυεν αυτου την πλευραν, και εηλθεν υδωρ κ. αιμα (from John xix. 34; see ποιε) BCLU(ε. ενθως and αιμ. κ. υδ.) N al gat(with mm) eth mas-mendt-by-Ben schol(thus given by Tischdf, ὅτι εἰς τὸ καθ' ιστοριαν εὐαγγέλιον Διοδώρου[?] και Τατιανου[?]) και άλλων διαφόρων αγ. πατέρων τοῦτο πρόκειται, τοῦτο λίγει και ὁ Χρυσόστομος. ὅταν οὖν ὁ Ματθ. πρὸ τελειωθῆς αὐτοῦ σφαζόμενον ὑπὸ τοῦ στρατιώτου τῇ λόγχῃ εἰς τὴν πλευράν ἰδῆλωσιν, εἰθ' οὕτως νυχθίνα τελειῇσαι, ὁ δὲ γὰρ Ἰω. τοῦτον ἔφη λόγχῃ νυχθῆναι μετὰ τὸ τελειωθῆναι, οὐ μάχης τὸ εἰρημένον ἀμφότεροι γὰρ τὸ ἀληθὲς ἐμήνυσαν κ. τ. λ.) Chr (but adds τι γίνουι' ἂν τοῦτων παρανομώτερον, τι δὲ θηριωδέστερον οἱ μέχρι τοσοῦτου τὴν ἐαυτῶν μαριαν ἐξίτιναν και εἰς νεκρὸν σῶμα λοιπὸν ὑβρίζοντες): syr-jer has this portion of Mt twice among the lections of which it consists, one time omg, and the other insg, the doubtful words: Orig favours the omn when he says ἡδὲ δ' αὐτοῦ ἀποθανόντος εἰς τῶν στρατιωτῶν λόγχῃ κ. τ. λ.

51. rec eis δύο bef απ. αν. ιως κατω (see || Mk), with AD rel latt syrr Orig-lat Pro-miss: txt BC² L 33 copt.—om εις δυο (C²?) Orig₂ Eus₂. aft εις δυο ins μερη D latt Orig-lat. απ² BC al: om απο L Orig.

interpolator not observing that in John it is related as inflicted *after death*.

50.] It has been doubted whether the *τεριλεσται* of John (ver. 30) and *παρεν, εις χ. σου παραριθμαι* τ. πν. μου of Luke (ver. 46) are to be identified with *this crying out*, or to be taken as *distinct from it*. But a nearer examination of the case will set the doubt at rest. The *παρίδωκεν* of John (ib.) implies the *speech in Luke*; which accordingly was that uttered in this φωνῇ μεγάλη. The *τεριλεσται* was said before; see notes on John.

51—56.] SIGNS FOLLOWING HIS DEATH. Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the *senses* of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John. 51.] The 1364 gives solemnity. This was the inner veil, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who set aside that symbolism entirely. That was now accomplished, which was the one

and great antitype of all those sacrifices offered in the holy place, *in order to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place,—the typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered Heb. x. 19—21. Besides, suppose it had been referred to plainly and by name—what would then have been said? Clearly, that *this mention was a later insertion, to justify that reference*. And almost this latter, Strauss, recognizing the allusion in Heb., actually does. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7) “a great company of the priests were obedient unto the faith?” Neander, who gives this last consideration its weight (but only as a possibility, that some priests

ἡ ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. ⁵⁴ ὁ δὲ ^{v ch. iv. 5 ref. w pass., Heb. 12. 24 only f. Wind. l. 2. xvi. 4 only. act. John xiv. 21, 22 ref. x ver. 26. y ch. xxiv. 7 al. s ch. xvii. 6. Num. xxii. 2. s ch. xxvi. 78 ref. b ch. xiv. 22. c ver. 43. d ch. xxvi. 58 ref. e = ch. vii. 15. xxv. 1 al. fr. f ch. xx. 26 ref.}
 ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν,
 ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν
 σφόδρα λέγοντες Ἀληθῶς υἱὸς θεοῦ ἦν οὗτος.
⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεω-
 ροῦσαι, αἰτίνες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλι-
 λαίας διακονοῦσαι αὐτῷ. ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδα-
 ληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ
 μήτηρ τῶν υἱῶν Ζεβεδαίου.

⁵³. ἦλθον D latt(not f).

εφανησαν D¹: εφανησαν D-coorr.

⁵⁴. rec γενομενα (corrupt to sense, and || Luke), with AC rel Orig₁: txt BD 33 latt Orig₁ Orig-lat₂ rec θεου βεφ υιος (see cl xiv. 38), with AC rel am(with forj fuld gat ing) lat-a o f f₁ 2 g₁ 2 D-lat goth Orig₂: txt B D-gr vulg lat-δ h l Syr Orig-lat Hil, Ang. for ην, εστιν C lat-f g, goth Ang Vigil.

⁵⁵. for εκει, και (|| Mk) D al Chr-wlf-ms: εκει και FKL al syr-marg. om απο ΑΚΔ al Chr.

⁵⁶. om η βεφ μαγδ. D¹: μαριαμ η μαγδ. CLΔ 1 syr. και μαριαμ CA Syr. ιωσηφ D¹ L 69² al latt(a def) syr-marg copt æth Orig-lat Eus: ιωσητος D².

them,' is simply ridiculous. The words belong to the *whole sentence*, not merely to *εἰς ἣλθον*. ἡγέρθησαν is the *result*

—not the *immediate accompaniment*, of the opening of the tomb. It is to prevent this being supposed, that the qualification μετ. τ. f. αὐ. is added. ⁵⁴]

τὸν σεισμόν καὶ τὰ γιν. = ὅτι οὕτως ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former?

The circumstances of our vv. 51—53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. His report is that of *one man*—and that man, more than probably, a *convert*. Matthew's is of *many*, and represents their general impression. Luke's is also *general*. τὰ γινόμενα points to the crying out, as indeed does the οὕτως in Mark:—but see notes there. ⁵⁵]

θεοῦ ἦν—which the Centurion had heard that *He gave Himself out for*, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words in the *Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero* or *demi-god*, we must first be shewn that υἱὸς θεοῦ was *ever so used*. I believe Luke's to be a different report: see notes there. ⁵⁵, ⁵⁶.] ἡκολ., the historic aorist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40, 5, end:

where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect.

ἡ Μαγδ., from Magdala: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Map. ἡ τ. 'Ιακ.] The wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. 'Ιακ., Mark adds τοῦ

μακροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, § i. 8). μητ. τ. υἱ. Ζ.] = Σαλώμης, Mark.

Both omit *Mary the mother of Jesus*:—but we must remember, that if we are to take the group as described at this moment, *she was not present*, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ.

There must have been also *another group*, of His *disciples*, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of his identity.

ε ch. viii. 12. Mark I. 33 al. Judith xiii. 1 only. h here only. i intr., here only. trans. ch. xxviii. 19. Acts xiv. 21. pass., ch. xiii. 55 only f. h ver. 20. i = ch. xiv. 12. recd. m = here only. Exod. v. 18. see Acts iv. 32. n L. John xx. 7 only f. o MK. bds. L. Mark xiv. 51, 53 only. Judg. xiv. 12, 18 F. Prov. xxxi. 24 only. p vv. 22, 22. q MK. only. Isa. xxii. 16. H. 1. r MK. only γ. s MK. Mark xvi. 8 only.

57. om δε A¹. το ονομα D. εμαθητευθῇ (grammī corrn) CD 1 syr^p (appy).

58. προσηλθεν . . . και D latt. at end om το σωμα (for elegance, as it is thrice repeated) BL 1. 33 al syr-jer: αυτο (for some reason) copt.

59. παραθεβων D. ωσ. bef το σωμα D lat-a(=add) jers. om o DL. rec om εν ([MK Lw], with AC rel lat-g₁ Hil: ins BD al latt copt. (33 def.)

60. ins επι bef τη θηρα A al, ad ostium lat-a b o Ac. (osteo D-lat.)

57—61.] JOSEPH OF ARIMATHAEA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them. 57.] *Before sunset*, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The *Roman custom* was for the bodies to remain on the crosses till devoured by birds of prey:—‘non pascos in cruce corvos.’ Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, ‘Ιουδαίωv περι γὰρ τὰς τὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . ἀνασταυρωμένους πρὸ δόντος ἡλίου καθελείν καὶ θάπτειν. ἦλθεν] probably to the *Prætorium*. Meyer supposes, to the place of execution; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦεν John ver. 38, and ἦλθεν δὲ καὶ . . . ib. ver. 39, which certainly was to *Golgotha*. πλοῦσιος—he was also a counsellor, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51.

‘Αριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἰδωρήσατο expresses τὸ πρῶμα on account of the expression of Pilate’s surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which

also the Body was wrapped. The Three are not in possession of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly *knew what had been done* with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was *hastied*,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph’s own tomb. John, that it was in a garden, and in the place where He was crucified. All, except Mark, notice the *newness* of the tomb. John does not mention that it belonged to Joseph—but the expression ἐν ᾗ οὐδὲν οὐδὲν ἐτίθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent? All that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a *natural* cave, but an *artificial excavation* in the rock. (2) That it was not cut *downwards*, after the manner of a grave with us, but *horizontally*, or *nearly so*, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. μίγ. γῇ θύρα τοῦ μν., as also by the use of παρακύπτω John xi.

ABCDE
FGHK
LMSUV
Δ 1. 33.
69.

ἀπῆλθιν. ⁶¹ ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη ^{τ = ch. xxi. 2 (see) only.}
 Μαρία καθήμεναι ἀέναντι τοῦ ^{ch. xxiii. 27.} τάφου. ⁶² Τῇ δὲ ^{v John i. 29 ad. Acts x. 9 ad. only, see. Mark xi. 13. Gen. xix. 24. v Luke ii. 4, 10 al.}
 ἑπαύριον, ^{ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συν- ὡς ch. xxi. 2 (see) only.}
 ἤχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον ^{Mark xi. 13. Gen. xix. 24. v Luke ii. 4, 10 al.}
⁶³ λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ ^{πλάνος}
 εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ^{ἔγειρομαι.} ⁶⁴ κέλευσον ^{al. Mark xv. 45. Luke xxiii. 54. John xix. 14, 31, 42 only. (Hod. xxv. 24. xxiii. 45 P. 2 Mac. xv. 31 only.)}
 οὖν ^{ἄσφαλισθῆναι τὸν} τάφον ^{ἕως τῆς τρίτης ἡμέρας,}
^d μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν

y ch. xxii. 34. xxvi. 8 ad. 6. s 2 Cor. vi. 2. 1 Tim. iv. 1. 2 John 7 his only. Job xix. 4. Jer. xxiii. 32 only. a pres. ch. xvii. 11. xxvi. 2. John xiv. 3. xxi. 22. Gal. iii. 2. 2 Pet. iii. 11. (See) and Acts xvi. 24 only. Isa. xli. 10. Wlad. xiii. 15. e ver. 45. d here v. 22. vii. 6 al. Mr. xiii. 9, 10, 11. e ch. xxviii. 12. Tobit i. 12.

^{61.} *μαριαμ η μαγδ.* BCLΔ 1.—om η D¹. om 2nd η AD. *καθεναντι D.*
^{63.} ο *πλάνος* bef *εκείνος* B²C²E¹(perhaps) G 33. 69 latt(a def) copt arm Chr, Did Promies. aft ζων ins οτι D al syrr arm Orig-lat Chr.
^{64.} om της DL al Chr-6-p. ημερας bef γρ. D latt. om αυτου B.
 rec aft αυτου ins νυκτος, with C²FGLMU 69 arm : aft κλ. αυτου, S al Syr uth: om ABC¹D rel latt syr(Treg) copt goth Orig-lat Chr Damasc (Thl Ruthym appy).

5, 11, and *εἰσῆλθιν*, ib. 5, 6. (3) That it was in the spot where the crucifixion took place. Cyr-jer. speaks of τὸ μνημα τὸ πλησίον, ὅπου ἐτίθη, κ. ὁ ἰπικεθεῖς τῇ θύρᾳ λίθος, ὁ μύχροι σήμερον παρὰ τῷ μνημαίῳ κείμενος. Cateches. xiii. 39, p. 202. On *ἱλαρόμενοι*, the aor. in a relative clause, see above, ver. 55 note.

[61.] Luke mentions more generally *the women who came with Him from Galilee*; and specifies that they prepared spices and ointments, and rested the sabbath-day according to the commandment.

[62—63.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHRE. Peculiar to Matthew.

[62. τῇ ἑρ.] not on that night, but on the next day. A difficulty has been found in its being called the day *μετὰ τὴν παρασκευὴν*, considering that it was itself the sabbath, and the greatest sabbath in the year. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but in the evening, after the termination of the sabbath. Had the Evangelist said *ἥτις ἐστὶ τὸ σάββατον*, the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the *παρασκευή*, was uppermost in his mind. The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German Commentators (Olshausen, Meyer; also De Wette, Hase,

and others). The chief difficulties found in it seem to be: (1) How should the chief priests, &c. know of His having said, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The meaning of the saying may have been, and was, hid from the disciples; but the fact of its having been said could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding* of the words, we must remember that *hatred is keener sighted than love*;—that the raising of Lazarus would shew, *what sort of a thing rising from the dead was to be*;—and that the fulfilment of the Lord's announcement of his crucifixion would naturally lead them to look further, to *what more* he had announced. (2) How should the women, who were solicitous about the removal of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they were not aware of the circumstance, because the guard was not set till the evening before. There would be no need of the application before the approach of the third day—it is only made for a watch *ἕως τῆς τρίτης ἡμέρας*, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch.

καὶ εἶπωσιν τῷ λαῷ ἡ γέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρὼν τῆς πρώτης. 65 ἐφῆ
 αὐτοῖς ὁ Πιλάτος Ἔχετε κουστωδιαν ὑπάγετε ἀσφα-
 λίσασθε ὡς οἰδατε. 66 οἱ δὲ πορευθέντες ἡσφάλισαντο
 τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουσ-
 τωδίας.

XXVIII. 1 Ὁὐ μὲν δὲ σαββάτων, τῇ ἐπιφωσκούσῃ

1 w. ἀνά, ch. xiv. 5. xlviii. 7. 2 Pet. ii. 20. 3 Kings xiii. 16. h here only in Gspp. 1 Thom. ii. 8 al. Prov. xiv. 6. 1 N. T. as above (g) al. Wied. xv. 18 only. k here bis and ch. xxviii. 11 only. 1 ch. xxiii. 27 reff. 2 Rev. xx. 3. 3 Cor. i. 23. 4 Kings xxi. 4. 5 - Lake xvii. 16. Acts v. 26. xiii. 17. o Mark xi. 19. xiii. 26 only. 6 Mark. xxx. 8. p plur., ch. xii. 1. Lake iv. 16. Acts xiii. 14. xvi. 18 al. Rssd. xxii. 15 al. q Lake xxiii. 54 only. Job xii. 9 (10) P. only. 2a ἡμέρῃ διαφωσκ., Herod. iii. 26.

for *εἰπ., ερρουν διονει* D.

65. rec aft *εφῆ* ins *δε*, with ACDM¹UΔ (SV, o sil) syr-with-ast Orig-lat: om B rel 83. 69 latt Syr copt goth arm. *εχεται* D (and *υπαγεται, ασφαλισσθαι*).

for *κουστωδιαν, φυλακας custodes* D¹ lat-a b c f ff₂ g₁ arm-usc. for *ως, ως* L.

66. *ησφαλισαν* D¹. for *της κουστωδίας, των φυλακων* D¹ latt arm.

xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God. But, first, it does not necessarily follow that *every member* of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, l. c. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by *one Evangelist alone* must be rejected—e. g. (which stands in much the same relation) the *satisfaction of Thomas*,—and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*

65.] *εχεται*—either 1), indicative, *Ye have*:—but then the question arises, *What guard* had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report ('ut mos militie, factum esse quod imperasset,' Tacitus, Ann. i. 6), *not to Pilate*, but to the chief priests:—or 2), as De Wette and Meyer take it, imperative; which

doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, *Take a body of men for a guard.* And to this latter I now rather incline, on account of the order of the words, in which *εχεται* seems to have an emphasis hardly satisfied on the other view. *ως οἰδατε*—as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. *μετὰ* belongs to *ησφαλ.* and implies the *means whereby*, as in reff. So Thucyd. viii. 73,—*Υπέρβολον . . . ἀποστεινόνται μετὰ Χαρμίνου ἐνδὸς τῶν στρατηγῶν*,—iii. 66, *οὐ μετὰ τοῦ πλῆθους ὑμῶν εἰσελθόντες*,—v. 82, *ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἐπαγωγῇ τῶν ἐπιτηδίων*. Duker, on the first of these, remarks, '*μετὰ τινος fieri dicuntur, quæ alicujus voluntate, auxilio, et consilio fiunt.*' The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives*; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assump-

εἰς ¹ μίαν ² σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία ³ θειρῶσαι τὸν τάφον. ⁴ καὶ ἰδοὺ ⁵ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ⁶ ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ⁷ ἐπάνω αὐτοῦ. ⁸ ἦν δὲ ἡ ⁹ ἰδέα αὐτοῦ ὡς ¹⁰ ἄστραπὴ καὶ τὸ ¹¹ ἐνδυμα αὐτοῦ λευκὸν ὡς χιών. ¹² ἀπὸ δὲ τοῦ φόβου αὐτοῦ ¹³ ἐσείσθησαν οἱ ¹⁴ τηροῦντες καὶ ἐγενήθησαν ¹⁵ ὡς

Gen. xxix. 2, 3, 10. Judith xiii. 9 only.
3. Dan. i. 17 Theod.
a ch. xiii. 44. xviii. 7 al. Pa. lxxv. 6.
d Pa. cxviii. 2.
w ch. xxi. 7 al.
7 ch. xxiv. 27 reff. Dan. x. 6.
b Ezek. xxxi. 16.
1. John xx. 19. Acta xx. 17. 1 Cor. xvi. 2.
a = as above
(7). Gen. i. 6. Ezra iii. 5. Ezek. xxxii. 1.
t ch. xxvii. 66 al. Pa. lxxiii. 9.
a ch. xxviii. 64 al. Ezek. xxxviii. 19.
v Mk. (bis v. r.) L. only.
x here only. Gen. v. 2 ch. xxi. 11, 13 reff.
c ch. xxviii. 20, 64.

CHAP. XXVIII. 1. om η bef αλλη Α.

2. for εἰ, απ' D. ins και bef προσελθων BCL 33 latt Syr copt with Orig Dion-alex Chr. rec aft λιθον add απο της θυνας, with AC rel lat-s & Syr arm: απ. r. θ. του μνημειου E'(appy) FLM²U 1. 33 syr copt Eus Chr: om BD al latt Dion-alex (Hil).

3. [ἰδεα ABCDEHM.] rec ωσει χ., with A rel Dion-alex: txt BDK 1.

4. rec (for ἐγενήθησαν) ἐγενοντο (more usual), with A (C²?) rel Dion-alex Eus: txt BCDL 33. rec ωσει, with C rel Eus: txt ABDLΔ 1.

tions, and carry no certainty with them. And I may remark, that of *all harmonies*, those of *the incidents of these chapters* are to me the *most unsatisfactory*. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent narrators, and of one, who besides was an *eye-witness* of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, *that of John* takes the *highest place*: but not, of course, to the exclusion of those parts of the narrative which he *does not touch*.

The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part of their Gospels*, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1.] ἐφ' ἃ σαβ.

not, 'at the end of the week.' The words σαββάτων and μίαν σαββ. are opposed, both being *days*. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset the night before*. It is hardly to be supposed that St. Matthew means the *evening* of the

sabbath, though ἐσπέρας is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense.

μίαν σαββ. is a Hebraism; the Rabbinical writings use יום, יום, יום, &c., affixing יום to each, for Sunday, Monday, Tuesday, &c. Map. ἡ Μ. κ. ἡ ἑλ. Μ.] In Mark, *Salome also*. John speaks of *Mary Magdalene alone*. See notes there.

Θεωρ. τ. τ.] It was to *anoint* the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is *after the rising of the sun*; in John, *while yet dark*; in Luke, *at dim dawn*: the two last agree with our text.

2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ἰδοὺ—ἐγένετο

must mean that the women were *witnesses of the earthquake*, and *that which happened*.

σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γὰρ shews. The rolling away was not done naturally, but by a shock, which = σεισμός.

It must not be supposed that the Resurrection of our Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before*;—ἡγείσθη κ.τ.λ., are the words of the Angel. It was not *for Him*, to whom (see John xx. 19, 26) the stone was *no hindrance*, but *for the women and His disciples*, that it was rolled away.

e — ch. xi. 35
f ch. xxvi. 34
g ch. xxi. 38
h — Matt., here only.
i w. 4th c. ch. xiv. 2. xxvii. 64.
k ch. xiv. 28
l ch. xxvii. 62, 63, 60 al. fr.
m Mark iii. 5 al. fr. i Chron. xxiii. 32
n ch. ii. 8 al. fr. usually at beg. of sent. freq. aft. abl. absol.: aft.
o, never in Matt. (see Luke xxiv. 4. Acts [L. 10.] x. 17.) Gen. xxiv. 53.
p Matt., here only. Mark v. 2. xiv. 18. Luke (xiv. 31 v. r.) xvii. 15 (John iv. 51. Acts xvi. 16 v. r.) only. 3 Kings ii. 34. 4th c. ch. viii. 28 ref.

^d νεκροί. ⁵ ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν ἈΒCDE
Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρω- FGHK
μένον ζητεῖτε. ⁶ οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ ἑκταῖς LMSUV
εἶπεν. ⁸ δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο [ὁ κύριος]. 66.
⁷ καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
¹ ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ ἔκταται ὑμᾶς εἰς
τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν.
⁸ καὶ ἀπελθούσαι ταχὺ ἀπὸ τοῦ μνημείου ^m μετὰ φόβου
καὶ χαρᾶς μεγάλης ἔδραμον ⁿ ἀπαγγεῖλαι τοῖς μαθηταῖς
αὐτοῦ. ⁹ καὶ ἰδοὺ Ἰησοῦς ἀπήγγησεν αὐταῖς λέγων

5. om δε C(appy).

6. om ο κυριος BN 33 lat-s copt scti arm Orig-lat Chr: ins ACD rel latt syrr Chr-
x-l-m-wlf.

7. om απο των νεκρων D vulg lat-a b c ff, g, h l arm Orig-lat Cyr-jer Ambr Aug.
om lat idou D lat-a b c ff, h Orig-lat Cyr-jer Chrysost. 1st N¹.

8. rec ελθουσαι (from || Mk), with AD rel: txt BCL 33. 69 lat-s Syr copt.

9. rec at beg ins ως δε επορευοντο απαγγελαι τοις μαθηταις αυτου, with AC rel
lat-f syr scti; ως δε επορευοντο, omg kai, 14 lect-53; ως δε επορευοντο απαγγι-
λαι 235: om BD 33. 69 ev-y al latt Syr syr-jer copt arm Orig Chr Jer Aug. (*At
first sight, it would appear as if the clause had been omd from homotel. But on
more examination, I am disposed to question this.* (1) *The testimonies for its own
are not those MSS for which most frequently fall into this error.* (2) *The idiom, ως
επορ., is foreign to the usage of Matt, who always uses a gen. abs. in this case.* (3) *The two minor variants are just what we should expect as shorter and neater glosses, but
not as corruptions of a genuine clause: esp the striking out of the kai bef idou to substitute
the other introductory clause. After all, it is difficult to decide, the homotel being
so very obvious; but on more careful thought I determine, with Mill, Bengel, Gers-
dorff, Schulz, Rinck, Lachm, Tischd, Treg, Meyer, and De Wette, against the clause.
It is defended by Griesb, Fritzsche, Scholz, and Bornemann.* rec ins ο bef
επο., with DL (S, e sil) 1. 33. 69 Orig Eas: om A B(Mai) C rel Chr-wlf-me Thl. -

3.] ὁ 134a, not his *form*, but his
appearance; not in *shape* (as some would
explain it away), but in brightness.

4.] αὐτοῦ, objective, of him, the angel;
as John vii. 13; Heb. ii. 15.

5.] In
Mark, a young man in a white robe was
sitting in the tomb on the right hand;
in Luke two men in shining raiment (see
Acts i. 10) appeared (ἐπενήσαν) to them.
John relates, that Mary Magdalene looked
into the tomb and saw (but this must
have been afterwards) two angels in white
sitting one at the head, the other at the
feet where the Body had lain. All at-
tempts to deny the angelic appearances,
or ascribe them to later tradition, are dis-
honest and absurd. That related in John
is as definite as either of the others, and
he certainly had it from Mary Magdalene
herself.

6.] καὶ δε εἶπεν is
further expanded in Luke, vv. 6, 7. See
ch. xvi. 21; xvii. 23. δ κύριος (see
ref.) is emphatic;—'glorious appellatio,'

Bengel.

7.] This appearance in Ga-
lilee had been foretold before his death,
see ch. xxvi. 32. It is to be observed
that Matthew records *only this one ap-
pearance* to the Apostles, and in Galilee.
It appears strange that this should be the
entire testimony of Matthew: for it seems
hardly likely that he would omit those
important appearances in Jerusalem when
the Apostles were assembled, John xx.
19, 26, or that one which was closed by
the Ascension. But perhaps it may be in
accord with his evident design of giving
the general form and summary of each
series of events, rather than their charac-
teristic details. See below on ver. 20.

8.] is recitative. The προάγει
here is not to be understood as implying
the journeying on the part of our Lord
himself. It is cited from His own words,
ch. xxvi. 32, and there, as here, merely
implies that *He would be there when they
arrived*. It has a reference to the col-
lecting of the flock which had been scat-

ἡ Χαίρειτε. αἱ δὲ προσελθούσαι ἑκράτησιν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. ¹⁰ τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβείσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄμνουνται.

¹¹ Πορευομένων δὲ αὐτῶν ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἄργύρια ἵκανά ἔδωκαν τοῖς στρατιώταις ¹³ λ γοντες Εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν

xii. 40.

a ch. xxvii. 64. Tobk i. 18.

ἐπήνησεν BC 1 Orig Chr-wif-ms Cyr₁: txt AD rel Eus Chr. aft. ροδ. ins autou D latt.

10. om την D¹.

οφισθαι videbitis D lat-e h.

11. ἀπηγγειλαν D Orig.

παντα A Orig.

12. om τε D al latt.

αργυριον ικανον D latt Syr arm.

tered by the smiting of the Shepherd; see John x. 4. ¹⁰ καὶ αὐτὸν ὤψατο is determined, by κακεῖ με ὄμνουνται below,

to be *part of the message to the disciples*: not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. ¹² καὶ αὐτῶν ἐπὶ τὴν πόλιν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ' οἷς ἰδὼν παραδόξους μετὰ χαρᾶς δέ, ἐφ' οἷς ἤκουσαν ἀπαγγέλλουσιν, Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδεὶς οὐδὲν ἔκρινεν ἰφοβοῦντε γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. ¹² ἐκ τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβείσθε, —but shewing also the χαρὰ with which that fear was mixed (ver. 8), —joy at having recovered Him whom they

loved. προσελ. αὐτ.] 'Jesus ante passionem alii potius alieniores adorant quam discipuli.' Bengel. ¹⁰] τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17.

The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative invoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδοὺ in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of μὴ μου ἀπτεν there and τοὺς ἀδελφ. μου, —but in our present imperfect state of information, this must remain a *mere* probability.

11—12.] THE JEWISH AUTHORITIES BRIBE THE GUARDS TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. Peculiar to Matthew. 11. τῶν 8. αὐτ.] While they were going. 12.] συναχθέντες, i. e. of ἀρχιερεῖς, a change of the subject of the sentence as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an *official* and *open* one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g. Gamaliel, who could

b — Luke xxii. 46. John xi. (11 f.) 12. Acts xii. 6 (ch. xxvii. 53 al.) only. Prov. iv. 16. c pass., Mark ii. 1 ref. d Acts xiv. 19. xxv. 6, xxvi. 2. 1 Tim. v. 16. e 1 Cor. vii. 23 only f. Wlad. vi. 15. vii. 23 only. f ch. ix. 31. Mark i. 45 only f. g ch. xi. 23. with ἡμ., Matt., here only. Acts xx. 26. Rom. xi. 3. 2 Cor. iii. 14. 1 Kings xxix. 6 al. fr. h ver. 9. i ch. xxi. 1 ref. Com. ABDEP HKMU Val. 1. 33. 69.

κοιμωμένων. ¹⁴ καὶ ἐὰν ἄκουσθῃ τοῦτο ^d ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἁμερίμνους ποιήσομεν. ¹⁵ οἱ δὲ λαβόντες τὰ ἄργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφθάρθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον ἡμέρας.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷ καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἰδίστασαν. ¹⁸ καὶ πρὸς-ελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἰ' Εἰδότε μοι

14. an D¹L. for ἐπι, υπο (corr. as more simple) BD latt. om αυτον B
33 lat-e with Orig.
15. aft παρα ins τοις D. for μεχρι, εως D Orig.,(txt.) Chr. rec om
ημερας (as unusual with Matt: see ch xi. 23; xxvii. 8), with A rel lat-e Orig.: ins
BDL latt Syr Chr.
16. om o D.
17. rec aft προρε. ins αυτω, with A rel syrr: om BD 33 latt Eus Chr Aug.

hardly have consented to such a measure as this. 14.] not only 'come to the ears of the governor,' but be borne witness of before the governor, come before him officially: i. e. 'if a stir be made, and you be in trouble about it:' see reff. 15.] Justin Martyr, Dial. c. Tryph. § 106, p. 202, says, καὶ οὐ μόνον οὐ μινενοῖσαστε μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ ἀνδρας χειροτονήσαντες ἐκλεκτούς, εἰς πᾶσαν τὴν οἰκουμένην ἐπιμύψατε κηρύσσοντες διὰ αἰρεσίς τις ἄθεος καὶ ἀνομος ἐγγέμεται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου (see ch. xxvii. 63) ὃν σταυρωσάντων ἡμῶν οἱ μαθηταὶ αὐτοῦ κλίψαντες κ.τ.λ. ὁ λόγος οὗτος—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

18—20.] APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. This journey into Galilee was after the termination of the feast, allowing two first days of the week, on which the Lord appeared to the assembled apostles (John xx. 19, 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven has not been mentioned, although τὸ ὅρος οὗ seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse Matthew gives a hint of some interviews having taken place previously to this in Galilee. And it is important to bear this in mind, as

suggesting, if not the solution, at least the ground of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted (not, whether they should worship Him; which is absurd and not implied in the word. On ol δὲ, cf. ch. xxvi. 67. ὥχοντο εἰς Δεκίλειαν, οἱ δ' ἐκ Μίγαπα, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, after the two appearances at Jerusalem in John xx. We are therefore obliged to conclude that others were present. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included all the disciples of Jesus; at least, all who would from the nature of the case be brought together. 18. προσελθ. They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ. ἰδὼν. αὐτ. λέγ. forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken then, and there. Ἰδὼν μοι κ.τ.λ.] The words are a reference to ref. Dan. (LXX), which compare. Given,—by the Father, in the fulfilment of the Eternal

πᾶσα ἰ ἐξουσία = ἐν οὐρανῷ καὶ ἰ ἐπὶ τῆς γῆς. 19 πορευ- m ch. vi. 10.
θέντες ἰ μαθητεύσατε πάντα ὁ τὰ ἔθνη, ἰ βαπτίζοντες αὐτοὺς a ch. xiii. 12.
a ch. xiii. 12.
a ch. xiv. 21.
(lat., ch. xxvii. 57) only f. o Gal. iii. 2. 1 Tim. iv. 17. Num. xiv. 16. p Acts viii. 16. xix.
6. Rom. vi. 3. 1 Cor. i. 13. x. 2. Gal. iii. 27.

18. οὐρανοῦς D. rec om της (to conform with εν ουρ.), with A rel Orig, Chr
Cyr., : ins BD copt Eus Chr-wlf-ma.

19. πορευθεῖς D(-ai) lat-e Orig, Tert Cypr. rec aft πορ. ins ουρ, with BA 1.
33 ev-y vulg lat-e e f ff. 1, 2 g, syrr copt aeth arm Cypr, Zeno: νυν D lat-a b h n Hil,
Victorin: om A rel Iren-lat Orig Euseb Athos Bas Amphil Chr Cyr, Thl Tert Lucif
Ambr Aug. βαπτισαντες (corr for ecclesiastical propriety f) BD: txt AN rel

Covenant, in the Unity of the Holy Spirit. Now first is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the taking possession of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of his possession. ‘All power in heaven and earth,’ see Eph. i. 20—23; Col. ii. 10; Heb. i. 6; Rom. xiv. 9; Phil. ii. 9—11; 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is glorified in the Person of our Redeemer, through whom we all have access by one Spirit to the Father. πορ. μαθ.]

Demonstrably, this was not understood as spoken to the Apostles only, but to all the brethren. Thus we read, πάντες διεσπάσαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2): οἱ μὲν οὖν διασπαρόντες διῆλθον εὐαγγελίζοντες τὸν λόγον (ibid. ver. 4).

There is peculiar meaning in μαθητεύσατε. All power is given me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the knowledge of the truth—to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not ‘subdue,’ but make disciples of (see below). πάντα τὰ ἔθνη again is closely connected with πᾶσα ἐξουσία ἐν τῇ γῇ.

πάντα τὰ ἔθνη] all nations, including the Jews. It is absurd to imagine that in these words of the Lord there is implied a rejection of the Jews, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐν τῇ γῇ above. Besides, the (tem-

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porary) rejection of the Jews consists in this, that they are numbered among πάντα τὰ ἔθνη, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them first. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, ‘that the Apostles never had any doubt whatever about admitting Gentiles,—only whether they should not be circumcised first.’ In this command, the prohibition of ch. x. 5 is for ever removed. βαπτίζον-

τες] Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεῖν consists of two parts—the initiatory, admissory rite, and the subsequent teaching. It is much to be regretted that the rendering of μαθ. ‘teach,’ has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord’s words, as in the Church, the process of ordinary discipleship is from baptism to instruction—i. e. is, admission in infancy to the covenant, and growing up into τῆς πάντας κ.τ.λ.—the exception being, what circumstances rendered so frequent in the early church, instruction before baptism, in the case of adults. On this we may also remark, that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15, 33), whole households—wives and children.

As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of BAPTISM, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As

X

q ch. xix. 17
 72.
 r ch. xvii. 9.
 xix. 7 al.
 Gen. ii. 16.
 ch. i. 23.
 John iii. 2.
 Deut. i. 42 al.
 t ch. xxvi. 29.
 xxvii. 45.
 64 al.
 w ch. xiii. 32,
 40 suff.

ῥ εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
 πνεύματος, ²⁰ διδάσκοντες αὐτοὺς ἵ τηρεῖν πάντα ὅσα
 ῥ ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ ῥ μεθ' ὑμῶν εἰμι πάσας
 τὰς ἡμέρας ῥ ἕως τῆς ῥ συντελείας τοῦ αἰῶνος.

ABDEF
 HKMU
 VA 1.
 33. 66.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

Hippol Eus Ath Amphil Chr Cyr.

om του bef uou του D.

20. εἰμι bef μεθ υμ. D Orig^s (but txt 8 times). rec at end adds αμην, with A^s
 rel am (with forj gat) lat-a d c f syrr copt-ms æth: om A¹ (appy) BDN 1. 33 vulg lat-
 e f_{1,2} g_{1,2} h n copt arm Chr Cyr Thl.

SUBSCRIPTION. κατα μαθθαιον B: ευαγγελιον κατα μαθθαιον AEF(K)UVΔ: εν.
 κατ. μαθθαιον ειλεσθη αρχιται εν. κατα ιωαννην D, simply lat-δ e f; and so, but
 παρσιν for ιωαν., forj &c: FM lat-a have no subscr: K al (aft enumerating the
 number of σίχοι &c) το κατα μαθθ. (ins αγιον al) εν. εξιδοθη (εγραφη al) εν αυτου εν
 ιεροσολυμοις (εν παλαιστινη al syrr, εν ανατολη al, and add ιβραϊστι or τη ιβραϊδι
 διαλεκτω) μετα χρονους η της του χριστου (add του θιου ημων al) αναληψιως (add
 ηρμηνευθη δε υπο ιακωβου αδελφου του κυριου, or υπο ιωαννου al).

regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He intended it. εἰς τὸ ὄν. . .] Reference

is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation.

Not τὸ ὄνυμα—but τὸ ὄνομα—setting forth the Unity of the Godhead.

It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been into, (as in Gal. iii. 27 al.) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in τὸ ὄνομα, ε.τ.λ. but an *objective admission* into the covenant of Redemption—a *putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and his Church. Our word 'in' being retained both here and in our formula of Baptism, it should always be remembered that the *Sacramental declaration is contained in this word*; that it answers (as Stier has well observed, vii. 268) to the *verbo datus* in the other Sacrament. On the difference between the *baptism of John*, and *Christian baptism*, see notes on ch. iii. 11; Acts xviii. 25; xix. 1—5.

20.] Even in

the case of the adult, this teaching must, in *greater part*, follow his baptism; though as we have seen (on ver. 19), in his exceptional case, *some of it must go before*. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord *found the office of Preachers* in his Church, with all that belongs to it,—the duties of the *minister*, the *school-teacher*, the *scripture reader*. This 'teaching' is not merely the *sermon* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ἰδοὺ . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

ἐγὼ—I, in the fullest sense: not the *Divine Presence*, as distinguished from the *Humanity* of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this 'I am with you,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except God be with him.' παρ' ὑμ.] mainly, by the *promise of the Father* (Luke xxiv. 49) which He has poured out on his Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the ἰδοὺ above—the effect of the well-pleasing of the Father. So that the mystery of His name Ἐμμανουήλ (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is with us. And τὰς ἡμέρας—all the (*appointed*) days—for

they are numbered by the Father, though by none but Him. *ἕως τῆς συντ. τ.*

αί.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—the completion of the *state of time*. After that, He will be no more properly speaking *with us*, but *we with Him* (John xvii. 24) where He is.

To understand *μεθ' ὑμῶν* only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that *διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνεταλάμην ὑμῖν*, makes *αὐτοὺς* into *ὑμεῖς*, as soon as they are *μαθητευμένοι*. The command is *to the UNIVERSAL CHURCH*—to be performed, in the nature of things, by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apos-

tles, who by his special ordinance were the founders and first builders of that Church—but whose office, *on that very account*, precluded the idea of *succession* or *renewal*.

That Matthew does not record the fact or manner of the *Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is *suddenly brought to a termination*: that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the *fact itself* is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly *implied*.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Γ εναγ-
γελαον...

a Phil. iv. 15. I. 1^a Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ θεοῦ.
 b N. T. pesh. 2 Ὡς ὁ γέγραπται ἐν τῷ Ἡσαΐα τῷ προφῆτῃ ὁ Ἰδοῦ
 c = Rom. ix. 20, xl. 2. Heb. iv. 7. ch. vi. 45. Acts xiii. 4. see ch. xiii. 26. d MAL. iii. 1.

P
 γεγρα-
 τον...
 ABDEF
 HKLM
 P8UVT
 Δ 1. 33.
 69.

TITLE. rec το κατα μαρκον αγιον ευαγγελιον, with some cursives: εκ του κατα μαρκον αγιον ευαγγελιου 69: κατα μαρκον B[so Verc Tisch Treg] FN: txt AD rel.

CHAP. I. 1. om υιου θεου N¹ 28. 255 Iren-gr-lat (but om ιησ. χρ. also) Orig, Bas Jer, Victorin. (insd by N-corr^{1a} Iren, Ambr Jer,)—rec ins του βεφ θεου, with A rel: om BDL N-corr^{1a} Sevrn.

2. καθως BKLΔN 1. 83 Orig, Bas Tit Sevrn: txt ADP rel Iren-gr Orig, rec (for τω ησαια τω προφητη) τοις προφηταις (corrns, the cit being from Mal and Isa), with AP rel syr-txt scti arm-zoh Iren-lat, Chr Phot: txt BDLΔN 1. 83 latt Syr syr-marg syr-jer copt goth arm-mss Iren-gr-lat, Orig (ὁ Μάρκος δύο προφητείας ἐν διαφόροις εἰρημίνας τόποις ἐπὶ δύο προφητῶν εἰς ἓν συνάγων κειτοίηκε καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφῆτῃ κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer (nomen Isais putamus additum Scriptorum vitio) Aug.—om 1st τω

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

CHAP. I. 1—8.] THE PREACHING AND BAPTISM OF JOHN. Mt. iii. 1—12. Lk. iii. 1—17. The object of Mark being to relate the official life and ministry of our Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John's baptism has many phrases in common with both Mt. and Lk.; but from the additional prophecy quoted in ver. 2, is certainly independent and distinct (see Prolegomena to the Gosp. ch. I. § ii.).

1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Mat. i. 1, and not connected with ver. 4, as Fritzsche and

Lachm., nor with ver. 2, as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title.

Ἰησ. χρ.] αἶ, as its author, or its subject, as the context may determine. "If the genit. after εὐαγγ. is not a person, it is always that of the object, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the subject (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when μου follows (Rom. ii. 16; xvi. 25: 1 Thess. i. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the subject (auctoris) or of the object: and only the context can determine. Here it decides for the latter (vv. 2—8). Render there-

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
 κατασκευάσει τὴν ὁδὸν σου.³ φωνὴ βοῶντος ἐν τῇ
 ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
 τρίβους αὐτοῦ.⁴ Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ
 ἐρήμῳ^{1b} κηρύσσων¹ βάπτισμα^{1a} μετανοίας εἰς ἄφεσιν
 ἁμαρτιῶν.⁵ καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ
 Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπ-
 τίζοντο ὑπ' αὐτοῦ ἐν τῇ Ἰορδάνῃ ποταμῷ¹ ἑξομολογού-
 μενοι τὰς ἁμαρτίας αὐτῶν.⁶ καὶ ἦν ὁ Ἰωάννης
 ἑνδεδυμένος τρίχας καμήλου καὶ ζώνην¹ δερματίνην
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων¹ ἀκρίδας καὶ μέλι¹
 ἄγριον.⁷ καὶ ἰκήρυσεν λέγων Ἐρχεται ὁ ἰσχυρό-

John. Prov. xiv. 16. Wld. xl. 23. xl. 10, 19. Sir. xlv. 16 only. Matt. xxvi. 28 reff. Deut. xv. 2.
 o | Mt. l. 2. fr. p = | Mt. Acts xiv. 15. Jam. v. 16. q Lake l. 10, 20 al. fr. Jer. xxxiii. (xxvi.) 20.
 see ver. 4. 2 Matt. vi. 28 reff. 3 | Mt. reff. 4 Kings i. 8. 5 | Mt. Lake xxii. 20 reff. Lev. xvii.
 16 al. 6 | Mt. reff. 7 = Matt. iii. 1. iv. 17. v. 22, 30, 45 al. fr. Exod. xxxiii. 5.
 w | Mt. reff.

D 1 al Iren-gr Orig. rec ins εγω bef ἀποστέλλω (perhaps from Matt xi. 10,
 where Z only omits it. It is insd in l. c. of LXX by A al), with APN rel vulg syr goth
 sath arm Orig, Eus Phot Jer, : om BD am (with em fuld gat ing mm mt taur tol) lat-
 a b c i Iren-lat Orig Sevrn Ambr Jer Aug Vigil-tape Bede. ἀποστέλλω N.
 rec at end adds ἐκπροσθεν σου (from Mt xi. 10, Lk vii. 27), with A rel vulg lat-f ff_{1,2}
 g_{1,2} syr copt-wilk goth arm Orig, Eus Sevrn Phot Tert Jer, : om BDKLPN am (with
 em fuld ing mt taur tol) lat-a b c l Syr syr-jer copt-schw sath Iren-lat Orig, ex_{pr} Victor
 Jer Aug.

3. for αὐτου, του θεου υμων (from LXX) D 34-marg, dei nostri mt lat-a b c ff_{1,2} g₂
 goth syr-ms-marg [Iren-lat].

4. at beg ins και M¹. rec om o, with A(D)P rel : ins BLAN 33 copt.—en τ. ep.
 bef βαπτ. D 28 latt(not f) Syr. rec ins και bef κηρύσσων, with ADN rel vss :
 om B 33. (P defective.) (The account of the variations seems to be the ignorance
 of the transcribers that ιω. ο βαπτίζων is, with Mt, John the Baptist,—see ch. vi. 14,
 where D al have corrected to βαπτιστης : thenos βαπτίζων became joined with ιγενετο,
 and και inserted.)

5. ἐξεπορεύετο (corrtn to emit προσολυμνται &c) EFHLSV Γ(Tisch) harl'(with
 taur) lat-b ff₁ g₁ copt-x-mss goth Thl. om o D Scr's c. rec και ἐβαπτίζοντο
 bef παντες, with AP rel syr goth (sath) : om και παντες 69, om παντες al, lat-f : txt
 BDLAN 33 vulg lat-a(omg και) b l copt arm Orig, Eus. (παντες was omd, as not in
 || Mt, and seeming to assert too much : then re-insd from marg with omd.)—om και
 M¹. rec εν το ιορδ. ποταμω bef εν' αυτου (from || Mt), with ADP rel syr goth :
 txt BLN 33 vulg lat-b c ff_{1,2} g_{1,2} l arm Orig, Eus.—om τω bef ιορδ. D¹.—om ποταμω
 D mt lat-a b c ff_{1,2} g₁ Orig.

6. rec (for και ην) ην δε (from Mt iii. 4), with ADP rel mt lat-a o f ff₂ syr copt-
 schw goth sath arm Thl : txt BLN 33 vulg lat-b ff₁ g_{1,2} D-lat copt-wilk. rec
 om o, with ADHSA 83(Treg) : ins BLN rel Thl. for τριχας, δερην D-gr lat-a.
 om και ζ. το αυτου D lat-a b ff₂. rec ισθων, with ADP N-corr⁽³⁶⁾ rel :
 txt BL¹AN¹ 33.

7, 8. και ελθιν αυτοις Εγω μιν υμας βαπτίζω εν υδατι ιρχεται δε οπισω μου ο

fore, the glad tidings concerning Jesus
 Christ." Meyer. 3, 3.] This again
 stands independently, not ἐγὼν. Ἰωάν. (δ)
 βαπτ. . . . ὡς γύγ. The citation here
 is from two prophets, Isa. and Mal. ; see
 reff. The fact will not fail to be observed
 by the careful and honest student of the
 Gospels. Had the citation from Isaiah

stood first, it would have been of no note,
 as Meyer observes. Consult notes on Mt.
 xi. 10 ; iii. 8. 4.] See on Mt. iii. 1.
 βάπτ. μετ., the baptism symbolic of ("gen.
 of the characteristic quality," Meyer)
 penitance and forgiveness—of the death
 unto sin, and new birth unto righteous-
 ness. The former of these only comes

¹ εὐδόκησα. ¹² καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ^κ ἐκβάλλει εἰς τὴν ἔρημον. ¹³ καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα ¹ πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι ^μ διακόνουν αὐτῷ.

¹⁴ Καὶ μετὰ τὸ ^α παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ ^ο εὐαγγέλιον τοῦ ^ο θεοῦ ¹⁵ λέγων ὅτι ^ρ πεπλήρωται ὁ ^ρ καιρὸς καὶ ^γ ἤγγικεν ἡ ^τ βασιλεία τοῦ ^τ θεοῦ. ^α μετανοεῖτε καὶ ^ι πιστεῦετε ἐν τῷ

¹¹ Matt. xlv. 5. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. ii. 12.] Heb. x. 34. from Heb. ii. 4. 2 Kings xxii. 30. Mal. ii. 17. ^κ = Matt. ix. 38. John x. 4. 1 Macc. xii. 27. 11 and N. T. passion. m ch. xv. 41 al. R. 7. = Acts viii. 3. xvi. 4. ^μ = Matt. ix. 38. John x. 4. 1 Macc. xii. 27. 11 and N. T. passion. m ch. xv. 41 al. R. 7. = Acts viii. 3. xvi. 4. ^ο Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2. 5. 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τῷ θεῷ. Matt. iv. 23. ix. 30. xxi. 14 only. ^ρ Luke xii. 34. see Lam. iv. 18. ^γ = 1 Mt. al. R. Ezech. vii. 7, 12. ^τ Matt. vi. 33 al. ch. iv. 11, 36, 50 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. ^α Matt. iii. 2 ref. t w. 5v. John iii. 15 only. Pa. lxxvii. 22. Jer. xii. 6.

² Pet. ii. 4. Pa. lxxvii. 3. constr. Ezech. xlv. 36 al. fr. ^ο Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2. 5. 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τῷ θεῷ. Matt. iv. 23. ix. 30. xxi. 14 only. ^ρ Luke xii. 34. see Lam. iv. 18. ^γ = 1 Mt. al. R. Ezech. vii. 7, 12. ^τ Matt. vi. 33 al. ch. iv. 11, 36, 50 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. ^α Matt. iii. 2 ref. t w. 5v. John iii. 15 only. Pa. lxxvii. 22. Jer. xii. 6.

¹¹ om εγενετο DM¹ mt lat-ff₂ rec (for σοι) ω (from || Mt), with A rel lat-δ f₂ g₁ D-lat syr-marg copt-wilk arm-mss: txt BDLN¹ 1. 33. 69 vulg lat-a c ff₂ g₁ l Syr syr-txt copt-schw goth sath arm-zoh. (P def.)

¹² εὐθεως ADE¹K M-marg 1: txt BN rel. aft πνευμα ins το αγιον D. εκβαλλει bef αυτον DA 33. 69 latt.

¹³ rec ins εκει bef εν τη ερημω (marg corrⁿ for εν τ. ερ. [as appears by εν τ. ερ. being om^d by K &c] afds admd with it into the text), with A rel syrr arm: om ABD LN 33 latt copt goth eth Orig. om εν τη ε. K 1. 69. 124. 209 al Scr's e w¹ lat-a arm. τεσσαρακοντα bef ημερας BLN 33 vulg lat-(c) ff₁ g₁ l syr-marg copt Orig Eus. add ε. τεσσαρακ. νουτας L(M) 13. 33 al vulg lat-(c) ff₁ g₁ l syr-marg copt sath Orig Eus. ins και bef πειραζομενος D latt. om οι AM 33 al Scr's c d evn-y-z-160.

¹⁴ rec (for και μετα) μετα δε (|| Mt), with ALN rel vulg lat-f ff₂ g₁ syrr goth sath arm Orig Eus: sed postquam lat-δ g₁ D-lat: txt BD (al?) lat-a (c) copt. om τον AEF¹G¹H¹SUVI¹ Eus-ed. om ο AEFHKMUUV²I¹ Eus. rec aft ευαγγελιον ins της βασιλειας (from Mt iv. 23), with AD rel vulg lat-a f ff₁ g₁ l Syr syr-ms sath: om BLN 1. 33. 69 mt lat-δ c ff₂ syr-ed copt goth(Treg) arm Orig.

¹⁵ rec ins και bef λεγων, with BKLMD 1. 33. 69 vulg lat-a δ &c syrr copt: om AD rel lat-f ff₂ g₁ goth.—om και λεγων N (al?) mt lat-c Orig. πεπληρωται οι καιροι D (al?) mt lat-a δ c ff₂ g₁.

could never have been the practice of any one seriously intent on an important work.

^{12, 13.]} TEMPTATION OF JESUS. Mt. iv. 1—11. Lk. iv. 1—13. ^{12, 13.]} ἐκβάλλω = ἀνάγω Mt., = ἀγω Lk. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. σατανᾶ = διαβ. Mt. Lk.; see note, Mt. iv. 1. It seems to have been permitted to the evil one to tempt our Lord during the whole of the 40 days, and of this we have here, as in Lk., an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Mt. by the tempter coming to Him—becoming visible and audible. Perhaps the being with the beasts may point to one form of temptation, viz. that of terror, which was practised on Him:—but of the inward trials who may speak? οἱ ἄγγ., as τῶν θηρ. generic.

There is nothing here to contradict the fact spoken of in Mt. and Lk., as De W. maintains. Our Evangelist perhaps im-

plies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mk. constructed his narrative out of those of Mt. and Lk. (De W., Meyer) are also most keen in pointing out what they call irreconcilable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

^{14, 15.]} JESUS BEGINS HIS MINISTRY. Mt. iv. 12—17. Lk. iv. 14, 15.

^{14, 15.]} See notes on Mt. iv. 12. παραδ. seems to have been the usual and well-known term for the imprisonment of John. τὸ εὐαγ. τ. θ.] see ref., and note on ver. 1. πεπλ. δ. καιρ.] see Gal. iv. 4.

“The end of the old covenant is at hand; . . . the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses himself; now begins that last speaking of God, by His Son (Heb

εὐαγγελίῳ. ¹⁶ καὶ παράγων παρὰ τὴν θάλασσαν τῆς
 Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρίαν τὸν ἀδελφὸν Σί-
 μωνος ἂμφιβάλλοντας ἐν τῇ θαλάσῃ, ἦσαν γὰρ ἄλεις.
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Ὡς Δεῦτε ὀπίσω μου καὶ
 ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων. ¹⁸ καὶ εὐθέως
 ἄφέντες τὰ ῥέκτυα [αὐτῶν] ἠκολούθησαν αὐτῷ. ¹⁹ καὶ
 προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῇ πλοίῳ
 καταρτίζοντας τὰ ῥέκτυα. ²⁰ καὶ εὐθὺς ἐκάλεσεν
 αὐτούς· καὶ ἄφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῇ
 πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

^u here only. Hab. i. 17 only.
^v Mt. bis. Lake v. 2 only. Jer. xvi. 16. (εὐθεῖν, John xxi. 3.)
^w Mt. only. 4 Kings vi. 19.
^x Matt. iv. 11 al. fr.
^y Mt. bis. Lake v. 2, 4, 6, 8. John xxi. 6, 8, 11 bis only.
^z Mt. (Lake i. 7, 18. H. 30) only.
^a Mt. Gal. vi. 1 al. Ezra iv. 12, 13, 16.
^b John x. 15, 18 bis only.
 Exod. xii. 45. — μισθοῖς, Lake xv. 17, 19. o John xii. 19.

16. rec (for καὶ παραγων) περιπατων δε (from || Mt), with A rel (Syr) syr-txt: txt BDLN 33. 69 latt (syr-marg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.
 rec (for σιμωνος) αυτου (from || Mt), with DGT 33 latt Syr sath: αυτου του σιμωνος (combination of readings) E'FKSUV syr goth: txt BLMN lat-a copt arm, von s. AE'Δ 1. 69. rec (for ἀμφιβαλλ.) βαλλοντας (from || Mt), with E'MΓ 1 arm: txt A(-rte) BD H(Treg) N rel. rec adds ἀμφιβληστρον (from || Mt), with A rel lat-δ ff₂ syr copt goth: -τρα να, -τρα bef βαλλοντας 1 al Scr's a; τα δίκτυα D 13. 28. 69. 124 vulg lat-a c f ff₂ g_{1,2} l Syr arm: om BLN 33 sath(appy). rec αλεις, with EN rel: αλειεις D (L doubtful): txt AB'Δ (so in ver 17, where N has -εις also).

18. for ευθεως, ευθες LN 33. rec aft διενα ins αυτων, with A rel lat-f g₁ syr goth sath: om BCLN 13. 33. 69 vulg lat-f₂ g₂ copt arm.—for τα δίκτυα, παντα D al lat-a δ c ff₂ ηκολουθουν (for -θησαν) B.

19. rec aft προβας ins ικειθεν (from || Mt), with ACN rel vulg lat-c f ff₂ g_{1,2} syr goth sath arm: aft ολιγον, 33: om BDL 1 lat-a δ ff₂ g₁ Syr copt. om ολιγον M' 56. 57. 58 Thl. aft δίκτυα ins αυτων (from || Mt) C'KMG 1 Syr syr-with-ast copt sath.

20. rec ευθεως, with ACD rel: txt BLMN 13. 33: om 124. 433 lat-δ sath: ins bef αφεντες Δ (69) lat-c ff₂ Syr arm. ηκολουθησαν αυτω (|| Mt) D (al ?) latt copt-wilk sath.

i. 1) which henceforth shall be proclaimed in all the world till the end comes." (Stier, R. J. i. 57.) καὶ πιστ.] These words are in Mk. only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in Himself as the Saviour that this faith is yet preached: this He did not proclaim till much later in his ministry: but in the fulfilment of the time and approach of the kingdom of God. ἐν is not instrumental (as Fritzsche), 'by means of the Gospel:' but in the Gospel, which, in its completion, sets forth Jesus Christ as the object of faith. "The object of the faith is conceived as that on which the faith lays hold." Meyer.

16—20.] CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mt. iv. 18—22. Almost verbatim as Mat. The variations are curious: after Σίμωνα, Mk. omits τὸν

λεγ. Πίτερ. —although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not *actually* given, till the twelve became a distinct body, see ch. iii. 16. Mt. has εἰς τὴν θ., for our ἐν τ. θ., an inconceivable variation, if one copied the other, as is also ἀμφιβάλλ. for βάλλ. ἀμφιβληστρον. The παράγων παρὰ, and the ἀμφιβ. ἐν τ. θαλ. are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 17.] γενέσθαι is here inserted before ἄλεις for minute accuracy.

19.] μετὰ Z. r. παρ. ἀφ. (Mt.) is omitted here, and Z. inserted below, where Mt. has simply r. παρ. καὶ αὐτούς, these also, as well as the former pair of brothers. It belongs only to ἐν τῇ πλοίῳ, not to the following clause. 20.] μετὰ τῶν μισθ.

is inserted for particularity, and perhaps to soften the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not poor

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθὺς ^d τοῖς ^d πλερ., Matt. 23. 1. 24. ch. ii. 24. Hl. 2. 4 al. 2. e contr., ver. 20 al. f contr., Matt. vii. 28. xxi. 28. ch. xi. 18. Lake iv. 22. 12. 28. Acts xiii. 12. — ch. iii. 6. x. 23. 24 al. Exod. xviii. 2. h Matt. vii. 29 ref. i ch. v. 2. cf. Luke i. 17 b. Isa. lxi. 8. 4.

22 καὶ ἔξ-
επλήσυστοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἣν γὰρ διδάσκων
αὐτοὺς ὡς ἡ ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.
23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων ἑ Τί ἡμῖν
καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπολέσαι ἡμᾶς; οἶδά σε
τίς εἶ, ὁ ἅγιος τοῦ ἰεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ ὁ
Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ

† L. ch. vi. 49. Lake viii. 28. xxiii. 15 only. Jdg. vii. 29.
† L. John vi. 69 only. see Acts iii. 14. † John ii. 50.
a Matt. xxiii. 12 ref.

h L. Matt. viii. 29. 2 Kings xvi. 10 al.
m Matt. xvi. 23. Jude 5. 2 Cor. iii. 8.

21. εἰσπορεύοντο D-gr 33. εὐθὺς LM 1. 33 Orig. ins εν bef τοις σαββα-
σιν CG. rec εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel
latt syr goth æth arm: ἐδιδ. εἰσελθ. εἰς τ. συν. al: ἐλθων ε. τ. σ. ἐδ. al: εἰς τ. συν.
αὐτῶν ἐδίδασκ. C: ἐδίδασκ. (εν) τοις σαββ. εἰς τ. συν. C Syr copt: ἐδίδασκεν εἰς τὴν
συναγωγὴν (C) LN Orig. (The variations seem to show that the construction gave
offence and was supplied by ἐξελθ. or ἐλθ.)—ἐδίδασκεν N¹. add αὐτοὺς D latt
syr-with-aet goth æth arm.

22. om 2nd και D¹ lat-δ c e. aft γραμματεῖς ins αὐτῶν (from Mt vii. 29) CM
Δ 33 lat-c f₂ syr æth.

23. rec om εὐθὺς (as inappropriate), with ACD rel latt syr goth æth arm: ins
BLN 1. 33. 131. 209 copt Orig. εν τη συν. αυ. bef ην C (al?) Orig. om αὐτῶν
DL 72 lat-δ c e ff₂ g₁ copt-wilk. om 2nd εν N (appy). ανεκραξεν D.

24. rec ins εα bef τῇ (from || Luke. It is not correctly stated by Tischd^f that nearly
the same MSS omit it in Lu, as here: e. g., B has it there), with ACN^{2b} rel syr goth
arm Orig Eus: om BDN¹ latt Syr copt æth Aug. σὺ (confusion of vowels?)

ABΓΔ Scr's e εν-z: σοι CDN rel. ημας bef απολεσαι C Vict. for οἶδα,
οὐδαμεν L Δ-gr N copt æth arm Iren-lat Orig Eus Cyr-jer Bas Chr Thdor-mops Cyr
Tert Aug Paulin: txt ABCD rel latt syr goth.

25. om c ιησ. D 142¹ lat-δ g₁. om λεγων Δ¹ (possibly) N¹. (λεγων φιμωθητι is
written [prima manus?] over an erasure in A: λεγων is inserted in N by corr^a.)
for εἰ, ατ HL 33 al Scr's c s v lat-f ff₂ g₁, l Orig-lat Damasc. for αὐτον, του
ανθρωπου D 8-pe latt(not f). at end add πνευμα ακαθαρτον D (8-pe) gat mm

lat-δ c e ff₂ g₁, goth æth.

fishermen, but had hired servants. Mt.
has ἠκολούθησ. αὐτ. Now may we not
venture to say that both these accounts
came from Peter originally? Matthew's
an earlier one, taught (or given in writing
perhaps) without any definite idea of
making it part of a larger work; but this
carefully corrected and rendered accu-
rate, even to the omitting the name
Peter, which though generally known,
and therefore mentioned in the oral ac-
count, was perhaps not yet formally given,
and must be omitted in the historical.

21—26.] HEALING OF A DEMONIAIC IN
THE SYNAGOGUE AT CAPERNAUM. Lk.
iv. 31—37. 21.] Not immediately

after the preceding. The calling of the
Apostles, the Sermon on the Mount, the
healing of the leper, and of the centurion's
servant, precede the following miracle.

22.] A formula occurring entire at
the end of the Sermon on the Mount, Mt.
vii. 28, and the first clause of it,—and, in
substance, the second also,—in the cor-
responding place to this in Luke iv. 33.

23—28. ε. θ. εν πν.] The use of
the prep. in this connexion is unusual:
see ref. I think the best account of it
is, that it falls under a large class of
usages of εν, expressing the element in
which the man lived and moved, as pos-
sessed and interpenetrated by the evil
spirit,—as in the common expressions εν
επιφ, εν χριστῳ, cf. 2 Cor. xii. 2, and
Acts xvii. 28. This account occurs in
Lk. iv. 33—37, nearly verbatim: for the
variations, see there. It is very important
for our Lord's official life, as shewing that
He rejected and forbade all testimony to
his Person, except that which He came on

o ch. ix. 30 | L., 26 only. 2 Kings xxi. 8. Jer. iv. 19 only. p ch. x. 24, 32 only. 2 Kings xxi. 8. 1 Macc. vi. 2. q w. sp. ch. ix. (14 v. r.) 16. Luke xxi. 28. Acts ix. 29. dat. ch. viii. 11 al. r = ch. x. 26. s = Acts xix. 29. Rom. vii. 12. Eph. iv. 16. t | L. ch. ix. 26. Luke vii. 26. Gen. xlii. 28. 2. xxviii. 22. 1 Cor. iv. 17 only. Jas. xiii. 23. x | L. Matt. x. 33. Luke xli. 69 bde only. Ruth i. 14. s | M. only. f.

° σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν
 φωνῇ μεγάλην ἐξηλθεν ἐξ αὐτοῦ. 27 καὶ ἑθαμβήθησαν
 ἀπαντες, ὥστε ἰσυνζητεῖν πρὸς ἑαυτοὺς λέγοντας Τί
 ἐστὶν τοῦτο; διδασκὴ καὶνὴ κατ' ἐξουσίαν καὶ τοῖς πνέ-
 μασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
 28 καὶ ἐξηλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην
 τὴν περίχωρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς
 συναγωγῆς ἐξεληθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ
 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ
 Σίμωνος κατέκειτο πυρεσσουσα, καὶ εὐθὺς λέγουσιν

26. κ. ἐξηλθ. το πν. το ακ. σπαράξας αὐτον κ. κραξας φ. μ. ἐξηλθ. απ αὐτου D, simply lat-e ff. om το πνευμα B [al? 102 = B?]. rec (for φωνησαν)
 κραξαν (more usual word), with AC (D) rel: txt BL 33 Orig. for ἐξ, απ (from
 || Luke) CDMA 33 latt Damasc: txt ABN rel goth arm Orig.
 27. ἑθαμβησαν D Orig. rec (for ἀπαντες) παντες (|| Luke), with ACD rel:
 txt BLUN 157. 433 Orig. om προς BN [al? 102 = B?]. rec (for εαυτ.)
 αυτους, with BGLSN: txt ACD rel. λεγοντες (from || Luke) ACE¹MA² 33:
 txt BDN rel. rec (for διδασκη καινη κατ' εξουσιαν) τις η διδασκη η καινη αυτη οτι
 κατ' εξουσιαν, with C rel (latt) syrr goth: τις η καινη αυτη διδ. οτι A: alii aliter:
 τις η διδασκη καινη η καινη αυτη η εξουσια οτι D, omg τι εστιν τουτο, as also do gat
 (and mm mt) lat-b c e ff. 1, 2 g₂: txt BLN 1. 33. 131. 209 al. (Txt seems to have been
 original, and to have been variously conformed to || Luke.)
 28. rec (for καὶ ἐξηλθ.) ἐξηλθ. δε, with A rel lat-f syrr goth arm: txt BCDLMA¹N
 33 evy-y-z-150 latt Syr copt æth. om ευθους N¹ 1. 28. 33. 59¹. 131 al Scr's e
 v lat-b c e ff. 2 g₁ copt-wilk æth arm: ins A B (see table) CD N²b rel vulg lat-f f₁ g₂
 syrr copt-æchw goth. rec om πανταχου (see || Luke), with ADN¹ rel vulg lat-c f
 f₁. 1, 2 g₁ syrr goth arm: ins BC(L N²b, -χη) 69 lat-b e copt. for της γαλιλαιας,
 της ιουδαίας N¹: του ιωρδανου 28: καινην Scr's s¹.
 29. rec ευθεως, with AC rel: om D (al?) lat-c e ff. 2 g₁ Syr æth: txt BLMA¹ 1. 33.
 εξ. δε εκ τ. σ. ηλθεν D lat-(b c) e. εξελθων ηλθεν (from || Mt Lw) B(D)
 1. 69 gat(with mm) lat-(b c e f f₁ g₁) syrr-ms-marg æth arm Thl Euthym: egrediens
 ... venerunt mt(with tol) lat-f₁ l Syr-ms: txt ACN rel vulg Syr syrr-txt copt goth.
 30. κατεκ. δε η π. σιμ. D latt(exc f). rec ευθεως, with AC rel: om 1 (al?) lat-
 b c e f f₁ g₁ Syr æth: txt BDLN 33. 69.

earth to give. The demons knew Him, but were silenced. (See Mt. viii. 29; ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the sick person, still less of the fever or disease. Naë.] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22—24; xxii. 8; and, we may add, Jn. xix. 19. ἡμᾶς, generic: "communem inter se causam habent dæmonia," Bengel. σωματ[ε] having convulsed him, see reff. Luke adds, that he did not injure him at all. 27.] πρὸς ἑαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun

being used, is probably to be found in the narrative representing what was said among themselves, not to Jesus and his disciples. We may either take καινή with κατ' ἐξουσίαν, 'new in respect of power,' as Meyer: or regard καινή and κατ' ἐξουσίαν as two separate predicates of διδασκή. The latter view is preferable as more borne out by the adverbial use of κατὰ with nouns signifying power in the reff. Render then a teaching new and powerful. 28.] This miracle which St. Mark and St. Luke relate first of all, is not stated by them to have been the first. Cf. John ii. 11. 29—34.] HEALING OF SIMON'S MOTHER-IN-LAW. Mt. viii. 14—17. Lk. iv. 38—41. The three accounts, perhaps

--- δια-
ρει α-
τοις H.
ABCDE
FGKL
MSUV
ΓΔ 1. 33.
69.

αὐτῷ περὶ αὐτῆς. ³¹ καὶ προσελθὼν ἤγειρεν αὐτὴν ^α κρατήσας τῆς χειρὸς, καὶ ἀφήκεν αὐτὴν ὁ ^β πυρετός
εὐθὺς, καὶ ^ο διεκόνει αὐτοῖς. ³² ὁψίας δὲ ^α γενομένης, ^β ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
^α κακῶς ἔχοντας καὶ τοὺς ^β δαιμονιζομένους, ³³ καὶ ἦν
ὅλη ἡ πόλις ^β ἐπισυνηγμένη πρὸς τὴν θύραν. ³⁴ καὶ
ἰθεράπευσεν πολλοὺς ^α κακῶς ἔχοντας ^β τοικίλαις νόσοις,
καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ
δαιμόνια ὅτι ᾔδεισαν αὐτόν. ³⁵ καὶ πρῶτῃ ^α ἐννυχᾷ λίαν
ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ
¹ προσκύνητο. ³⁶ καὶ ^α κατεδίωξαν αὐτὸν Σίμων καὶ οἱ

only. 3 Chron. xi. 26. g Mt. ref. h ch. xiii. 27 Mt. Matt. xiii. 27. Luke xli. 1. xlii. 24
iii. 15. xlii. 14 a. Pa. cir. 14. i — Matt. iv. 24. s Tim. iii. 6 al.; j ἡφ., ch. xi. 16 only. — Matt.
pasim. m here only. Job. ii. 16, 22. Ps. xlii. 6. i abs., Matt. vi. 5 and

^{31.} *επιεικας την χειρα κρατησας ηγ. αυτην* D lat-(b) f. rec aft *χειρα* ins *αυτης*
(from || *Mt*), with AC rel latt: om B(D)LN lat-b. om *εὐθὺς* (|| *Mt Lu*) BCLN
1. 33. 131. 209 lat-e copt arm: ins aft *και αλ*: bef *αφηκ.* D vulg lat-c f *f*, *g*, *1*, *2*, *3*, *4*, *5*, *6*, *7*, *8*, *9*, *10*, *11*, *12*, *13*, *14*, *15*, *16*, *17*, *18*, *19*, *20*, *21*, *22*, *23*, *24*, *25*, *26*, *27*, *28*, *29*, *30*, *31*, *32*, *33*, *34*, *35*, *36*, *37*, *38*, *39*, *40*, *41*, *42*, *43*, *44*, *45*, *46*, *47*, *48*, *49*, *50*, *51*, *52*, *53*, *54*, *55*, *56*, *57*, *58*, *59*, *60*, *61*, *62*, *63*, *64*, *65*, *66*, *67*, *68*, *69*, *70*, *71*, *72*, *73*, *74*, *75*, *76*, *77*, *78*, *79*, *80*, *81*, *82*, *83*, *84*, *85*, *86*, *87*, *88*, *89*, *90*, *91*, *92*, *93*, *94*, *95*, *96*, *97*, *98*, *99*, *100*, *101*, *102*, *103*, *104*, *105*, *106*, *107*, *108*, *109*, *110*, *111*, *112*, *113*, *114*, *115*, *116*, *117*, *118*, *119*, *120*, *121*, *122*, *123*, *124*, *125*, *126*, *127*, *128*, *129*, *130*, *131*, *132*, *133*, *134*, *135*, *136*, *137*, *138*, *139*, *140*, *141*, *142*, *143*, *144*, *145*, *146*, *147*, *148*, *149*, *150*, *151*, *152*, *153*, *154*, *155*, *156*, *157*, *158*, *159*, *160*, *161*, *162*, *163*, *164*, *165*, *166*, *167*, *168*, *169*, *170*, *171*, *172*, *173*, *174*, *175*, *176*, *177*, *178*, *179*, *180*, *181*, *182*, *183*, *184*, *185*, *186*, *187*, *188*, *189*, *190*, *191*, *192*, *193*, *194*, *195*, *196*, *197*, *198*, *199*, *200*, *201*, *202*, *203*, *204*, *205*, *206*, *207*, *208*, *209*, *210*, *211*, *212*, *213*, *214*, *215*, *216*, *217*, *218*, *219*, *220*, *221*, *222*, *223*, *224*, *225*, *226*, *227*, *228*, *229*, *230*, *231*, *232*, *233*, *234*, *235*, *236*, *237*, *238*, *239*, *240*, *241*, *242*, *243*, *244*, *245*, *246*, *247*, *248*, *249*, *250*, *251*, *252*, *253*, *254*, *255*, *256*, *257*, *258*, *259*, *260*, *261*, *262*, *263*, *264*, *265*, *266*, *267*, *268*, *269*, *270*, *271*, *272*, *273*, *274*, *275*, *276*, *277*, *278*, *279*, *280*, *281*, *282*, *283*, *284*, *285*, *286*, *287*, *288*, *289*, *290*, *291*, *292*, *293*, *294*, *295*, *296*, *297*, *298*, *299*, *300*, *301*, *302*, *303*, *304*, *305*, *306*, *307*, *308*, *309*, *310*, *311*, *312*, *313*, *314*, *315*, *316*, *317*, *318*, *319*, *320*, *321*, *322*, *323*, *324*, *325*, *326*, *327*, *328*, *329*, *330*, *331*, *332*, *333*, *334*, *335*, *336*, *337*, *338*, *339*, *340*, *341*, *342*, *343*, *344*, *345*, *346*, *347*, *348*, *349*, *350*, *351*, *352*, *353*, *354*, *355*, *356*, *357*, *358*, *359*, *360*, *361*, *362*, *363*, *364*, *365*, *366*, *367*, *368*, *369*, *370*, *371*, *372*, *373*, *374*, *375*, *376*, *377*, *378*, *379*, *380*, *381*, *382*, *383*, *384*, *385*, *386*, *387*, *388*, *389*, *390*, *391*, *392*, *393*, *394*, *395*, *396*, *397*, *398*, *399*, *400*, *401*, *402*, *403*, *404*, *405*, *406*, *407*, *408*, *409*, *410*, *411*, *412*, *413*, *414*, *415*, *416*, *417*, *418*, *419*, *420*, *421*, *422*, *423*, *424*, *425*, *426*, *427*, *428*, *429*, *430*, *431*, *432*, *433*, *434*, *435*, *436*, *437*, *438*, *439*, *440*, *441*, *442*, *443*, *444*, *445*, *446*, *447*, *448*, *449*, *450*, *451*, *452*, *453*, *454*, *455*, *456*, *457*, *458*, *459*, *460*, *461*, *462*, *463*, *464*, *465*, *466*, *467*, *468*, *469*, *470*, *471*, *472*, *473*, *474*, *475*, *476*, *477*, *478*, *479*, *480*, *481*, *482*, *483*, *484*, *485*, *486*, *487*, *488*, *489*, *490*, *491*, *492*, *493*, *494*, *495*, *496*, *497*, *498*, *499*, *500*, *501*, *502*, *503*, *504*, *505*, *506*, *507*, *508*, *509*, *510*, *511*, *512*, *513*, *514*, *515*, *516*, *517*, *518*, *519*, *520*, *521*, *522*, *523*, *524*, *525*, *526*, *527*, *528*, *529*, *530*, *531*, *532*, *533*, *534*, *535*, *536*, *537*, *538*, *539*, *540*, *541*, *542*, *543*, *544*, *545*, *546*, *547*, *548*, *549*, *550*, *551*, *552*, *553*, *554*, *555*, *556*, *557*, *558*, *559*, *560*, *561*, *562*, *563*, *564*, *565*, *566*, *567*, *568*, *569*, *570*, *571*, *572*, *573*, *574*, *575*, *576*, *577*, *578*, *579*, *580*, *581*, *582*, *583*, *584*, *585*, *586*, *587*, *588*, *589*, *590*, *591*, *592*, *593*, *594*, *595*, *596*, *597*, *598*, *599*, *600*, *601*, *602*, *603*, *604*, *605*, *606*, *607*, *608*, *609*, *610*, *611*, *612*, *613*, *614*, *615*, *616*, *617*, *618*, *619*, *620*, *621*, *622*, *623*, *624*, *625*, *626*, *627*, *628*, *629*, *630*, *631*, *632*, *633*, *634*, *635*, *636*, *637*, *638*, *639*, *640*, *641*, *642*, *643*, *644*, *645*, *646*, *647*, *648*, *649*, *650*, *651*, *652*, *653*, *654*, *655*, *656*, *657*, *658*, *659*, *660*, *661*, *662*, *663*, *664*, *665*, *666*, *667*, *668*, *669*, *670*, *671*, *672*, *673*, *674*, *675*, *676*, *677*, *678*, *679*, *680*, *681*, *682*, *683*, *684*, *685*, *686*, *687*, *688*, *689*, *690*, *691*, *692*, *693*, *694*, *695*, *696*, *697*, *698*, *699*, *700*, *701*, *702*, *703*, *704*, *705*, *706*, *707*, *708*, *709*, *710*, *711*, *712*, *713*, *714*, *715*, *716*, *717*, *718*, *719*, *720*, *721*, *722*, *723*, *724*, *725*, *726*, *727*, *728*, *729*, *730*, *731*, *732*, *733*, *734*, *735*, *736*, *737*, *738*, *739*, *740*, *741*, *742*, *743*, *744*, *745*, *746*, *747*, *748*, *749*, *750*, *751*, *752*, *753*, *754*, *755*, *756*, *757*, *758*, *759*, *760*, *761*, *762*, *763*, *764*, *765*, *766*, *767*, *768*, *769*, *770*, *771*, *772*, *773*, *774*, *775*, *776*, *777*, *778*, *779*, *780*, *781*, *782*, *783*, *784*, *785*, *786*, *787*, *788*, *789*, *790*, *791*, *792*, *793*, *794*, *795*, *796*, *797*, *798*, *799*, *800*, *801*, *802*, *803*, *804*, *805*, *806*, *807*, *808*, *809*, *810*, *811*, *812*, *813*, *814*, *815*, *816*, *817*, *818*, *819*, *820*, *821*, *822*, *823*, *824*, *825*, *826*, *827*, *828*, *829*, *830*, *831*, *832*, *833*, *834*, *835*, *836*, *837*, *838*, *839*, *840*, *841*, *842*, *843*, *844*, *845*, *846*, *847*, *848*, *849*, *850*, *851*, *852*, *853*, *854*, *855*, *856*, *857*, *858*, *859*, *860*, *861*, *862*, *863*, *864*, *865*, *866*, *867*, *868*, *869*, *870*, *871*, *872*, *873*, *874*, *875*, *876*, *877*, *878*, *879*, *880*, *881*, *882*, *883*, *884*, *885*, *886*, *887*, *888*, *889*, *890*, *891*, *892*, *893*, *894*, *895*, *896*, *897*, *898*, *899*, *900*, *901*, *902*, *903*, *904*, *905*, *906*, *907*, *908*, *909*, *910*, *911*, *912*, *913*, *914*, *915*, *916*, *917*, *918*, *919*, *920*, *921*, *922*, *923*, *924*, *925*, *926*, *927*, *928*, *929*, *930*, *931*, *932*, *933*, *934*, *935*, *936*, *937*, *938*, *939*, *940*, *941*, *942*, *943*, *944*, *945*, *946*, *947*, *948*, *949*, *950*, *951*, *952*, *953*, *954*, *955*, *956*, *957*, *958*, *959*, *960*, *961*, *962*, *963*, *964*, *965*, *966*, *967*, *968*, *969*, *970*, *971*, *972*, *973*, *974*, *975*, *976*, *977*, *978*, *979*, *980*, *981*, *982*, *983*, *984*, *985*, *986*, *987*, *988*, *989*, *990*, *991*, *992*, *993*, *994*, *995*, *996*, *997*, *998*, *999*, *1000*.

^{32.} *for οψ. γεν. οτε, cum autem (perhaps the origl txt, and οψ. γεν. insd from || Mt)*
lat-b. rec *ἔδυ*, with ACN rel: *ἔδυσεν* BD. *ἔφεροσαν* D. aft *ἔχοντας*

ins *νοσοις τοικίλαις* (from || *Luke*) D lat-b c e f, g, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^{33.} *om from και τ. δαιμονιζ. ver 33 as far as και δαιμ. ver 34 N¹. (insd on marg by corrth.)* rec η πολ. ολ. επι. ην, with A rel lat-c f (f, g, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)
goth uth arm: txt BCDLN-corr^b 33 (ev-y) vulg lat-b e l copt-schw. (om ην UG.)
aft *θυραν* ins *αυτου* D lat-c (f, g, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

^{34.} *for ver, ε. ἰθεραπευσεν αυτους κ. τους δαιμονια χοντας εξιβ. αυτα απ αυτων κ. ουκ ημεν αυτα λαλ. οτι ηιδισαν αυτον. κ. ιθεραπευσεν πολ. κακ. εχ. ποικ. νοσοις κ. δαιμ. πολλα εξιβαλεν* D, simly κ. ιθερ. to απ' αυτων lat-f, g, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)
ta *δαιμονια*

bef *λαλειν* B [al? 102 = B?]: *αυτα λαλειν* D latt(not f). aft *αυτον* ins
χριστον εινα (from || *Luke*) BL 1. 124. 131. 209 al ev-y al; *τον χρ. εν. GM N-corr^b*
33(appy). 69; *ηδ. τον χρ*

²⁸ — Matt. xxvi. 46. John xi. 7, 15, 16. xiv. 31. ²⁹ here only t. (γάρ, John x. 1. — xlv. Wlad. xviii. 18.) ³⁰ — Luke xiii. 22. Acts xiii. 48. xx. 15. xxi. 26 only. 9 Macco. xii. 50. ³¹ here only t. τὸ ἱλαρόν, καμ. τίς ἦν, Strabo xiii. p. 587. ³² — John viii. 42. xvi. 22. Isa. xl. 1. ³³ constr. v. c. 21. ch. iv. 15. John viii. 26 al. ³⁴ ch. xiii. 9. 16. Acts vii. 4 al. ³⁵ Mt. ref. v — Matt. xviii. 29 al. Eccl. vii. 7 Ald. x | Mt. ref. w acc., ch. x. 17. Gal. y Matt. ix. 26 al. ch. vi. 24. viii. 1. 22. 69.

μετ' αὐτοῦ, ²⁷ καὶ εὔρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσιν σε. ²⁸ καὶ λέγει αὐτοῖς "Ἄγωμεν ὁ ἀλλαχοῦ εἰς τὰς ἑχομένας ἡ κομπολόις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἔξηλθον. ²⁹ καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν ὁ λεπρὸς ὁ παρακαλῶν αὐτὸν [καὶ ὁ γονυπετῶν αὐτὸν] [καὶ] λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαι με καθαρίσαι. ⁴¹ ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθῃ. ⁴² καὶ εἰπόντος αὐτοῦ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ὁ λεπρῶς, καὶ ἑκαθερίσθη. ⁴³ καὶ

rel; o te K 1. 69. 124. 209 al Scr's d e p w; te D¹; rors D² (and lat): om BL 33. om oi B¹.

³⁷. rec ευροντες, omg 2nd και, with AC rel lat-a d f ff₁ g_{1,2} copt goth arm: aft 1st και ins ore and om 2nd και D-gr vulg syrr: txt BL lat-c copt-ms aeth. os bef ζητουσιν (for emphasis: see Wordsworth's note) A rel lat-a f goth Vict: txt BCDLΔ 1. 33 vulg lat-(b c) e ff_{1,2} g_{1,2} arm.

³⁸. rec om ἀλλαχου (as superfl., and not in || Luke), with AC²D rel latt syrr goth: ins BC¹L 33 copt (aeth arm). for εχομενας, ευγυς D: εχομενα B (see table). κωμας κ. εις τας πολεις D, simply latt Syr goth. ins και bef ε. C. rec (for εξηλθον) εξηληυθα, with AD rel: εληλυθα Δ 28. 69. 124. 346 al (12 in Scr) latt Syr syr-marg goth arm: txt BCLN 33 syr.

³⁹. for ην, ηλθεν BLN copt aeth: txt ACD rel latt syrr goth arm. κηρυσσιν. N¹. rec εν ταις συναγωγαίς, with E rel: txt ABCDKLΔ 1. 69.

⁴⁰. for παρακαλων, ερωτων D. om και γονυπετων αυτον (perhaps homoiotele: not used from || Mt Lu, the expression is different) BD G (Treg) Γ lat-a b c ff₁ g₁: ins bef παρακ. Syr: txt AC (L) rel vulg lat-e f ff₁ g₂ syr copt goth aeth (arm).—om αυτον L 1. 209 Scr's g arm. (The preceding αυτον is omd by 69 ev-y.) om και bef λεγ. BN 69¹ lat-e copt-ms: ins ACD rel. om αυτω DF am (with em fuld ing tol) arm. om ori D 28 vulg lat-b ff₁ g₂ l Syr: for ori, ευρις (|| Mt Lu) CL mm (with mt) lat-e e ff₁ g₁ copt aeth arm: ins ευρις bef ori B: txt A 33. 69 (sic) rel lat-a syr goth. θεις D. for δυνασαι, δυναη B.

⁴¹. for ο δε ιησ. σπλ., και σπλ. B [al? 102 = B?] lat-e copt-wilk: και οργισθεις (και is from || Mt Lu) D lat-a ff₂: σπλ. δε ο ιησ. L: txt AC rel vulg lat-c f ff₁ g₂ l syr copt-ms goth. rec ηψατο bef αυτον (from || Mt Lu, to avoid ambiguity), with AC rel vulg lat-a e f (ff₁ g_{1,2}) goth arm: αυρ. ηψ. αυρ. D: txt BLN.

⁴². om ειπωντος αυτου (|| Mt Lu) BDL 69 lat-a b c e ff₂ g₁ Syr copt: ins AC rel vulg lat-f g₂ syr goth aeth arm. rec ευθεως, with ACD rel: txt BL 33. η λεπρα bef απ' αυτου AK Scr's a d e w syr: η λεπρα bef απηλθεν απ' αυτου (|| Mt) C copt goth: απηλθεν η λεπρα αυτου Δ 235 (al?): txt BDL rel latt Syr copt-ms arm. [εκαθερισθη so AB²UGLΔ, but καθαρ. in ver 41.]

James, ibid. 38.] ἐξῆλ = ἀπεσράλην, Lk.: not 'undertook this journey.' He had not yet begun any journey, and it cannot apply to ἐξῆλθεν above, for that was not to any city, nor to preach. The word has its more solemn sense, as in reff. Jn., though of course not understood then by the hearers. To deny this, as Meyer, is certainly not safe. 39.] See on Mt. iv. 23: also on Luke iv. 44.

κρη. eis] not for εν, but as εν τον δῆμον λιγειν, Thuc. v. 45, and similar expressions: see reff.

40—45.] CLEANSING OF A LEPER. Mt. viii. 2—4. Lk. v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Mt.

ἔμβριμψάμενος αὐτῷ εὐθὺς ἔξεβαλεν αὐτὸν ⁴⁴ καὶ λέγει αὐτῷ ^b Ὁρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ ^c προσεγγεῖς περὶ τοῦ καθαρισμοῦ σου ^a ἃ ^d προσέταξεν Μωυσῆς, εἰς ^e μαρτύριον αὐτοῖς. ^b ὁ δὲ ἐξελθὼν ἤρξατο ^f κηρύσσειν ^g πολλὰ καὶ ^h διαφημίζειν τὸν ⁱ λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι ^j φανερώς εἰς πόλιν εἰσελθεῖν ^k ἀλλὰ ἔξω ^l ἐπ' ἐρήμοις τόποις ἦν, καὶ ^m ἤρχοντο πρὸς αὐτὸν ⁿ πάντοθεν.

II. ¹ Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ ² δι' ἡμερῶν ³ ἠκούσθη ὅτι ⁴ εἰς οἶκόν ⁵ ἐστίν, ⁶ καὶ εὐθὺς ⁷ συνήχθη ⁸

o — ch. v. 20 § 1. f Matt. ix. 14 reff. g Matt. ix. 31. xxviii. 15 only f. h — Matt. xxviii. 15. John xxi. 23. Exod. xviii. 19. i John vii. 12. Acts x. 3 only f. k — ch. xiii. 30 § 1. j — ch. v. 3. l Luke xix. 42. Heb. ix. 4 only. Jer. xx. 9. Sir. ii. 7. Sae. 23 only. m ch. xiv. 58 § Mt. Acts xxiv. 17. Gal. ii. 1. Dst. ix. 11. n pass., Matt. xxviii. 14. John ix. 22. Acts xi. 23. 1 Cor. v. 1. 2 Chron. xxvi. 15. o ch. i. 20. p pres., John i. 40 reff. q Matt. xxii. 84 al.

43. rec ενθεως, with AC rel: txt BDL 33.—εξιβ. αυτον bef ενθ. AK Scr's e w arm: om ενθ. Syr sct.

44. om μηδεν (see || Mt Lk) ADLΔ 33. 69 latt Syr copt sct with Viet Thl: ins BC rel syr goth arm. rec αλλ', with MΓ (SV 1. 33, e sil): txt ABCD rel. δεῖξον bef σεαυτον D latt. προσεγγεας (itacism ?) CL. for δ, καθως (|| Luke) C¹ sct: καθ' δ 33.

45. om πολλα D latt. om 1st αυτον D Scr's k: δυνασθαι bef αυτον 75. 245. 292. εις πολιν bef φανερωσ CL 28. 33. 124 copt: εἰσελθειν bef εις πολιν D vulg-ed Syr: txt AB rel am(with fuld) syr goth arm. rec αλλ', with B(Mai) L rel: txt ACΔMD. rec (for επ') εν (from || Luke), with ACD rel: txt BLΔ 28. 124. om ην B [al ?]: om ην και lat-δ e. rec πανταχοθεν, with EGUVT: txt ABCD rel.

CHAP. II. 1. rec παλιν εἰσῆλθεν, with (no greek manuscript ?) vulg lat-δ f f₁ 2 g₁ 3 D-lat: εἰσῆλθε(ν) παλιν AC rel (most mss, appy) lat-e syr goth Thl: εἰσῆλθεν o ησα. παλιν FGG 236 Scr's f i s Syr: εἰσῆλθε (only) S lat-o: txt BDL 33 lat-a copt sct arm.—rec bef η. ins και (to suit the corr above), with ACD rel vulg lat-δ e g₁ syrr goth: om BL 33 lat-a o f copt arm. (The difficulty of a nom for ηρουσθη has occasioned the corr to εἰσελθ. και.) εν οικω (correction) BDL 33 latt copt: txt AC rel lat-g₁.

41.] σπλαγχνισθεῖς gives the reason of ιερειας: Jesus being moved with compassion stretched out his hand and touched him. This is characteristic of St. Mark.

43.] ἐξεβαλεν need not necessarily imply that the healing was in a house (Meyer); it might have been in a city, as in Lk.

44.] σεαυτόν, being prefixed to the verb, has an emphasis: trouble not thyself with talking to others, but go complete *thine own* case by getting thyself formally declared pure.

45.] ἤρξατο, he lost no time in doing it. τὸν λόγον] not, 'what Jesus had said to him,' but the account of his healing. ἤρχοντο tells us more than ἦλθεν would have done. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the towns: the seeking to Him for teach-

ing and healing *still went on*, and that from all parts.

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Mt. ix. 2—8, where see notes. Lk. v. 17—26.—The three are evidently independent accounts; Mark's, as usual, the most precise in details; e.g. 'borne of four' Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second hand. 1.] δι' ἡμερῶν, after an interval of some days: see reff.

εἰς οἶκον, in doors; as εἰς ἀγρόν, to the country, ch. xvi. 12: = εἰς τὸν οἶκον, εἰς τὸν ἀγρόν,—the practice of omitting the art. after a preposition being universal, and apparently regulated by no assignable rule. See examples in Middleton, ch. vi. § 1, which however in later Greek are by no means limited to the class of nouns there mentioned, but are found with nouns of all

r = John II. 6. xxi. 25. Gen. xiii. 6.
 a ch. xi. 4. Acts III. 2.
 t = ch. iv. 23. Acts iv. 35.
 51. viii. 25 al. (see ch. viii. 32.)
 u = Luke I. 2 ref.
 v Matt. iv. 24 ref.
 w = Matt. iv. 6. Num. xi. 12.
 z here only. Gen. xxxiii. 6, 7 al.
 y here only t. 8 Matt. viii. 8
 1 L. only. Gen. viii. 13.
 xix. 8 Ald. Exod. vi. 4 only.
 e Gal. iv. 15 only. Judg. xvi. 21 F.
 1 Kings xi. 2. Prov. xxix. 22 only.
 (xxix. 22) 6 al. c vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. Acts v. 15. ix. 38 only t. d ch. i. 50 ref.
 e Matt. vi. 12 al. Pa. xxiv. 18. f Mt. ref. g Matt. xvi. 7, 8 ref. h Matt. xxi. v. 46 al. Doct. viii. 17. Pa. iv. 4. i = j Mt. ref. k ch. x. 18. l Matt. xiv. 35 ref.

σαν πολλοί, ὥστε μηκέτι ἔχωρεῖν μηδὲ τὰ πρὸς τὴν
 θύραν· καὶ ἑλάλει αὐτοῖς τὸν λόγον. ³ καὶ ἔρχονται
 φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.
⁴ καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον
 ἄπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἔξορύξαντες
 χαλῶσιν τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
⁵ ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ
 παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.
⁶ ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
 διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν ὅτι οὗτος οὕτως
 λαλεῖ· βλασφημεῖ τίς δύναται ἀφίεναι ἁμαρτίας εἰ
 μὴ ὁ θεός; ⁸ καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ

2. om ευθ. BL 33 vulg lat-b g₂ l Syr copt æth arm Aug Bede. for αυτοις τον, προς αυτοις D lat-b c ff₂.

3. rec pr. av. παραλυτικον bef φεροντες, with AC³ rel goth æth: pr. avr. φερ. παρ. C1DG 1. 69. 124. 131. 209 latt syrr arm: txt BLN 33 am lat-g₁ l.

4. for προσεγγισαι, προσεγγισαι BLN (88) vulg lat-f l Δ-lat syrr copt æth: txt ACD rel lat-a (b) c e ff₂ g_{1,2} Syr goth arm. om αυτω DK¹ arm-mss. for δια τον οχλον, απο του οχλου D vulg lat-b c &c. aft ην ins o ιησους DA mt lat-a c &c Syr goth æth arm. om εξορυξαντες D latt Syr æth. rec (for 2nd οπου) εφ ω (see var read || Luke ver 25), with AC rel lat-b c &c syrr copt goth æth arm (εφ o Γ al): εφ ου 13. 33. 69: txt BDLN lat-a g₁. for o π. κατακειτο, ην o π. κατακει-

μενος D lat-g₂.
 5. for ιδων δε, και ιδων (from || Mt Lu) BCL 33. 69 lat-e copt æth: txt AD rel latt syrr goth arm. ins θαρσει bef τικνον C. αφιενται B 33 vulg lat-a c e g₁ syrr goth: αφιενται Δ: αφιενται G 69: txt ACDN rel lat-b f. rec (for σου αι αμαρτιαι) σοι αι αμ. σου (from || Luke), with AC³ rel vulg lat-a c f D-lat syrr æth arm Orig-lat: σοι αι αμ. C¹ am (with em fuld ing mt) lat-b e ff_{1,2}: σου αι αμ. σου M¹ al: txt BDGLD 1. 33. 69.

6. at end ins λεγοντες D (al?) lat-a b &c (copt-mss) æth.

7. for τι, οτι B Scr's p. rec (for λαλει; βλασφημι) λαλει βλασφημιας (from || Luke), with AC rel lat-e syrr copt goth æth arm: txt BDL latt copt-mss. ins τα: bef αμαρτιας D¹. om εις D-gr.

8. rec ευθεως, with AC rel: txt BLN 33: om D 28. 64. 2-pe lat-a b c ff₂ g₁ Syr æth

classes of meaning. The εἰς combines motion with the construction,—‘that he had gone home, and was there.’ 2.] In this verse we have again the peculiar minute depicting of Mark. Wordsworth believes “these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew’s gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew’s narrative was adequate and accurate.” I mention this, to shew to what shifts the advocates of the theory of the “interdependence” of the Evangelists

are now reduced. μηκέτι . . . μηδέ] So that not even the parts towards the door (much less the house) would any longer hold them (they once sufficed to hold them). ἑλάλει, in the strict imperfect sense: He was speaking to them the word, when that which is about to be related happened. 3, 4.] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (διὰ τῶν κεραμῶν, Luke).

" πνεύματι αὐτοῦ ὅτι οὕτως [αὐτοὶ] " διαλογίζονται " ἐν " αὐτοῖς, λέγει αὐτοῖς Τί ταῦτα " διαλογίζεσθε ἐν ταῖς " καρδίαις ὑμῶν; 9 τί ἐστὶν ὁ εὐκοπώτερον, εἰπεῖν τῷ " παραλυτικῷ " Ἀφένωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν " Ἐγείρου ἄρον τὸν " κράβαττόν σου καὶ περιπάτει; 10 ἵνα " δὲ εἰδῇτε ὅτι " ἐξουσίαν " ἔχει ὁ " υἱὸς τοῦ " ἀνθρώπου " ἀφέναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ " παραλυτικῷ " 11 Σοὶ λέγω, ἐγείρε ἄρον τὸν " κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν " κράβαττον ἐξῆλθεν " ἐναντίον πάντων ὥστε " ἐξίστασθαι πάντας καὶ " δοξάζειν τὸν θεὸν ὅτι " οὕτως οὐδέποτε εἶδαμεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

arm. om αυτου D 258 lat-a δ c e ff, copt-wilk. om ουτως B (al P) lat-a δ c e ff, g₁. rec om αυτοι (as superfluous), with BDGL 1 latt Syr copt aeth arm: ins AC rel syr goth Thl. rec (for λεγει) ιπειν (from || Mt Lw), with ACD rel lat-a δ c ff, g₁: txt BL 33 vulg lat-a c e f g₁ om αυτοις B lat-ff₁. 9. αφενται B 28. 2-pe vulg lat-a c e f g₁ syrr goth: txt ACD rel lat-δ. the 2 sayings are transposed in D lat-a. rec (for σου αι αμ.) σοι αι αμ., with ACDΓΔ (S, e sil) vulg lat-c Eus: σοι αι αμ. σου vas: txt B rel. rec εγειραι, with UΔ, εγειρε ACD 33(Treg) rel: txt BL. (Meyer contends that εγειρε is every where to be written, the active form not being understood, and altered to -pai or -pou. But -pai is hardly to be clearly reasoned about, on account of the itacism: and -pou is read neither in ver 11 nor in ||.) rec ins και bef απον (from || Mt Lw), with AB rel am lat-a g₁ D-lat syr goth aeth: om CDL 1. 33 vulg-ed(with fuld) lat-ff₁ l Syr copt arm. rec σου bef r. ap. (Mt, ver 6), with Δ 33 rel: txt ABCDKLM 1. 69 vulg lat-a f g₁ l Eus. for περιπατει, υπαγε DLA lat-a ff₁ g₁ goth(appy). add εις r. οικον σου D 33 lat-a ff₁ arm. 10. ιδητε (itacism ?) ACL. επι της γης bef αφεναι (from || Mt Lw) CDHL MΔ 33 latt Syr copt goth arm: αμαρτιας bef επι της γης B 142. 157 aeth: txt A rel syr. 11. rec εγειραι, with LUD: εγειρον K: txt ABCD rel. rec ins και bef απον (|| Luke), with A rel lat-c g₁ D-lat syr (goth) aeth: om BCDLΓ 33 vulg lat-a δ e f ff₁ g₁ l Syr copt arm Ephr Ath Ambr Aug. 12. rec ευθ. bef και, with AC³ rel syrr goth aeth: ευθ. bef ηγερθη D evn-47-60 (vulg) lat-(a f) g₁ l copt-achw: txt BC¹LN 33 copt-ms arm.—ευθεως ACD rel: txt BL. add αυτου HL 33 lat-c Syr copt aeth. for εναντιον, ιμπροσθεν BL. rec aft θεον ins λεγοντας (supplemy: cf var in D), with ACN rel: και λεγειν D: om B lat-δ. rec ουδεποτε bef ουτως (for persepicity ?), with AC rel vulg lat-a c f¹ ff₁ syr: txt BDLN lat-(δ) e arm. for ειδαμεν (rec -δο-: txt CD), εφανη εν τω ισραηλ N¹. 13. om παλιν D-gr copt-ms Aug. om ο D¹.

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xvi. 69.

7. οὕτως οὕτως] the first word depreciates: the second exaggerates.

8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified.

11. σοὶ λ.] The stress is on σοὶ. The words are precisely those used, as so often in Mk.—and denote the turning to the paralytic and addressing him. There may have been something in his state, which

required the emphatic address.

13 — 23.] THE CALLING OF LEVI.

FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Mt. ix. 9—17. Lk. v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Mt.

The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ καὶ ABCDE
FGHKL
MSUV
ΓΔ I.
33. 69.
 παράγων εἶδεν Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
 τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολουθε μοι. καὶ
 ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁵ καὶ γίνεται ἐν τῷ
 κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ καὶ πολλοὶ
 τελῶναι καὶ ἁμαρτωλοὶ συνανέκιντο τῷ Ἰησοῦ καὶ τοῖς
 μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν
 ἐσθιοντα μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς
 μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
 ἐσθίει καὶ πίνει. ¹⁷ καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ
 χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς
 ἔχοντες. οὐκ ἤλθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτω-

¹⁴. for λειν, ιακωβον D 18. 69. 124 lat-a b c e ff_{1,2} g₁ mss-mentioned-by-Orig.
¹⁵. rec (for γίνεται) εγενετο (from || Mt), with ACD rel: txt BL 33. om en
 τω BL 33. 69: ins AC rel vulg lat-f ff₁ g_{1,2}—κατακειμενων αυτων (|| Mt) D lat-a b c
 e ff₂. om 2nd καὶ D 1. 28 al Scr's s latt Syr. ins ελθοντες bef συνανεικινον
 (from || Mt) AC¹: om BC²D rel vss. aft 2nd πολλοι ins οι D latt. rec
 ηκολουθησαν, with ACD rel lat-a b c e f syrr: txt BLΔ vulg lat-f ff₁ g_{1,2}
¹⁶. for καὶ οι φαρισαιοι, των φαρισαιων (see || Luke, where it is οι φαρις. καὶ οι γρ.
 αυτων) BLΔ 33 lat-b copt-mss. ins και bef ιδοντες LΔ 33 copt sēth: κ. ειδαν D
 lat-b (and κ. ελεγον below D). for αυτον εσθιοντα, οτι εσθιει (see note) B 33.
 2-pe lat-b d ff₂ Syr: οτι ησθιεν DLΔ vulg lat-o (ff₁ g₁) syr sēth: txt AC rel lat-a f
 goth.—μετα των αμαρτ. κ. τελ. (1st) bef εσθιοντα A. rec transp 1st τελ. and
 αμαρτ. (|| Mt), with ACL² rel vulg lat-f ff₂ syrr copt goth arm: txt (B)DL' 33 am
 lat-a b c ff₁ g₁ copt-mss sēth.—ins των bef τελωνων B-corr D 33.—om αμ. κ. (|| Luke)
 69 syr-jer. ins και bef ελεγον D. rec ins τι bef οτι (to make it interrogative,
 as in || Mt Lu: see var in D. The τι cannot be omd from homocotes, as that would
 apply to the οτι only; nor is τι omd in any MSS in Lk ii. 49, Acts v. 4, 9, where τι
 οτι occurs), with AC rel: δια τι (|| Mt Lu) DL latt: txt BL 33. transp 2nd
 αμαρτ. and τελ. D lat-a sēth: txt A B(see table) C rel vss.—aft 4th καὶ ins των B
 D.—om κ. αμ. U. om και πινει (not expressed above, nor in || Mt) BD lat-a b c
 ff₂: ins ACLΔ rel vulg lat-o f syrr (copt) goth (sēth) arm-mss. (G syr-jer arm-zoh
 have plur, as || Luke.) add ο διδασκαλος υμων (|| Mt) LΔ 69 vulg lat-f ff₁ g₁ l
 copt-ed sēth Aug: ins bef εσθιει C (lat-o) sēth.
¹⁷. om ανροις D 1. 209 lat-a b c ff₂ g₁. ins οτι bef ου BA. for ουκ, ου
 γαρ CL ev-y vulg lat-o f ff₂ g₂ copt-ed. rec at end adds εις μετανοιαν (from
 || Luke, whence it has also been inod in || Mt), with C rel lat-a c ff₁ g₁: om ABDKLΔ
 1¹ vulg lat-b c f ff₂ g₁ l syrr copt goth sēth arm Euthym Aug.

have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Mt.)

13.] πάλιν, see ch. i. 16. On τὸν τοῦ Ἀλφαίου see notes, Matt. xiii. 55; and x. 1 ff.

15.] The entertainment was certainly in Levi's house, not as Meyer, al., in that of our Lord, which last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the καλεῖσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were

ordinarily entertained where He was invited, which will account for ἠκολούθησεν αὐτῷ:—and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Lk. xix. 3, where to be consistent Meyer ought to understand ὅτι τῷ ἡλ. μικ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλεῖσαι ver. 17, mean 'to invite.' ἦσαν γὰρ . . . αὐτῷ, peculiar to Mk. 15.] ἰδόντες αὐτ. ἰδθ., having observed Him eating; but not to be literally pressed. The question was after the feast, at which, being in the house of a Publican, they were not present.

λούς. ¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ¹⁹ νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; ²⁰ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. ²¹ ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. ²² οὐδεὶς ἐπιβλημα ῥάκους ἀγράφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει ἀπ' αὐτοῦ τὸ

(xxxviii.) 11. q here only. — ἄρ' ὅς. χρ. Paul, Rom. vii. 1. 1 Cor. vii. 29. Gal. iv. 1. (see ch. ix. 21.) Josh. iv. 14. f Mt. ref. s i only f. Gen. xii. 9. Exod. xii. 27. t i (L. b) only. Isa. iiii. 21 only. u f Mt. only. Isa. lxiv. 6. Jer. xiv. (xxxviii.) 11 only. v f Mt. only f. w here only f. ραν. ἐπι, Job xvi. 16.

18. rec (for οἱ φαρισαῖοι) οἱ τῶν φαρισαίων (to suit what follows), with L rel lat-a ff₁ g, i Syr (syr-marg) æth: txt ABCDKM 69 vulg lat-b c e f ff₂ g₂ i syr-txt copt goth arm Aug. om κ. α. μ. τ. φ. Α. rec om 3rd μαθηταὶ (|| Luke), with C² D rel vulg lat-(b) c ff₁ g₂ Syr syr-txt copt-schw: txt BC² LN 33 lat-e syr-marg æth. om last μαθηταὶ B 127.

19. om ο ἦτο. D 28 lat-b i. om ὅσον το νηστεύειν (homotel) DU 1. 33 lat-a b e ff₂ g₂ i Syr æth. rec μεθ' εαυτῶν βεβήχοντες νυμφίον, with A rel lat-f ff₁ g₂ syr copt-schw goth arm: alii aliter: txt BCL lat-c copt-wilk.—rec μεθ' εαυτῶν, with AL rel: txt BC 124. 2-pe al.

20. for ἀπαρθῇ, αρθῇ C 13. 28. 69. 124. 346 al. νηστεύουσιν (for -σουσιν) D¹-gr FU goth. rec ἐκείναις ταῖς ἡμέραις (|| Luke), with E rel latt copt: txt ABCDKLΔ 1. 33. 69 am lat-f ff₂ i l syrr goth æth arm.

21. rec ins καὶ βεβήχοντες, with E rel æth: οὐδεὶς δὲ (|| Mt) DGM lat-a c (g₂) syr-marg: txt ABCKLΔ 1. 33. 69 vulg lat-b e f i syrr copt goth arm Thl. αγναφει EFGLΔ: txt ABCD rel. rec ἐπιρραπτει, with B² KMSUR 33: ἐπισυναρραπτει D: txt ABC rel. rec ἱματίῳ παλαιῷ (from || Mk f), with A rel: txt BCDL 33.

33. rec (for ἀπ' αὐτοῦ το πληρωμα) το πληρωμα αὐτοῦ, with C rel Syr æth (arm): το πλ. αφ εαυτοῦ B: το πληρ. απ αὐτοῦ L N(omg το) 1. 131. 209. 435 goth: το πληρωμα, insg απο βεβ του παλαιου, D 13. 28. 69. 124 vulg lat-a b e f: txt AKΔ 33 lat-l syr. (I adopt the reading of txt, with Meyer, and Tischd² ed 2, as the least conformed to || Mt, from which come the απο του παλαιου of D &c, the αιρει το πληρ.

18. καὶ ἦσαν κ.λ.λ.] Mk. here gives a notice for the information of his readers, as in ch. vii. 3, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in the third person, as of others. In Mt. it is the disciples of John, and they join ἡμεῖς καὶ οἱ Φα. In Lk., it is the Pharisees and Scribes, and they ask as here. Mey. understands it, that the disciples of John and the Pharisees were at that particular time keeping a fast, and that this gave occasion to the question. The verb subst. with the part. may mean this, and Mk. himself apparently uses it so, ch. x. 32, and xiv. 4: but much more frequently it describes a practice or state, e. g. ἡν

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γὰρ ἔχων κτήματα πολλά, Mt. xix. 22,—οἱ δότ. εἶναι ἐκ τ. οὐρ. πίπτοντες, ch. xiii. 25. See also ch. i. 6, 22, 39. I cannot think that the fact of their being at that time keeping a fast would be thus expressed: it certainly would be further specified.

19.] ὅσον . . . νηστεύειν, this repetition, contained neither in Mt. nor Lk., is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20. St. Mark especially loves these solemn repetitions: cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the ἐν ἐκείνῃ τῇ ἡμ. a proof of carelessness. It is a touching way, as Mayer well observes, of expressing 'in that *atra dies*.'

21.] Render, the filling-up takes

Υ

x = Mt. only 2.
 y constr., here only.
 z Mt. John vi. 43. ix. 10. x. 16. 1 Cor. i. 19. xi. 18. xli. 28 only f. (-μ), Isa. li. 21.)
 a = ch. vii. 28. John xviii. 11. Ps. cxxv. 6 var.
 b here & 1 (3 times) only. Josh. ix. 4, 12.
 c Mt. reff. as also Deut. ii. 4). xi. 20. xv. 29. Mt. only, exr. Matt. xxvii. 30. Exod. ii. 5. g only. Gen. i. 20 bla. Lev. xi. 27 only. i. ch. iv. 28 bla only. 1. ch. iv. 28 bla only. Daut. xvi. 1 (xxiii. 26).
 d constr., Matt. xviii. 12. Luke iii. 21. principally Luke and Acta.
 e ch. ix. 39 (w. 3rd. f) Mt. reff.
 f Mt. reff. k only. Ezra 69.

* πλήρωμα τὸ καινὸν ὁ τοῦ παλαιοῦ, καὶ χεῖρον * σχίσμα γίνεται. 22 καὶ οὐδεὶς * βάλλει οἶνον νέον εἰς ἄσκούς παλαιούς· εἰ δὲ μὴ, ῥήξει ὁ οἶνος τοὺς ἄσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἄσκοί. 23 Καὶ ἐγένετο * παραπορεύεσθαι αὐτὸν ἐν τοῖς * σάβ-
 βασιν διὰ τῶν * σκορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν * τίλλοντες τοὺς * στάχνας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἰδε τί ποιοῦσιν τοῖς * σάββασιν

of B and C, and the to πλ. αὐτοῦ of C.) χεῖρον D.
 22. for μὴ, μήγε (|| Mt Lu) CLM². rec ρησσει (see || Mt, from which rec goes on to borrow), with A rel em (with fald ing) lat-e e ff, syr copt goth sēth arm: txt BCDL 33 vulg lat-b ff, g, rec aft οἶνος ins ο νιος (from || Mt), with AC² rel gat lat-e f syr goth sēth: om BCDL 69 vulg lat-c ff, g, i l Syr copt arm. rec (for ἀπολλυται) εἰσχυται (from || Mt), with ACLN rel vulg lat-c f ff, g, i syr goth sēth arm: om D lat-a b e ff, i: txt B copt. rec aft οἱ ασκοὶ ins ἀπολουνται (from || Luke), with ACDN rel latt syr goth sēth arm: om BL copt. rec further adds ἀλλα οἶνον νέον εἰς ασκούς καινούς βληθεον (from || Luke), with AC rel vulg lat-c e f g, vas, also (omg βληθεον) BN: om D lat-a b ff, i.
 23. aft ἐγένετο ins παλιν D (13 P) vulg lat-a ff_{1,2} g, i l: pref, (13 P) 69. 124. διαπορεύεσθαι (from || Luke) BCD latt arm: πορεύεσθαι (from || Mt) 13. 69. 124: txt A rel. om εν (|| Mt) CLD 1. 13. 131 al. αυτον (εν) τοις σαββασιν bef verb BDA latt: (εν) τοις σαββασιν bef verb CL 33: αυτον bef verb U 69. 124: txt A rel (Syr) syr copt goth (sēth).—δια των σκοριμων bef εν τοις σαββασιν K 265 Ser's w. rec ηρξαντο bef οἱ μαθηται αυτου, with A rel syr goth: txt BCDL 33. 69 latt copt sēth arm.—om αυτου D-gr 485 lat-ff₂ arm. for εδον ποιουν, οδοποιουν BGH: om (|| Mt) D lat-b o e ff, g, i: οδοιπορουντες 13. 69. 124. 346: txt AC rel.—for τιλλοντες, τιλλειν D 346.
 24. for και οἱ, οἱ δε (|| Mt) D latt. om αυτε D lat-e i. aft ποιοουσιν ins οἱ μαθηται σου (see || Mt) DM 1. 13. 28. 69. 124. 131. 346 al gat lat-a b (c) f ff_{1,2} (g, i) l syr-jer goth sēth Jer: om ABC rel vulg lat-e syrr copt arm (Treg).

away from it, the new from the old, and a worse rent takes place. See note on || Mt. The addition here of τὸ καινὸν confirms the view taken of the parable there.

23—28.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Mt. xii. 1—8. Lk. vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.

23. παρα- . . . δια] He passed by, or journeyed (so our Evangelist uses the word, see reff.) through, &c.

εδον ποιουν τ.λ. is matter of detail and minute depiction. The interpretation of this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of εδον ποιουν, 'to make a way,' viam munire, or sternere, and insists on the sense conveyed by our

narrative being, as distinguished from those in || Mt., Lk., that the disciples made a way for themselves through the wheat field by plucking the ears of corn, further maintaining, that there is no allusion here to their having eaten the grains of wheat, as in || Mt., Lk. But (1) the foundation on which all this is built is insecure. For εδον ποιουν in the LXX does undoubtedly mean 'to make one's journey,' representing the Heb. הָיָה נֶסֶח, in Judg. xvii. 8 (examples are also quoted in the lex. from Xenophon [the roman-cer]'s Ephesiaca and from Polyseus). And (2) as to no allusion being made to their having eaten the corn, how otherwise could the χριστιαν εχειν have been common to the disciples and to David? Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case?

ἡ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. ⁶ καὶ ἐξελθόντες οἱ Φαρι- [Mt. ref. here only, (= s. ποιεῖν, ch. xv. i. — s. λαμβάνειν. Matt. xii. 14 ref.)]
 σαιοὶ εὐθὺς μετὰ τῶν Ἑρωδιανῶν ^h συμβούλιον ^h εἰδίδουν
 κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

⁷ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ¹ ἀνεχώρησεν [Mt. ref. here only, (= Luke i. 10. H. 12. John v. 8 al. Deut. xxi. 6. 2 Chron. xxi. 8. — pres. John i. 40 ref. = w. ἴσα. Matt. iv. 8. ref. (ch. iv. 38 v. r.) John vi. 22, 23, 24. xxi. 8 only t. p = here]
 πρὸς τὴν θάλασσαν, καὶ πολὺ ^h πλῆθος ἀπὸ τῆς Γαλιλαίας
 ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας ⁸ καὶ ἀπὸ Ἱεροσολύ-
 μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ
 [οἱ] περὶ Τύρον καὶ Σιδῶνα, ^h πλῆθος πολὺ, ἀκούοντες
 ὅσα ¹ ποιεῖ, ἦλθον πρὸς αὐτόν. ⁹ καὶ ^m εἶπεν τοῖς μαθη-
 ταῖς αὐτοῦ ἵνα ⁿ πλοιάριον ^o προσκαρτερῇ αὐτῷ διὰ τὸν
 ὄχλον, ἵνα μὴ ^p ὀλιβώσιν αὐτόν. ¹⁰ πολλοὺς γὰρ εἶσε-

^o = Acts viii. 18. x. 7 f. Basma. R. (Acts i. 14. Col. iv. 2 al. Num. xiii. 21 only.)
 only t. (Matt. vii. 14. 2 Cor. i. 6 al. Ps. cxviii. 167.)

with ACDF 1(sic) rel: om BEMSUVΓ. (def 33.) rec αποκατεσταθη, with D
 G(Tisch) 1: . π . καταστη C: txt ABP rel. aft αυτον ins ευθως D lat-ff₂ (g_{1,2}) i.
 rec at end adds υγιης ως η αλλη (from || Mf), with C²L rel; ως η αλλη
 131 lat-a δ o g₂ syr-jer copt-ms: om ABC'DKPA 1. 33 vulg lat-e f ff₂ g₁ i syrr copt
 goth aeth arm Chrysost Bede.

6. for και εξελθοντες, εξ. δε D vulg lat-b o ff g_{1,2} rec ευθως, with AP rel: txt
 BCD 33.—om DL mt lat-b o ff₂ g_{1,2} i aeth. rec (for εἰδιδουν) ποιουν, with AP rel
 vulg lat-b o &c copt-wilk goth arm: ποιησαν CA Thl: ποιουντες D-gr, *exierunt fa-*
cientes lat-a (the variations tend to show that ποιουν, see ch xv. 1, was substituted for
 the unusual εἰδιδουν): txt BL 69 (syrr?) copt-schw.

7. for και ο, ο δε D latt(not am g₂). rec ανεχωρησει bef μετα των μαθητων
 αυτον, with AP rel lat-b o e f syrr goth: txt BCDLΔ 1. 33. 69 vulg lat-a ff₂ g_{1,2} i Syr
 copt arm. for προς, εις DHP 131. 209 al Scr's s ενν-γ-ζ Thl: παρα 13. 69. 124:
 txt ABC rel. for πλῆθος, οχλος D vulg lat-a. rec ηκολουθησαν, with C rel
 lat-ff₂ copt-schw goth (aeth arm, appy): om D 28. 124 lat-a δ o e ff₂ i: txt ABGK²L
 MPS 1. 131. 209 al vulg lat-f g_{1,2} Vict Thl. rec aft ηκολουθ. adds αυτω, with
 AP rel vulg lat-f ff₂ g₂ syrr goth aeth arm: αυτον Δ: om BCDL 124 lat-a δ o e ff₂ i
 copt. και απο τ. ιουδαίας bef ηκολουθ. CA 238 vulg lat-f g_{1,2} i copt-ms.
 om 2nd απο D 124 latt copt-wilk.

8. om 2nd απο D-gr 237. 252. 259. 433 Scr's a copt-wilk. ins οι bef παρα D-gr
 lat-f. om οι bef περι (to conform to the other clauses f) BCLΔ lat-b o e f ff₂ g₂ i
 D-lat Syr aeth: ins ADP rel vulg lat-a g₁ syr copt goth arm. ins οι περι bef
 σιδωνα D-gr. rec ακουσαντες, with ACDF rel syrr arm Vict: txt BA 1. 69 vulg
 lat-b o e f D-lat copt goth aeth. for οσα, a CD 28 6-pe vulg lat-a g₁ i copt: txt
 ABP rel lat-b o e f syrr goth aeth arm. rec εποιει, with ACDFN rel: txt

BL. ηλθεν D: ηλθεν U.
 9. πλοιαριον B. at end add πολλοι D lat-a i; οι οχλοι 13. 28. 69. 124 (lat-ff₂).

6. Ἑρωδιανῶν] See notes on Mt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should now combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. εἰδιδουν, as also ποιουν, ch. xv. 1, is an expression peculiar to Mark.

7—13.] A GENERAL SUMMARY OF OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar

in this shape to Mk.; but probably answering to Mt. xii. 15—21. Lk. vi. 17—19.

The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πλῆθος πάλαι (ver. 8) is the report of one who saw the numbers from Tyre and Sidon coming and going. 9.] Meyer explains the construction εἶπεν ἵνα, by that which was

q — here only. ράπευσεν, ὥστε ἑπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι ABCDE
see Luke xv. εἶχον ῥάστιγας. 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, FGHKL
29. Gen. xiv. 14. ὅταν αὐτὸν ἐθεώρουν, προσέκλιπον αὐτῷ καὶ ἔκραζον 1. 23. 69.
r — ch. v. 29. λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, 12 καὶ πολλὰ
24. Luke vii. 31 (Acts xxii. 34. Heb. xi. 36) only. Pa. 3xxi. 10. 3 Mac. ix. 11.
s Matt. x. 1 13 καὶ ἀναβαίνει εἰς τὸ ὕψος, καὶ προσκαλεῖται οὓς
ref. ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίη-
t w. ind., see sen δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ
note. Exod. xvii. 11. πλur., Matt. vi. 28 ref. αὐτοὺς κηρύσσειν 15 καὶ ἔχουν ἐξουσίαν ἐκβάλλειν τὰ
u plur., Matt. vi. 28 ref. δαιμόνια. 16 καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.
v Matt. vii. 26. ch. v. 38. vii. 28. Luke v. 8. viii. 28. 47. Acts xvi. 29 only. Pa. xiv. 6. w see Matt. iv. 8 note. x Matt. ix. 14 ref. y 1 Mt. ref.
n — ch. vi. 14 al. R. a 1 Mt. only. b Matt. v. 1 ref. o — Matt. xiv. 26 ref. d — Acts
H. 26. Rev. i. 6. see Heb. iii. 2 and note. 1 Kings xii. 6. c ch. ii. 10. Matt. vii. 29 ref.
f — here his only. 4 Kings xxiv. 17.

10. *εθεραπευεν* (for *-εν*) K Scr's o w latt Syr. ins *εν* bef *αυτω* D latt.
ins *και* bef *οσοι* A 28 lat-*f* Syr copt goth.

11. om *τα* (twice) D 13. 69. 124. aft *οταν* ins *ουν* D-gr. rec *εθεωρει*
(*grammatical corr.*), with AP rel (-*ρη* FH): txt BCDGLA 33. 69. rec *προς-*
επιπτεν, with EHSUV: txt A B(-*πταν*) CD rel Thl. (P def.) rec *εκραζε*, with
EHMSUV: txt ABCD rel Thl. (P def.) for *λεγοντες*, λεγοντες DKN 62¹:
txt ABC rel. om *οτι* D latt(exc *f*) Syr copt *αθη*. ins *ο* *χριστος* bef *ο*
vιος CMPK syr-w-ast; *ο* *θεος* (omg follg *ο* but retaining *vιος* τ. *θεου*) 69: om ABD
rel yms.

12. *φανερων* bef *αυτον* AP rel Vict Thl: txt BCDA 1. 33. 69. rec *ποιήσωσιν*
(from Mt xii. 16? D¹ reads *ποιωσιν* *there as here*), with ABCP rel: txt DKL 13. 69.
124 al. at end add *οτι ηδισαν τον χριστον αυτον ειπαι* (from Luke iv. 41) C
lat-a; *quoniam sciebant eum lat-b* (ff) *g_{1,2}*

13. for *αναβαιναι*, *ανιβη* P 1. απηλθεν A¹L: ηλθον D, *venenat* latt Syr
αθη Aug.

14. aft *δωδεκα* ins *ους και αποστολους υνομασιν* (from || Luke) B C¹(appy) Δ 69
syr-marg copt *αθη*: om AC²DP rel latt syrr goth arm. *ινα ωσιν bef δωδεκα* D
vulg lat-a *ο* i Aug: *ινα ωσ. μ. av. bef δωδ. Δ.* om 2nd *ινα* B ev-48. aft
κηρύσσειν ins *το ευαγγελιων* D am(with mt) lat-a *δ* *ο* *f* *ff_{1,2}* *g₁* i: in both places lat-a
ο. (at end of ver 15 lat *ο* *g₂*)

15. for *εχουν, εδωκεν αυτοις* D vulg lat-b *ο* *f* *ff_{1,2}* *g₁* i *αθη*. rec aft *εξουσιαν* ins
εθεραπευεν τας νοσους και (see Mt x. 1, Lk ix. 1, and cf ch vi. 7), with AC²D P(appy)
rel latt syrr goth (αθη) arm: om B C¹(appy) LΔN copt.

16. at beg ins *και ἐποίησεν τοὺς δώδεκα* B C¹(appy) ΔN αθη-ms; *πρωτον*
σιμωνα (from Mt x. 2) 13. 69. 124. 346: om AC²DP rel latt syrr copt goth αθη-ed
arm. rec *τω σιμωνι* bef *ονομα*, with A D(omg *τω*) P rel vulg lat-a *δ* &c syrr
goth: om *ονομα* 33. 157: txt BCLΔ evn-y-36-49 lat-c *ο* copt Vict.

said being regarded as the purpose of its be-
ing said. 10.] Lk. vi. 19. 11.]
δραν . . . θεωρουν: see ref. The indic.
is sometimes found with δραν in the N. T.,
see Rev. iv. 9, but generally amidst variety
of readings. Mt. x. 19: Mk. xi. 25: Lk.
xiii. 28: Rom. ii. 14. Meyer thus accounts
for it—that in later Greek the *av* became
completely attached to the *δρε*, and the
whenever was treated as merely an ex-
pression of time—so that in German it
would not be 'wenn sie Jhn irgend sahen,'

but 'wenn irgend sie Jhn sahen.'
The unclean spirits are here spoken of in the
person of those possessed by them, and the
two fused together: for as it was impossible
that *any but the spirits* could have *known*
that He was the Son of God, so it was the
material body of the possessed which fell
down before Him, and *their* voice which
uttered the cry: see note on Mt. viii. 32.
The notion of the semi-rationalists, that
the sick *identified themselves* with the
demons (Meyer) is at once refuted by the

—τον
ισακ. P.
ABCDE
FGHKL
MSUV
Γ Δ I.
33. 69.

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν ὀνόματα υἱοὶ βροντῆς·¹⁸ καὶ Ἀνδρέαν, καὶ Πέτρον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν καναναῖον,¹⁹ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

²⁰ Καὶ ἔρχονται εἰς οἶκον, καὶ συνίρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξηλθον κρατῆσαι

17. τον bef ιακωβον D. ins τον bef ιωαννην D. for γ. ιακ., αυτου G 28. 69 al lat- $\sigma_{1,2}$: αυτου ιακ. AF Scr's c e: om του CKSA 1. 13. 131 al Scr's d f g o v: txt BDP rel. for ονοματα, ονομα B D-gr 225 Syr.

18. for θαδδαιον, λαββαιον D lat-a δ ff₂ i: mss mentd by Orig had λαββς τελωνης here or ii. 14. (τελωνην is added aft ματθαιον [from || Mt] in 13. 61. 69. 124 syr-marg arm.) rec (for καναναϊον) κανανιτην, with A rel syr goth arm: txt BCD L Δ 33 latt Syr copt eth.

19. ιουδαν D lat-b c. rec ισκαριωτην, with A rel vulg syr copt goth: σκαριωθ D lat-b ff_{1,2} $\sigma_{1,2}$ l, scariothka lat-c Syr: txt BCLAN 33 tol.

20. εισιρχονται D; introivit lat-c ff₂ i. rec om e bef οχλος, with CL¹ rel: ins ABD L(as corrd by origi scribe) Δ . rec ηγρε, with C D(abc ed) rel: txt ABKLU Δ 33. for αρτον, αρτος D-gr.

universal agreement of the testimony given on such occasions, *that Jesus was the Son of God.*

13—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Mt. x. 1—4. Lk. vi. 12—16. See Lk., where we learn that He went up *overnight to pray*, and called his disciples to Him when it was day,—and notes on Mt. On τὰ ἔσπερ see Mt. v. 1. 14.] ἐποίησεν, nominated,—*set apart*: see reff. We have here the most distinct intimation of any, of the *reason* of this appointment.

18.] καὶ ἔκ. . . . for Σίμωνα, ὃ ἐστ. . . .

On the list of the Apostles, see note at Mt. x. 2. The name, according to Mk., seems to be *now first given*. This, at all events, does not look like *the testimony of Peter*: but perhaps the words are not to be so accurately pressed.

17.] Βοανηργές = $\beta\alpha$ —*Shava* being expressed by $\alpha\epsilon$ in Aramaic (Meyer, from Lightf.),—perhaps on account of their *vehement and zealous disposition*, of which we see marks Lk. ix. 54: Mk. ix. 38; x. 37: see also 2 Jn. 10; but this is uncertain. ἐνόματα—since *both* bore the name, and the Hebrew word is plural.

[There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holzmann, Leipzig,

1862.]

20—25.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DEMONIAL POSSESSION BY THE SCRIBES. HIS REPLIES. Mt. xii. 22—37, 46—50. Lk. xi. 14—26; viii. 19—21. Our Lord had just cast out a *deaf and dumb spirit* (see notes on Mt.) in the open air (Mt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mk. had had either Mt. or Lk. before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mk. omits a discourse—'*because it was not his purpose to relate discourses*;'—in another he gives a discourse, omitting the occasion which led to it, as here. The *real fact being*, that the sources of Mark's Gospel are generally of the *highest order*, and most direct, but the *amount of things contained* very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. $\alpha\epsilon$ —resumed from ch. ii. 2. $\alpha\epsilon$ —showing that one of the *αἱρεῖ* is the narrator.

21.] Peculiar to Mark. $\alpha\epsilon$ παρ' αὐτοῦ = his relations, beyond a doubt—for the sense is resumed by $\alpha\epsilon$ in ver. 31: see reff. ἐξῆλθ. (perhaps from *Nazareth*,—or, answering to John ii. 12, from *Capernaum*), set out: see ch.

αὐτόν, ἔλεγον γὰρ ὅτι ἔξίστη. ²² καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ²³ καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται ἡ σατανᾶς ἡ σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἡ ἐφ' ἑαυτὴν ἡμερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. ²⁵ καὶ ἐὰν οἰκία ἡ ἐφ' ἑαυτὴν ἡμερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στήναι. ²⁶ καὶ εἰ ὁ ἡ σατανᾶς ἡ ἀνέστη ἐφ' ἑαυτὸν καὶ ἡ μεμερίσται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ ἀλλ' οὐ δύναται οὐδεὶς τὰ ἡ σκεύη τοῦ ἡ ισχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ ἡ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἡ ισχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ ἡ διαρπάσει. ²⁸ ἀμὴν λέγω ὑμῖν

¹ 2 Cor. v. 18 only. Job xl. 17 (V). (Matt. xli. 28 ref.). ἔξ-σεν ἡμέτερα τῶν φρεσίν, Jos. Antt. x. 7. 8. ² ver. 20. Matt. xli. 18 al. ³ ch. ix. 29. xvi. 17 al. ⁴ Matt. vii. 23 ref. ⁵ ch. iv. 11. Matt. xlii. 2. 10 al. Pa. ix. xlvii. 2. ⁶ Matt. iv. 10 al. R. 4 Sir. xxi. 27 only. ⁷ 1 L. Matt. x. 21. Acts xlii. 50. ἀγάπη εν-στέφαν ἐπὶ τοῦ νο-μῶος. κ. τ. λ. Xen. Cyr. i. 1. 2. ⁸ Mt. ref. ⁹ u = Acts v. 26, 27 al. Gen. iv. 8. ¹⁰ Matt. v. 18 ref. ¹¹ v = 1 Mt. ref. Deut. I. 41. w here (ble) and 1 Mt. only. Gen. xxxiv. 27, 29.

²¹ καὶ οἱ περὶ αὐτοῦ οἱ γραμματεῖς κ. οἱ λοιποὶ D lat-a b c &c (not I) goth. for ἐξίστη, εἰςσταται (εἰςσταί D²) αὐτοὺς εἰςσταταί eos D¹, lat-a b ff₂ i. ²² om αὐτοῖς D 33 lat-b.—aft ελεγεν ins o κυριος ιησους D lat-a ff₂ 9, 1, 2 (σθθ): aft αὐτοῖς ins o ις U lat-b c (Syr). ²³ ελεβαλειν D 69.

²⁵ rec (for δυνήσεται) δύναται (from ver 24), with AD rel vulg lat-b c o ff₂ i; txt BCLAN em (with full ing tol) lat-a g₁ i. rec (for στήναι) σταθῆναι (from ver 24), with AC rel: ισταναι D: txt BKLN.—rec στ. bef η οικια εκεινη (cf ver 24), with A rel lat-a (b) syr copt goth (σθθ arm): txt BCDLAN vulg lat-c o ff₂ 9, 1, 2, Syr.

²⁶ for ανιστ. εφ ε. κ. μεμ., σαταναν εκβαλλει μεμερισται (-θαι D¹) εφ εαυτον (see || Mt) D lat-a b (c) g₁ i. for και μεμερισται, ημερισθη και (C¹ ?) Δ: και ημερισθη B (C¹ ?) L. (See ver roadd, 1 Cor vii. 33, 34, which may have exercised some influence in producing confusion here.) rec σταθῆναι, with AD rel: txt BCL—add η βασιλεια αὐτου D lat-a b g₁ i. ins ro bef τελος D.

²⁷ rec om αλλ' (as superfl), with AD rel latt syr goth: for αλλ', και C² (appy) G σθθ: txt B C¹ (appy) LΔ 1. 33. 69 syr-marg copt arm. ονδεις bef δυναται and om ου (simplification) AD rel latt syr goth arm: txt BCA copt. εἰς τ. οἰκ.

τ. ἰσχ. εἰσελ. τ. σκ. αὐτοῦ διαρ. (perhaps transposition for perspicuity) BCLΔ 33 (Syr copt) σθθ: om εἰσελ. κ. τ. οἰκ. αυρ. G: txt AD rel latt syr goth arm.—om αὐτου D latt. διαρπαση (confusion of vowels or conformation to δηση) AEF GKUVΓ 33: διαρπαζει D: txt BC rel.

²⁸ rec τα αμ. τ. υιοις τ. ανθρωπων (simplification), with M¹ rel (lat-f Syr) syr goth; so, omg τ. αμ., F: τοις ανθρ. τα αμ. Δ: txt ABCDLM² 1. 33 ev-y vulg lat-

v. 14. They heard of his being so beset by crowds: see vv. 7—11. ²² λεγον—i. e. His relations—not τινεῖς. ²³ ἐξίστη, He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his having a demon: which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that his disciples went out to repress the crowd, for they said, 'He is mad,' is as contrary to Greek as to sense. It would require at least αὐτοῖς and ἐξίστησαν, or τὸν δῆλον for αὐτόν, and would even then give no intelligible meaning. ²³] οἱ

γρ. οἱ ἀπὸ Ἱερ. . . . peculiar to Mk.: see note on Mt. ver. 24. Here Mt. has οἱ Φαρις.—Lk. τινεῖς ἐξ αὐτῶν, i. e. τῶν δῆλ. ὅτι B. ἔχει.] This addition is most important. If He was possessed by Beelzebub, the prince of the demons, He would thus have authority over the inferior evil spirits. ²³] προσκαλ. αὐτοῖς is not inconsistent (De Wette) with His being in a house—He called them to Him, they having been far off. We must remember the large courts in the oriental houses. ἐν παρ., namely, a kingdom, &c., a house, &c., the strong man, &c. στανανς στω.] The external unity of Satan and his kingdom

ὅτι πάντα ᾠφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ᾠμαρτήματα, καὶ αἱ ᾠβλασφημίαι ὅσα ἐὰν βλασφημήσω-
 σιν. ²⁹ ὃς δ' ᾠν ᾠβλασφημήσῃ εἰς τὸ πνεῦμα τὸ ᾠγιον,
 οὐκ ἔχει ᾠᾠφεισιν εἰς τὸν αἰῶνα, ἀλλὰ ᾠἔνοχος ἐστὶν
 αἰωνίου ᾠᾠμαρτήματος. ³⁰ ὅτι ἔλεγον ᾠΠνεῦμα ᾠἀκάθαρ-
 τον ᾠἔχει. ³¹ καὶ ἔρχονται οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ
 αὐτοῦ, καὶ ἔξω ᾠστήκοντες ἀπέστειλαν πρὸς αὐτὸν κα-
 λῶντες αὐτόν. ³² καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ
 λέγουσιν αὐτῷ ᾠἸδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου [καὶ
 αἱ ἀδελφαὶ σου] ἔξω ζητοῦσίν σε. ³³ καὶ ἀποκριθεὶς αὐ-
 τοῖς λέγει Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; ³⁴ καὶ

Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 14. Euseb. xiv. 13 P.

h = Matt. xxi. 26 ref.

a b g, l copt arm. rec om ai (error, owing to kai preceding), with D rel: txt
 ABCEFGHILΔ 1. 33. 69 copt. rec oas (grammatical corr), with AC rel: txt
 BDGHΔ 69. rec (for ian) an, with AD rel: txt BCEFLΔ 33 ev-g.

²⁹ for es δ' an, os an de tis D. om 1st eis D-gr vulg lat-a b goth arm.
 om eis τον αιωνα D 1. 22. 28. 209 2-pe lat-a b e ff, g, Ath Cyrpr. rec all', with
 BC rel: txt ADLΔ. for enochos, enos D'. esai DLΔ 33. 69 vulg lat-a c e
 ff, g, 1st arm Cyrpr. rec (for ᾠμαρτηματος) κριστως, with A rel tol lat-f syrr sēth:
 καλασιως 61. 184 (both corrects for the unusual expression in txt): ᾠμαρτιας C' (appy)
 D 69 Ath Pz-Ath: txt BLΔ 33 latt copt goth arm Cyrpr, Aug.

³⁰ εχουν D 77. 235 lat-a b c e ff, g, 1: αυτον εχει C sēth.
³¹ rec (for και ιρχ.) ιρχ. ουν, with A rel syr: txt BCDGLΔN 1. 69 latt Syr copt
 goth sēth. for ιρχονται, ιρχεται DGN lat-a b e ff, g, 1: txt ABC rel vss.

rec α ad. ε. η μ. αν., with E rel: η μητηρ αυτου και οι αδελφοι αυτου
 (as ||) BCDGLΔ (1.) 33 (latt) Syr copt goth sēth: α ad. αυ. ε. η μ. αν. AKM.—(rec
 om 1st αυτον, with EFHSUVI (1.) 69 (vulg) syr: ins ABC rel Syr copt goth sēth.)
 rec (for στηκοντες) ιστωτες, with AD rel: ιστηκοτες C³ α³ GL 1: txt BC'Δ.
 rec (for καλουντες), φωνουντες, with D rel: ζητουντες A: om Δ (but a space is left)
 lat-a: txt BCL 1. 69.

³² rec οχλος bef περι αυτον (simplification ?), with E rel sēth: txt ABC (D) KLMA 1.
 33. 69 vulg lat-b c (e) f ff, 1, 2, g, 1, 2, syrr goth.—for περι, προς D. rec (for και λεγουσιν)
 ειπον δε (from || Mt), with A rel syr goth (arm): txt BCDLΔ 69 vulg lat-b f ff, 1, 2
 g, 1, 2, 1 Syr syrr-ms-marg copt sēth. rec om και αι αδελφαι σου (neglect, or as not men-
 tioned in vs 31, 34 ?), with BCGKLΔN 1. 33 vulg lat-e ff, g, 1, 2 Syr copt sēth arm: ins
 AD rel lat-a b c e ff, g, 1 syr-marg goth.

³³ rec απεκριθη αυτ. λεγων, with AD rel lat-(a) b f goth arm: txt B(C)LΔ vulg
 (lat-c e) syr copt.—λεγει bef αυτοις C. for η, και (see || Mt and ver 34) BCLVΔ
 (GU, Treg) 1 vulg lat-a b g, 1, 2 syrr copt: txt AD rel lat-c e f ff, goth sēth arm.
 om οι bef αδελφοι D. rec aft αδελφοι ins μου (from ver 34 and || Mt), with AC
 rel [vss]: txt B D-gr arm.

is strikingly declared by this simple way of putting the question: see note on Mt. The expression must not be taken as meaning, Can one devil cast out another? The σατανᾶς and σατανᾶν are the same person: cf. ver. 26.

28.] ἀλλὰ τῷ. ἔχει, peculiar to Mk.

29.] The putting of πάντα first, and separating it from its noun by the intervening words, gives it a prominent emphasis.

30. αἰώνιον ᾠμαρτήματος] Beza explains αἰώνιον by 'nunquam delendi.' It is to the critical treatment of the sacred text that we owe the restoration of such im-

portant and deep-reaching expressions as this. It finds its parallel in ἀποθανέσθαι ἐν ταῖς ᾠμαρτίαις ὑμῶν, Jn. viii. 24.

Kuinoel's idea, quoted and adopted by Wordsw., that ᾠμαρτημα means in the LXX the punishment of sin, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is αἰώνιον" (Wordsw.), it is at all events a legitimate inference from οὐκ ἔχει ᾠφεισιν εἰς τὸν αἰῶνα. If a sin remains unremitted for ever, what is it but eternal?

30.] explains the ground and meaning of this awful denunciation of the Lord.

1 ver. 5 ref. 1 περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους καὶ λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί. 35 ὃς ἂν ποιήσῃ τὰ θελήματα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

IV. 1 Καὶ πάλιν ἤρξατο διδάσκειν ἡ παρά τὴν θάλασσαν καὶ ὁ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ Ἄκουετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. 4 καὶ ἐγένετο ἐν τῷ σπείρειν,

1 ver. 5 ref. 1 ch. vi. 4 L. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34. om και B. τους περι αυτον bef αυτω (being first om'd, it was aft ins'd in the most likely place: see below) BCLΔ copt: τους ευκλω, omg περι αυτον, D lat-δ; r. evk. π. av. 1. 13. 69. 124. 209: om 61 lat-a e (Syr sath ?): txt A rel syr goth arm. for λεγει, ειπεν DG 69 lat-a e ff. for ιδει, ιδου (from || Mt) ADGKMΔ 1. 33. 69: txt BC rel.

35. rec aft oc ins γαρ (from || Mt), with ACD rel vulg lat-ff₁ g₁ vms: om B lat-a b c e copt Aug. rec (for τα θεληματα) το θελημα (from || Mt), with ACDN rel: txt B. μου bef αδελφος D lat-b e g₁. rec aft αδελφη ins μου, with C rel vulg lat-a ff₁ g₁ syrr copt sath: om ABDLΔ 1. 33. 69 lat-b c e ff₁ g₁ goth arm Ambr.

CHAP. IV. 1. ηρξατο bef παλιν D (209) al lat-a b c e g₁ sath Orig-lat. for παρα, προς D. rec (for συναγεται) συνηχθη, with D rel latt syr-ms: συνηχθησαν (from || Mt) A 235 al syrr (goth sath arm with nomin pl): συνερχεται 1. 209: txt BCLΔN 69. for οχλος, ο λαος D. rec (for πλειστος) πολος (from || Mt), with AD rel: txt BCLΔN. εις το πλοιον bef εμβαντα (from || Mt) BCDLUA 33 latt arm Thl: txt A rel syr copt goth sath Orig-lat. om το (see on || Mt) CKLM 1. 33. 131. 209 al: ins A B (above the line) D rel copt. for εν τη θ., περιαν της θ. D-gt: παρα την θ. 1. 118. 209: εις την θ. Δ: circa mare lat-a l D-lat: in hitoru lat-b c e ff₁ g₁. om επι της γ. D lat-a b c e ff₁ g₁. rec (for ησαν) ην (gramm'l corrtn), with AD rel vulg lat-a b ff₁ g₁ syrr Orig-lat: txt BCLΔ 33 env-y-150 D-lat.

2. for πολλα, πολλαις D.

3. for ακουετε, ακουσατε C 15. 269. 417 2-pe. rec ins τον bef σπειραι (from || Mt), with AC rel Eus: om B (D) N.—om σπειραι D.

31.] εἶπε στ. & π. . . one of Mk.'s precise details.

32.] καὶ & π. . . . another such. 34.] Mt. here has some remarkable and graphic details also: *ἐστίν* τὴν χεῖρα αὐτ. *ἐπὶ τ. μαθητὰς αὐτ.* Both accounts were from eye-witnesses, *the one* noticing the outstretched hand; *the other*, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

CHAP. IV. 1—9.] PARABLE OF THE SOWER. No fixed mark of date. Mt. xiii. 1—9. Lk. viii. 4—8. There is the same intermixture of absolute verbal identity and considerable divergence, as we

have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Mt. and Mk. (see Mt. vv. 1—3; Mk. vv. 1, 2) bear a strong, almost verbal, resemblance. *Such a parable* would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. *ὡς αὐτῶν*]

see ch. iii. 7. The ἤρξατο is coincident with the gathering together of the crowd.

2.] Out from among the *πολλά*, the great mass of His teaching, one parable is selected, which He spoke during it—*ἐν τῇ 33. αὐτοῦ*.

3.] *ἀκούετε*—this solemn prefatory word is peculiar to

"ὁ μὲν ἔπαισεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ ^x πετεινὰ καὶ ^w ¹ κατέφαγεν αὐτό. ^b καὶ ^w ἄλλο ἔπαισεν ἐπὶ τὸ ^x πετρώδες καὶ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ^y ἐξανέτειλεν ^z διὰ τὸ μὴ εἶχεν βάθος γῆς. ⁶ καὶ ὅτε ^o ἀνέτειλεν ὁ ^a ἥλιος, ^d ἐκαυματίσθη καὶ ^b διὰ τὸ μὴ εἶχεν ῥίζαν ^e ἐξηράνθη. ⁷ καὶ ^w ἄλλο ἔπαισεν εἰς τὰς ⁱ ἀκάνθας, καὶ ^e ἀνέβησαν αἱ ^b ἀκάνθαι καὶ ^e συνέπνιξαν αὐτό, καὶ ⁱ καρπὸν οὐκ ⁱ ἔδωκεν. ⁸ καὶ ἄλλα ἔπαισεν εἰς τὴν γῆν τὴν ^k καλήν, καὶ ⁱ ἐδίδου ^o καρπὸν ^e ἀναβαίνοντα καὶ ⁱ αὐξανόμενον, καὶ ^e ἔφερεν ^m εἰς ^d τριάκοντα καὶ ^m εἰς ἐξήκοντα καὶ ^m εἰς ἑκατόν. ⁹ καὶ ^o ἔλεγεν ^o Ὁς ^e ἔχει ^a ὦτα ^a ἀκούειν, ἀκουέτω. ¹⁰ καὶ ὅτε ^e ἐγένετο ^o καταμόνας, ἡρώτων αὐτὸν ^p οἱ ^p περὶ αὐτὸν ^o σὺν ^g

22. Isa xxxiii. 18. h ver. 19. Luke viii. 42 only. i Mt. only. (ἀνωθ. κ., Heb. xii. 11. Rev. xii. 2.) z ch. viii. 12. k Mt. Num. xiii. 20. i Mt. xiii. 32 ref. m ver. 20. ch. ix. 5. i Kings x. 5. a l. ver. 20. Luke xiv. 35. Dent. xxix. 4. Isa. xxxiii. 8. o Luke ix. 18 only. Pa. iv. 8. p Luke xxi. 40. (John xl. 19 v. r.) Acts xiii. 18 al. Euck. xxviii. 6.

4 om ἐγένετο DF vulg lat-b c &c Syr aeth. σπειραι D. ηλθον D: ηλθον HKΔ 33 Scr's p ev-y. rec aft πετεινα ins του ουρανου (from || Luke), with DGM vulg-ed lat-a ff₁ g₂; om ABC rel am(with em fuld ing tol) lat-b c e f ff₂ g₁ l syrr copt goth aeth arm Bede. κατέφαγαν D.
 5. rec (for καὶ αλ.) αλ. δε (from || Mt), with A rel vulg lat-c f syrr goth arm: αλ. (alone) M¹ lat-b: txt BCDLM²Δ 33 lat-a copt aeth. for αλλο, αλλα D-gr 13. 33. 69 lat-e.—επεισαν D. τα πετρώδη (from || Mt) D 1. 33 vulg lat-b c e f l. rec om καὶ (|| Mt), with AC rel vss: ins BD lat-a(appy) b c e f f₂ i. for οπου, ορι D lat-b c e f f₂ g₂ i. rec ενθαως, with A rel: txt BCDLΔ. (33 def.) εξαν-εστειλεν D¹. ins της βεφ γης B (so also in || Mt): την γην D.
 6. rec (for καὶ οτι ανετειλεν ο ηλιος) ηλιου δε αναταλαντος (from || Mt), with A rel lat-a f syrr goth aeth arm: txt BCDLΔ vulg lat-ff₂ i l copt. εκαυματισθησαν B D-gr lat-a e. (See D, ver 5: so also in || Mt.) εξηρανθησαν D-gr lat-e.
 7. for εις, ει CDM² 33 al lat-b(supra) copt-mss.
 8. rec αλλο (appy conformation to the preceding. This is more probable, as αλλο επαισεν occurs twice before, than that [Mey.] it should have been corr'd to the plur to accord with εις—εις—εις below, or to suit || Mt), with AD rel latt syrr goth aeth arm: txt BCL 33 lat-e copt. for εις, ει (|| Mt) C 1 syrr. rec αυξανοντα (corra, the intrans form being [see ref]) more common in N. T.), with C(Treg expr) rel: txt ADLΔ, αυξανομενα Bk. εφερον C: φερεi D 124: adferret lat-b D-lat. rec εν (thrice), with S(e sil) 69 latt(with Δ-lat) Syr(appy): εν AC'D: εν E rel syr aeth Ephr Bas Thl Jer: εν twice, εις 1st time L: txt BC'D Naz. aft τρ. and aft εκ. om καὶ C.
 9. rec aft ελεγειν ins αυτοις, with M²-marg S(e sil) al: om ABCD rel latt syrr copt goth aeth arm Thl. rec ο εχων (from || Mt Lu), with AC² rel: txt BC'DAN. add κ. ο συνων συνιστω D lat-a δ ff₂ g₁ i i syr-marg.
 10. rec οτι δε, with A rel syrr aeth arm: txt BCDLΔ latt copt goth. rec ηρω-τησαν (more usual historic sense), with E rel vulg lat-a f ff₂ syrr: ηρωτησαν 13. 69. 124. 346: ηρωτων (|| Lu) D (al P): txt ABCLΔN 33 lat-a δ Orig-lat. (-roun CN.) for οι περι αυτ. συν τ. δ., οι μαθηται αυτου (|| Luke) D 28. 69. 124 lat-a δ c ff₂

Mk. 4—8.] Mt. and Mk. agree nearly verbally. In ver. 7 Mk. adds καὶ καρπὸν οὐκ ἔδωκεν, and in ver. 8, ἀναβαίνοντα κ. αὐξανόμενον. On this latter, Meyer remarks, that the two present parts. are predicates of καρπὸν, which therefore must not be understood here of

the fruit properly so called, the corns of wheat in the ears, but of the haulm, the first fruit of the successful seed. The corns first come in after ἔφερον.

10—12.] REASON FOR SPEAKING IN PARABLES. Mt. xiii. 10—17. Lk. viii. 9, 10. 10.] οἱ π. αὐτ. σὺν τ. 843. =

q Matt. xiii. 58. 1 only in Gospp. — Rom. xi. 28. 1 Cor. xiii. 2. xv. 51. Wind. ii. 22. vi. 22 (24). s | Mt. rec. t | Cor. v. 12. 12. Col. iv. 5. 1 Thes. iv. 12. see Acts xxvi. 11. (vois δατος, Sir. prol.) u | Mt., from Isa. vi. 10. Luke xvii. 4 al. Pa. l. 12 (15) v ch. iii. 28 al. w — here only. x — Luke xviii. 24. John iii. 10. Job ix. 11. y pres. part., ver. 2 rec. z — ver. 26 j. ch. ii. 21 j. a — ch. i. 28 rec. Rom. viii. 12. ABCDE FGHL MSUV 1. 23. 29.

τοῖς δώδεκα τὰς ἑ παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς Ἰμῖν τὸ ἑ μυστήριον ἑ δέδοται τῆς βασιλείας τοῦ θεοῦ ἑκείνοις δὲ τοῖς ἑξω ἐν παραβολαῖς τὰ πάντα γίνεται, 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἑπίστρέψωσιν, καὶ ἀφειθῇ αὐτοῖς. 13 καὶ λέγει αὐτοῖς Οὐκ ἑοῖδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς ἑ παραβολὰς ἑ γνώσεσθε; 14 ὁ ἑ σπείρων τὸν λόγον σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἑ εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν

g₁ i Orig-lat: om ei περ. av. L 359. rec την παραβολην (|| Luke), with A rel vulg-ed (with fuld) Syr copt-ms goth sath arm: τις η παρ. αυη (from || Lu) D 13. 28. 69. 124 lat-a b c f f₂ g₁ i l Orig-lat: txt BCLAN am (with gat ing mm mt) lat-g₂ copt.

11. λεγει D lat-a b f. rec aft δεδ. ins γνωμαι (from || Mt Lu), with C³D rel lat-a c &c: om ABC¹KL lat-f₂ copt. rec δεδ. [γν.] bef το μυστ., with AD rel syrr copt-ms goth sath (arm): txt B C¹(appy) L lat-f₂ i. ξεωθεν B. om τα DK. for γιν., λεγεται D 64. 124 lat-a b c f f₂ g₁ i.

12. ins μη bef βλέπωσιν (|| Lu) E¹FGHA Orig. ακουωσιν CM 69. for συνιωσιν, συνωσιν D¹L 1. for αφειθη, αφειθησεται (see f₂i, Mt xiii. 15 and Isa vi. 10) AK Orig: αφειθησεται D¹(lat-f₂ g₁ i D-lat sath, Treg): αφησω or -ισω D¹. rec at end adds τα αμαρτηματα, with AD rel syrr goth sath: τα αμ. αυτων Δ syrr-with-ast sath (peccatum illorum): τα παραπτωματα 237 al Thl (all supplementary glosses): om BCL 1. 209 lat-b i copt arm Orig.

15. for σπου, ος D 69² lat-f₂ g₁ (Syr). for και, οι B. rec ευθεως, with AD rel: om 1. 118 arm: txt BCLΔ 33. 69 ev-y. for αφει, αφειρι D: αρπαζει (|| Mt) CA: auferet lat-c D-lat. rec (for εις αυτ.) εν ταις καρδιας αυτων (from Mf), with D rel latt Syr syrr-txt copt-ms-corr goth: απο τ. καρδιας αυτων (from || Lu) A lat-l sath: εν αυτοις (corr^a of txt) CL Δ(Treg) lat-c copt syrr-marg: txt B 1. 13. 28. 69. 118. 209.

οἱ μαθ. αὐτοῦ Lk. 11.] τὸ μυστήριον = τὰ μυστήρια Mt. and Lk. τοῖς ἑξω added here (= τοῖς λοιποῖς, Lk.) means *the multitudes*—those out of the circle of his followers. In the Epistles, *all who are not Christians*,—the corresponding meaning for those days,—are designated by it. τὰ πάντα γίνεσθαι, *the whole matter is transacted*. Herod. ix. 46, ἡμῖν οἱ λόγοι γιγνῶσθαι. 12.] We must keep the *iva* strictly to its telic meaning—in order that. When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. Mt., as usual, quotes a prophecy; Mk. hardly ever—except at the beginning of his Gospel: Lk., very seldom. ἀφ. αὐτ. = *ἀφαιρῶμαι αὐτοῖς* Mt., it should be forgiven them; i. e. '*forgiveness should be extended to them*': no need to supply any thing, as the gloss of the rec. does: the expression is impersonal.

13—20.] EXPLANATION OF THE PA-

RABLE OF THE SOWER. In τὴν παρ. ταύτην, the general question which had been asked ver. 10 (τὰς παραβολὰς), is tacitly assumed to have had special reference to the one which has been given at length. Or we may understand, that the question of ver. 10 took the form which is given in || Mt.: διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in which case the τὰς must be generic: asked Him concerning parables; or His parables. The three explanations (see Mt. xiii. 18—23: Lk. viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Mt. and Mk. agree nearly verbatim. Mt. however writing throughout in the singular (ὁ σαρεις κ.τ.λ.). Mk. has some additions, e. g. ὁ σπείρων τὸν λόγον σπ., ver. 14,—after ἡ ἀκ. τοῦ πλ., ver. 19. καὶ αἱ π. τὰ λ. ἐπιθ. — and some variations, e. g. σατανᾶς for Mt.'s ὁ πονηρὸς, and Lk.'s ὁ διάβ. Such matters are

ὁμοίως οἱ ἐπὶ τὰ ^b πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσω-
 σιν τὸν λόγον, εὐθὺς ^a μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
 17 καὶ οὐκ ἔχουσιν ^a ρίζαν ἐν αὐτοῖς, ἀλλὰ ^a πρόσκαιροί
 εἰσιν, εἴτα γενομένης θλίψεως ἢ ^a διωγμοῦ διὰ τὸν λόγον
 εὐθὺς ^a σκανδαλίζονται. 18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς
^a ἀκάνθας σπειρόμενοι· οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαν-
 τες, 19 καὶ αἱ ^a μέριμναι τοῦ ^a αἰῶνος καὶ ἡ ^a ἀπάτη τοῦ
 πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι ^a ἐκπορευόμεναι
^a συμπνίγουσιν τὸν λόγον, καὶ ^a ἄκαρπος γίνεται. 20 καὶ
 ἐκείνοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, ^a οἵτινες
 ἀκούουσιν τὸν λόγον καὶ ^a παραδέχονται, καὶ ^a καρπο-
 φοροῦσιν ^a ἐν τριάκοντα καὶ ^a ἐν ἑξήκοντα καὶ ^a ἐν ἑκατόν.
 21 καὶ ἔλεγεν αὐτοῖς ὅτι ^a μήτι ἔρχεται ὁ ^a λύχνος ἵνα
 ὑπὸ ^a τὸν ^a μόδιον τεθῇ ἢ ὑπὸ ^a τὴν ^a κλίνην, οὐχ ^a ἵνα ἐπὶ

t = Matt. ix. 1. x. 36. xiii. 8 al. &.

n Matt. v. 15. Luke xi. 33 only f.

v. 4. 4 rel. ref. d. 1. Job xix. 22. e. 1 Mt. 2 Cor. iv. 18. Heb. xi. 33 only f. f. 1 Mt. ref. g. = Matt. xi. 8 ref. h. ver. 7. i. 1 Mt. ref. k = ch. vii. 15, 16 j. Mt. 10. l. 1 ver. 7. Luke viii. 49 only f. m. 1 Mt. ref. n. Matt. vii. 15 ref. o. Acts xv. 4. xvi. 21. xxi. 18. 1 Tim. v. 19. Heb. xiii. 6. from Prov. iii. 12 only. Knod. xxi. 18. p. 1 Mt. ref. q. ver. 8. r. Matt. vii. 16 ref. x. xvi. 22. y. Matt. v. 15 ref. z. v. 4. 4 rel. ref.

16. om ὁμοίως D 1. 13. 28. 69. 118. 131. 209 lat-a δ o ff. 2, 1 i Syr arm Orig : om. bef
 εἰσιν CLD 33 copt(appy) aeth. rec ευθεως, with A rel Orig : om D al lat-c ff. 2 i
 copt-wilk : txt BCLD 33.

17. for η, καί D vulg lat-o ff. 1, 2, 3, 1. l. rec ευθεως, with AD rel Orig : txt BC
 LD 33. σκανδαλισθησονται D.

18. rec (for αλλοι) ουτοι (from || Lu), with AC² rel lat-f Syr(Treg) syr goth aeth :
 om a. u. 1. 69 Syr(Tisch) arm : txt BC²DLA latt copt. for εις, εις K. om
 ουτοι εσιν (confusion from reading ουτοι εσιν at beg of ver) AC² rel lat-f aeth Thl :
 ins BC²DLA 1. 69 latt Syr copt arm. rec ακουοντες (from ||), with A rel latt
 syr goth aeth arm : txt BCDLA 69 Syr copt.

19. for αιων., βιον D Scr's c goth, victus D-lat, -ti lat-c, vitæ lat-b. rec aft
 αιων. ins τούτων (gloss), with A rel lat-f syr copt goth aeth : om BCDLA 1 Scr's c
 latt arm. κ. απαρα του κοσμου D arm. om κ. αι. w. r. λ. επιθ. D 1 lat-a δ
 c ff. 2 i arm. ακαρποι γινονται D 124 lat-b o e ff. 2, 1 i copt-ms(appy).

20. rec (for εινατοι) ουτοι (from || Lu), with AD rel latt syr copt goth aeth arm Orig :
 txt BCLD Syr. r. εαλην γην C al. om 2nd εν B C¹(appy) : om 3rd εν B
 406 Scr's d.—εν (thrice) ADA, (twice) C : εν (thrice) E rel syr, (1st time) L : εν
 (thrice) S(e sil) latt copt goth (aeth) arm :—see ver. 8 (*I cannot consent with Tischdoff to
 edit εις in ver 8 and εν here. The mistake was so obvious, that the sense should be
 mainly regarded : and all the more because || Luke has καρποφορουσιν εν. No ms
 here reads εις*).

21. rec om οτι (as superfl), with ACD rel : ins BL. rec ο λυχ. bef ερχ., with
 A rel goth arm : txt BC(D)LA. 1. 33 εν-γ vulg lat-(b o e ff. 2, 1 i) i syr copt.—for
 ερχ., απειραι D lat-c e (f) ff. 2, 1 i copt-wilk aeth. ins και bef ουχ D. for

not trifling, because they shew the gradual
 deflection of verbal expression in different
 versions of the same report,—nor is the
 general agreement of Luke's, which seems
 to be from a different hearer. 16.]
 ἀπολοις, after the same analogy :—carry-
 ing on a like principle of interpretation.

20.] Notice the concluding words
 of the interpretation exactly reproducing
 those of the parable, ver. 8, as charac-
 teristic. It is remarkable that the same
 is found in Mt. but in another form and
 order : one taking the climax, the other
 the anticlimax. In Luke, the two are

varied.

21—25.] Lk. viii. 16—18 ;
 and for ver. 25, Mt. xiii. 12. The rest is
 mostly contained in other parts of Mt.
 (v. 15 ; x. 26 ; vii. 2), where see notes.
 Here it is spoken with reference to teach-
 ing by parables :—that they might take
 care to gain from them all the instruction
 which they were capable of giving :—not
 hiding them under a blunted understand-
 ing, nor, when they did understand them,
 neglecting the teaching of them to others.

21.] ερχεσθαι is also used in the
 classics of things without life : cf. Hom.
 Il. r. 191, ὅρα καὶ εἶρα 'Εκελίσις ἔλ-

w Matt. v. 15
 ref.
 x | L. Col. ii. 8
 only. Isa. iv.
 6. Dan. ii.
 22 Theod.
 y ver. 9.
 z Eph. v. 15.
 Col. ii. 8.
 Heb. iii. 13
 al.
 a Matt. vii. 3
 ref.
 b — Matt. vi.
 22. Luke
 xii. 31. xvii.
 8. Tobit v.
 15.
 c — ver. 15.
 d Luke xiii. 19
 ref.
 22 οὐ γάρ ἐστὶν [τι] κρυπτόν ἐὰν μὴ
 [ἵνα] φανερωθῇ· οὐδὲ ἐγένετο ἂν ἀποκρυφόν, ἀλλ' ἵνα ἔλθῃ
 εἰς φανερὸν. 23 εἰ τις ἔχει ὕψος, ἀκούων, ἀκούετω.
 24 καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω
 ἂν μετρεῖτε ἂν μετρηθῇσεται ὑμῖν, καὶ ὅς προστεθῇσεται ὑμῖν.
 25 ὅς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὅς οὐκ ἔχει, καὶ ὁ
 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 26 Καὶ ἔλεγεν Οὕτως ἐστὶν
 ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος ἂν βάλῃ τὸν σπόρον
 ο. Luke viii. 8, 11. 9 Cor. ix. 10 only. Dent. xi. 10.

εἶναι, υπο B¹N 33. 69: txt ACD rel. rec λ. επιτεθῇ (correct as more appropri: so
 also in || Luke), with AK rel: txt BCDLΔ 33. 69.

23. om τι (qf || Lw) BDHKMU 1. 69 lat-b e f₂ g₂ i copt(appy) aeth Thl: ins AC
 rel vulg lat-e f₂ g₂ syrr goth arm. rec o εἰς μῆ, with E rel; ος εἰς μῆ U: εἰς
 μῆ ἵνα B[sic, not as Birch] ΔN: ἀλλ ἵνα D lat-b f₂ i: quod non vulg lat-e f goth:
 εἰ μῆ ἵνα 1. 69: εἰς μῆ ACKL 33. rec εἰς φανερόν bef ελθῇ (from || Luke),
 with A rel vulg lat-b c &c syrr arm: φανερωθῇ (gloss) B Syr aeth: txt CDLΔ ev-y
 copt.

24. for τῇ, τῇ D-gr. om καὶ προστ. ὑμῖν DG ev-y gat lat-b e g₁. rec at
 end adds τοὺς ἀκούουσιν, with A G[sic, Scr. Cod. Aug. p. x.] rel syrr; *credentibus* lat-f
 goth: om BCDLΔ latt copt aeth arm. (The whole passage is in considerable uncer-
 tainty: τοὺς ἀκούουσιν appears to have been a gloss inserted to explain the connexion of
 the saying with βλ. τι ἀκούετε; but on the other hand προστεθῇσεται, omd here in D
 al, appears as a gloss on δοθῇσεται below. It seems as if the origl txt did not contain
 the clause ε. προστ. ὑμῖν. At all events, τοὺς ἀκούουσιν cannot stand.)

25. rec ins an bef εχ. (from || Luke), with AD rel; εἰς M: om BCLΔ (69).—rec
 εχῇ, with A rel: txt BCDEFHKLΔ 69. for δοθ., προστεθῇσεται D.

26. rec aft ως ins εἰς, with A rel; an C: orav 1 al: om B D-gr LΔ 33. 69 tol lat-e
 copt. το σπορον C'.—επ. βαλῃ D.

θωσι... and see Palm and Rost. Lex.

23.] ἀλλὰ here is almost equiva-
 lent to εἰ μὴ. Hartung, Partikel. ii. 43,
 cites Eur. Hippol. 633, ῥῶστον δ' ὄρω τὸ
 μηδὲν ἀλλ' ἀνωφελὲς | ἐνθὶ κατ' οἶκον
 ἵδρυνται γυνή· σοφὴν δὲ μισώ. We may
 add Xen. Mem. iii. 13. 6, ἤριτο αὐτόν, εἰ
 καὶ φορτίον ἔφερε; μὴ δὲ οὐκ ἔγωγ', ἔφη,
 ἀλλὰ τὸ ἰμάτιον. See Klotz. Devar. p. 7.

24.] προστ. ὑμῖν (see var. readd.),
 more shall be added, i. e. more knowledge:
 so Euthym.: ἐν ᾧ μέτρω μετρεῖτε τὴν
 προσοχήν, ἐν τῷ αὐτῷ μετρηθῇσεται ὑμῖν
 ἡ γνώσις, τοῦτίστιν, ὅσην εἰσφέρειτε προς-
 οχήν, τοσαύτη παρασχηθῇσεται ὑμῖν
 γνώσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρω,
 ἀλλὰ καὶ πλείον. ὅς ἂν ἔχη προσοχήν,
 δοθησεται αὐτῷ γνώσις, ε. ὅς οὐκ ἔχει,
 καὶ ὁ ἔχει σπύριμα γνώσεως ἀρθήσεται
 ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σπουδὴ αὖτις
 τὸ τοσούτον, οὕτω καὶ ἡ ῥαθυμία διαφθεί-
 ρει. ἐν τῷ κατὰ Ματθαῖον δὲ τρόπον
 ἔτιρον ἰρρήθησαν ταῦτα, καὶ κατ' ἄλλην
 ἔννοιαν.

26—29.] PARABLE OF THE SEED
 GROWING WE KNOW NOT HOW. Peculiar
 to Mk. By Commentators of the
 Straussian school it is strangely supposed

to be the same as the parable of the tares,
 with the tares left out. If so, a wonder-
 ful and most instructive parable has arisen
 out of the fragments of the other, in
 which the idea is a totally different one.
 It is, the growth of the once-deposited
 seed by the combination of its own de-
 velopment with the genial power of the
 earth, all of course under the creative
 hand of God,—but independent of human
 care and anxiety during this time of
 growth. 26.] Observe ἄρα, with-
 out αὐτοῖς—implying that He is now pro-
 ceeding with his teaching to the people:
 cf. ver. 33. ἄνθρωπος] some difficulty
 has been felt about the interpretation of
 this man, as to whether it is Christ or
 his ministers. The former certainly seems
 to be excluded by the καθ' αὐτόν, and ὅς
 οὐκ οἶδαν αὐτόν, ver. 27; and perhaps the
 latter by ἄρα, ver. 29. But I
 believe the parable to be one taken simply
 from human things,—the sower being
 quite in the background, and the whole
 stress being on the seed—its power and
 its development. The man then is just
 the farmer or husbandman, hardly ad-
 mitting an interpretation, but necessary

ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται ἑνὶ νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μὴκύνηται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτομάτῃ ἡ γῆ καρποφορεῖ πρώτον ὁρότον εἴτα στάχυν, εἴτα πλήρης σίτος ἐν τῇ στάχυν. ²⁹ ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέκονον, ὅτι παρίστηκεν ὁ θερισμός. ³⁰ Καὶ ἔλεγεν Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἡ ἐν τίνι

Rec. xii. 28, 29 only. 1 Acts xii. 10 only. Lev. xxv. 5, 11. 4 Kings xix. 28. Wind. xvii. 6 only. j ver. 30. k = Matt. xii. 28. Jer. ix. 22. 1 ch. ii. 23 only. Gen. xii. 6-7. m = here only. (intr. 1 Pet. ii. 28.) Isa. xlvii. 5. Joel. xiv. 18, 11. see 1 Cor. xv. 24. n = here only. (Joel. iii. 18.) o here only, exc. Rev. xiv. 14-19. Deut. xvi. 9. Joel i. e. p = here only. Joel i. e. see Exod. ix. 21. q Matt. xiii. 28 bis, 30. John iv. 36 bis, al. Gen. viii. 22. r Matt. vii. 24, 30. xii. 24 al. Cant. i. 9.

²⁷. συμπαρά EFGHLM 69: ἐγερθῇ D. rec βλαστάνῃ, with AC³ rel (-νε EFH 33): txt BC⁴DLA. μὴκύνεται BDH. (Corr., fancying that βλαστᾷ was indic.)

²⁸. rec aft αυτομ. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins ori bef αυτομ. D arm: om ABCL syr copt æth Orig. aft πρωτον ins μὲν Δ. [Tischdf is wrong.] for εἴτα (twice), εἰς B¹N. σταχυας D-gr. rec πληρῇ σιτον (grammī corr., to put it in appropos with the precedg accusatives), with AC³ rel: πληρης σιτον C¹(appy): πληρης σιτος B: (latt uncertain:) πληρης ο σιτος D: txt (BC⁴D) copt.

²⁹. καὶ ὅταν D vulg lat-a c f f₁ g₁ 3. rec παραδῶ (corr. to more usual form), with AC rel: txt BDAN. rec εὐθεως, with AD rel: txt BCLN.

³⁰. rec (for πως) τίνι (from || Lw), with AD rel vulg lat-a(appy) c f f₂ i syr copt goth æth arm Orig: txt BCLD 33. 69 ev-y lat-δ e syr-marg. ομοιωσωμεν C 1 latt: ομοιωσω (|| Lw) K 69 Thl. rec (for τίνι) ποια, with AC³D rel Syr syr-txt goth arm: txt B C¹(appy) LA 1. 69 ev-y latt syr-marg copt æth Orig.

to the machinery of the parable. Observe, that in this case it is not τὸν σπόρον αὐτοῦ as in Lk. viii. 5,—and the agent is only hinted at in the most general way, e. g. ἀπεστ. τ. δρεκ., without a nom. case expressed. If a meaning must be assigned, the best is “human agency” in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βαλῶν, shall have cast—past tense, whereas καθεύδῃ and ἐγ. are present. The construction seems to be, The Kingdom of God is thus, that a man shall have cast, i. e. shall be as though he have cast: but it is not easy, and, as far as I know, unexpressed. It looks like a combination of ὡς ἀνθρ. βαλὼν, and ὡς ἰδν ἀνθρ. βάλῃ.

²⁷.] καθ. κ. ἐγ.—i. e. employs himself otherwise—goes about his ordinary occupations. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes ὁ σπόρος as the subject of all the verbs in this verse.

²⁸.] No trouble of ours can accelerate the

growth, or shorten the stages through which each seed must pass.

It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. exactly contrary to the meaning of the parable—“that is, has it continually in his thoughts.”

εἰς σταχυας εἴτα] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear.

²⁹.] παραδοῖ, offers itself: see reff., and Winer, Gr. Gr. § 38, 1. ἀποστέλλει, he puts in—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23-25.

³⁰—34.] PARABLE OF THE GRAIN OF MUSTARD SEED. Mt. xiii. 31-35. Lk. xiii. 18, 19.

³⁰.] This Rabbinical method of questioning before beginning a discourse is also found in Lk., ver. 18,—without however the condescending plural, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what

1 = here only. **αὐτὴν παραβολῇ** ¹θῶμεν; ³¹ ὡς ¹κόκκον ¹σινάπεως, ὃς **ABCDE**
 1 Mt. ref. **ὅταν σπαρῇ ἐπὶ τῆς γῆς,** ¹μικρότερον ὢν πάντων τῶν **FGHKL**
 1 ref. **σπερμάτων τῶν ἐπὶ τῆς γῆς** ³² καὶ ὅταν σπαρῇ, ¹ἀνα- **MSUVA**
 1 ver. 7. **βαίνει καὶ γίνεται μεῖζον πάντων τῶν** ¹λαχάνων, καὶ **1. 32. 69.**
 1 Mt. Lake **ποιεῖ ¹κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν ¹σκιάν**
 1 Mt. ref. **αὐτοῦ τὰ ¹πετεινὰ τοῦ ¹οὐρανοῦ ¹κατασκηνοῦν.** ³³ Καὶ
 1 Mt. ref. 16, **τοιαύταις παραβολαῖς πολλαῖς ¹ἐλάλει αὐτοῖς τὸν ¹λόγον**
 1 Mt. ref. 16, **καθὼς ἠδύναντο ¹ἀκούειν.** ³⁴ **χωρὶς δὲ παραβολῆς οὐκ**
 1 Mt. ref. 16, **ἐλάλει αὐτοῖς. ¹κατ' ¹ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ¹ἐκ-**
 1 Mt. ref. 16, **έλυεν πάντα.**
 1 Mt. ref. 16, **35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ¹ὀψίας ¹γενο-**
 1 Mt. ref. 16, **δ = ch. ii. 2 ref. e = 1 Cor. xiv. 2. Gen. xi. 7. xlii. 23. f Matt. xiv.**
 1 Mt. ref. 16, **g = here (Acts xix. 36) only. Gen. xli. 12 P. only. Hos. iii. 4 Theodot. (-λωσι, 2 Pat. 1. 20.)**
 1 Mt. ref. 16, **h ch. i. 22 § al. Mt. Mk. only, exc. John vi. 16 (x. 19) γ. Judith xlii. 1 only.**

rec παραβολή παραβαλόμεν αὐτήν, with AC²D rel (latt) Syr (syr-txt goth) arm:
 txt B C¹(appy) LΔ lat-b e copt syr-marg(also παραθόμεν) Orig; παρ. θῶμεν αν.
 παραβαλόμεν αὐτήν 69. (*It is here somewhat difficult to decide between the two,*
both ἀπαξ λεγόμενα, π. παραβαλόμεν, and π. θῶμεν. But the latter seems to
merit the preference. For (1) it is the less obvious exprn, and it is hardly possible
that it should have been substd for the other: (2) it has the harsher order of words
on its side, making the other appear as if it came in with the more elegant arrange-
ment: (3) it has the most ancient testimony: (4) we have already a trace of the love
of such corrus as παραβολή παραβαλόμεν, in ἀμφιβαλλοντας ἀμφιβληστρον, also in
Δ &c, in ch. i. 16.)

31. aft ως ins ομοία ἐστιν D (lat-e) copt. rec κοκκῷ (*the dat has certainly come*
 from || Mt Lu. *At all events D is no evidence here, as it takes || Mt Lu verbatim*),
 with BD (κοκκῷ Δ): txt ACL rel Hesych Thl. for ως οταν, e οτι αν D¹.
 την γην DL. rec μικροτερος (*grammatl corru to suit ως*), with ACD² rel: txt BD¹
 LMA 33. (homocotal in 69.) rec μ. πάντων τ. σπ. ἐστι τ. ε. τ. γ., with E rel; so,
 omg τ. ε. τ. γ., C: μ. ἐστιν π. τ. σπ. α. εἰσιν ε. τ. γ. D vulg lat-a e fff₂ g₁ l; (ins μιν
 aft μ. D²): μ. ἐστιν π. τ. σπ. τ. ε. τ. γ. M-marg: μ. π. τ. σπ. των π. τ. γ. ἐστιν A:
 (*all more or less from || Mt, on account of the difficult constr, as is also shown by the*
various poems of ἐστιν: on being omd by homocotal): txt B L(εν, corru) Δ (*minor cum*
sit lat-e).

32. om ε. or. σπ. αναβ. D lat-(b e) i. rec π. των λ. bef μεζ., with A rel goth:
 txt BCDL M-marg Δ 1. 33 latt syrr sēth arm. μεζον (*corru: see also || Mt*)

ABCELV 33. κατασκηνοῦν B.
 33. om πολλαῖς (*homocotal*) LΔ 1. 33 lat-b e o Syr copt-wilk sēth arm: ins bef παρ.
 D vulg lat-ff₂ g₁ l goth. (C¹ is lost, πολλαῖς ἐλάλει: being in a later hand.) om
 αὐτοῖς D lat-ff₂ g₁ l. ἀδυνατο AD rel: txt BCUA 33 (FS 1, e sil).

34. καὶ χωρὶς (|| Mt) B Syr copt. rec aft μαθηρ. ins αὐτον (*more usual*
 exprn), with AD rel vulg lat-b e o f: txt BCLΔ. for πάντα, αὐτας D lat-
 o ff₂ i.

they may liken the Kingdom of God.
 θῶμεν, as ἱριθε, of Hephaestus, Il. c. 541,
 &c.,—'sollers nunc hominem ponere, nunc
 deum,' Hor. Od. iv. 8. 8,—see also de Art.
 Poet. 34.

31.] The repetition of ex-
 pressions verbatim in discourses is pecu-
 liar to Mk.: so ἐπὶ τῆς γῆς here, and ἐν
 δύν. σταθῆναι ch. iii. 24, 25, 26: and see
 a very solemn instance, ch. ix. 44—48.

32.] καὶ μεζὸν κλ. μιν. is also pecu-
 liar. See notes on Mt. and Lk.

33.] καθὼς ἦδ. &c., according to their
 capacity of receiving:—see note on Mt.

xiii. 12. 34.] κατ' ἰδίαν 34. . . We
 have three such instances—the sower, the
 tares, Mt. xiii. 36 ff., and the saying con-
 cerning defilement, Mt. xv. 15 ff. To these
 we may add the two parables in Jn.,—ch.
 x. 1—18, which however was publicly ex-
 plained,—and ch. xv. 1—12,—and perhaps
 Luke xvi. 9; xviii. 6—8.

35—41.] THE STILLING OF THE STORM.
 Mt. viii. 18, 23—27. Lk. viii. 22—25.
 Mk.'s words bind this occurrence by a
 precise date to the preceding. It took
 place in the evening of the day on which

μένης ¹ Διέλθωμεν εἰς ² τὸ πέραν. ²⁶ καὶ ³ ἀφέντες τὸν ¹ ὄχλον ⁴ παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῇ πλοίῳ, ⁵ καὶ ἄλλα ⁶ διὰ πλοῖα ἦν μετ' αὐτοῦ. ³⁷ καὶ γίνεται ⁷ λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ ⁸ κύματα ⁹ ἐπιβάλλεν εἰς τὸ πλοῖον, ὥστε ἦδη ¹⁰ γεμίζεσθαι τὸ πλοῖον. ³⁸ καὶ ἦν αὐτὸς ἐν τῇ ¹¹ πρύμνῃ ἐπὶ ¹² τὸ ¹³ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ ¹⁴ μέλει σοι ὅτι ἀπολλύμεθα; ³⁹ καὶ ¹⁵ διεγερθεὶς ¹⁶ ἐπετίμη-
σεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ Σιώπα, ¹⁷ πεφίμωσο. καὶ ¹⁸ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο ¹⁹ γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς Τί ²⁰ δειλοὶ ἐστε οὕτως; ²¹ πῶς οὐκ ²² ἔχετε ²³ πίστιν; ⁴¹ καὶ ²⁴ ἐφοβήθησαν φόβον μέγαν, καὶ ²⁵ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ²⁶ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

1. 40 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Joh. xxi. 2. Tobit x. 5.)
2. Matt. i. 24 v. r. Lake viii. 54. John vi. 18. 2 Pet. i. 18. Mt. i. only. 3. Mon. vii. 21. xv. 10 only.
4. Ps. cv. 9. y Matt. xxi. 12 ref. z ch. vi. 51. Mt. only. Gen. viii. 1. Josh. i. 11.
5. 12. Num. xvi. 48. z i only. Ps. cxi. 29 Symm. b Mt. Mon. xxi. 16 only. Judg. vii.
6. (-λίο, 2 Tim. i. 7. -λίου, John xiv. 27.) c = Matt. xvi. 11. Lake xii. 66. d Matt.
7. xxi. 21 ref. e Lake ii. 9. Josiah i. 10. (iv. 1.) constr., Matt. ii. 10 ref.

³⁶. κ. αφομοιοῦ τ. οχλ. και D 69 lat-c Syr. for τ. οχλ., αυτον A. om δε
(not understood) BCLΔ vulg lat-b c f f_{1,2} i Syr copt arm. for αλλα το
αυτου, τα αλλα τα οντα μετ αυτου πλοια i (arm): αλλα δε πλοια πολλα (πλοια
πολλα: D') ησαν μετ αυτου D lat-f. rec πλοισμα (see John vi. 23), with
L rel: txt ABCDKMΔ 1. 33. 69. om ην L 1 copt-ms-wilk eth arm: ησαν DA.
³⁷. εγενετο D vulg lat-b c arm. rec αν. bef μεγαλη (transcr: λ. αν being in
|| Lα), with A rel lat-f syr goth: αν. μεγαλου C al: txt BDLΔ 1. 69 vulg lat-b c Syr
seth arm. rec τα δε (to avoid repetit), with A rel syr arm: txt BCDLΔ 1. 69
latt Syr copt goth eth. εβαλεν D. rec αυτο ηδη γεμ. (corrtn for elegans),
with A rel syr goth arm: om ηδη vulg lat-b c &c sath: for γεμ., βουδισεσθαι G 1. 33
ev-y: txt BCDLΔ syr-marg copt eth (and apparently the more ancient MS from
which N's text sprang: for N' omits from πλοιον το πλοιον).
³⁸. αυτος bef ην (corrtn to usual order) BCLΔ: txt ADE rel. rec (for εν) επι,
with E rel: txt ABCDLΔ 1. 69 latt. om το D 1.—προσκεφαλαιου D 131.
rec διγειρουσιν (from || Lα), with AB²C² rel: διγειραντες (omg και) D 23
2-pe lat-b c f f_{1,2} i: εγειραντες (omg κ.) 13. 69. 124. 346: txt B¹ C¹ (appy) Δ.
³⁹. εγερθεις D 69. κ. τη θαλ. κ. ειπεν D 1 lat-b (c) c f f_{1,2} i arm. for πεφ.,
και φημιθητι D am copt.

⁴⁰. for ουτως πως ουκ, ουπω BDLΔ latt copt eth: ουτως bef διελ. 1. 69 arm (τ. δ.
εστι; being read as in || M, the corrtn, or mistake, was obvious, and the variations
followed): txt AC rel.

⁴¹. εστιν bef ουτος D (al ?) vulg lat-c arm. oi ανημοι DE 1. 33 lat-b c f f_{1,2} i
Syr copt eth. transp η θ. and oi αν. D lat-a b (c) f f_{1,2}. rec υπακουουσιν
αυτω (from || Lα), with A rel: υπακουουσιν (only) D: αυτω υπακουει (order as in
|| M) CA 1. 69 Vict: txt BL.

the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision. ^{36.} ὡς ἦν—without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, αὐτὸς ὡς ἦν ἰτι θυμὸς ἐκ τῶν ὅπλων λουσόμενος ὑμίστρατιωντιώτερον. Δλ. 32 πλ.] These were probably some of the multitudes

following, who seem to have been separated from them in the gale. καὶ—
34, moreover. See Hartung, Partikell. i. 182. ^{37.} λαῖλα. ἔν. is also in Lk., whose account is in the main so differently worded. ἐπιβάλλεν—not ε λαῖλαψ ἐπιβάλλεν τὰ κύματα.—but τὰ κ. ἐπιβάλλεν,—intransitive: see reff. ^{38.} τὸ πρῶκ., the cushion or seat at the stern, Z

foh. iv. 36 al. V. ¹ Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν ABCI
 Matt. viii. 18 ref. χώραν τῶν Γεργισηνῶν. ² καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ FGHI
 g Matt. viii. 1 ref. πλοίου εὐθὺς ἀπήντησεν αὐτῷ ἐκ τῶν ¹ μνημείων ἀν- MSU
 h Matt. xxviii. 9 ref. θρωπος ἐν κⁱ πνεύματι κⁱ ἀκαθάρτη, ³ ὃς τὴν κατοίκη-
 i Mt. Matt. xxviii. 9 al. sin εἶχεν ἐν τοῖς ² μνήμασιν, καὶ οὐδὲ ὁ ἀλύσει οὐκένι
 k — ch. i. 23 οὐδαίς ἐδύνατο αὐτὸν δῆσαι, ⁴ διὰ τὸ αὐτὸν πολλάκις
 l Matt. x. 1 ref. ¹ πέδαις καὶ ὁ ἀλύσειν δεδέσθαι καὶ ² διεσπᾶσθαι ὑπ' αὐτοῦ
 m here only. τὰς ὁ ἀλύσεις καὶ τὰς ¹ πέδας ² συντετριφῆναι, καὶ οὐδαίς
 Gen. x. 30 al. ³ ἴσχυεν αὐτὸν δαμάσαι, ⁵ καὶ ⁴ διὰ παντός ² νυκτὸς καὶ
 (-cio, Asia xlvii. 20.) ἡμέρας ἐν τοῖς ² μνήμασιν καὶ ἐν τοῖς ὅρεσιν ἦν κράζων
 n here (bis) L. Lake xliii. 55. xxiv. 1. Actb. ii. 29. vii. 16. Rev. xl. 9 only. Isa. lxxv. 4. o here (Sec) L. Acts xlii. 6, 7. xli. 22. xxviii.
 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xii. 1 only. 2 Chron. xi. 16 compl. Wied. xvii. 37 only. p here (bis)
 q L. only. Ps. civ. 18 al. 1 James iii. 7. 8 only. Dan. ii. 40 (bis Theod.) only. r Matt. xli. 20 ref.
 s Matt. viii. 29 ref. v gen., Lake xviii. 7. Acts ix. 34. 1 Thess. ii. 9. iii. 10. Rev. iv. 5 al. Isa. xxxiv. 10. acc., ch. iv. 27 ref.

CHAP. V. 1. ἦλθεν CGLMA 69 syrr copt arm. for τῆς θαλ., καὶ D-gr: om 69
 lat-ff, D-lat aeth. rec (for γεργισηνῶν) γαδαρηνῶν, with AC rel syrr goth: γερασ-
 ηνῶν BDN latt [Orig] (Nymen?): txt (see proleg ch vi) LU Δ-gr 1. 33 ev-y syrr-marg
 copt aeth arm Epiph (εἰς τὰ πάλιν ἰλθὼν εἰς τὰ μέρη τῶν Γεργισηνῶν, ὡς ὁ Μάρκος
 λέγει ἢ ἐν τοῖς ὅροις τῶν Γεργισηνῶν ὡς ὁ Λουκᾶς φησὶ ἢ Γαδαρηνῶν, ὡς ὁ
 Ματθαῖος ἢ Γεργεσιῶν, ὡς ἀντιγραφά τινα ἔχει) Thl (τὰ ἀκριβέστερα τῶν ἀντι-
 γραφῶν εἰς τ. χωρ. τῶν γεργισηνῶν ἔχει).

2. ἐξελθόντος αὐτοῦ BCLΔ 1. 33. 69 ev-y lat-b f syrr copt aeth: -οντων αὐτων D
 lat-e o f ff. (The attempts to mend the Hellenistic constr have been universal; so that
 the constr of the || places hardly comes in): txt A rel am (with mt em al). rec
 εὐθεος, with AD rel: om B lat-b c o f ff, i 8yr arm: txt CLΔ. πᾶνηντησεν (from
 || Mt Lw) BCD G (Treg) LΔ 1. 69 Damasc: txt A rel. ανθρωπος bef ιε των
 μνημ. D lat-(b) o e f i goth arm.

3. ος εἶχεν τὴν κατοικίαν D-gr 2-pe lat-a (b) c o f ff, goth. rec μνημασιν, with
 DH (1, e al) 69-txt: txt ABCLΔ 69-corr rel. rec οντι, with A rel: txt BCDLΔ
 33. rec αλυσειν (corr to exit the follg), with AC'D rel vulg lat-b f ff_{1,2} g₁ i
 syrr copt goth aeth arm: txt BC'L L 33 lat-c e. rec om ουκστι (on acct of the
 recurrence of negatives, as is also shown by the readg ιτι), with AC' rel lat-i syrr copt
 goth aeth: ουδαίς ιτι 1. 118. 131 (arm): ins BC'DLΔ 69 latt. rec ηδυν., with
 B'C'FS 1: txt AB'C'D rel.—ετολμα M. αυρ. bef ιδυν. D am (with fuld ing
 tol) lat-i.

4. οτι πολλας αυτον δεδεμενον πεδαις και αλυσειν εν αις ιδησαν διεσπαινααι
 και τας πεδας συντετριφαι και μηδυνα αυτον ισχυν(-χυν') δαμασαι D lat-l: simply
 lat-ff, i: δια το αυτον πολλας πεδας ε. αλυσεις αις ιδησαν αυτον διεσπαινααι ε. συν-
 τετριφαι ε. ουδαίς ισχυειν αυτον δαμασαι 1: quoniam compedes etiam frangebat ac
 considerebat (only) aeth. rec αυτον bef ισχ., with D rel lat-(b) e i: txt ABCKLM
 UΔ 1. 33. 69 latt. for δαμασαι, δησαι A.

5. for και διακ. νυκτ., νυκτος δε D lat-b o e f ff, i. rec transp op. and μν., with
 D rel lat-(b) e i: txt ABCKLMUΔ 1. 33. 69 vulg lat-f ff, l syrr copt goth aeth arm.
 μνημιοις D 1. 69. κραζον D: κραυγῶν 69. 124. 346 al.

used by our Lord as a pillow. Pollux, Onom. (cited by Kuin., h. 1.), proves from Cratinus that the word is put for the cushion used by rowers. 39.] σιόνα, πικρ.: these remarkable words are given only here. On the variations in the accounts, see on Mt. ver. 25. 41.] the ἀρα expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1—30.] HEALING OF A DEMONIAE AT GERGESA. Mt. viii. 28—34.

Lk. viii. 26—39. The accounts of Mt. and Lk. are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Mt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Mt., wherever the narrative is in common. 8.] οὐδὲ ἀλύσει—not even with a

καὶ ὡς κατακόπτων ἑαυτὸν λίθοις. ⁶ καὶ ἰδὼν τὸν Ἰησοῦν ^{w here only.}
² ἀπὸ ² μακρόθεν ἔδραμεν καὶ ὡς προσεκύνησεν αὐτόν, ⁷ καὶ ^{xxiv. 7.}
κράζας φωνῇ μεγάλῃ λέγει ὡς ἑμοὶ καὶ σοὶ Ἰησοῦ υἱὸς ^{xxiv. 7.}
τοῦ θεοῦ τοῦ ὕψιστου; ^b ὀρκίζω σε τὸν θεὸν μὴ με ^{59 ref.}
⁸ βασανίσῃς. ⁸ ἔλεγεν γὰρ αὐτῷ Ὑπερβαίνει τὸ πνεῦμα τὸ ^{7 Matt. iv. 10}
ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. ⁹ καὶ ἐπρώτα αὐτὸν τί ^{21. 3 Kings xvi.}
ὄνομά σοι; καὶ λέγει αὐτῷ Ὁ Λεγιὼν ὄνομά μοι, ὅτι ^{20 al.}
πολλοὶ ἐσμεν. ¹⁰ καὶ ὡς παρακάλει αὐτὸν ὡς πολλὰ ἵνα μὴ ^{a — 1 L. Luke}
αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ ἦν δὲ ἐκεῖ ^b πρὸς ^{1. 24, 25, 76.}
τῷ ὄρει ἡ ἀγγέλις ὡς οὐρανὸς ¹² καὶ ὡς παρ- ^{vi. 28. Acts}
^{xxiv. 7.} ^{27. Acts. vi.} ^{1 only. (Matt.}
^{xxi. 9 ref.)} ^{Pa. 24. 1 al.} ^{fr.} ^(and constr.)
^{Acts xix. 13} ^{only.} ^{(2 Chron.}
^{xxiv. 12.} ^{Neh. xiii. 25} ^{d Matt.}
^{xxiv. 12.} ^{1 Kings xiii.} ^{John xviii.}

6. rec ἰδὼν δε (from || Lu), with AD rel vulg lat-b e f ff_{1,2} g_{1,2} syrr goth with arm :
txt BCLΔ 1. 69 copt. om απο AKLM goth. rec αυρα, with D rel : txt
ABCLΔ.

7. rec (for λεγει) ειπε (from || Luke), with D rel vulg lat-b e f copt goth : txt
ABCKLMΔ 1. 33 am(with em) syr arm. for r. ψψ. ζωντες (Mt xvi. 16) A
syr-marg.

8. om γαρ A¹(appy) G. aft αυρα ins ο ιησους D fuld lat-ff₂. to πν. re
ae. bef εξελθει A. for εκ, απο A 33 vulg lat-c f l.

9. επρωτησεν (|| Lu) A em lat-a e f f₂ i Syr goth. rec σοι bef ονομα (from
|| Lu), with D rel latt Orig-lat₁ : txt ABCKLMΔ 1. 33. 69 syr goth Damasc.—add εστιν
(|| Lu) D latt (copt) Orig-lat. rec (for λεγ. αυρ.) απεισθη λεγων, with E rel :
apex. (only) D 253 lat-a b e f i : txt ABCKLMΔ 1. 69 vulg lat-g₁ l syrr copt goth
with (arm) Damasc. (33 def.) rec λεγων (from || Lu), with AB² rel goth Orig,
λεγων N¹ : txt B¹CDLAN¹ latt syrr copt. aft μοι ins εστιν B 69 vulg lat-f g₂
i l ; bef μοι, D ; so, but in different order, lat-b e g₁ copt (the variations help to show
εστιν to be supplementary) : om A(sic) CLΔ rel lat-a e vns Orig.

10. παρακαλων ΔΔ 1 vulg-sixt lat-c ff₂ g_{1,2} arm Damasc. for αυτους αποστ.,
αυτα αποστ. (corr to παρακαλει) BCD ; se expelleret vulg lat-g_{1,2} l : αυτον αποστ.
L 258 lat-b e : αποστ. αυτους AM fuld lat-c f ff₂ i syr (copt) goth arm : αποστ. αυτον
K 229 al Syr with.

11. rec προς τα ορη (with a few cursives ?) : om 1. 33(appy) : txt ABCD rel Scr's-
mas vns Thl Euthym. αγ. x. μ. β. bef πρ. r. op. (see || Lu) AK(M)U syr copt
goth with. om μεν. DLU ev-y lat-b e ff₂ i goth : ins aft βοσκ. M al arm.
βοσκομενων (see also || Lu) ALΔ lat-b d.

chain. 4.] The δὲ τό gives the reason,
not why he could not be bound, but why the
conclusion was come to that he could not.
The τιδαί are shackles for the feet, the
ἀλυσαι chains in general, without spe-
cifying for what part of the body. 6.]
ἀπὸ μακ. 33p. peculiar to Mk. 7.]
ὅρα. σε τ. θ. = δὶ μοι σου Lk.
8.] Mk. generally uses the direct address
in the second person: see ver. 12.
ἀλεγεν not imperf. for plurperf., either
here or any where else; for He was say-
ing to him, &c. 9.] ὅτι πολλοὶ εἰς.
has perhaps given rise to the report of
two daemones in Mt. I cannot see in
the above supposition any thing which
should invalidate the testimony of the

Evangelists. Rather are all such tracings
of discrepancies to their source, most in-
teresting and valuable. Nor can I com-
ment for a moment to accept here the very
lame solution (repeated by Dr. Wordsw.),
which supposes one of the daemones not
to be mentioned by Mk. and Lk.: in
other words, that the least circumstantial
account is in possession of an additional
particular which gives a new aspect to
the whole: for the plural, used here and
in Lk. of the many daemons in one man,
is there used of the two men, and their
separate daemons. On λεγων see
note, Lk., ver. 30. 10.] ἀποστ.
ἔξω τ. x. = ἐκράξεν αὐτ. εἰς τ. ἀβυσσον
ἀπαλθῆναι Lk.: see on Mt. ver. 30.

ἄφηκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγελλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. ²⁰ καὶ ἀπήλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. ²² καὶ ἔρχεται εἰς τῶν ἀρχισυν-αγῶγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν πίπτει ἔμπροσθεν τοῦ ποδᾶς αὐτοῦ, ²³ καὶ παρακαλεῖ αὐτόν πολλὰ, λέγων ὅτι τὸ θυγάτριόν μου ἰσχύτως ἐχέει· ὥστε εἰλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

(Exod. iv. 28). word, Luke viii. 41. εἰς, John xi. 22. ἰδὼν, Acts x. 25. I ver. 10. m ch. vii. 25 only t. Alhem. xlii. p. 581 a. a bare only t. o Matt. iv. 24. xiv. 25. ch. xvi. 18. Acts xviii. 11. xxi. 12 al. Gen. xlii. 27. p Eph. v. 22. see ch. xii. 19. q Matt. xix. 18, 19 red.

¹⁹. rec (for καὶ) ο δε ιησους, with D rel lat-b c e ff_{1,2} g₁ i with arm: txt ABCKLMA 1. 33 vulg lat-f l syrr copt goth. rec αναγγ., with A rel: θαγγ. D 1. 69: txt BCD. rec σοι bas o κυριος (from || Lw), with A rel latt Syr goth (with) arm: σοι ο θεος D 238 copt (Tischd^f): txt BCD am lat-f₂ (syr) copt (Treg). rec επουησεν (from || Lw, to suiη ηλησεν), with DK 1: txt ABC rel Thdor-heracl Sev Thl. ins ori bas ηλησεν D lat-b (c) ff_{1,2} g₁ i i Syr.

²⁰. for οσα (so Δ-corr), a CA.

²¹. om εν τ. πλοιω (|| Lw) D 1 lat-a b c e ff_{1,2} g₁ i arm.—om τω B 447. παλιν aft περαν D lat-a b c e ff_{1,2} g₁ i syrr. for επι, προς D 69 latt. om και ην D lat-b c e f ff_{1,2} g₁ i with.

²². rec aft και ins ιδου (from || Mt Lw), with AC rel lat-c f l syr goth arm: om BDLA vulg lat-a b c e ff_{1,2} g_{1,2} Syr copt with. for υς, τις D latt (not b). om ονομ. ιαυρ. D lat-a c e ff₂ i. for κ. ιδ. αυρ. π., κ. προςπεισεν D lat-(e).

²³. rec κ. παρακαλει (from || Lw), with B rel vulg lat-c f copt arm: παρακαλων D lat-a b c e ff₂ i: txt ACL 88 (lat-g_{1,2} ?). om πολλα D 88. 235 al lat-b c e ff₂ i. ins και bas λεγων D lat-a b c e ff₂ i. om ori D 13. 69 lat-a c e Syr. for ινα το αυτη, ελθε αφαι αυτης εκ των χειρων σου D lat-b i.—for ινα ελθων επιθ., ελθε αφαι (DG lat-a) vulg lat-c e f g_{1,2} l Syr with.—rec αυτη τας χ., with E rel syr goth arm: αυτω τας χ. AK: txt BCL (Δ) 1 vulg lat-a f. aft χερα ins σου Δ lat-c Syr copt with.

rec (for 2nd ινα) οπως (to avoid repetition: it is most improb that the transcribers shd take into account that οπως is only once used by Mark [ch iii. 6], and so alter it to ινα, as Meyer supposes), with A rel: txt BCDLΔ 69. rec ζησταια (from || Mt), with A rel lat-c e arm: txt BCDLΔ 69 vulg lat-a b c e ff₂ copt goth.

suppose that he feared a fresh incursion of the evil spirits. ¹⁹.] There was perhaps some reason why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them:—

see note on Mt. ver. 32 (I. 4). ²⁰.] Gadara (see on Mt. viii. 28) was one of the cities of Decapolis (see also on Mt. iv. 25): ὁ μὲν χριστὸς μετριοφρονῶν, γὰρ πατρὶ τὸ ἔργον ἀνίστηεν· ὁ δὲ θειρα-πνευθὺς εὐγνωμονῶν, γὰρ χριστῷ τοῦτο ἀνενίθει. Euthym. He commands the man to tell this, for He was little known in Perea where it happened, and so would have no consequences to fear, as in Galilee, &c.

^{21—23}.] RAISING OF JARIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mt. ix. 18—26. Lk. viii. 41—56. The same remarks apply to these three accounts as to the last. Mt. is even more concise than there, but more like an eye-witness in his narration (see notes on Mt. and Lk.):—Mk. the fullest of the three. ²¹.] συνήχθ. . . . = ἀπεδίεξαν αὐτ. ὁ δὲ χλ. Lk.

²³.] Notice the affectionate diminutive θυγάτριον, peculiar to Mk. δσχ. εχει = ἀρετῇ ἐταλεύθησεν Mt. It is branded as an idiom of lower Greek by Phrynichus: ἰσχύτως εχει ἐπὶ τοῦ μοχ-θηρῶς εχει καὶ σφαλερῶς γάντουσιν αὐ-σύρρακες, ed. Lobbeck, p. 389, where see

r ver. 21 only. 24 καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος ABCDE
 Str. xxiv. πολλοὺς καὶ συνελθόντων αὐτόν. 25 καὶ γυνή τις οὖσα ἐν FGHL
 only. ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ MSUVA
 1. 21. 69.
 1 L. bis only. ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ
 Lev. xv. 26. πολλῶν ἱατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα,
 (there also w. αἵμα.) καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μάλλον ἔτις τὸ χεῖρον
 u Luke iv. 23. ἔλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἔλθοῦσα ἐν τῷ
 v Luke xv. 14. ὄχλῳ ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. 28 ἔλεγεν γὰρ
 Acts xxi. 24. ὅτι ἐὰν ἀψώμαι ἡμῶν τῶν ἱματίων αὐτοῦ, ὁσώθησμαι.
 2 Cor. xii. 15. James iv. 2 only f. 1 Marc. xiv. 32 al. 29 καὶ εὐθὺς ἐξηράνθη ἡ πληγὴ τοῦ αἵματος αὐτῆς, καὶ
 w ch. iii. 21. ἔγνω τῷ σώματι ὅτι ἵεται ἀπὸ τῆς μάστιγος. 30 καὶ
 Luke x. 7. εὐθὺς ὁ Ἰησοῦς ἐπιγινούσ ἐν αὐτῷ τὴν ἐξ αὐτοῦ δύναμιν
 x pass. Matt. ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου
 xv. 5. xvi. ἤψατο τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῇ οἱ μαθηταὶ αὐτοῦ
 26 f. L. al. Βλέπεις τὸν ὄχλον ὁ συνελθόντά σε, καὶ λέγεις Τίς μου
 Jer. ii. 11. ἤψατο; 32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.
 y here only. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, ἰδὺία ὁ γέγονεν
 (Matt. ix. 10. αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν
 ref.) see
 2 Tim. iii. 12. (John iv. 6 al.) = ῥύσει, f. L. e pres., John i. 40 ref. f ch. iii. 10 ref. g Matt. xiv. 36 ref.
 u Matt. xv. 2 ref. 1 ver. 24 only. k ch. iii. 6 ref. 1 f. L. 2 Pet. ii. 10 only. Isa. lxvi. 2, 6.
 m Matt. ix. 29 ref. ver. 16. n ch. iii. 11 ref.

24. for ἀπῆλθεν, ἐπῆγεν D 124. ἠκολούθησεν CL M-marg.
 25. om τις (as *superfl* and *not in* ||: no reason could be given for its insertion) ABCLΔ
 1. 33 vulg lat-δ c ff₂ syr copt sēth: ins D rel lat-a f Syr goth arm. δωδ. bef ετη
 (from || M) BCLΔ 1. 33. 69: txt AD rel latt syr goth.
 26. for 1st καὶ, ἡ D lat-δ c ff₂ i (Syr). rec ra παρ' αὐτῆς, with C K (Treg
 expr) Δ: ra αὐτῆς D 1 latt: txt AB rel. for εἰς, ἐπὶ D. om ἐλθοῦσα D-gr.
 27. ins ra bef περὶ B C (appy) Δ: om AC'D rel latt syr copt goth sēth arm.
 transp εν τῷ ὄχλῳ to end of ver D 2-pe.
 28. for ἐλεγεν γαρ, λεγουσα D lat-δ c ff₂ i sēth. add εν αὐτῇ (|| M) DK 1. 33
 lat-a c ff₂ i arm. rec εαν τῶν ἡμ. av. bef αφ., with A (D) rel: εαν μονον αφ. του
 ημ. αυ. (|| M) 33: txt B(εαν 'superadditur') CLΔ. του ἱματιου D 33 latt.
 εαντου D.
 29. rec εὐθως, with AD rel: txt BCLΔ 33. om της bef μαστ. C.
 30. rec εὐθως, with AD rel: txt BCLΔ 33. ε. εὐθ. επιγ. ο ἵς και την δυν.
 ἐξελθ. απ αυτου ε. επιστραφεις εν τ. οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-a ff₂ copt
 sēth.—om εν αὐτῷ D lat-δ c ff₂ i sēth. των ημ. bef μου D latt(not ε).
 31. oi δε ημ. αυ. λεγουσιν αυτω D 2-pe lat-(a) c g₁ i.
 32. aft γεμ. ins διο πεποιηκει λαθρα D 124 2-pe al lat-a ff₂ i arm. rec ins
 επ' bef αυτη (various prepositions were used to show that αυτη was not the nom case),
 with A rel goth: εν αυτη F (West) Δ vulg lat-c f g₁ sēth: επ αυτην 13. 69. 124: txt
 BCDL lat-a Syr copt, αυτη εν-y. for προειπ. αυτω, προκειμενησιν αυτον
 C 6-pe.

Lobeck's note. Before ἵνα understand
 πέριμι, or αἰρῶσι: or as Meyer suggests,
 connect it with the fact just announced:
 'this tidings I bring, in order that,' &c.
 To do this without any filling up, 'My
 daughter is, &c., in order that,' &c., is
 far-fetched, and savours too much of the
 sentimental. Or, it has been suggested
 that ἵνα might, by a mixture of construc-
 tions, depend on the foregoing παρακάλεσι.
 24.] Mt. adds, καὶ οἱ μαθηταὶ αὐτῶν.

27.] ἀκούσασα is subordinated to ἐλθοῦσα
 as giving a reason for it: 'owing to having
 heard . . . came.' 28.] ἔλεγεν γάρ
 perhaps need not to be pressed to mean
 that she actually said it to some one—ἐν
 αὐτῇ may be understood. At the same
 time, the imperfect looks very like the
 minute accuracy of one reporting what
 had been an habitual saying of the poor
 woman in her distress. 29.] On these
 particulars see notes on Lk. ἔγνω τῇ

σκεν, καὶ [οἱ] πολλοὶ ἀκούοντες ^u ἐξεπλήσσοντο λέγοντες ^u Πόθεν τούτῳ ταῦτα, καὶ ^v τίς ἡ σοφία ἡ δοθῆσα τούτῳ, καὶ ^v δυνάμεις τοιαῦται ^v διὰ τῶν ^v χειρῶν αὐτοῦ γίνονται; ^u οὐχ οὗτός ἐστιν ὁ ^u τέκτων, ὁ υἱὸς τῆς Μαρίας, καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφου καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε ^u πρὸς ἡμᾶς; καὶ ^u ἰσκανδαλίζοντο ἐν αὐτῷ. ^u καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι ^u οὐκ ἐστὶν προφήτης ^u αἷμος ^u εἰ μὴ ἐν τῇ ^u πατρίδι αὐτοῦ καὶ ^u ἐν τοῖς ^u συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ^u καὶ οὐκ ^u ἐδύνάτο ἐκεῖ ποιῆσαι οὐδεμίαν ^u δύναμιν.

al. B. d i Mt. 1 Cor. iv. 10. xii. 28 only. Isa. xli. 2. e ver. 1. f—Matt. xii. 11 al.
 g Luke i. 68 (ver. v. r.), 68. H. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 2. xvi. 7, 11, 21.
 Lev. xxv. 46. h i Cor. x. 21. xii. 2. Gen. xix. 22.

copt (seth) arm. rec om αἱ, with ACD rel: ins BL 69. ^u ακουσαντες D-gr
 PHLA 13. 69. 124. 236 ev-y-150 lat-a (syrr). aft ^u ἐξεπλήσσοντο ins επ
 (or ev) τη διδαχη αυτου D 2-pe al [not ev-y, as Tischdf] latt syr arm. aft ταυτα
 ins (α)παντα C (al?) vulg lat-f g₁, seth: pref παντα Δ. rec (for ταυτα) αυτα
 (corrta for elegance), with AD rel latt: txt BCLΔ copt. rec ins οτι bef αἱ (for
 connexion), with U(Treg) lat-(b) f f₂; i syrr(Treg) goth arm: ins α C'DK: om ABC² rel
 vulg lat-a c e copt seth Thl Euthym. ins α bef δυναμεις BAN 33: om ACD rel.
 ins α bef τοιαντα α. aft τοιαντας ins α LA vulg lat-c (copt) seth.

for γινονται, γινόμεναι (corrta to better the constrn, and to conform it to || Mf) BLΔN
 23 copt: γινονται (cf ins above) DK arm-soh: txt AC rel syrr goth seth.

3. for ο τέκτων, ο του τεκτονος υιος και 33. 69 gat(with mm tol) lat-a b c i: o του
 τεκτονος υιος π. ev-y al seth arm Orig Chrysol: o του τεκτονος ο υιος και 13: om
 syrr-jer. (All are attempts to get rid of the fact implied. Orig says of Celcius: οὐ
 βλάπτων δρι οὐδαμῶ τῶν ἐν ταῖς ἐκκλησιαῖς φερομένων ἐπαγγελίων τικτων αὐτὸς ὁ
 Ἰησοῦς ἀναγέγραπται.) rec om της, with AD rel: txt BCLΔ ev-y. rec
 (for και ἀδελφος) ἀδελφος δε, with A rel syrr goth: ἀδελφος (alone) latt arm: txt BCLΔ
 lat-e Syr copt seth, και ο ἀδελφος DLN. (33 def.) rec (for ἰωσηφ) ἰωση, with AC
 rel syrr goth arm: ἰωσηφ N 121 vulg lat-b e f g₁, seth(Treg): txt BDLΔ 33. 69 al
 lat-a copt. (om ω. π. lat-c f₂ i.) for και ουκ, ουχι και D lat-a cf: ου Δ: nonne
 lat-b g₂ Δ-lat: nonne et vulg lat-g₁. ai ad. α. ω. π. ημας bef εισιν D
 vulg lat-a f.

4. rec (for και ελεγ.) ελεγ. δε (from || Mf), with A rel lat-c syrr goth seth arm: txt
 BCDLA 33 vulg lat-a b e f i l Syr copt. ins ιδια bef πατριδι AL, simly 69.
 αυτου L 69. for τοις, ταῖς D'E' (appy). συγγενεισιν B' [sic, from inspec-
 tion] D'EFGHLUVΔ 1. 33. 69. rec [aft συγγ.] om αυτου, with AC'D rel lat-a
 (f₂) goth arm: ins BC'KL M-marg syrr copt seth, αυτου Δ. (33 def.)

5. rec ηδυνάτο, with B'D rel Orig₁: txt AB'CKLM Scr's a f p o w ev-y Orig₁.
 rec ουδ. δυν. bef ποι., with A rel syrr goth: ουδ. ποι. δυν. D ev-y lat-a Orig Jer:
 txt BCLΔ 1 al (Syr) copt (seth).

2.] Before δυνάμεις we must understand another πόθεν, to make the construction complete.

3. δ τέκτων] This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. § 83, p. 186, says ταῦτα γὰρ τὰ τεκτονικά ἔργα ἐργάζετο ἐν ἀνθρώποις ὢν, ἀπορρα και ζυγα. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodore, H. E. iii. c. 18, p. 940.

5.] οὐκ ἐδύνάτο—the want of ability spoken of is not absolute, but relative; οὐχ δρι αὐτὸς ἀσθενής ἦν, ἀλλ' δρι ἱστίνοι ἀπιστοὶ ἦσαν. Thl. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require *faith* in the recipient of aid: and that being wanting, the help could not be given. However, from what follows, we find that *in a few instances* it *did* exist, and the help was given

μαρτύριον αὐτοῖς. ¹² καὶ ἐξελθόντες ἐκήρυξαν ὡς ἕνα μετα-
νοῶσιν, ¹³ καὶ δαιμόνια πολλά ἐξέβαλλον, καὶ ^h ἡλiefon
^h ἐλαίῳ πολλοὺς ἄρρώστους καὶ ἐθεράπευσαν. ¹⁴ καὶ ἦκου-
σεν ὁ βασιλεὺς Ἡρώδης· φανερὸν γὰρ ἦ ἐγένετο τὸ
ὄνομα αὐτοῦ. καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ὁ ἐκ
νεκρῶν ἀνέστη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις
ἐν αὐτῷ. ¹⁵ ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ
ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν. ¹⁶ ἀκούσας
δὲ ὁ Ἡρώδης ἔλεγεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην,

1 Cor. iii. 13. Phil. i. 13 al. 1 Mac. xv. 9. u - ch. i. 4.
16. xii. 25. Luke xvi. 31. xxi. 46. John xx. 9. Acts x. 41 al.
Matt. xxi. 42, from Ps. cxviii. 23. 1 Cor. x. 16 al.
omplmt. Ps. cxi. 7 only. o (Matt. xviii. 9 v. r.) ch. ix. 9.
p = 1 Mt. ref. q constr. r 1 Mt. ver. 28 only. 1 Kings xxiii. 9

υποκατω (|| *Mt*) D 33 vulg lat-a b &c sath arm. rec at end adds *αμην λεγω υμιν*
ανικητοτερον ισται σοδομοις η γομορροις εν ημερα κρισεως η η πολις κεινη (from
|| *Mt* : prob, as Meyer, from memory, || *Mt* having [as 33 here] γη σοδομων κ. γομορρας),
with A rel lat-a f g, syrr copt-achw goth sath : om BCDLΔ vulg lat-b c f g, i l arm.

12. rec (for *ἐκήρυξαν*) *ἐκηρυσσαν* (corr'd to *ἐξέβαλλον below*), with A rel latt syr :
ἐκηρυσσαν F : txt BCDLΔ Syr syrr-marg goth. rec μετανοησας (*grammli corr'd*),
with AC rel : txt BDL.

13. *ἐξέβαλον* CDMA 33 copt goth (Tischdf). for *ἡλiefon*, *αλειψαντες* D lat-b c f g,
i. om 3rd και D' lat-b c f g, i.

14. *ἡρώδης* bef ο βασιλεως (see || *Mt Lu*) C'DF 2-pe en-y am (with fuld ing tol
hail) lat-a b c f i Syr sath. *ἔλεγεν* B 6. 271 lat-a b f g, Aug Bede, *ελεγοσαν* D.
for βαπτίζων, βαπτιστης DS 33. 69 latt arm. rec (for *ανεστη*) *ηγερθη*

(|| *Mt*), with C rel : *ηγηγερται* (|| *Lu*) BDLΔ 33 : txt AK 28. 72 al [43 = K ?] Scr's
e o w Thl.—verb bef ιε νεκρων (|| *Lu*, cf also || *Mt*) BCDLΔ 33 latt Syr copt sath
arm : txt A rel syr goth. ai δυναμεις bef ενεργουσιν (|| *Mt*) KΔ 33 vulg (not
am) lat-a (c f g, i) syrr.

15. rec om 1st δε, with G M (Treg expr) U (FV, e sil) Syr arm : ins ABCD rel latt syr
copt goth Thl. om προφητης ως D lat-b c f g, i. rec aft προφητης ins ισται,
with AC² rel vulg lat-a f g, syrr copt goth sath arm : om BC'LD 1. 33 Orig.
rec ins η bef ως, with A 1 syr arm : om ABC rel vulg lat-f g, i Syr copt goth sath Orig
Vact Thl.

16. om a CDK¹UV 13. 23. 131. 346 2-pe Scr's c f¹ m p q r s w¹ enν-x-y-z. rec
(for *ελεγειν*) *ειπεν* (|| *Mt Lu*), with AD rel lat-a c f g, syrr : txt BCLΔ 33 lat-f copt.
rec ins οτι bef εν (to conform to preceding), with AC rel copt goth : om BDL

other change of construction in ἐκδόσηθε. These breaks serve to give the narrative a more lively form.

12.] It is impossible to restrict the *ὡς* after ἐκήρυξαν entirely to the telic meaning, as Meyer, who is a purist on this point, attempts to do. There is certainly the mingling of the purport and the purpose, so often found in this participle after verbs implying declaration or request. See this treated of in note, 1 Cor. xiv. 13.

13.] *ἔλαψεν ἑλαίῳ*—this oil was not used medicinally, but as a vehicle of healing power committed to them;—a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications,

2 Kings v. 14 : Mk. viii. 23 : Jn. ix. 6, &c.

14—29.] HEROD HEARS OF IT. BY OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED. Mt. xiv. 1—12. Lk. ix. 7—9. (The account of John's death is not in Lk.) Our account is, as usual, the fullest of details. See notes on Mt.

14.] Herod was not king properly, but only *tetrarch* :—see as above. He heard most probably of the preaching of the twelve.

15.] (He is) a prophet like one of the prophets;—i. e. in their meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his supposed compilation from *Mt. and Lk.* ?

16.] On this repeated declaration of Herod, with its remark-

οὗτος ἡγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ
Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ἡ
δὲ Ἡρωδιάς ἐνείχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι,
καὶ οὐκ ἔδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
Ἰωάννην, ἐδῶς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ
ἡδέως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας ^Γεὐκαίρου
ὅτε Ἡρώδης τοῖς ^Αγενησίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς ^Γοῖς
^Αμεγιστάσιν αὐτοῦ καὶ τοῖς ^Αχιλίαρχοις καὶ τοῖς ^Βπρώτοις
οὗτοι παραβάντες...
ABCDE
FGHKL
MSUVT
Δ 1. 33.
69.

1. 33 latt syrr æth arm Orig. om ἰωαννην D. rec aft ουτος ins εστιν αυτος
(from || Mt), with AC rel (lat-a b c) syr goth (æth) arm: om BDLA (33) 69 vulg lat-
c ff₂ g₁. (Syr) copt. rec aft ηγερθη ins εκ νεκρων (see ver 14), with A rel lat-b o
f ff₂ D-lat syrr goth æth arm; pref, D 13. 69. 124 vulg lat-a g₁ i; απο των νεκρων
(|| Mt) C al Orig: om BLD 33 syr-jer copt.
17. for γαρ, δε A lat-g₁. om o D 69 ev-y. εν φυλακη bef και εδησεν αυτον
A: και εβαλεν αυτον εις την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν
εις φυλακην D 13. 69. 124 lat-a b f ff₂ i Syr-ms arm. rec ins τη bef φυλακη,
with i (e sil): om ABC rel goth. [την γυναικα is omd in txt but inad on
marg B¹.] εγαμησεν bef αυτην D latt.
18. om o D Scr's p ev-y. om ori D 28. 131 al vulg lat-c f ff₂ g₁ æth. for
σοι, σε D lat-a.
19. for ηθελεν, εζητει C¹ lat-a b c i D-lat. αποκτειναι bef αυτον DU vulg lat-
a c i: αυτον απολειπει C¹. εδυνατο AKΔ.
20. aft αγιον ins εναι D lat-(c) g₁ i. om 2nd και B [al p 102 = B p].
ἡπόρει BLN copt: εποικει ACD rel syrr goth æth arm. (om εποικει και Δ.)
21. aft γενομένης ins δε D¹ lat-(a) b c copt-ms. om ori D lat-a b. for
γενεσιος, γενεθλιος D¹. (γενεχλιος D¹). rec (for εποικισεν) εποικει (proδ corru
to sense, 'was making.' May thinks it a mere mechanical repeat from ver 20), with A
rel syrr: txt BCDLA 69 latt. om αυτον D 1 vulg lat-a b f.

able attraction of construction, De Wette strangely observes, 'Mk. here combines the text of Lk. with that of Mt.' "ἐγὼ has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of Jn.'s imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John (on εἰκεῖν see ref. and note Lk. xi. 53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and *asked counsel of her mother* before making the request:—and that a *σκευλάτωρ*, one of the body-guard (see note on ver. 27 below), was sent to behead Jn. 18.] εἰλεγεν, more than once: it was the burden of John's

exhortations to him. 20.] συνε-, preserved him; not, 'esteemed him highly?'—kept him in safety that he should not be killed by Herodias. The reading ἡπόρει is remarkable, and perhaps has some connexion with the διηπόρει of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain. 21.] εὐκαί. not, a *festal* day, as Hammond and others interpret it, for this use of εὐκαίρος hardly seems to be justified—but, a convenient day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. (Ed. Col. 32) for the purposes of Herodias: which shews that the dance, &c. had been all previously contrived by her. μεγιστάρες, a Ma-

a ver. 16.
t ver. 20.
u ver. 20.
v | Mt. 1 Mac.
ix. 19.
w (| Mt. v. r.)
Matt. xiv.
23. ch. xv.
45. Rev. xi.
8, 9 bis only.
Judg. xiv. 8.
x Matt. xiii. 9
ref.
y Matt. iv. 10
ref.
z Matt. xvii. 1,
19 al. 3 Mac.
iv. 5 only.
a ch. xiv. 41
1 Mt. Lake
xii. 19. Dan.
xii. 19.
b James iv. 14.
1 Pet. i. 6. v.
10. Rev.
xvii. 10.
Prov. xxiv.
38.
c Acts xvii. 31.
1 Cor. xvi. 13
only t.
comstr., here
only.
d | Matt. only.
3 Kings xv. 17 val. only (7).

αὐτοῦ. ²⁸ καὶ ἀπελθὼν ἠπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν
αὐτὴν τῷ ῥομασίῳ, καὶ τὸ ῥομάσιον ἔδωκεν αὐτὴν
τῇ μητρὶ αὐτῆς. ²⁹ καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
ἦλθαν καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
μνημεῖω.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα
ἐδίδαξαν. ³¹ καὶ λέγει αὐτοῖς Ὁ δευτε ὑμεῖς αὐτοὶ κατ'
ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε ὀλίγον.
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
οὐδὲ φαγεῖν εὐκαίρουν. ³² καὶ ἀπῆλθον εἰς ἔρημον
τόπον τῷ πλοίῳ κατ' ἰδίαν. ³³ καὶ εἰδὼν αὐτοὺς ὑ-
πάγοντας καὶ ἐγνώσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν

—παρ-
ρον C.
ABDEZ
GHKL
MSUVT
Δ 1. 33.
69.

²⁸ rec (for καὶ) ο δε (correct for elegance), with AD rel syr goth arm: txt BCLΔ 1
ev-y lat-a c ff, i Syr copt-schw (swh). om αυτου D lat-a. for 2nd
εδωκεν, ηνεγκεν C 38 copt-ma. om 2nd αυτην D 83 vulg lat-a c ff, i Syr swh
arm. om 1st LD 1 lat-b c Syr arm.

²⁹ ac. δε D 6-pe copt-wilk. [ηλθαν, so BL 33.] Steph ins τω bef
μνημειω, with D (1, e sil): om ABC rel.

³⁰ rec aft παντα ins και (appx to correspond to και οσα below), with A rel syr
goth: om BC'DELVΔ 1. 33 latt Syr copt swh arm Aug. om 2nd οσα C¹ 1 latt.

³¹ rec (for λεγει) απεν, with AD rel lat-a syr: txt BCLΔ 83 vms. aft αυτοις
ins ο ις D 69 lat-a b c &c arm. for υμεις αυτοι κατ' ιδιαν, υπαγωμεν D lat-a c
ff, i swh. rec αναπαυσθε, with DL rel: txt ABCMΔ 69. om οι bef υπ-
αγοντες C¹ (perhaps) KM. for ευκαιρουν, ευκαιρος ειχον D, -ρος D¹. [ευκ. so AB
EFGHVT.]

³² και αναβαιντες εις το πλοιον απηλθ. εις D vulg lat-a c &c. εν τω πλ. εις
ep. r. (see Mt xiv. 13) BLΔ (33) 69 copt arm.

³³ rec aft υπαγοντας ins οι οχλοι (from | Mt Ls), with 69: om ABD rel latt
(Syr) syr copt swh arm. rec επεγνωσαν, with AB⁴L rel: txt B'D 1. rec
ins αυτον bef πολλοι, with Γ rel: αυτους AKLMUΔ 83 lat-f syrr copt swh: om BD

nihil se deprecari quo minus imperata
peragerent dixit, et deinde cervicem por-
rexit:" Julius Firmicus, viii. 26, calls
those "speculatores, qui nudato gladio
hominum amputant cervices." See Suet.
Claud. 25: and a list of the sources of
information in Schleusner, sub voce.

³⁰⁻⁴⁴] FREDING OF THE FIVE THOU-
SAND. Mt. xiv. 13-21. Lk. ix. 10-17.
Jn. vi. 1-13. This is one of the very
few points of comparison between the
four Gospels during the ministry of our
Lord. And here again I believe Mk.'s
report to be an original one, and of the
very highest authority. Professor Bleek
(Beiträge zur Evangelien-kritik, p. 200)
believes that Mk. has used the Gospel
of Jn.,—on account of the 200 denari in
our ver. 37 and Jn. ver. 7;—and that he
generally compiles his narrative from Mt.
and Lk. (ibid. p. 72-75), which has been

elsewhere shewed to be utterly untenable.
I believe Mk.'s to be an original full ac-
count; Mt.'s a compendium of this same
account, but drawn up independently of
Mk.'s:—Lk.'s a compendium of another
account:—Jn.'s an independent narrative
of his own as eye-witness.

³⁰] Men-
tioned by Lk., not by Mt. ³¹⁻³⁴]
One of the most affecting descriptions in
the Gospels, and in this form peculiar
to Mk. Mt. has a brief compendium of
it. Every word and clause is full of the
rich recollections of one who saw, and
felt the whole. Are we mistaken in tracing
the warm heart of him who said, 'I will
go with thee to prison and to death?'

³¹] τῆς αὐτοῦ—not others; 'you
alone.' ³³] πᾶσι, not 'α/ποῖ', but
by land: and so most usually: e.g. Herod.
vii. 110,—ταυτων οι μιν παρα θαλ. καρ-
ουχημνοι εν τῇσι νηυσὶ εἵκοντο· οι δε

τῶν πόλεων 'συνέδραμον ἐκεῖ καὶ 'προῆλθον αὐτούς.
 34 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ 'ἐσπλαγχνίσθη
 ἐπ' αὐτούς, ὅτι ἦσαν ὡς ἡ πρόβατα ἡ μὴ ἔχοντα ἡ ποιμένα,
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. 35 καὶ ἦδη ὥρας
 ἡ πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ
 ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα ἡ πολλή.
 36 ἡ ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς ἡ κύκλῳ
 ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.
 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ἡ Δότε αὐτοῖς ὑμεῖς ἡ φα-
 γεῖν. καὶ λέγουσιν αὐτῷ ἡ Ἀπελθόντες ἀγοράσωμεν ἡ δηνα-

H. 54. k = 1 Mt. ref. 1 ch. 12. 54 ref. m 1 Mt. ref. n gen. aft. ὡγορ.
 here only. see Mat. xxv. 9. ch. xiv. 5 j. John xii. 5.

1 latt arm. rec at end ins καὶ συνελθον προς αυτον, with E rel lat-f syr: om
 BLΔN 1 en-y vulg lat-a l Syr copt arm Euthym. (The following account of the many
 variations, mostly after Meyer, is perhaps the right one. προηλθον αυτος was origi
 [so Lachm Tischdf-1849 Treg Mey]: then for προ-, προσηλθον αυτους L en-y al,—
 προσηλθ. αυτους Δ al,—προσηλθ. αυτω al,—προσηλθ. αυτοι Γ,—προσηλθεν αυτους Δ,
 —προσηλθεν αυτες al, do:—then προσηλθεν προς αυτους al,—συνηλθον αυτον Δ
 lat-δ,—συνεδραμεν προς αυτον Δ,—συνικηλθον προς αυτους 69 al,—συνηλθον αυτω
 al,—συνηλθον προς αυτον, as rec,—and these either single or combined with προηλθον
 αυτους.)

34. for εἶδεν, καὶ εἶδων D lat-(a δ c ff.) i. rec adds ο ἰσθους, with Δ rel lat-f,
 syr: pref, AU lat-a f (i) Syr with: aft οχλον D 263 vulg lat-a δ i: om BL 1. 33. 69
 lat-g, copt arm. om καὶ bef ἐσπλ. D lat-a δ c ff. i. rec ἐπ' αυτους (from
 || Mf), with A rel lat-a c ff. i: txt BDF vulg lat-δ f i. αυτους bef διδασκειν AKΓ
 vulg(not am) lat-ff.

35. ἡδη δε D-gr 2-pe lat-a. οἱ μαθηται bef αυτω, omg αυτον (so also 1. 69 lat-o
 arm), A: transp αυτω, insg aft verb, DK lat-δ g₂: om αυτω vulg lat-a with arm.
 rec (for ελεγον) λεγουσιν, with AD rel (Syr) syr: txt BLΔ 33 copt. om ο and
 καὶ D¹.

36. for ευελω, εγγιστα D latt. for κυμ., εις τας κυμ. ινα D. rec aft
 αυτους ins αρτους, with A rel vulg lat-δ c f i syr with: om BDΛΔ lat-a ff. i copt
 arm. rec (for τι φαγ.) τι γαρ φαγωσιν ουκ εχουσιν, with A rel lat-(b) f syr with
 arm: τι φαγειν D: txt BLΔ vulg lat-a c ff. g₂ i l copt. (αρτους was a gloss from ver
 37: then τι φαγ. was filled up from ch viii. 2 or Mt xv. 32.)

37. for ο δε, καὶ D latt with. om 1st αυτους AL 1. 33: add ο ις D lat-a (o) i.
 rec διακ. bef δην. (see || Jn), with DMΓ vulg lat-a ff. g₂ Syr with arm: txt AB

αὐτῶν τὴν μεσόγειον οὐκίστοντες
 περὶ εἶποντο. 34.] ἐξελθὼν,
 having disembarked, most probably.
 Meyer would render it, 'having come
 forth from his solitude,' in Mt.,—and
 'having disembarked' here: but I very
 much doubt the former. There is no-
 thing in Mt. to imply that He had reached
 his place of solitude before the multitudes
 came up. John indeed, vv. 3—7, seems
 to imply this; but He may very well have
 mounted the hill or cliff from the sea
 before He saw the multitudes, and this
 would be on his disembarkation.
 To shew how arbitrary is the assumption
 of Mk. having combined Mt. and Lk.,—
 see how easily the same might be said of

Lk. himself, with regard to Mt. and Mk.
 here:—ἰθὺς ἀπὸ τοῦ ὄρους ἐβῆσθε αὐ-
 τῶν, Mt.:—ἤρξατο διδάσκειν αὐτ. πολ.,
 Mk.:—ἐλάλει αὐτοῖς περὶ τ. βασι. τ. θ.,
 α. τοῦ χριστοῦ ἐκ θεαπειρίας ἰάρο, Lk :
 = Mt. + Mk. 35.] See notes on
 Jn. vi. 3—7, and Mt. xiv. 15—17. The
 Passover was near, which would account
 for the multitude being on the move.

37.] This verse is to me rather a decisive
 proof that (see above) Mk. had not seen
 Jn.'s account; for how could he, having
 done so, and with his love for accurate
 detail, have so generalized the particular
 account of Philip's question? That gene-
 ralization was in the account which he
 used, and the circumstance was more ex-

ο — 1. ch. viii. 38. 1. Luke xi. 3. 1. Kings xxi. 2. p. abn. 1 Cor. xiii. 9. q. constr. dat. & inf. Luke viii. 31. Acts xxi. 2. East. i. 8. sco ver. 27. ch. i. 27. r. constr. 1. L. Luke ii. 7. (Matt. viii. 11 ref.).
 38 ο δὲ λέγει αὐτοῖς Πόσους ἄρτους ἔχετε; ὑπάγετε ἰδετε. καὶ ῥηγόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἵνα ἀνακλίναι πάντας ὑμᾶς ἐπὶ τῷ ἡλῶρῳ ἡ χόρτῳ. καὶ ἀνέπεσαν ὑπὸ πρᾶσαι ὑπὸ πρᾶσαι, κατὰ ἑκάτον καὶ κατὰ πεντήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. καὶ ἐφαγον πάντες καὶ ἐχορτάσθησαν. καὶ ἦσαν ἡ κλάσματα δώδεκα κοφίνων πληρώματα, καὶ ἀπὸ τῶν

ABDEFGHL MSCVT
 Δ 1. 31.
 39.

1. ch. viii. 38. 1. Luke xi. 3. 1. Kings xxi. 2. p. abn. 1 Cor. xiii. 9. q. constr. dat. & inf. Luke viii. 31. Acts xxi. 2. East. i. 8. sco ver. 27. ch. i. 27. r. constr. 1. L. Luke ii. 7. (Matt. viii. 11 ref.).
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ABDEFGHL MSCVT
 Δ 1. 31.
 39.

rel am (with fuld ing tol) lat-a ὁ f g₁ i syr. rec δωμεν (corrupt to αγορασμεν, from misunderstanding the constr: see below), with E rel: δωσαμεν D 33. 69: txt A B[sic, from inspection] LΔ latt.

38. for ο δε, καὶ D vulg lat-a f g₂ uth. aft αυτους ins ο ις D lat-δ.
 38. for ο δε, καὶ D vulg lat-a f g₂ uth. aft αυτους ins ο ις D lat-δ.
 38. for ο δε, καὶ D vulg lat-a f g₂ uth. aft αυτους ins ο ις D lat-δ.
 38. for ο δε, καὶ D vulg lat-a f g₂ uth. aft αυτους ins ο ις D lat-δ.

39. for αυτους, ο ις D: αυτους ο ις mt lat-a ὁ f g₂. αναελιθηναι (corrupt to Mt, the active not being understood) B¹G 1. 69 Orig. for συμπ. συμπ., κατα την συμποσιαν D (secundum contubernia vulg lat-δ ο δε: om lat-a): om 2nd συμπ. L al. (so also ver 40, LΔ om 2nd πρᾶσαι; lat-a, both.)

40. [ανέπεσαν, so BEFGHVMΔ 1.] rec for κατα (twice), ανα (from || Lm), with A rel: txt BD copt (retaining the gr words κατα ρ' ανα ν').

41. om τους bef πεντε D. ins πεντε bef 2nd αρτους D lat-δ ο. rec aft μαθηταις ins αυτων, with AD rel syrt uth: om BLΔN (33) lat-g, D-lat copt arm.

rec (for παρατιθ.) παραθωσιν (|| Lm), with AD rel: txt BLM¹ΔN. for αυτους, καταναντι αυτων D: ante eos vulg lat-a ὁ δε.

43. rec κλασματων, with AD rel: om 1: txt BLΔ. rec κοφινους, with AD rel: txt B 13. 69. 124. 209. 346. rec (for πληρωματα) πληρης (|| Mt), with AD rel: txt BLΔ 1. 69.

actly related by Jn., as also the following one concerning Andrew.

δωσαμεν
 I prefer placing the interrogation at the end of the sentence, as simpler and less harsh than the arrangement of Lachm. (interrog. aft. αρτους, full stop at end) or Tischd. (comma, full stop). The two verbs will then be rendered must we go and buy, &c. . . ., and shall we (thus) give them to eat? 40.] πρᾶσαι (ref. Sir.) λείπονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλάκις λαχάνα. Theophylact. Similarly Suidas, who adds καὶ πρᾶσιον λαχανον, viz. hore-hound: but the derivation is more probably from πρᾶσον, a leek. The word occurs in Hom. Od. η.

127, ἰνθα δὲ κοσμηταὶ πρᾶσαι παρὰ νεῖαν ὄρχον | παντοῖαι πιθέσιν, where the Schol., αἱ λαχαναῖαι ἢ αἱ τῶν φρυγῶν τετραγωνοὶ σχίσαι, ὡς τὰ πλινθία. The distributive repetitions of these words are Hebraisms: see ref., and note on ver. 7.

41.] κατέκλασεν and ἐμέρισεν, aorists, each express the one act by which He broke up the bread, and divided the fishes: ἐδίδου, imperf., that He gave the bread, διὰ ὅτι διὰ, to His disciples to distribute: with the fish there was no need of this bit by bit giving—one assignment sufficed. See Dr. Wordsw.'s note. The dividing of the fishes, and (ver. 43) the taking up fragments from the fishes, are both peculiar to and characteristic of Mk.:

ἰχθύων. ⁴⁴ καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακίς-
 χίλιοι ἄνδρες. ⁴⁵ Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς
 αὐτοῦ ἰμῖβῃναι εἰς τὸ πλοῖον καὶ ᾠ προάγειν εἰς τὸ πέραν
 πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
⁴⁶ καὶ ᾠ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσ-
 εὔξασθαι. ⁴⁷ καὶ ὁψίας γενομένης ἦν τὸ πλοῖον ἐν
 μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.
⁴⁸ καὶ ἰδὼν αὐτοὺς ᾠ βασιανίζομένους ἐν τῇ ἑλαύνειν,
 ἦν γὰρ ὁ ἄνεμος ἑναντίος αὐτοῖς, περὶ τετάρτην ἡμέ-
 ραν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς ᾠ περιπατῶν ἐπὶ
 τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς. ⁴⁹ οἱ
 δὲ ἰδόντες αὐτὸν ᾠ περιπατοῦντα ἐπὶ τῆς θαλάσσης

X φ. 101
 ABDEF
 GHKL
 MSUV
 XGA 1.
 33. 69.

11 Mt. res.
 12 Matt. viii. 23
 13 Mt. res.
 14 Mt. xiv. 22
 15 Mt. res.
 16 Mt. res.
 17 Mt. res.
 18 Mt. res.
 19 Mt. res.
 20 Mt. res.
 21 Mt. res.
 22 Mt. res.
 23 Mt. res.
 24 Mt. res.
 25 Mt. res.
 26 Mt. res.
 27 Mt. res.
 28 Mt. res.
 29 Mt. res.
 30 Mt. res.
 31 Mt. res.
 32 Mt. res.
 33 Mt. res.

⁴⁴. om τους αρτους D 1 vulg lat-a b l arm Thl. rec ins ως εις bef πεντακισχι-
 λιοι (from || Mt), with (1 Scr's s, o sil) arm; ως 20: om ABD rel Scr's mas latt syrr
 copt eth Thl.
⁴⁵. rec ισθως, with AD rel Orig: txt BLD. (33 def.) aft ευθ. ins εξεγερθεις
 D lat-a b c ff, 2 i. om αυτων Orig(expr: παρα τῷ Μάρκῳ . . ἀπλως τοῦς
 μαθητὰς). aft προαγ. (προαγ. D') ins αυτον D 1. 69 latt Syr copt eth arm
 Orig. for ιως αυτος, αυτος δε D-gr 2-pe lat-b: ιως αυτους L: ιως ιδειν αυτον
 Δ. rec απολυση (from || Mt), with A rel, απολυσαι E'KG 69: txt BDLAN 1.
⁴⁷. aft ην ins παλαι D-gr 1 lat-b. εν μεση τη θαλασση D 2-pe. aft
 μονος ins ην AU 131: aft γης, M 271 copt(Treg).
⁴⁸. rec (for ιδων) ιδεν (οορρη for elegance, on account of the parenthetical clause ην
 γαρ . . . αυτοις), with E rel, ιδεν AKMVX: txt BDLAN vulg lat-a b c ff, copt.
 βασ. και ιλαυνοντας D, remigantes et laborantes lat-a b c ff, 2; aimly 2-pe.
 εναντιος bef ο ανιμος A 1. rec ins και bef περι (to suit ιδεν above), with ADX
 rel vulg lat-(c i) f ff, syrr eth arm: om BLD lat-a (b). for προς αυτους, ο ις D
 lat-a ff, 2 i: πρ. αυρ. ο ις. 61 lat-f 2 Syr. ηθελησιν D.
⁴⁹. ειπι τ. θ. bef περιπ. and ins οτι bef φαντασμα (from || Mt) BLD 33.

but it would have been most inconsistent with his precision to have omitted χωρις γυν. κ. παιδ. in ver. 44, had he had it before him.

⁴⁵—⁵².] JESUS WALKS ON THE SEA. Mt. xiv. 22—33. Jn. vi. 16—21. Omitted in Lk. Mt. and Mk. very nearly related as far as ver. 47. Jn.'s account altogether original, and differing materially in details: see notes there, and on Mt.

⁴⁵.] τὸ πλ., the ship in which they had come.

Βηθσαιδάν—this certainly seems (against Lightfoot, Wieseler, Thomson, "The Land and the Book," al.: see Dean Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by Jn., ver. 17. The miracle just related took place near the other Bethsaida (Juliæ),—Lk. ix. 10. The pres. ἀπολύει is a change to the oratio directa, not unusual in Greek. So Herod. iii. 84, εὐ δὲ

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λοιποὶ τῶν ἐκτὰ ἱβουλεύοντο ὡς βασι-
 λεία δεκνόντα τῇσιν. See Kühner, Gram. ii. p. 594; Bernhardt, Syntax, p. 389, and numerous examples in both.

⁴⁶.] ἀποταξάμε. in this sense belongs to later Greek: Phrynichus says, ed. Lob. p. 24, ἀποτάσσομαι σοι, ἐκφυλον πόνου. χρη γὰρ λίγειν, ἀσπαζομαι σε. See Lobeck's note.

⁴⁸. κ. ἡσ. παρ. αὐτ.] Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἡθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this ἡθελεν παρελθεῖν, and the ἡθελεν οὖν of John vi. 21, mutually explain one

A A

v — Luke viii. 18 al. fr.
 w 1 Mt. only t.
 Wisd. xvii. 15 only.
 x ch. i. 23 ref.
 1 Kings iv. 6.
 y Mark, here only.
 Matt. ii. 3 ref.
 1 Mt. r. ref.
 a ch. iv. 39 ref.
 b here only.
 Dan. iii. 22.
 (ὡπερ κω., Eph. iii. 20.
 1 Thess. iii. 10.)
 c Matt. xii. 23 ref.
 d constr., here only, with eic, Ps. xxvii. 5.
 2, N. ch. viii. 12.
 e with acc., Ps. xl. 1.
 c ob. viii. 17.
 John xii. 40. Rom. xii. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only. (—περσ., ch. iii. 5.) f Matt. ix. 1
 ref. 1sa. xliii. 2. h here only t. h 1 Mt. ref. i here only. Jer. v. 1. Amos
 viii. 12 only. k ch. ii. 4 ref. l Matt. iv. 24. ix. 12 | al. Ezech. xlii. 4. m 2 Cor.
 iv. 10. Eph. iv. 14 (Heb. xlii. 6. Jude 12 v. r.) only. Prov. x. 24. Eccl. vii. 6. 2 Mac. vii. 27 only.

50. om γαρ αυτον ειδον D 2-pe lat-a b c ff, i. for 2nd και, ο δε BLΔ 33 copt :
 txt ADX rel latt syrr aeth arm. rec ευθεως, with AX rel: om D 83 lat-c i: txt
 BLΔ. for μετ' αυτων, προς αυτους D 33 lat-a b ff, i: αυτους 2-pe. for και
 λεγει αυτοις, λεγων D.

51. εις το πλοιον bef προς αυτους D 2-pe ev-49 lat-a (appy) c i copt. om λισιν
 D-gr 1 lat-b. om εκ περισσου BLΔ lat-a (appy) Syr copt (appy) aeth: περισσως D
 lat-b: εκ περισσως 1. rec adds και εθανυμαζον, with AD rel lat-(a) b f syrr aeth
 arm: om BLΔ 1 vulg lat-c i l copt.

52. for ην γαρ, αλλ' ην (corrtn for elegance, and to sense) BL M-marg 8Δ 33 syr-
 marg copt: txt AD rel vulg lat-a c &c syrr aeth arm. rec η καρδια bef αυτων,
 with DLΔ 1. 69 latt: txt AB rel.

53. aft διαπρασσαντες ins εκειθεν D 45 lat-(a) b c ff, i. (i). επι τ. γην ηλθον εις
 γινν. BL(Δ, but om ηλθον) 33: ηλθ. εις γην γινν. 69: ηλθ. εις τ. γ. γινν. X al (cf
 || Mt and var readd; there the same corrtn has been attempted by BDA): txt AD
 rel latt syrr copt aeth. om και προσωρμισθησαν D 1 lat-a b c ff, i: Syr arm.

54. rec ευθεως, with AD rel: txt BLΔ 69. for επιγονντες, επιγνωσαν D 2-pe
 latt syrr copt aeth. at end add οι ανδρες του τοπου εκεινου (from || Mt) AGΔ 1.
 33. (69) lat-(c) g₂ Syr arm.

55. περιδραμον and ins και bef ηρξ. BLΔ 33. 69 Syr copt aeth: περιδραμοντες δε
 D lat-a. rec (for χωραν) περιχωρον (from || Mt), with AD rel lat-b syrr arm:
 txt BLΔ 33 vulg lat-a c &c Syr copt-gr goth (aeth). for περιφερειν, φερειν DM
 1 Scr's c copt goth.—φερειν παντας τ. κ. εχ. περιεφερον γαρ αυτους οπου αν ηκουσαν
 τον ηησ. ειπαι D Scr's c, simply lat-a b ff, i aeth. om εκει (as superfluous) BLΔ
 (latt) Syr goth aeth: ins A rel syr copt arm.

another. 50.] πάντες . . . ἐταράχθ.,
 peculiar to Mk. After this follows the
 history respecting Peter, which might nat-
 urally be omitted here if this Gospel were
 drawn up under his inspection—but this
 is at least doubtful in any general sense.

52.] Peculiar to Mk. οὐ γὰρ
 συν.] They did not, from the miracle
 which they had seen, infer the power of
 the Lord over nature. ἐπὶ, hardly
 as Kuinoel, al., post, but rather denoting,
 as usual, close superposition of the pre-
 ceding on the following: there was no in-
 telligent comprehension founded on the
 miracle of the loaves.

53—56.] Mt. xiv. 84—86. The two
 accounts much alike, but Mk.'s the richer
 in detail: e. g. καὶ προσωρμίσθησαν ver.
 53, καὶ ὅπου . . . ἀσθενούντες ver. 56.

53.] ἐπὶ denotes the direction of
 their course, προσωρα. the fact of their
 arrival: we can hardly make the distinc-
 tion in English, but must render ἐπὶ, to:
 'towards,' or 'off' would not indicate
 enough. But 'info' (E. V.) indicates too
 much.

55.] περιφ. implies that they
 occasionally had wrong information of His
 being in a place, and had to carry the sick
 about, following the rumour of his pre-
 sence. ἐπ. ἤκ. ἐπὶ ἐκ. ὅπου, to the

ABDEF
 G H I L
 M N P
 X Y Z 1.
 32. 33.

ἔστιν. ⁵⁶ καὶ ὅπου ὁ ἄν εἰσεπορεύετο εἰς κώμας ἢ εἰς πό-
 λεις ἢ εἰς ἀγρούς, ἐν ταῖς ᾠ αγοραῖς ἐτίθεισαν τοὺς ἀσθε-
 νούντας, καὶ ᾠ παρεκάλουν αὐτὸν ἵνα ᾠ κἀν τοῦ ᾠ κρασπέ-
 δου τοῦ ἱματίου αὐτοῦ ᾠψωνται, καὶ ὅσοι ὁ ἄν ᾠητογοντο
 αὐτοῦ ᾠσώζοντο.

VII. ¹ Καὶ ᾠ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ
 τινες τῶν γραμματέων ἰλθόντες ἀπὸ ᾠ Ἱεροσολύμων.
² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ᾠ κοιναῖς χερσίν,
 τουτέστιν ᾠ ἀνίπτοις, ἰσθίοντας ᾠ τοὺς ἄρτους. ³ οἱ γὰρ
 Φαρισαῖοι καὶ πάντες οἱ ᾠ Ἰουδαῖοι, ἐὰν μὴ ᾠ πυγμῇ
 ᾠ νίψωνται τὰς ᾠ χεῖρας, οὐκ ἰσθίουσιν, ᾠ κρατοῦντες τὴν

Frag.
Cant.
and...

(ver. 6 v. r.) only t. x art., see 2 Thess. ii. 12. y have only. Exod. xxi. 18. Isa.
 viiii. 4 only. = 1 Mt. ref. a 2 Thess. ii. 18. b — Rev. ii. 14, 15, 23.
 (w. gen., Heb. iv. 14. vi. 14.)

⁵⁶. for *οπου, που* D. *εἰσεπορευοντο* ALM: *εἰσεπορευονται* Δ. rec om 2nd
 and 3rd *εἰς*, with A rel copt, om 3rd F: ins BDLΔ 33 (vulg) lat-c syr goth arm.—*εἰς*
αγρ. η εἰς τας πόλεις D. for *αγοραις, πλαταιαις* D 2-pe vulg lat-b c f ff₂ 91, 2 l
 syrr copt goth. (in *foro et in plateis* lat-a.) rec *ετιθουν* (corr to conform to
παρεκαλουν δελω), with AD rel: txt BLΔ. om *αν* (see || Mt) DA 1. 33.
 for *ηητογοντο, ηψαντο* (from || Mt) BDLΔ 1. 33. 69 lat-a ff₂: txt A rel vulg lat-b c f
 D-lat syrr. for *αυτου, αυτον* D: om Δ lat-a b ff₂ i.

CHAP. VII. 2. for *ιδοντες, ιδετε* D-gr. ins *ειπον οτι βελ κοιν. Δ.—ισθιουσιν*,
ινσ οτι βελ κοιν. (emendation of construction), BL (Δ) 83 Syr copt: txt AD rel lat-a
 goth, *manducare* vulg lat-b c f ff₂. rec om *τους* (see || Mt), with A rel: ins BD
 LΔ 33. 69. rec at end ins *ιμψαντο*, with FKMU 1 (S, e all) vulg lat-a c f
 ff₂ 92 l syrr arm; *κατεγνωσαν* D; *ιμψαντο* F¹ 33 (*supplementary, to complete sense*,
as variations show): om AB rel lat-b copt goth sēth.

3. for *πυγμη, πυγμην* 59 syr-marg-gr: *πυμη primo* D: *πυενα* N: om Δ.
 [*momento* lat-a, *subinde* lat-b, *pugillo* lat-c ff₂ i, *primo crebro* lat-g, *crebro* vulg lat-f
 g, l syr (Tischdf) copt goth sēth (Treg), *'diligenter* Syr syr' (Treg), *'sedulo* Syr, *intense*
 sēth' (Tischdf.)] aft *ισθ. add αρον* (|| Mt) D Frag-cant(appy) lat-a b ff₂ i sēth arm;
τον αρον M² al, *panem suum* lat-c.

places, where they heard He was (there).

—ὅπου . . . ἱεῖ does not signify merely
ubi (as Grot. Wetst., &c.) by a Hebraism;
 there is in fact here no unusual construc-
 tion at all: ὅπου stands by itself, and ἱεῖ
ισθῖν is the matter introduced by the *ὅτι*
 recitantis.

56.] In *ὅπου ἄν εἰ-
 σεπορεύετο, . . . ὅσοι ἄν ᾠητογοντο*, the *ἄν*
 belongs not so much to the verbs, which
 are certain and definite, as to the inde-
 finites *ὅπου* and *ὅσοι*, rendering them more
 indefinite, and spreading the assertion
 over every several occasion of the occur-
 rence. See remarks on this in Klotz,
 Devar. ii. p. 145 f.: and cf. reff. and Lucian,
 Dial. mort. ix. 2, *μακάριος ἦν ἀβρῶν ὅ-
 τινα ἄν καὶ μόνον προσβλέψα.*

CHAP. VII. 1—23.] DISCOURSE CON-
 CERNING EATING WITH UNWASHED
 HANDS. Mt. xv. 1—20. The two reports
 differ rather more than usual in their ad-
 ditions to what is common, and are not

so frequently in verbal agreement where
 the matter is the same. 2.] 13. τιν.

τ. μαθ.: see ch. ii. 16. A mark of par-
 ticularity.

τουτέστιν ἀνίπ. is sup-
 posed by some to be a gloss, explaining
κοιναις: but the explanation seems neces-
 sary to what follows, especially for Gen-
 tile readers.

3. πυγμῇ] This word
 has perplexed all the Commentators. Of
 the various renderings which have been
 given of it, two are excluded by their not
 being grammatical—(1) that which makes
 it mean 'up to the elbow' (Euthym. and
 Thl.); 'including the hand as far as the
 wrist,' Lightf.: (2) 'having clenched the
 hand,' 'facto pugno' (Grot. and others).

The two meanings between which our
 choice lies are, (3) 'frequently' (as E. V.
 'oft,' and Vulg. 'crebro'), taking *πυγμῇ*
 = *πυγνῇ* = *πυγνῶς*, which however is
 not very probable: or (4), to which I most
 incline, and which Kuinoel gives, 'sedulo,'

ο — Mt. Gal. 1. 14 al. 2. Jrr. xxiix. (xxxi.) 4. xli. (xxxi.) 2 only. d constr., see note and ver. 25. e — Luke xi. 38 only. 4 Kings v. 14. f — 1 Cor. xi. 23. xv. 1, 2. Gal. i. 9, 12. g [ver. 8.] Col. ii. 12. Heb. vi. 2. ix. 10 only. h here (8x ver. 8) only. i δ δὲ βιβάτε δύναται χωρήσαι ἔστιται ἐβδ δύο, Jon. Ant. viii. 2. v. viii. 2 only. i (eion, 2 Chron. xxxv. 13. Job xli. 22. Ecd. i. 12 only.) al. Deut. iii. 11. 1 — Acts xxi. 21. Rom. viii. 4 al. 4 Kings xx. 3. n ver. 2 (ref.). o — Mt. r. 22. p Mk., here only. Matt. vi. 2, 5 ref. q Isa. xlix. 13. r 1 Mt. r. 22. s 1 Mt. Lake xiv. 32. xxiv. 23 only. l. c. Job vii. 1. t 1 Mt. ref. u 1 Mt. only. v 8 Kings xx. (xxi.) 20. y constr., 1 Mt. ref. w 1 Mt. ref. x 1 Mt. Col. ii. 23 only. l. c. Job xlii. 11, 12 vat. only. k Matt. ix. 2 | L., 6. ch. iv. 2 | L. ver. 30 m — 1 Mt. Heb. xi. 2 only. n — 1 Mt. Heb. xi. 2 only. o — 1 Mt. Heb. xi. 2 only. p — 1 Mt. Heb. xi. 2 only. q — 1 Mt. Heb. xi. 2 only. r — 1 Mt. Heb. xi. 2 only. s — 1 Mt. Heb. xi. 2 only. t — 1 Mt. Heb. xi. 2 only. u — 1 Mt. Heb. xi. 2 only. v — 1 Mt. Heb. xi. 2 only. w — 1 Mt. Heb. xi. 2 only. x — 1 Mt. Heb. xi. 2 only. y — 1 Mt. Heb. xi. 2 only. z — 1 Mt. Heb. xi. 2 only.

4. [απ' so ABDLΔ.] aft αγοράς ins οταν ελθωσιν D vulg-sixt(with tol) lat-a δ (c) f f₂ i l arm, δε οταν εισελθωσιν Scr's c. for βαπτισονται, ραντισονται B Scr's g [= 71] al Euthym. for α περιλαβον, απερ ιλαβον B. for ερατιν, αντοις τηρειν D: tradita sunt illis servare vulg lat-c f l. om και ελινων (δο-μασολ?) BLD copt.

5. rec (for και) οικετα (corrū for connect), with A rel lat-f syr goth arm: Δ has both: txt BDL 1. 33 latt Syr copt æth. aft γραμματεῖς ins λεγοντες DA 69 lat-a (c) f f₂ g₂ i. rec οι μοθ. σου bef ου περιπατουσιν (from || Mt), with AD rel latt syrr goth arm: txt BLD 33 copt æth. rec (for κοιναῖς) ανιπτους (gloss), with A rel lat-b c f f₂ syrr goth (æth): immundis lat-a: txt BD 1. 33 vulg lat-g₂ i copt arm.—κοιναῖς χειρῖν ανιπτους 13. 69. 124. 346. ins ταις bef χειρῖν D 28.

6. rec ins αποκριθεις bef ειπεν (from || Mt), with AD rel latt syr goth arm: om BLD 33 Syr copt æth. om οτι (see ver 9) BLD 33 vulg Syr copt æth: ins AD rel lat-b (Tischdf) syr goth arm. περι υμων bef ησαιας A 28 (Scr's a) lat-g₂ Syr copt (æth). om των D. for ως γιγραπται, ως ειπεν 1 arm: και ειπεν D lat-i, qui dixit lat-a δ; dicens lat-c. add οτι BL Syr. ο λαος bef ουτος (see || Mt) BD vulg lat-b c f g₂ i l Syr: om ουτος lat-a f f₂: txt A rel syr copt goth æth arm Clem-rom. for τιμα, αγαπα D-gr lat-a δ c: honorant me et amant me æth. for απειχει απ', αποστην απ' D: απιστιν απ' L 2-pe Clem-rom: απιστη απ' Δ: est a latt: abest a fuld(with em ing mt) lat-g_{1,2}.

'fortiter,' diligently; πυνμή, he observes, meaning 'the fist,' answers in the LXX to the word ἥψα, see ref. But this same word ἥψα, is used to signify strength and fortitude, and strong men are called in the Rabbinical writings קוצי 'lords of fists.' And the Syr. interpreter renders it by the same word as he does επιμλως, Luke xv. 8. 4.] απ' 4y. i. e. (as indeed some MSS. insert: see var. readd.) θραν ἔλθωσιν. Winer, § 66. 2 note, takes απ' αγοράς with ἐλθωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγειν ἐκ βαλαντιου. βαπτ. is variously rendered,—of themselves, or the meats bought. It certainly refers to themselves; as it

would not be any unusual practice to wash things bought in the market:—but probably not to washing their whole bodies: see below. ξιστ., not from ξίω, to polish, but a corruption of sextarius. See the passage of Josephus cited in the ref. χαλκ., brassen vessels; earthen ones, when unclean, were to be broken, Lev. xv. 12. These βαπτισμοί, as applied to κλινών (meaning probably here couches [triclinia] used at meals), were certainly not immersions, but sprinklings or affusions of water. On the whole subject, see Lightfoot ad loc. 5.] The construction is an anacoluthon,—begun with και ἰδόντες, ver. 2, which subject being lost

---ποτη
 ρωον
 F tag.
 Cant.

8 ὁ ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ ὁ κρατεῖτε τὴν παρά-
 δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ἑσῶν καὶ ποτη-
 ρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 καὶ
 ἔλεγεν αὐτοῖς Καλῶς ἠθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ,
 ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 10 Μωυσῆς γὰρ
 εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ
 κακολογῶν πατέρα ἢ μητέρα ὁ θανάτῳ τελευτάτω.
 11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ
 μητρὶ ὁ Κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇται,
 12 [καὶ] οὐκέτι ὁ ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ
 τῇ μητρὶ, 13 ὁ ἀκουροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα-
 δόσει ὑμῶν ἢ παρεδώκατε. καὶ παρόμοια τοιαῦτα
 πολλὰ ποιεῖτε. 14 καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον

1 Matt. xxiii. 23. Gal. ii. 19. Heb. x. 28. Ps. lxviii. 24. f Matt. xix. 17. Exod. xx. 12. h i Mt. ch. ix. 20. Act. xxi. 9 only. Exod. xxi. 16. Prov. xx. 20. 1 Kings iii. 15. i Mt. xxv. 1. have only t. (-uōt, Matt. xxvii. 6.)
 1 Matt. xxiii. 23. Gal. ii. 19. Heb. x. 28. Ps. lxviii. 24. f Matt. xix. 17. Exod. xx. 12. h i Mt. ch. ix. 20. Act. xxi. 9 only. Exod. xxi. 16. Prov. xx. 20. 1 Kings iii. 15. i Mt. xxv. 1. have only t. (-uōt, Matt. xxvii. 6.)
 m = ch. v. 27. v. 7. a Matt. vii. 12. Luke i. 49. Gen. xx. 9. o Mt. Gal. iii. 17 only. t. Eccl. vi. 22 only. (-uōt, Prov. i. 25. v. 7.) p attr. Matt. xxix. 50. ch. xiii. 19. Luke ii. 29. iii. 48. John xv. 20. Acts i. 1 al. fr. Gen. xxii. 2. Winer, § 24. 1. q Luke i. 2. recf. r have [2 ver. 8] only t.

8. homocetel in Frag-cant, αφεντες το ανθρωπων. rec aft αφεντες ins γαρ, with A rel vulg lat-f l syrr goth: om BDLA¹ lat-a b o ff₂ i; copt goth eth arm. om βαπτισμοὺς το ποιειτε BLD 1 copt arm: ins (AD) Frag-cant rel (vulg) lat-f l syrr goth arm-usc.—the 2 clauses of the ver are transposed in D lat-a b c ff₂ i.—βαπτισμοὺς and om αλλα A.—ποιειτε bef πολλα FK vulg: παρομοια α ποιειται τοιαυτα πολλα D lat-a ff₂ i. (On the whole, the evidences for the clause preponderates. There could be no reason for inserting it from vv 4, 13,—and were it thus inserted, we should have it expressed as it is in those vv. Besides, ανθρωπων is the termination of the sentence in || Mt, and was also the end of a lection: and this was very likely to exclude the clause. The variations are no more than might be accounted for by a desire to bring it better into the context.)

9. [B does not om κ. λεγ. αυρ. as Btly. From inspection.] for τηρησῃτε, τηρησῃ B ev-15: στήσῃ D-gr 1 goth(appy) Syr arm, statuas lat-a b o f ff₂ i; Cyp Jer Zeno. (Griesb approves this ready, and Fritz Tischdf[ed 1] adopt it: but it seems to have been substd as a more approp word: Mey refers to Rom iii. 31, Heb x. 9.)

10. om 2nd σου D 69 arm. τελευτατω D.

11. for 1st εαν, ος αν A 33. aft πατρι ins αυτου D Ser's q¹ r lat-a c ff₂ g₂ i; Syr copt goth eth Avit. (aft μητρι ins αυτου K al Syr copt eth.) o av D: om o Δ 69. μου D¹(corr'd 1. m., ex me lat: sic cod.).

12. om και (to ease the construction, see on || Mt) BDA 1. 69 lat-a b c ff₂ i; copt eth: for και, ος L. for ουκει, ουκ εν D-gr ('confusio τi cum v?' Tischdf).

rec aft πατρι ins αυτου (from || Mt), with A rel vulg lat-f ff₂ g₂ l syrr copt goth eth: om BDL¹ 69 lat-a b o i arm Avit. rec aft μητρι ins αυτου, with A rel syrr copt goth eth: om BDL 1. 69 latt arm Avit.

13. aft υμων add τη μωρα D lat-a b c ff₂ g₂ i n syrr-marg. for τοιαυτα, τα αυτα D¹-gr.

14. rec (for παλιν) παντα (παλιν was not understood,—παντα seemed to suit παντες below), with A rel lat-f syrr goth arm: απαντα ev-y: om 235. 238 lat-c: txt BD

sight of in the long parenthesis, is here renewed with καὶ ἑκπ. κ.τ.λ. 8.] Not contained in Mt., but important, as setting forth their depreciating of God's command in comparison with human tradition, before their absolute violation of that command in vv. 10, 11.

9.] καλῶς—ironically—see ref. 10.] Μωυσ. γὰρ εἶπ. = ὁ γὰρ θεὸς ἐνετείλατο Mt.

11.] Κορβᾶν = ἵψ, an offering without a sacrifice. οἱ κορβᾶν αὐτοῦς ὀνομάσαντες τῷ θεῷ, —δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλωτταν—Joseph. Antt. iv. 4. 4. 13.] See note on Mt. ver. 5. 13.] καὶ παρ., a repetition from ver. 8;—common in Mk. 14.] Both Mt. and Mk. notice that our Lord called the multitude to him, when He uttered this speech. It was especially this, said in the hearing of both the

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- 1 Mt. reff.
 1 — Luke xiv.
 31. Acts i. 9.
 11, 22.
 2a comtr, ch.
 xi. 39. Luke
 xx. 40. Num.
 xxvii. 21.
 see John
 xviii. 21.
 3 Matt. xxv.
 40 reff.
 4 1. Rom i. 31.
 51. x. 19
 (from Dent.
 xxvii. 21)
 only. Wld.
 1. 5.
 5 1 Mt. Matt.
 xvi. 9, 11 al.
 2 Kings xii.
 19.
 6 1 Cor. vi. 13.
 Rev. x. 9, 10.
 2 Kings xx.
 10.
 7 1 only t.
 (—Proc. Levit.
 xv. 19, 20.)
 8 Math, here
 only. Matt.
 xiv. 15. Luke
 iii. 11 ix. 13.
 John iv. 84.
 Rom. xiv. 13
 bia. 20.
 1 Cor. iii. 2
 al. Gen. xii. 35.
 al. Hos. ii. 2.
 b — 1. Luke ii. 35. 1x. 47 al. Ps. lv. 5.
 d 1 only. Gen. xl. 18.
 e 1. Acts xv. 20, 22. 1 Cor. vi. 13, 18
- ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. ¹⁵ οὐδέν
 ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ
 δύναται αὐτὸν ἰκοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκ-
 πορευόμενα, ἐκείνα ἐστὶν τὰ ἰκοινοῦντα τὸν ἄνθρωπον.
 [16 εἴτις ἔχει ὦτα ἀκούειν, ἀκούτω.] ¹⁷ καὶ ὅτε εἰσῆλθεν
 εἰς οἶκον ἀπὸ τοῦ ὕχλου, ἔπηρώτων αὐτὸν οἱ μαθηταὶ
 αὐτοῦ τὴν παραβολήν. ¹⁸ καὶ λέγει αὐτοῖς Ὁὕτως καὶ
 ὑμεῖς ἂσύνετοί ἐστε; οὐ ῥοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπο-
 ρευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν ἰκοινῶσαι,
¹⁹ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν
 κοιλίαν· καὶ εἰς τὸν ἀφεδροῦνα ἐκπορεύεται καθαρὴ-
 ζων πάντα τὰ βρώματα. ²⁰ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ
 ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινῶς τὸν ἄνθρωπον.
²¹ ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλο-
 γισμοὶ οἱ κακοὶ ἐκπορεύονται, ὁ πορνείαι, ὁ κλοπαί, φόνοι,

LA vulg lat-(a) δ ff, g, i l n syr-marg copt aeth. for ελεγεν, λεγει B 59.
 rec akouete (from || Mt), with A rel: txt BDHL. rec συνετε (from || Mt),
 with A rel: συνετε D: txt BHLA.

15. for ο δυν. αυ. κοινῶσαι, το κοινοῦν αυτον (|| Mt) B. rec (for τα εε τ. ανθρ.
 εκπορ.) τα εκπορ. απ αυτου (the transcriber's eye passed from εκ το εκπορευομενα,
 then απ αυ. was supplied), with A rel syrr arm Aug: txt BDLA 33 latt copt (goth
 aeth). om εκεινα (as superfluous) BLA copt-wilk. [B does not om τω, as
 Birch. From inspection.]

16. om ver BL Δ'-marg N copt. (The om is easily accounted for from its not oc-
 ccurring in || Mt: the ins, at the end of a lection, was also very obvious.)

17. εισηλθεν UN 131 al copt-wilk Vict. ins τον bef οικον Δ: την οικαν D.
 rec (for την παραβολην) περι της παραβολης, with A rel vms: txt BDLA 33
 latt.

19. ου γαρ εισιρχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον σκετον εξιρχεται D.—
 for οτι ονε, ου γαρ D lat-a b i n.—εις την καρδιαν bef αυτου DΔ latt. rec καθα-
 ριζων (corr, see note), with KMUR 33 (V, e sil): -ζω D goth, et purgat lat-i: txt AB
 rel Scr's f p ev-y Orig Thaum Chr.

20. ελεγεν D-gr F. εκεινα D latt.

21. om οι D'. rec μοιχ. πορν. φον. κλοπ., with A rel vulg lat-f ff, syr: μ. π.
 κ. φ. 1. 33 Syr(Treg) arm: μ. κλ. π. φ. lat-a b c i D-lat: π. κλεμματα μ. φονος D: txt
 BLA copt aeth.

Pharisees and them, that gave offence to
 the former. 17. εἰς οἶκον] Not ne-

cessarily into a house, so that any in-
 ference can (Meyer) be drawn from it,—
 but within doors: see note on ch. ii. 1.

18. εἴτις . . . οἱ μαθ. = ἀποκρ. ὁ Πίτρος
 17. Mt.

19. καθαρὴζων] The masc.
 part. applies to ἀφιδροῦνα, by a construc-
 tion of which there are examples, in which
 the grammatical object of the sentence is
 regarded as the logical subject, e g. λόγοι
 δ' ἐν ἀλλήλοις ἰσχυροῦν καὶ, φύλαξ
 ἐλέγχων φύλακα, Soph. Ant. 259. See
 Kühner, Gramm. ii. § 678. 1. There need
 not be any difficulty in this additional

clause: what is stated is *physically* true.
 The ἀφιδροῦν is that which, by the re-
 moval of the part carried off, purifies the
 meat; the portion available for nourish-
 ment being in its passage converted into
 chyle, and the remainder (the κάθαρμα)
 being cast out. 21, 22.] The καρδία
 is the laboratory and the fountain-head
 of all that is good and bad in the inner
 life of man: see Beck, bibliche Seelen-
 lehre, § 21: Delitzsch, bibliche Psycho-
 logie, ed. 2, § 12, pp. 248 ff. Mt.'s
 catalogue follows the order of the second
 table of the decalogue. Mk.'s more co-
 pious one varies the order, and replaces

• μοιχείαι, 22¹ πλεονεξίαι, • πονηρίαί, δόλος, ^c ἀσέλγεια, ^e ὀφθαλμός¹ πονηρός, ^k βλασφημία, ὑπερηφανία, ^m ἀφροσύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ ⁿ κοινοῖ τὸν ἄνθρωπον.

24 Ἐκείθεν δὲ ὁ ἀναστὰς ἀπῆλθεν εἰς τὰ¹ μεθόρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη¹ λαθεῖν. 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἥς εἶχεν τὸ¹ θυγάτριον¹ αὐτῆς¹ πνεῦμα¹ ἀκάθαρτον, ἐλθοῦσα¹ ^u προσέειπεν¹ πρὸς τοὺς¹ πόδας¹ αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῇ¹ γένει, καὶ¹ ᾗ¹ ὥρωτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς

1 here only. Deut. xviii. 12 al. (-voc, Luke i. 51.) m 2 Cor. xli. 1, 17, 21 only. Job iv. 6.
n vv. 14, 42. o = ch. x. 1. Luke i. 50. iv. 28. xv. 19, 20. Exod. xxi. 13. p here only f.
Ezek. xlviii. 9 Symm. εν μ τῆς Ἀρμενίας καὶ Καππαδοκίας, Jos. B. J. vii. 1. 3. q Luke
viii. 47. Acts xxi. 36. Heb. xiii. 9. 2 Pet. iii. 6, 8 only. Job xxi. 1. Wisd. x. 8. r constr.
Matt. iii. 12 recf. s ch. v. 22 only t. u ch. i. 33. v. 2 al. Matt. x. 1 recf.
u ch. v. 22 recf. v here only. Exod. iv. 25. Esth. viii. 2. w = Acts iv. 36. xviii. 2.
24 al. Jer. xxxviii. (xxxix.) 1. x = Luke vii. 36 recf.

22. πλεονεξία D em(with fuld) lat-a δ c f f₂ g₂ i Syr. δολ. bef πον. D.
πονηρία D lat-a δ c f f₂ i Syr aeth. βλασφημία D-gr al lat-b c g₂ copt-
wilk goth. υπερηφανία D-gr al lat-b.

24. rec και εκειθ. αναστ. (from || Mt), with A rel vulg syr goth arm: εἰ &c but om
εκειθ. lat-a δ c i: κ. ανασ. εκειθ. D lat-f f₂ g₁: εκειθεν δε αναστ. 33 copt: txt BLΔ
syr-marg. for μεθορια, ορια (more usual) BDLΔ 1. 69 Orig₂. rec at end
adds και αιδιωνος (from || Mt: there can be no possible reason given why it shd have
been omitted, had it formed part of the original txt: see also on ver 31), with AB rel
vulg lat-c f g_{1,2} vms: om DLΔ lat-a δ f f₂ i a Orig₂. rec ins την bef οικίαν, with
D Orig: om AB rel Thl. ηδυνασθη EN: εδυνηθη KA Scr's o p en-y: txt AD
rel. (33 def.)

25. rec ακουσασα γαρ γυνη, with A rel 1 lat-(a g₂) n syr: γυνη δε ευθως (D¹ adds ως)
ακουσασα D latt: (both attempts to better the construction; of also the variations:)
ευθως γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. and ακ. γαρ η γυν. al: txt
BLAN 33 lat-f syr-marg copt goth. om αυτης DA 1. 69 arm. ins και bef
προσεπεισιν U¹Δ lat-a f.

26. rec ην δε η γ., with A rel am lat-f g_{1,2} i syr goth arm: txt BDLAN 1. 83 lat-a
Syr copt. rec συροφοινισσα, with vulg lat-b c f f₂ g_{1,2} i D-lat: συρα φοινισσα
U al lat-a: φοινισσα D lat-i: συροφοινικισσα AKL S¹-marg V-marg Δ goth aeth
Bas: txt B rel Syr syr(appy) copt arm('appy' Treg) Thl Euthym.—(συρ. and
φοιν. are disjoined in EFGHM¹SVX.) rec εκβαλλη, with PH K¹(Tischdf) M (69):
txt ABD G(Treg expr) rel. for εκ, ακο D 115 lat-c f f₂; δε vulg lat-a δ d f g_{1,2} l:
om L 1. 69 Scr's g.

ψευδομαρτυρίαί by πλ., πον., δόλ., ἀσελ.,
ὀφθ. πον., and βλασφ. by βλασφ., ὑπερη.,
ἀφροσ. Compare Rom. i. 29: Eph. iv.
19: Wisd. xiv. 25, 26. ἀφροσύνη, the
opposite to σοφροσύνη, unreasoning folly:
not in speaking only, but in thought,
leading to words and acts.

24—30.] THE SYROPHOENICIAN WO-
MAN. Mt. xv. 21—23. Omitted by Lk.
A striking instance of the independence
of the two narrations. Mk., who is much
more copious in particulars, omits a con-
siderable and important part of the his-
tory: this would be most arbitrarily and
indeed inexcusably done, if the common

account of his having combined and epitomized Mt. and Lk. is to be taken.
Our Lord's retirement was to avoid the
Pharisees: see notes on Mt. throughout.

24.] Εκείθεν is not, from the land
of Gennesaret (Meyer),—for ch. vi. 55,
56, has completely removed definiteness
from the locality;—but refers to the (un-
specified) place of the last discourse.
μεθόρια] The place must have been the
neighbourhood of Tyre. The word is used
in Xen. Cyr. i. 4. 16, εν τοις μεθοροις
τοις τε αυτων και τοις Μηδων, in a sense
approaching that in our text: the repe-
tition of the τοις assigning μεθόρια to

γ ch. v. 87^{ref}. **θυγατρός αὐτῆς.** ²⁷ καὶ ἔλεγεν αὐτῇ Ἰ' Ἀφες πρῶτον
 ἡχορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν
 ἄρτον τῶν τέκνων καὶ τοῖς ²⁸ κυναρίοις βαλεῖν. ἡ δὲ
 ἀπεκρίθη καὶ λέγει αὐτῇ Ναὶ κύριε, καὶ γὰρ τὰ ²⁹ κυνάρια
 ὑποκάτω τῆς ³⁰ τραπέζης ἐσθίουσιν ἀπὸ τῶν ³¹ ψιχίων
 τῶν παιδίων. καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον
 ὕπαγε· ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
 καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον
 βεβλημένον ἐπὶ τὴν ³² κλίνην καὶ τὸ δαιμόνιον ἐξελη-
 λυθός.
 καὶ πάλιν ἐξελθὼν ἐκ τῶν ³³ ὁρίων Τύρου ἦλθεν διὰ
 Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ³⁴ ἂνὰ ³⁵ μέσον

²⁷ rec (for καὶ ἐλεγεν) ο δε ιησ. ειπεν (see || Mt), with A rel (lat-*f*) syr goth (æth) arm: καὶ λεγει D lat-a g;: et dixit D-lat: txt BLD 33 copt. rec καλον bef εστιν, with A rel goth arm: txt BDLΔN 1 latt syr. (33 def.) rec βαλειν bef τοις κυναριοις (from || Mt), with AD rel: txt B 1.

²⁸ for καὶ λεγει αὐτῷ, αὐτῷ λεγουσα D lat-a *f* i n: λεγουσα (omg αὐτῷ) 1. 69 (lat-*g*, arm). om ναὶ D 69 lat-*b* c *ff*, i arm. om γὰρ (corrpn: so also in || Mt) BHD 33. 69 Syr copt æth arm: ἀλλα καὶ D lat-*b* c *ff*, i. rec ἐσθιει (from || Mt, where only D reads ἐσθίουσιν), with A rel: txt BDLΔ 1. 33. 69.

²⁹ υπαγε bef δια (corrpn to avoid ambiguity) D 1 lat-a *b* c *ff* g i n Syr. om τον D. rec το δαιμ. bef εκ τ. θ. σου (simpler arrangement), with AD rel vulg lat-a c *f* g; i syr copt-schw goth æth arm: txt BLD copt-wilk.

³⁰ om τον bef οικον DL. om αὐτῆς D 1 lat-*b* *ff*, i. rec το δαιμ. εξ. κ. την θυγατερα βεβλ. επι της κλινης, with A rel lat-(a) n syr goth arm: txt BD(LΔ) Frag-cant 1 (33) vulg lat-(b c *f*) *ff*, g, i l Syr syr-jer copt æth. (Meyer defends rec, on the ground that the transcriber passed from καὶ ἀφ' ἐξελ. to καὶ in ver 31, and then the omδ clause was insd in what appeared the fitting place. But we may answer, that if this were so, we should have in some ms or vs the supposed omδ: whereas it does not occur in any.)

³¹ for εκ, απο Frag-cant. rec (for ἦλθεν δια σιδ.) καὶ σιδωνος ἦλθε (alteration to avoid the unlikelihood of the long detour by Sidon: see note, and cf ver 24), with A Frag-cant rel syr goth arm: txt BDLΔ 33 latt syr-jer copt æth.

both countries. οὐδ. ἤθ. γν.] Not (Fritz.), 'wished to know no man:' but would have no man know it. ²⁵]

The woman (Ἑλληνίς, a Gentile) had been following Him and His disciples before, Mt. ²⁶]

Σύνα φ., because there were also Λιβυφοίνικες, Carthaginians.

²⁷ ἄφες πρῶτον . . .] This important addition in Mk. sets forth the whole ground on which the present refusal rested. The Jews were first to have the Gospel offered to them, for their acceptance or rejection; it was not yet time for the Gentiles. ²⁸]

καὶ γὰρ . . . see on Mt. ³⁰]

These particulars are added here. βεβλ. ἐπὶ τ. κλ.] which the torments occasioned by the evil spirit would not allow her to be before:—

εὐμνήνην ἐν εἰρήνῃ, Euthym.

³¹—³⁷.] HEALING OF A DEAF AND DUMB PERSON. Peculiar to Mark.

A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the possessed and the merely diseased or deformed. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical infirmity of the organs of speech. ³¹]

He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On Decapolis, see Mt. iv. 25. We have the same journey related Mt. xv. 29; and κωφοὺς λαλοῦντας mentioned among the miracles, for which the people glorified the God of Israel.

³³ ἀπολ. αὐτ.] No reason that we know can be assigned why our Lord should take

d Mett. vii. 28
rec.
c ch. i. 17.
Arta III. 12.
sch. ix. 17, 26
only. Pa.
xxi. 18.
xxviii. 13
only.

περισσῶς ^d ἐξέπλησσοντο λέγοντες Καλῶς πάντα ποιήκεν, καὶ τοὺς κωφούς ^e ποιῇ ἀκούειν καὶ ἄλαλους λαλεῖν.

VIII. ¹ Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς ² Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ^h ἡμέραι τρεῖς ⁱ προσμένουσιν, καὶ οὐκ ἔχουσιν τί φάγωσιν. ³ καὶ ἴαν ἀπολύσω αὐτοὺς ^j νήστεις εἰς οἶκον αὐτῶν, ^k ἐκλυθήνουνται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ^m ἀπὸ ⁿ μακρόθεν εἰσίν. ⁴ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεται τις ὧδε ^o χορτάσαι ἄρτων ^p ἐπ' ἑρμῆας; ⁵ καὶ ἡρώτα αὐτοὺς Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπαν Ἑπτὰ. ⁶ καὶ

37. for υπερπερισσως, παντες Frag-cant: υπερπερισσως DU 1. for πεποιηεν, ποιει Frag-cant. add ως B copt(appy). om και bef τ. κωφ. Frag-cant. rec ins τους bef αλαλους (corrtn to correspond with τους κωφους), with AD Frag-cant rel: om BLΔ 33.

CHAP. VIII. 1. aft εκειναις ins δε D 28 lat-a b c f ff₂ i Syr goth (æth). rec for πολιν πολλου, πανπολλου (πανπολλου for παλιν π. (?) [see X below], then altered to πανπολλ.—παμπολος, though not else found in N. T., is a very common gr word [see lexæ and the index to Plato], and might easily occur to a transcriber), with A Frag-cant rel syrr: πανπολου X: txt BDGLMA 1. 33. 69 latt copt goth æth arm. for οντος, συναχθεντος Frag-cant(appy). aft ιχοντων ins αυτων D 2-pe. rec aft προσκειλεσαμινος ins ο ιησους (beginning of lection), with X rel lat-f: om AB DKLMA Frag-cant 1 latt syrr copt goth æth arm. om αυτον DLΔ Frag-cant 1. 28. 209 latt(exc em g₂) syr copt(Tischdf) goth.

2. for τον οχλον, του οχλου τουτου D.—add τουτον L al Syr lat-(b c) i; turbæ hwiæ lat-a. rec ημερας, with Δ 1. 69: ημεραις (and τρισιν) B: txt A Frag-cant rel. for προσμενουσιν, εισιν απο ποτε ωδε εισιν D lat-a b i. rec aft προσμ. ins μοι (from || Mt, where none om it), with A Frag-cant rel vulg lat-g₁ l syrr copt-edd goth æth arm: om BD copt-mss.

3. for εν αν. αυ., απολυσαι αυτους D 2-pe lat-a b i, si illos remisimus ire lat-c. aft οικον ins ου θελω (see || Mt) D (lat-b). μη εκλυθωσιν D. rec (for και τινες) τινες γαρ, with A Frag-cant rel vulg lat-f syr goth æth arm: οτι και τινες D: quoniam quidam lat-a (b) o (i): txt BLΔ 1. 33 (Syr) copt. aft τινες ins εδ D al lat-c f ff₂ g₂ i l syrr. rec om απο, with A Frag-cant rel: ins BDΛΔ 1. 33. 69 latt syrr. elz (for εισιν) ηκουσι (prob corrtn as more appropriate: so also ηκασιν. It is hardly possible, as Mey supposes, that the pres ηκουσι gave offence, and was altered to ηκασιν and εισιν. Cf Mt viii. 11; Lx xiii. 29), with Frag-cant rel: Steph ηκασιν, with AD 1. 33. 69 (SV, o sil) latt syrr goth æth arm: txt BLΔ copt.

4. rec om οτι (as harsh, and needless, and not in || Mt), with AD Frag-cant rel: ins BLΔ.—for οτι, και ειπαν N. om ωδε DH 69 vulg-ms lat-b c f ff₂ i Syr goth: ins AB rel vulg, aft χορτασαι Frag-cant, aft δυνω. 1 lat-f ιπ' ισημιας AKΔ.

5. rec επηρωτα (by far the commoner word in Mt and Mk), with AD Frag-cant rel: επηρωτησεν M vulg lat-b f ff₂ g_{1,2} Syr: txt BLΔN. αρτους bef εχετε D 33 latt syrr copt æth: om αρτους X. [ειπαν so BΔN.]

ever it was, which prevented him from speaking ὁρθῶς before. 38.] καλῶς πάν. πεπ. . . . So πάντα ὅσα ἐποίησεν καλὰ λίαν, Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence

which prompted, and the same Power that wrought it.

CHAP. VIII. 1—10.] FEEDING OF THE FOUR THOUSAND. Mt. xv. 32—39. The accounts agree almost verbatim. Mk. adds καὶ τινες αὐτῶν ἀπὸ μακ. ισ. ver. 3, and again omits χωρὶς γυναικ. κ. παιδ.

C—nov
syrra...
ABCDE
FGHK
LMSUV

XTΔ
Frag.
Cant.
1. 33. 69.

⁶ παραγγέλλει τῷ ὄχλῳ ἵ ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους ἑὺχαριστήσας ἔκλασεν, καὶ ἰδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ ἔφαγον ἑθνηκαν τῷ ὄχλῳ. ⁷ καὶ εἶχαν ἱχθυῖδια ὀλίγα καὶ ἑὺλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. ⁸ ἔφαγον δὲ καὶ ἑχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. ⁹ ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς, καὶ εὐθὺς ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ¹¹ καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἥρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ¹² καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω [ὕμιν],

o Matt. xii. 50, 59 al.
xxv. 12. 3ea. 22. 2 Macco. vi. 50 only.

f Matt. xii. 3 ref. ch. x. 2 al.
h ch. ii. 8 ref.

g Luke v. 14.
vii. 29, 46 al.
Joh. vi. 6.
Mt. xxv.
absoi., 1 Mt.
ref.
1. Matt. xxvi.
26 al. Jer.
xvi. 7.
ch. vi. 41 ref.
Gen. xviii. 8
1 only f.
w ch. vi. 41
ref.
x Matt. xii. 34
ref.
y Matt. xiv. 20
ref.
z 1. ver. 20 f.
Acts ix. 35
only f.
a Matt. xiv. 15
ref.
b Matt. viii. 28
ref. see ver.
13.
c Matt. ii. 29
al. fr. Exod.
xvi. 26.
d w. dat., ch.
ix. 14. xii. 28.
Acts vi. 9 al. f.
h only. Lem. i. 4. 8ir.
i Matt. v. 18 ref.

6. rec (for παραγγέλλει) παραγγεῖλε (see || Mt), with AC Frag-cant rel vas[⁶ quae aspe presentem per præt. exprimunt. Treg]: txt BDLAN (copt ?). ins και bef ευχαριστησης (so ver 23, ch xiv. 22, and || Mt) CDSV lat-a f g, Syr goth æth: om AB Frag-cant rel vulg lat-b c ff, syr copt arm. rec (for παρατιθῶ) παραθωσι, with AD Frag-cant rel: txt BCLMA 33. 69.

7. [εἶχαν so BDA.] αὐτα bef ευλογ. M Frag-cant 1. 69 latt (syrr) arm, ταυτα ευλογ. AFK: ευλογ. (alone) D rel: txt BCLΔ copt æth. rec (for κ. ταυτα παρ.) παρ. κ. αὐτα, with M¹ rel syr goth (æth): κ. αὐτα παρ. 33: αὐτα παρ. V: παρ. αὐτα 8yr: παρ., omg κ. [r]av. (see Lx ix. 16), Frag-cant 1 latt arm: txt BCLΔ copt.—for εἶπεν κ. ταυτα παρ., κ. αὐτούς ἐκτελεῖν παρατιθέναι D.—rec (for παρατιθῶ) παραθῆναι, with M¹ rel, παραθῆναι EFHKΓ Frag-cant: παρατιθῆναι A evn-18-19-z Scr's c: παραθεῖ C 33 æth: txt BDLM²Δ. for ευλογ., ευχαριστησης D.

8. καὶ ἔφαγον (see Mt xiv. 20, xv. 27, and Mk vi. 42) BCDLΔ 1. 33 latt Syr copt æth: φαγον δε A Frag-cant rel syr goth. ins τα bef περισσεύματα C copt: το περισσεύματα των D (quod superaverat latt).

9. rec aft ἦσαν δε ins οι φαγοντες (from ch vi. 44: see also || Mt), with ACD Frag-cant 69(sic) rel latt syrr goth: om BLΔ 33 copt.

10. εμβας bef ευθ. AKMU Frag-cant 1. 69 syrr goth. rec ευθεως, with A Frag-cant rel: om D lat-b c ff₂ i: txt BCLΔ 1. 69. aft εμβας ins αυτος B: και αυτος ανιβη D (2-pe) lat-b i. ins και bef ηλθεν D 2-pe. for μερη, ορια D lat-c f arm-usc. δαλμανουθα B: μελεγαδα D¹: μαγαδα D²: μαγδαλα or -λαν 1. 69 vas: txt AC Frag-cant rel syr-marg-gr vulg lat-f g_{1,2} syrr copt æth (arm).

11. ἐηλθοσαν D. ins συν bef αυτω D-gr latt. ins το bef σημ. D.

12. αυτου AL: om DM¹Γ 1 vulg lat-b g₂ i l. rec (for ζητει σημ.) σημ. επιζητει (from || Mt), with A Frag-cant rel vulg lat-f g_{1,2} syr goth arm Orig: txt BCDLΔ 1. 33 am(with fuld ing tol) lat-a δ ο i l Syr copt æth. om πριν BL: ins ACD Frag-cant rel vas Orig.

Mt. ver. 38. 7.] We have a curious instance here of correction and confusion in the principal MSS. The ταῦτα in the text, arising from the graphic character of St. Mark's narrative [κ. ταῖ. παρατιθέναι = κ. ταῦ. παρατιθεῖν], gave offence to the transcribers. Hence the variety of corrections which will be found in the digest.

10.] Mt. mentions Magadan, ver. 39. Dalmanutha was pro-

bably a village in the neighbourhood,—see note on Mt., and the Land and the Book, p. 393;—a striking instance of the independence of Mk.: called by the Harmonists “an addition to St. Matthew's narrative, to shew his independent knowledge of the fact.” Wordsw. What very anomalous writers the Evangelists must have been.

11—12.] REQUEST OF A SIGN FROM

κ Heb. iij. 11
and iv. 3, 5,
from Ps.
xciv. 11.
Gen. xiv. 22.
Num. xiv. 30
al.
l — Matt. iv. 11
al.
m aboul. = here
only. Kar.
Troad. 455.
n i Mt. ref.
o i Mt. Phil.
iii. 14.
James i. 34
al. Gen. xii.
30. Ps.
cxviii. 14.
p Matt. xvi. 30
ref.
q Matt. viii. 4
ref.
r ch. xiii. 5 i.
9. Heb. xii.
25 al.
s ch. xii. 38.
Matt. vii. 15. Luke xii. 1.
w ch. vi. 52. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 var. only.

13 εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἰσχυροὶ αὐτοὺς πάλιν ἔμβας ἀπῆλθεν εἰς τὸ πέραν. 14 καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς λέγων Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. 17 καὶ γνοὺς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, 19 ὅτε τοὺς

...αὐτοὺς
Frag.
Cant.
ABCDE
FGHKL
MSUVX
ΓΔΙ. 33.
69.

13. for αὐτοὺς, αὐτοῦ Α. rec εμβας bef παλιν, with A Frag-cant rel vulg lat-
f f₂ g₁, syr goth: txt BCDLΔ 33. 69 lat-a i copt-ms aeth arm. rec adds εἰς το
πέραν, with DHKUT Frag-cant 1. 69 vss, so (omg ro) A rel: om BCLΔ am(with tol)
lat-f₂ g₁.

14. aft επελαθοντο add οι μαθηται Dal lat-c; οι μαθηται αυτου (|| Mt) U Frag-cant
13. 28. 69. 124. 131 al. om και and ουκ D lat-a g₂ (c f₂ i) arm.

15. om ορατε D 1 tol lat-a arm. ins και bef βλέπετε C Frag-cant 69 vulg
lat-c f l copt-schw aeth.

16. rec aft αλληλους ins λεγοντες (to mend construction: from || Mt), with AC
Frag-cant rel vulg lat-f g₁, syr copt goth aeth arm: om BD 1 lat-a b c f₂ i.
rec (for εχουσιν) εχομεν (cf || Mt, and above), with ACN rel vulg lat-f g₁ syr goth
aeth arm: ιχαν (corrupt of εσεν) D lat-a b f₂ g₁ i: txt B 1 lat-c copt.

17. rec aft γνοὺς ins ο ισχυους (from || Mt), with ACD rel am(with fuld) lat-a c f g₂:
aft αυτοις, L vulg lat-b f₂; om BΔ' lat-i copt. aft διαλογιζεσθι ins εν ταις καρδιαις
υμων DU lat-a b c f₂ g₁, syr-w-aeth aeth arm; εν αυτοις (|| Mt) M 69; ολιγοπιστοι,
in addition, (|| Mt) f. 69 syr-w-aeth(noting on marg "εν τ. καρδ. υμ. ολιγοπισ. non
inventum est in 2 exx. græciæ neque in antiquo syr.") arm. rec ins εν bef πεπωρ.
(prob from the last syll of συνίετε,—the sense seeming also to justify it), with A rel
vulg lat-f g₂ l syr, sic lat-b c d f₂ i, ori 108 goth: om BCDLΔ 1. 33 lat-a copt aeth
(Treg) arm. πεπωρωμενη εστιν η καρδ. D lat-a (b c f₂ i) aeth.

18. for ου, ουδε D 2-pe lat.

HEAVEN. Mt. xvi. 1—4, who gives the account more at length: without how-
ever the graphic and affecting ἀναστ. τῷ
πν. αὐ. ver. 12. 12.] εἰ δοθῇ, a He-
brew form of strong abjuration: see reff.,
and Winer, § 55 end.

14—21.] WARNING AGAINST THE
LEAVEN OF THE PHARISEES AND OF
HEROD. Mt. xvi. 5—12. Our account is
fuller and more circumstantial,—relating
that they had but one loaf in the ship,
ver. 14; inserting the additional reproofs,
ver. 18, and the reference to the two mira-
cles of feeding more at length, vv. 19—21.
Mk. however omits the conclusion in Mt.,
—that they then understood that He spake
to them of the doctrine, &c. Possibly this
was a conclusion drawn in the mind of
the narrator, not altogether identical with
that to be drawn from our account here—
for the leaven of Herod could not be doc-

trine (καὶ τ. ζ. Ἡρ., ver. 15—Mk. only),
but must be understood of the irreligious
lives and fawning worldly practices of the
hangers-on of the court of Herod.

14.] ἐπελ. is not pluperfect; see on Mt.
ver. 5. The subject to the verb is the
disciples, unexpressed: see next verse.

15.] ὁρατε is merely take heed, and
does not belong to ἀπε. βλέπ. ἀπε is
not 'turn your eyes away from' (Tittm. and
Kuin. in Meyer), but as in reff. The
ζύμη Ἡρώδου here seems to answer to the
ζ. Σαδδουκαίων in Mt. But we must not
infer from this that Herod was a Sad-
ducee. He certainly was a bad and ir-
religious man, which would be quite enough
ground for such a caution. We have a
specimen of the morals of his court in the
history of John the Baptist's martyr-
dom. In the last οὐπω, ver. 21, Meyer
sees a new climax, and refers the not yet

πέντε ἄρτους ^κ ἔκλασα ^γ εἰς τοὺς πεντακισχιλίους, πόσους ^κ κοφίνους ^κ κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα. ²⁰ ὅτε [δε] τοὺς ἑπτὰ ^γ εἰς τοὺς τετρακισχιλίους, πόσων ^κ σφυρίδων ^β πληρώματα ^κ κλασμάτων ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτὰ. ²¹ καὶ ἔλεγεν αὐτοῖς Οὐπω συνιέτε;

²² Καὶ ἔρχονται εἰς Βηθσαιδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ ^κ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. ²³ καὶ ^δ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ^ε ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ ^ε πτύσας εἰς τὰ ^ε ὄμματα αὐτοῦ, ^β ἐπιθείς τὰς χεῖρας αὐτῷ ^ι ἐπηρώτα αὐτὸν εἴ τι βλέπεις.

19. aft *aprouc* ins *rouc* D; *ouc* 69 lat-*b c ff*, *i k* copt. ins *και* bef *ποσους* CDMD 33 am(with em fuld ing) lat-*f g*, *l* sēth arm. rec *πληρ.* bef *ελ.*, with A rel lat-*f* syrr goth: *ηρ. bef* πλ. D: om πλ. 69 lat-*a c ff*, *i k* D-lat: txt BCLΔ 1. 33 ev-*y* vulg lat-*g*, *l* Syr (copt).

20. om *δε* BL 2-pe: ins ACD rel lat-*a f ff*, *i* syrr goth sēth arm.—for *δε, και* CM vulg lat-*g*, *l*: add *και* C lat-*f*: *και οτε* (omg *δε*) lat-*c* Syr. aft *επτα* ins *αρτους* CM² 13. 69. 124. 346 al vulg lat-*c f g*, *l* goth sēth arm. *ποσων σφυριδας*, omg *πληρωματα*, D 49 2-pe vulg lat-*a c ff*, *g*, *l*, *i* arm. rec (for *και λεγουσιν*) *οι δε ειπον*, with AD rel lat-*b c* *i* syrr goth arm: txt BCLN vulg lat-*g*, copt sēth, so (omg *και*) Δ lat-*g*, *k* l Syr. rec om *αυτω*, with ADN rel lat-*a b c f ff*, *i k* syrr goth arm: ins BCLΔ vulg lat-*g*, *l* copt sēth.

21. for *ελεγεν, λεγει* DFK lat-*a b c f ff*, *g*, *l*, *i k* Syr. rec *πως ου*, with B rel lat-*b* D-lat copt (sēth): *πως ουπω* (combination) ADMUX 33 vulg lat-*a c ff*, *g*, *l*, *i* syrr goth Thl: *πως ουν ουπω* 69 lat-*f* arm: *ου πως* K: *ουπω* C¹Δ Scr's e ev-*y*. for *συνιετε, νοειτε* (from || Mt) BD²: *συννοειτε* *intellectistis* D¹ lat-*b*.

22. rec *ερχεται* (corr., see ch v. 38), with A rel syrr: txt BCDLA 33. 69 vulg lat-*g*, *k* (a *b c f ff*) copt (goth sēth) arm. for *βηθσαιδαν, βηθανιαν* D lat-*a f ff*, *i* l goth.

23. λαβόμενος την χειρα D. rec (for *εξηνεγκεν*) *εξηγαγεν* (substitution of *app* more appropriate word), with AD rel vulg lat-*f* vs: txt BCLΔN 33. for *αυτω, αυτου* AKΔ vulg lat-*f* l Syr copt goth. rec (for *βλεπεις*) *βλεπει*, with AD² rel latt syrr goth arm: txt BC D¹-gr Δ copt sēth.

to the moment even after the remembrance of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mk. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13: and see on this Bethsaida, Jos. Antt. xviii. 4. 6: B. J. iii. 10. 7: Plin. Nat. Hist. v. 15. Wieseler, Chron. Synops. p. 273 f. See however against the idea that there were two Bethsaiidas, The Land and the Book, pp. 373, f.

23.] The leading of this blind man out of the town appears as if it had been from *some local reason*. In ver. 26 we find him forbidden expressly to enter into or tell it *in the town*, and with a repetition of *κώμη*, which looks as if the place had been somehow

unworthy of such a work being done there. (This is a serious objection against Meyer's reason, that the *use of spittle* on both occasions occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord's *immediate departure* to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.

πτυσας . . . επιθεας . . . see above on ch. vii. 33.

We cannot say what may have induced our Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before," and so would require a double miracle;—a second to open the eyes of *his mind also*, to comprehend what he saw. This as-

24 καὶ ἡ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι
 ὡς δένδρα ὁρῶ περιπατοῦντας. 25 ἔτα πάλιν ἔθηκεν τὰς
 χείρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ διέβλεπεν· καὶ
 ἠ ἀπεκατέστη καὶ ἠ ἐνέβλεπεν ὁ τηλαυγῶς ἅπαντα. 26 καὶ
 ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν
 κώμην εἰσελθῆς, μηδὲ εἰπρς τινὶ ἐν τῇ κώμῃ.
 k Matt. xiv. 19 ref. 24
 l Matt. vii. 6. Luke vi. 48 only t.
 m Matt. xii. 18 ref.
 n w. acc., here only. l-a. v. 12. — Acts xxi. 11.
 o here only t. (-γῆρ, Job xxxvii. 21.
 -γῆρσι, Ps. xvii. 12. -γῆμα, Lev. xiii. 22.) τηλαυγέστερον ὁρῶ, Diod. Sic. l. 50.

24. for ἔλεγεν, λέγει D 69 vulg lat-a b f g_{1,2}: εἰπεν C al lat-c f₂ & Syr. elz-1633 ως δένδρα περιπ., omg ori and opw, with C'D M-marg 1 latt syrr copt æth arm: txt ABC' rel 69 goth Thl Euthym.

25. for εἰτα, καὶ D lat-b c f₂ i k æth: om Syr arm. rec ἐπεθεκε (corrⁿ aft ver 23), with AC rel vulg lat-b c d f f₂ i k: ἐπειθεῖς D-gr lat-a: txt BL. rec (for διέβλεπεν) ἐποιήσεν αὐτον ἀναβλεψαί, with A rel lat-a f syrr goth: so, addg κ. ἐνέβλεψεν, 69: ηρέσατο ἀναβλεψαί D vulg lat-b c f₂ i l: ἐνέβλεψεν C': txt BC' LΔN 1 lat-k copt æth. (The acct seems to be this: διέβλεπεν was not understood. Hence the corrⁿ of D—then that of A rec, to make our Lord the subject, as before, and to give ἀναβλ. the same meaning as before, ver 24. The readg of C', ἐνέβλεψεν, is a mechanical corrⁿ to the word occurring just after. The question of the original txt is not without some difficulty, but the above seems to me more probable than that a corrector shd have changed to a new subject and dropped ἐποιήσεν αὐτον. Lachm edits as rec: Tischdf and Treg, as in txt.)—om κ. διέβ. Syr. rec (for ἀπεκατέστη) ἀποκατέσταθῃ, with DU 1: ἀπεκατέσταθῃ A rel: txt CLΔ, ἀποκατέστη B. rec ἐνέβλεψεν (to correspond with the other aorists), with AC rel syrr copt: ωςτι ἀναβλεψαί D vulg lat-b c f₂ i l Ps-Chr-lat: ἀνέβλεψεν FM' Thl: txt BL (Δ) 69. τηλαυγῶς C (L) Δ: δηλως 33. rec ἅπαντας (corrⁿ to suit ἀνθρώπους above), with AC' M (Treg, expr) rel goth: om 33 lat-c k: txt BC' D (ἅπαντα) LΔ 1. 69 syrr copt æth arm Ps-Chr-lat.

26. rec ins τον bef οἶκον, with GMUXA 1. 69 copt: txt ABCD rel goth. for λεγων, κ. λεγει αυτω D. for 1st μηδε, μη Ν'. aft λεγων ins υπαγε εις τον οικον σου και (see ch ii. 11, Mt ix. 6) D 13. 28. 61. 124. 346. 2-pe vulg lat-a b f f₂ g_{1,2} l.—om μηδε εις την κωμην εἰσελθης D lat-c k: for μηδε, ιαν 13. 28. 61. 69. 346. 2-pe vulg lat-a b f f₂ g_{1,2} l syrr-marg arm. om μηδε ειπ. τιν. ε. τ. κωμη BLN 1'. 209 copt.—for μηδε ειπης τινι, μηδενι ειπης D syrr-marg arm, nemini dixeris vulg lat-b f f₂ g_{1,2} l: μηδενι ειπης μηδε 13. 69: μηδενι μηδεν ειπης μηδε 28. 61. 346.—for εν τη κωμη, εις την κωμην (confusing the two clauses) D: om vulg lat-b f f₂ g_{1,2} l. (The stumbling-block was, that if he did not enter into the town, he could not tell it to any one in the town. Hence B &c om the 2nd clause: D &c alter the 1st: others insert a saving clause, 'if thou shouldst enter &c.' txt is the reading of AC rel syrr goth æth, rec, Lachm, Tischdf 1857, Treg.)

sumes the man to have been born blind, which he was not, from ver. 24; for how should he know how trees appeared? and besides, the case of the man born blind in John ix. required no such double healing. These things were in the Lord's power, and He ordered them as He pleased from present circumstances, or for our instruction. 24.] I see men, because I see them walking as it were trees; i. e. not distinct in individual peculiarity, but as trees in the hedge-row flit by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey, as Wordsw., three different stages of returning vision:

"I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the εἶτα is altogether passed over, and περιπατοῦντας taken out of its government, and most unnaturally made into a sentence by itself. 25.] The distinction in the text here adopted, between διέβλεπεν and ἐνέβλεπεν, would be He saw clearly (the work of that instant), and was thoroughly restored, and (thenceforward) saw all things plainly. But the text is in much uncertainty. 26.] See above in this note,—and var. readd. The first and second μὴδὲ both carry a separate climax with them: he was not even to go into the village, no, nor so much as tell it to any who dwell in the village.

27 Καὶ ὁ ἐξηλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς ^p Matt. xli. 7 al.
 κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ
 ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάν-
 νην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἰς ^q Matt. i. 1 ref.
 τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ ^r = Matt. xli.
 τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ ^s Matt. viii. 30
 εἶ ὁ ^t Matt. xxi. 42
 ἡ χριστός. 30 καὶ ἔπετιμήσεν αὐτοῖς ἵνα μηδενὶ λέ-
 γωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι ^u Matt. xli. 41.
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκι-
 μασθῆναι ὑπὸ τῶν πριεσβυτέρων καὶ τῶν ἀρχιερέων καὶ ^v John vi. 15.
 τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ^w I Mt. Acts
 ἀναστῆναι. 32 καὶ παρῆρσά τὸν λόγον ἐλάλει. καὶ ^x = I Mt. Matt.
 ὁ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ^y ch. v. 30.
 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπέτι-
 μῃ αὐτούς. ^z John xxi. 20.
 1 Kings x. 9.

27. for τας κώμας καισαρείας, καισαριαν D lat-a b ff₂ i. om 2nd αυτον A arm.
 om αυτοις DLA 33 tol lat-a b k arm. ιναι bef oi ανθρ. D vulg lat-a
 (c) f ff₂.

28. rec (for ιπαν) απικριθσαν (see || Lu), with AD rel latt syr goth arm: txt
 BC¹LDN lat-k Syr copt. rec om αυτω λεγοντες (see || Mt Lu), with A rel syrr
 goth: om λεγοντες C¹ 33 aeth: ins BC¹DLA 69 latt copt. rec om lat ori, with
 AC¹D rel latt syr goth: oi μιν (|| Mt) C¹Δ 69: txt BN Syr. for και αλλ., αλλοι δε
 (|| Mt) D 69 lat-a f k copt-ms: αλλοι VA vulg lat-b c: txt ABC rel lat-f₂ i.
 rec (for οτι εις) ινα (to suit ιωαννην and ηλιαν), with AC¹ rel lat-k syrr goth arm:
 ως ινα D latt: txt BC¹L copt.

29. for και αυτος, αυτος δε (|| Lu) D lat-a c ff₂: om (|| Mt) 1 lat-k aeth arm.
 rec (for ιπηρωτα αυτους) λεγει αυτοις (from || Mt), with AC¹ rel vulg lat-b (f syrr)
 goth aeth arm: txt BCDLA lat-a c ff₂ copt. rec aft αποκριθεις ins δε (from
 || Mt Lu), with CD rel lat-f ff₂ goth syr: pref και A 33 lat-a b i (k) aeth: om BL vulg
 syrr copt Eus.

30. for λεγωσιν, ιπωσιν (from || Mt) CDG.

31. rec (for υπο) απο (from || Mt Lu), with A rel: txt BCDGKL 33. ins
 απο bef των αρχ. D lat-a b f k Syr. rec om των bef αρχ. (|| Mt Lu), with A
 rel: ins BCDEHMUVX goth. rec om των bef γραμ., with AGKSXA 1. 33. 69
 goth: ins BCD rel.

32. rec αυτον bef ο πετρος (|| Mt), with AC rel vulg lat-f k copt goth arm: om
 αυτον D: txt BL lat-a.

27—30.] CONFESSION OF PETER. Mt. xvi. 13—20. Lk. ix. 18—21. With the exception of the introduction in Lk., which describes the Lord to have been *alone praying, and joined by his disciples*,—and the omission of the praise of and promise to Peter by both Mk. and Lk., the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of *Mark's Gospel*, as has been done. (Thl. in l.—cited by De W.)

31—IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURREC-

TION. REBUKE OF PETER. Mt. xvi. 21—28. Luke ix. 22—27. Lk. omits the rebuke of Peter. Mk. adds, ver. 32, *παρῆρσά τ. λ. ἐλάλει* and, in the rebuke of Peter, that the Lord said the words *ἰδὼν τοὺς μαθητὰς αὐτοῦ*. In vv. 34, 35, the agreement is close, except that Lk. adds *καθ' ἡμέραν*, aft. τὸν σ. αὐτοῦ, and Mk. *καὶ τοῦ εὐαγγ.* aft. ἰμοῦ, ver. 35 [it is perhaps worthy of remark that St. Mk. writes *ἀκολουθεῖν* in ver. 34: possibly from the information of him, to whom it was said, *τι πρὸς σι; σύ μοι ἀκολουθεῖ*, John xxi. 22]; and informs us, in ver. 34, that

34. — 1 Mt. Rom. vii. b. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Mac. x. 20. a Matt. viii. 38. b Matt. x. 38. c 1 Kings xix. 30. see Num. xxxii. 11. d Mt. and of Peter's denial only, cxc. Luke xii. 9. Isa. xxxi. 7 only. e Mt. ref. f Mt. ref. see Prov. i. 19. g Matt. xv. 6 ref. Prov. x. 2. h Mt. — Matt. xv. 11 al. i Mt. xxv. 17. James iv. 13. Job xii. 8. Symm. 1. — constr. j Mt. ref. Herod. vii. 39. k Mt. Matt. xxvii. 10. Gen. xxv. 34. l Mt. only. Jer. a Matt. xii. 33. 33. 32.

34. — 1 Mt. Rom. vii. b. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Mac. x. 20. a Matt. viii. 38. b Matt. x. 38. c 1 Kings xix. 30. see Num. xxxii. 11. d Mt. and of Peter's denial only, cxc. Luke xii. 9. Isa. xxxi. 7 only. e Mt. ref. f Mt. ref. see Prov. i. 19. g Matt. xv. 6 ref. Prov. x. 2. h Mt. — Matt. xv. 11 al. i Mt. xxv. 17. James iv. 13. Job xii. 8. Symm. 1. — constr. j Mt. ref. Herod. vii. 39. k Mt. Matt. xxvii. 10. Gen. xxv. 34. l Mt. only. Jer. a Matt. xii. 33. 33. 32.

34. — 1 Mt. Rom. vii. b. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Mac. x. 20. a Matt. viii. 38. b Matt. x. 38. c 1 Kings xix. 30. see Num. xxxii. 11. d Mt. and of Peter's denial only, cxc. Luke xii. 9. Isa. xxxi. 7 only. e Mt. ref. f Mt. ref. see Prov. i. 19. g Matt. xv. 6 ref. Prov. x. 2. h Mt. — Matt. xv. 11 al. i Mt. xxv. 17. James iv. 13. Job xii. 8. Symm. 1. — constr. j Mt. ref. Herod. vii. 39. k Mt. Matt. xxvii. 10. Gen. xxv. 34. l Mt. only. Jer. a Matt. xii. 33. 33. 32.

33. aft o δε ins ιησ. AK lat-f syr. rec ins τω bef πειρω (|| Mt), with AC rel: om BDL. rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm: txt BCLΔ lat-ff, k Syr copt aeth. om 2nd τα D-gr 225.

34. om αυτοις DXΔ lat-a δ ο ff, i k. for οστις, ιε τις (from || Mt Lw) BC'DLΔ 1. 33. 69 latt syr-marg arm Orig Synop: txt AC² rel syrr copt goth aeth. rec (for ακολουθειν) ελθειν (from || Mt), with ABC'KL lat-c g, k syrr copt arm Orig-lat: ελθειν κ. ακολουθειν Δ: txt C'D rel vulg lat-(a δ ff) f i s goth aeth Orig Viet Thl Ambr. for απαρν., αρνησασθω D.

35. rec (for εαν) αν, with AD rel Orig: txt BCKMΔ 1. 33. for 1st ψ. αυτου, αυτου ψ. B Orig: ψ. εου. D². om ος δ' αν απ. τ. ψ. αυ. D¹ lat-k aeth. rec (for 2nd απολεσει) απολειση (corrpn, and from || Mt Lw), with A rel Orig: txt BCD²ΓΔ. for 2nd ψυχην αυτου, αυτου ψυχην C³ rel: txt A B[sic cod: see table] C'LA.—αυτην D²Γ lat-i¹. om εμου και D lat-a δ i (k) s aeth arm Orig. rec ins ουτος bef σωσει (from || Lw) C² M-marg rel: txt ABC¹(appy) DKLM¹XΔ 1. 33 latt syrr copt goth aeth arm Orig Dial.

36. rec ωφελησει (from || Mt; not txt from || Lw), with ACD rel vulg lat-b c f ff, k syr Orig: ωφεληθησεται 33: txt B (L) N lat-a Syr arm. rec om τον, with BKU(SV, e sil) goth: ins AC'D Orig.—ανθρωπος (|| Mt Lw) C³EFGHLMXΓΔ 1. 33. 69 Petr-alex. rec (for κερδησαι and ζημιωθηναι) εαν κερδηση and ζημιωθη (from || Mt), with AC rel latt Orig: κερδησας [see || Lw] ζημιωθηναι L: txt BN.—τ. κ. ολ. bef κερδ. C 33 Syr Petr-alex.

37. rec (for τι γαρ) η τι (from || Mt), with ACD² rel latt syrr goth aeth: η τι γαρ D¹-gr: txt BLΔN copt arm Orig. om δώσει ανθρωπος Δ: ins ABCDLN rel latt Orig. (Prob the origl txt was τι γαρ αντάλλαγμα της ψυχης αυτου; as Tischdf has edited, δώσει ανθρ. being from || Mt. But the single codex Sangallensis is hardly warrant enough for this.)—δοι BN, δω L. ins ο bef ανθρ. B. αυτου B: αυτω C.

38. rec (for εαν) αν (see || Lw), with GHKU 69 (S 1. 33, e sil) Clem: om A vulg lat-f: ος δ' αν D: txt BC rel. επαισχυνησεται ιμε D.—for με, μεν A¹.

our Lord said these words, *having called the multitude with his disciples*. This Meyer calls a *contradiction to Mt. and Lk.*,—and thinks it arose from a misunderstanding of Lk.'s πάντας. Far rather should I say that our account represents every detail to the life, and that the πρός

πάντας contains traces of it. What wonder that a crowd should here, as every where else, have collected about Him and the disciples? 37.] If (see var. readd.) the words in brackets be omitted, the sense will be, *For what can be an equivalent for his life!* 38.] Mk. and Lk.

υἱὸς τοῦ ἀνθρώπου ἵπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ
 ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων τῶν
 ἁγίων. IX. ¹ καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι
 εἰσὶν τινες ὧδε τῶν ἱσθηκότων, οἵτινες οὐ μὴ γέυσονται
 θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν
 ἐν δυνάμει.

² Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
 Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην καὶ ἀναφέρει
 αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ με-
 μορφώθη ἔμπροσθεν αὐτῶν. καὶ τὰ ἱμάτια αὐτοῦ
 ἐγένοντο ἠσπίδοντα, λευκὰ ὡς λίαν, οἷα γναφεὺς ἐπὶ
 τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. καὶ ὥφθη
 αὐτοῖς Ἥλιος σὺν Μωυσῇ, καὶ ἦσαν συλλαλοῦντες τῷ
 Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ
 Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν
 τρεῖς σκηνάς, σοὶ ἑμῖαν καὶ Μωυσῇ ἑμῖαν καὶ Ἠλίᾳ

ref. plur., Matt. vi. 48 ref. b here only. Ezek. xl. 3 al. c here only. 4 Kings
 xviii. 17. Isa. vii. 8. xxvii. 2 only. d Rev. vii. 14 only. Ps. l. 7 (9) al. f l. Lake i. 11. 1 Cor. xv. 5-8 al. Exod. iii. 2, 10.
 g w. dat., l. l. Lake xxii. 4. Exod. xxxiv. 26. Isa. vii. 6. w. μονά, g Mt. Acts xxv. 12. ὑπὸν, Lake iv.
 26 only. h ref., Matt. xl. 26 ref. i Mt. ref. h 1 Kings x. 2.

CHAP. IX. 1. rec τῶν bef ὧδε (see || Mt Lu), with ACD³ rel vulg lat-f syr goth
 arm: τῶν ἱσθηκότων bef ὧδε 1 Syr copt Orig: om ὧδε lat-b i: txt BD¹ lat-a f₂(appy)
 sēth. aft εστ. ins μετ' μου D lat-a δ (f₂).

2. [μετα, so BC(appy) DLΔ.] o ιησ. bef παρ. A. om 2nd τον XΓΔ
 Frag-cant. rec ins τον bef ιωαννην, with CDEKLUX 1. 33. 69: om AB Frag-
 cant rel. αναγι: D Frag-cant 2-pe. μεταμορφουται Frag-cant.

3. rec εγενετο (grammatical alteration: cf || Mt), with BC rel: txt ADGKLVXΓ
 1. 33. 69 (γενονται Orig) Thl. rec aft λιαν ins ως χιων (remembrance of Matt
 xxviii. 3), with AD rel latt syrr copt goth, ως: χ. K: om BCLΔ 1 lat-k D-latt copt-
 ms sēth sēth arm. ως ου δυναται τις λευκαναι επι της γης D (lat-b f) Syr.
 rec om ουτως, with A (D) rel (latt) Syr goth: ins BCLΔ 33. 69 lat-(f₂) k copt sēth
 arm(appy) Orig. (May calls it 'an irrelevant gloss; but it is in fact an Hellenistic
 idiom, akin to δε . . . αὐτός.)

4. for ἦσαν συλλαλοῦντες, συλλαλουν (see || Lu) D 1 lat-a s. (συλλαλουν K.)

5. for λεγει, ειπεν D 2-pe lat-a (b) Syr: ελεγεν 1. 69. for και ποιησωμεν, θελεις
 ποιησω D lat-b i: θελεις ποιησωμεν 69, oi vis faciamus lat-a c. rec σκηνας bef
 τρεις (|| Lu: so B in || Mt), with AD rel lat-f syr goth arm: txt BCLΔ 33 latt
 Syr sēth.

here agree: and Mt., ver. 27, bears traces
 of this verse, having apparently abridged
 it in transcribing his report, not to repeat
 what he had before said, in ch. x. 33.

On μοιχαλίδ, see Mt. xii. 39, and observe
 the addition ἐν τῇ γ. ταύ. τῇ μ. και δμ.
 as belonging to the precision and graphic
 character of our Evangelist's narrative.

CH. IX. 1.] See on || Mt. 23s
 τῶν εστ.] there are some here of the
 standers-by. Remember, our Lord was
 speaking to the multitude with his dis-
 ciples.

2—13.] THE TRANSFIGURATION. Mt.
 VOL. I.

xvii. 1—13. Lk. ix. 28—36. Here again,
 while Mt. and Mk.'s accounts seem to
 have one and the same source, they have
 deflected from it, and additional particu-
 lars have found their way into our text.
 Lk.'s account is from a different source.
 If we might conjecture, Peter has fur-
 nished the accounts in Mt. and Mk.:—
 this latter being retouched,—perhaps by
 himself: while that of Lk. may have had
 another origin. The additional particu-
 lars in our text are,—the very graphic and
 noble description in ver. 3, ἐν ὧδε . . .
 λευκᾶναι, and εὖ γὰρ ᾔδει τί ἔμελλε . . .,
 B B

1 Heb. xii. 21 only. Deut. ix. 19 only. (βείν, 2 Cor. x. 9.)
 2 L. Lake i. 85. Acts v. 15 only. Exod. xi. 55.
 3 — John xii. 28.
 4 Mt. al. Gen. xlii. 9.
 5 Dent. xviii. 15, 16.
 6 here only. Num. vi. 9 al.
 7 absol., ch. v. 22, x. 28.
 8 Kings xxi. (xx.) 40.
 9 w. acc., ch. iii. 5 (ref.).
 10 t Matt. xvi. 20 ref.
 11 w ch. v. 16 ref.
 12 v ch. vi. 14 ref.
 13 w — here only.
 14 Dan. v. 12 Theod.
 15 a ch. viii. 27 al. fr.

μίαν. ⁶ οὐ γὰρ ᾔδει τί ἀποκριθῇ, ¹ ἔκφοβοι γὰρ ἐγένοντο. ⁷ καὶ ^{am} ἐγένετο νεφέλη ^a ἐπισκιάζουσα αὐτοῖς, καὶ ^o ἦλθεν ^o φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου ^{Prag. Cant. mss...} ὁ ἀγαπητός, ¹ ἀκούετε αὐτοῦ. ⁸ καὶ ¹ ἐξάπινα ^a περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' αὐτῶν. ⁹ καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους ^{— και κα Prag. Cant.} διεστείλατο αὐτοῖς ἵνα μηδενὶ ᾧ εἶδον ^a διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ^a ἐκ νεκρῶν ^a ἀναστῇ. ¹⁰ καὶ τὸν λόγον ^a ἐκράτησαν πρὸς ἑαυτούς, ^a συζητοῦντες τί ^a ἐστὶν ^a τὸ ^a ἐκ νεκρῶν ^a ἀναστῆναι. ¹¹ καὶ ^a ἐπρωτῶν αὐτὸν λέγοντες ^a Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν ^a δεῖ εἰλθεῖν πρῶτον; ¹² ὁ δὲ ἔφη αὐτοῖς Ἠλίας

x — ch. xii. 28. Lake xxi. 16 al. f
 b — (see note) ver. 28 only.
 y — Matt. ix. 18 ref.
 z — ver. 28 ref.
 o — Matt. xxiv. 6 ref.

6. rec (for ἀποκριθῇ) λαληση, with C³U¹ Chr, λαλησει AD 69[sic] rel syrr Vict Thl Euthym: txt BC¹LAN 1. 33 lat-k copt (ἀπεκριθῇ N Orig). (*Peter's words not being strictly an answer, some and answer. above,—others, tolerating it as idiomatic, were offended at this ἀποκριθῇ, which expressed the same so much more plainly. Hence it was altered to λαλησει or λαληση, from εἰς αὐτοῦ λαλουντος in || Mt.*)
 rec (for ἐκφ. γ. εγ.) ἦσαν γὰρ ἐκφ. (corrtn to avoid ἐγένοντο καὶ ἐγένετο), with A rel vulg lat-f syrr goth: txt BCDLA 33 copt sah(appy) Chr.

7. for ἦλθεν, ἐγένετο (from || Lu) BCLD Syr syr-marg copt arm. rec aft νεφέλης ins λεγούσα (from || Mt Lu), with ADL 1. 33. 69 latt Syr syr-w-ast sah sēth arm-zoh; λεγὼν Δ: om BC rel lat-k copt goth arm-mss Thl. aft o αγαπητος ins εν εξιλεξαμενη Frag-cant. rec αυτου bef ακουετε (from || Lu: so also rec in || Mt), with A rel lat-f syrr goth: txt BCDL Frag-cant 1. 33 vulg lat-a c ff₂ g₁ k l coptt.

8. for εξάπινα, εὐθως D Frag-cant 69 vulg lat-a g₁ r for αλλα, ει μη (from || Mt) BD Frag-cant 33 latt copt goth sēth: txt AC rel sah arm. om τον Frag-cant. μεθ (μετα B) αυτων bef αλλα τον ιησ. μονον B 33 lat-c f: om μ. αυτων Frag-cant lat-a ff₂ k l.

9. for καταβ. δι. και καταβ. (from || Mt) BCDLA Frag-cant 33 latt Syr copt sēth: txt A rel lat-f syrr goth arm. for απο, εκ (from || Mt) BD 33: txt AC rel. διεστειλετο C 1. rec διηγ. bef α ειδον (for elegance), with A rel lat-c f ff₂ syrr & c: txt BCDLA 1. (69) vulg lat-a d g₁ s i k l n.—ειδωσαν D.

10. for το εκ. ν. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr Jer.

11. for επρωτων, επρωτησαν A 1. 33. 69 lat-a g₁. οι γρ. bef λεγ. D lat-a copt. ins οι φαρισαιοι και bef οι γρ. LN vulg lat-c g₁. om οτι D-gr 1 lat-d ff₂ i k copt. πρωτον bef ελθαι D lat-a d c f g₁ i k.

12. rec (for εφη) αποκριθεις ειπεν (from || Mt), with AD rel latt syr goth sēth arm:

ἐκφοβοι. Mk. omits εν φ εδόκησα, Mt. ver. 5.

2.] The omission of an art. before Ἰωάννην serves to bind together the pair of brothers.

3.] ἐγένετο is of itself a graphic touch, bringing out the glistening of each separate portion of His clothing.

8. οὐδένα] none of those who appeared, but (sondern, 'nay, on the contrary') Jesus alone.

9—12.] Two remarkable additions occur in our text;—ver. 10, which indicates apostolic authority, and that of one of the Three;—and καὶ . . . ἔφουδ. in ver. 12.

10.] τ. λ. ἐκέρν. not, 'they kept the command':—for συνίγρ. explains it to mean kept secret the saying, as in ref. Dan.

τί ἐστιν

τ. εκ ν. αν. does not refer to the Resurrection generally, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to His Resurrection as connected with his Death; the whole was enigmatical to them.

11.] The εἰ may be merely recitantis, 'they asked him, saying (that) the Scribes say, that Elias must first come:' leaving ἐπρωτῶν to find its application in the difficulty thus suggested by them. But it is better to take it in the unusual sense (undoubted there) of ver. 28: see further on in this note.

12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου, and regard ἵνα πολ. . . as its

μὲν ἐλθὼν πρῶτον ἄποκαθιστάνει πάντα καὶ πῶς γέ-^{41 M. ref.}
 γραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη^{o — Rom. iv. 9.}
 καὶ ἐξουδενηθῇ; ^{1 Tim. i. 12.} ^{Heb. vii. 12.} ^{(J.) here} ^{(S) Cor. x. 10} ^{v. r.) only.} ^{Jdg. ix. 28} ^{al. (-θ-)} ^{Luke xviii. 9} ^{al. (-δένωνται,} ^{Ps. xlviii. 22.)} ^{Matt. vii. 12.} ^{xx. 22. Gen.} ^{xx. 9.} ^{h w. dat., ch.} ^{viii. 11 ref.} ^{w. πρός,} ^{ch. i. 27 ref.} ^{h ch. x. 17. Acts}
 ἔλθλυσεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέ-
 γραπται ἐπ' αὐτόν. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς
 εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς ἑσπάζον-
 τούντας αὐτοῖς. ¹⁵ καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν
 ἐξεθαμβήθησαν, καὶ προστρέχοντες ἡσπάζοντο αὐτόν.

see ver. 10 ref.
viii. 30 only. Gen. xviii. 2.

1 ch. xiv. 28. xvi. 8, 6 only. Str. xxx. 9 only.
1 Luke i. 40 al. 1 Mac. vii. 29, 33.

txt BCLΔ Syr copt. ins i bef ηλιας D. om μιν (D)L 1 latt Syr syr-marg
 aeth arm. (So Tischdf edits, μιν occurring in || Mt: but it was likely to be cancelled
 here as having no δε to correspond: and D is hardly to be cited, as it reads i ηλιας.)
 rec αποκαθιστα, with X rel: αποκαταστησι C latt syr-marg(appy) copt aeth
 arm: αποκαταστανει D-gr N: txt ABLΔ 1. 33 lat-k goth. for και πως, καθως
 (prob borrowed from καθως γιγρ. below) AKMΔ syr-marg Vict Euthym: πως ουν
 arm. rec εξουδενωθη, with AC rel: txt BDL. (εξουθ. L 69.)
 13. for εληλυθεν, ηδη ηλθεν (|| Mt) C 1 lat-f i. rec (for ηθελον) ηθελσαν
 (|| Mt), with ACΔ latt: txt BC'(appy) D-gr L.
 14. ελθοντες and ειδον BLD lat-k arm. (-αν B¹) for περι, προς D 28 lat-a δ
 c ff₂ i k. ins τους bef γραμματεις D I₂ 69 arm. for αυτοις, προς αυτους (see
 ver 16) BC G(aur.) I₂ LΔ 1 latt goth.
 15. rec ευθεως, with AD I₂ rel: txt BCLΔ 1. 69. om o bef οχλος D. rec
 ιδων αυτ. εξεθαμβηθη (corrns to agree with οχλος), with A rel vulg lat-f g_{1,2} k syr-txt:
 txt BCD I₂ LΔ 1. 33. 69 ev-y lat-a (b c ff₂) i Syr syr-marg copt-schw goth aeth arm.—
 for αυτων, τον ιησουν D vulg lat-b c ff₂. προτρεχοντες AC: προχωρουντες gon-
 dentes D lat-c ff₂ i k.

answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. *They asked, How say the Scribes that Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that He, &c.?* then comes the conclusion in ver. 13 with ἀλλὰ λέγω ὑμῖν, stating that Elias has come, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the γιγρ. ἐπ' αὐτόν binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνει πάντα, and of the Son of Man in glory. See further in notes on Mt. The first καὶ in ver. 13 is also, binding what is said of Elias to that which has been said of the Son of man: the second καὶ is simply and.

14—20.] HEALING OF A POSSESSED

LUNATIC. Mt. xvii. 14—21. Lk. ix. 37—42. The account of Mk. is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been originally different and independent. The descent from the mountain was on the day following the transfiguration, Lk. ver. 37. 14.] The Scribes were probably boasting over the disciples, and reasoning from their inability to that of their Master also. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Mt. spoken of the noble use made of this contrast in the last and grandest picture of the great-est of painters—the Transfiguration of Raffaele. 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθησαν would hardly have been used merely of their surprise at His sudden approach; see Exod. xxiv. 29, 30. That brightness, however, terrified the people: this attracts them: see 2 Cor. iii. 7—18.

16 καὶ ἐπρώτησεν αὐτοὺς τί ¹συνζητεῖτε πρὸς αὐτούς; ABCDE
 17 καὶ ἀπεκρίθη αὐτῷ ²εἰς ἐκ τοῦ ὄχλου ³Διδάσκαλε, FGHI
 ἤνεγκα τὸν υἱόν μου πρὸς σε ⁴ἔχοντα πνεῦμα ἄλαλον. KLMN
 18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ, ⁵ῥήσσει αὐτόν, καὶ
 ἄφρίζει καὶ ⁶τρίζει τοὺς ὀδόντας καὶ ⁷ξηραίνεται καὶ
 ἔπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
 ἴσχυσαν. ⁸ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὁ γενεὰ
 ἄπιστος, ⁹ἕως ¹⁰πότε ¹¹πρὸς ὑμᾶς ἔσομαι; ¹²ἕως ¹³πότε
 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. ¹⁴καὶ ἤνεγκαν
 αὐτὸν πρὸς αὐτόν. καὶ ¹⁵ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς
 ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ¹⁶ἔκυλίστο
 ἔαφρίζων. ¹⁷καὶ ἐπρώτησεν τὸν πατέρα αὐτοῦ Πόσος
 18. rec (for 1st αὐτοῦς) τοὺς γραμματεῖς (explanation derived from ver 14), with
 AC rel lat-a syrr goth: txt BDLA 1 vulg lat-b c f f₂ g_{1,2} i k copt æth arm. (I_c def.)
 19. rec αὐτοῦς AGMΓ 33: εν υμιν inter vos D latt copt.
 20. rec αὐτοῦς and aft οχλου ins εἰπε, with AC rel vulg lat-f syrr goth (æth
 arm: txt BD I_c(appy) LA 33 lat-a b c i k copt. rec om αὐτοῦ, with A rel vulg
 lat-f syrr goth arm: ins BCDLA 33 lat-a b c i k copt (æth), and (aft εἰπε) I_c 1. 69
 (αὐτοῖς).
 21. rec αν, with CD I_c rel: om 1: txt ABKA. πασει appllatat D.
 rec aft r. εδοντ. ins αντου, with AC³ I_c rel lat-b f syrr copt goth æth arm: om BC'D
 LA 1. 33. 69 vulg lat-a c i k l. rec ινον, with ACD rel: txt BFL 1. (I_c def.)
 aft ισχ. ins ιβαλειν αυτο D 69 lat-a b arm.
 22. for ο δε, καὶ D 1. 69 lat-a b c f i k æth. rec αυτε (corrta, the answer being
 considered as addressed to the last speaker. This is far more likely than that -τω
 should have been corrtd to -τοις to suit the follg words. A transcriber would regard
 not so much the sense follg, as the fact precedg), with C³ rel lat-g₁ l Syr syr-marg: om
 C¹ 69 lat-k: txt ABDLA 1. 33 vss. (I_c def.) απιστε D.
 23. om πρ. αυρ. D latt. rec ευθεις το πν. (to disconnect το πν. from ιδων),
 with A I_c rel vulg lat-g₁ goth: om ευθ. D lat-a b f f₂ i: txt BCLA 33 lat-c f g₁ k syrr
 copt (æth) arm. συνισπαρξεν (from || Lu) BCLA 33: ιραξεν (a testimony
 for απ. not συνισπ.) D-gr, conturbavit latt: txt A I_c rel.

18.] αὐτοῖς (1st), them, i.e. 'the
 multitude,' regarding the Scribes as a
 part of the ὄχλος. One of the multitude
 answers. 17.] πρὸς σε—i.e. intended
 to do so, not being aware of His absence.
 From Lk., ver. 38, we learn that this was
 his only son. ἄλαλον, causing deaf-
 ness and dumbness, and fits of epilepsy;
 see Lk. xi. 14. 18.] ξηρ. wastes or
 dries away, as E. V., or perhaps becomes
 dry or stiff. Ινα combines the pur-
 pose of the εἰπε with the purport: see
 note on 1 Cor. xiv. 13. 19.] γενεά—
 not addressed to the man, as unbelieving,
 —nor to the disciples,—but generally, to
 the race and generation among whom the
 Lord's ministry was fulfilled. The ad-
 ditional words καὶ διεσπαρμίνην (Mt. Lk.)
 are probably from Deut. xxxii. 5, see fur-

ther ib. ver. 20, where ἀπιστος is also
 expressed by οἱ οὗτοι οὐκ ἔστι πιστοὶ ἐν
 αὐτοῖς. The question is not asked in a
 spirit of longing to be gone from them,
 but of holy impatience of their hardness
 of heart and unbelief. In this the father,
 disciples, Scribes, and multitude are equally
 involved. 20.] ἰδὼν is out of strict
 concord with πνεῦμα, but has regard to
 its personal signification: see also ver. 26
 below. This construction is often found
 in the Apocalypse (reff.). "The king-
 dom of Satan, in small and great, is ever
 stirred into a fiercer activity by the com-
 ing near of the kingdom of Christ. Satan
 has great wrath, when his time is short."
 (Trench, Mir. 365.) Vv. 21—27 are
 peculiar to Mk. 21.] The Lord takes
 occasion to enquire thus of the father, to

χρόνος ἐστὶν ὡς τοῦτο ἔγινεν αὐτῷ; ὁ δὲ εἶπεν ἡ — Lake xii.
 Ἐκ παιδίοθεν 23 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἰ ch. v. 16.
 ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολίῃ αὐτόν· ἀλλ' εἴ τι John v. 14.
 ἴδῃν, ἢ βοήθησον ἡμῖν ἡ σπλαγχνισθῆς ἐφ' ἡμᾶς. 23 ὁ Acts vii. 40,
 δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνῃ [πιστεῦσαι], πάντα from 22nd.
 δυνατὰ τῷ πιστεύοντι. 24 εὐθὺς κράζας ὁ πατὴρ τοῦ 22xii. 1.
 παιδίου ἔλεγεν Πιστεύω ἢ βοήθει μου τῷ ᾧ πιστίῃ. ἡ have only t.
 23. 69. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Acts xii. 20. Rom. viii. 26.

p Matt. xii. 56 ref.

21. for ως, ως B: εἰς ου C¹L (Δ) 33: ex quo latt syrr copt æth arm: txt AC²D rel
 goth. rec om εκ (as *redundant*), with Δ rel arm(appy): ins BC (D) G I₁ LΔ (1).
 33.—εκ παιδος D 2-pe Chr.—παιδόθεν E I₁ 1, παιδωθεν X.
 23. rec αυτον bef ε. εις πυρ (for *persecution*), with AC³ (D) rel vulg lat-δ c f i (k)
 goth (æth): αυρ. εβ. aft υδατα I₁ 2-pe: txt BC¹LΔ.—om 2nd και D I₁ 1. 69 vulg lat-
 a b i k l Syr. ins ro bef πυρ AEFCKMVG Thl. ε. εις υδ. βαλλει D.
 αυρ. bef απολ. D I₁ 1 vulg lat-δ c g, r. for ει τε, ει A. rec δυνασαι (com-
 moner form), with AC rel: txt BD I₁ LΔ 1. (So next ver, exc that L there has rec.)
 aft ημιν ins κυρι DG lat-a b g, i arm: aft δυνη, I₁.
 23. om ro DKU 69. om πιστευαι BC¹LΔ 1 lat-k¹ copt æth arm: ins AC²D
 rel latt syrr goth Chr. (*The true reading is very doubtful. Either πιστευαι has
 been om'd because it was supposed that our Lord was merely repeating the ει δυνη of
 the father, or it has been inserted by those who did not see that this was intended.
 The best MSS being divided, I have thought it best to leave πιστευαι in brackets.
 See note.*)
 24. rec (for ευθως) και ευθως, with AC²DX rel lat-a b &c: και (alone) C¹ fuld æth:
 txt BLΔ lat-c copt. rec aft του παιδιου ins μερα δακρυων, with A²C²D rel latt
 (Syr) syr (goth): om A¹BC¹LΔ lat-k copt æth arm. for ελεγον, λεγει D: ειπεν
 69 al. rec aft πιστ. ins κυρι, with C² rel latt copt-wilk arm-usc: om ABC¹DL am
 lat-g, i k l syrr copt-schw goth æth arm-zoh Chr. τη πιστια bef μου D latt.

bring in the trial of his faith. 23.]
 See Mt. ver. 15. εἰ τι δύνῃ] This
 bespeaks, if any faith, at most but a very
 ignorant and weak one. ἡμᾶς—the
 wretched father counts his child's misery
 his own: thus the Syrophenician woman,
 Mt. xv. 25, βοήθει μοι. 23.] In τὸ
 εἰ δύνῃ, the τὸ involves the sense in
 some difficulty. The most probable ren-
 dering is to make it designatory of the
 whole sentence, Jesus said to him the say-
 ing, "If thou canst believe, all things
 are," &c.: a saying which doubtless He
 often uttered on similar occasions. Kui-
 noel quotes a similar construction from
 Polyæmus, iii. 9. 11, Ἱεράρχης ὑπολαβὼν
 εἶπεν τὸ τίς ἂν ἡλπίσει τοῦτο ἵστασθαι. Some
 (e. g. Tischd.) omitting the πιστεύσαι
 would set an interrogation after δύνῃ,
 and suppose our Lord to be citing the
 father's words: "didst thou say, 'if thou
 canst?'—all things are," &c. Others, as
 Dr. Burton, suppose it to mean τὸ εἰ
 δύνῃ πιστεῦσαι (imperative):—"Believe
 what you have expressed by your εἰ τι
 δύνῃ, &c." But both these renderings
 involve methods of construction and ex-
 pression not usual in the Gospels. The
 εἰ δύνῃ is a manifest reference to the εἰ

τι δύνῃ before, and meant to convey a re-
 proof, as the father's answer testifies.
 The sentence, also, unless I am mistaken,
 is meant to convey an intimation that the
 healing was not to be an answer to the εἰ
 τι δύνῃ, so that the Lord's power was to
 be challenged and proved,—but an answer
 to faith, which (of course by laying hold
 on Him who πάντα δύναται) can do all
 things. 24.] Nothing can be more
 touching and living than this whole most
 masterly and wonderful narrative. The
 poor father is drawn out into a sense of
 the unworthiness of his distrust, and "the
 little spark of faith which is kindled in
 his soul reveals to him the abyssal depths
 of unbelief which are there." (Trench,
 p. 367.) "Thus," remarks Olshausen (B.
 Comm. i. 584), "does the Redeemer shew
 himself to the father as a μακρῆς πίστεως
 first, before He heals his son. In the
 struggle of his anxiety, the strength of
 Faith is born, by the aid of Christ, in the
 soul empty of it before." There is
 strong analogy in the Lord's treatment of
 the father here, for the sponsorial en-
 gagement in infant baptism. The child is
 by its infirmity incapacitated; it is there-
 fore the father's faith which is tested,

q have only t. 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἔπισυντρέχει ὄχλος, ἔπειμήσεν ABCDE
 pva. John 1. 40 rel. τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Ἐλθὼν FGHIK L
 r ch. i. 25 rel. καὶ ὁ πνεῦμα, ἐγὼ ἐπιτάσσω σοί, ἐξέλθε ἐξ αὐτοῦ, MSUV
 s Matt. x. 1. καὶ μηκέτι εἰσέλθης εἰς αὐτόν. 26 καὶ κράζας καὶ πολλὰ ΣΤΑ 1.
 t constr., Matt 21. 25 rel. 27 καὶ κράζας καὶ πολλὰ 33. 26.
 u ver. 17. ch. vii. 27 only. 28 καὶ ἐγένετο ὥς ἐν νεκρός, ὥστε
 v ch. vii. 27 rel. τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς
 w ch. i. 27 rel. 28 καὶ ἐκράζας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.
 x ver. 20 rel. 29 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
 y Matt. iii. 16. 30 κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ ἔδυνή-
 z constr., here and Acts iii. 7 only. 31 ἔββαλιν αὐτό; 32 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ
 aa ver. 27. 33 γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ
 ab ch. i. 81. 34 καὶ ἡ νηστία.
 ac Dan. x. 10. 35
 ad constr., Matt. vii. 26. 36
 ae Matt. xii. 24, 27, 28. Acts iv. 9, 12. 37
 af d = ver. 11 only. 38
 ag g | Mt. Matt. xii. 22 al. 39 Kings vii. 27. 40
 ah o = Matt. xii. 47 rel. 41
 ai h | Mt. rel. 42

25. for ἰδὼν δε ο, και οτε ειδεν D latt(not f). ins o bef οχλος ALMXA 33. 69
 arm. for λεγων, ειπων D-gr. rec το πν. το αλ. κ. κωφ., with AC³ rel (Syr)
 syr goth eth: txt BC'DLA 1. 33 latt copt arm. aft εγω ins a 2nd εγω B¹.
 rec σοι bef επιτ., with AD rel am(with fuld ing tol) lat-a b c f i goth arm Vict: txt
 BCLA 33 vulg lat-f₂ k syr copt eth. for εξ, απ C¹A latt(with D-lat): txt AB
 C³D rel goth.

26. rec κραζαν and σπαρταζαν (grammi corru), with AC³ rel: κραζας . . σπαρταζαν
 Δ: txt BC'DL. rec aft σκ. ins αυτον, with AC³ rel vulg lat-a c f g₁ k syr copt
 goth eth arm: om BC'DLA lat-b f₂ i. aft εξηλθ. ins απ αυτου D latt; επ αυτω
 Δ-gr. for εγει, ως D. rec om τους (as unnecessary), with CD rel goth: ins
 ABLA 33. for λεγειν, λεγοντας D.

27. for αυτον της χειρος, της χειρος αυτου (corrū to more usual constr.—see Mt ix.
 35, ch i. 81, v. 41. Lk viii. 54) BDLA 1. 69 ev-y latt copt arm Vict: txt AC³ rel goth.
 —add αυτου C¹ syr eth.

28. εισελθοντος αυτου (corrū of Hellenistic construction as often elsewhere) BCDLA
 1. 69 syr: txt A rel goth arm. ins τον bef οικ. AM copt-wilk. rec επρη.
 αυ. bef κατ ιδ., with AC³ rel (lat-o) syr copt goth eth: txt BC'DLA 1. 33. 69 vulg
 lat-a b &c arm.—ηρωτων D 1. for οτι, δια τι (οτι not being understood) ADK 33
 Syr Thl-ms: οτι δια τι U al: txt BC rel.

29. for εν ουδ., ου C¹. om και νηστια BD lat-k. (So Tischd^f has edited:
 but the omn most probably arose from the transcriber passing from κα to κακισθεν.)

and when that is proved, the child is
 healed. The fact is, that the analogy
 rests far deeper: viz. on the 'inclusion'
 of 'the old man' in Adam and the 'new
 man' in Christ; see Rom. v. 12—21. It
 may be well to remind the reader that
 there is nothing "more pathetic and ex-
 pressive" (Wordsw.) in μου τῷ ἀπιστίᾳ
 than in τ. ἀπ. μου: see on Matt. xvi. 18.

25.] This took place at a distance
 from the crowd, among those who had
 run forward to meet our Lord, ver. 15.
 ἐν τῷ πν. σελ.] The personal pronoun
 is emphatic, as opposed to the want of
 power on the part of the disciples. This
 is the only place where we have such a
 charge as μηκέτι εἰσελθ. εἰς αὐτόν.—shewing
 the excessive malignity and tenacity of
 this kind (see ver. 29) of spirit. This is

also shewn by ver. 26.

27.] See ch.
 v. 41; also Mt. xvii. 6, 8: Rev. i. 17:
 Dan. x. 9, 10.

29.] The answer is
 given more at length in Mt. ver. 20, and
 the Lord there distinctly includes the dis-
 ciples in the γενεά ἀπιστος, by telling
 them διὰ τὴν ἀπιστίαν ὑμῶν. The as-
 surance also occurs there, which was re-
 peated Mt. xxi. 21, where see notes.

τοῦτο τὸ γένος.] That there are kinds,
 more and less malicious, of evil spirits, we
 find from Mt. xii. 45—and the pertinacity
 and cruelty of this one shewed him to
 belong to the worst kind. The Lord's
 saying here is rather for their after guid-
 ance, than their present; for they could
 not fast while He was with them, ch. ii.
 19.

30 Κάκειθεν ἐξελθόντες ἰ παρεπορεύοντο διὰ τῆς Γαλι-
λαίας, καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ. 31 ἐδίδασκεν γὰρ
τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
ἀνθρώπου ἔ παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀπο-
κτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἂνα-
στήσεται. 32 οἱ δὲ ἠγγούουν τὸ ῥῆμα, καὶ ἐφοβούντο
αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθον εἰς Καφαρναούμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος
ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ διελογίζεσθε; 34 οἱ δὲ
ἔειπών, ᾠ πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ
τίς μεῖζων. 35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
ἑσχατος καὶ πάντων διάκονος. 36 καὶ λαβὼν παιδίον
ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ

1 ch. ii. 28 ref.
2 Matt. xxiv. 9
3 ref. Esol.
4 xxiii. 28.
5 ch. viii. 31
6 ref.
7 Osepp., 1 L.
8 only. — Acta
9 xii. 27.
10 Rom. x. 8 al.
11 Wisd. xv. 11.
12 Matt. xvi. 7
13 ref.
14 Matt. xx. 31
15 ref.
16 p Acta xvii. 17
17 (also w. det.).
18 xxi. 12.
19 Exod. vi. 27.
20 Osepp. here
21 only. Acta
22 xvii. 219.
23 Heb. xii. 6.
24 Jude 9 only.
25 Matt. xxiii.
26 11 al.
27 Matt. v. 1 ref.
28 Matt. xx.
29 ref.
30 Matt. xxiii.
31 ref.
32 v ch. x. 18
33 only. Prov.
34 vi. 10. xiv.
35 26 only.

30. rec καὶ ἐκεῖθεν, with AC rel : txt BDLA. for παρεπ., επωρευοντο (more usual) B¹ D-gr lat-a o f goth sath. rec (for γνοῖ) γνω, with A rel : txt BCDL.

31. om αὐτοῖς B lat-k. om o D¹. ἀνθρώπου D-gr. κ. αποκτανουσιν D-gr. om αποκτανθεῖς D εν-y lat-a o g₁ k copt. rec τη τριτη ημερα (from || Mt : May thinks μετ. τρ. ημ. a conformation to ch viii. 31, because there is there no corra to the || Mt Lu. But such corra were not so systematic as to warrant such an inference), with AC³ rel vulg lat-f g₁ l syrr goth sath arm : txt BC¹/DLA lat-(a) δ ο i (k) syr-marg copt.

33. rec ἦλθεν (to suit γενόμενος following), with AC rel lat-f syr (copt) goth (sath) arm : ἦλθσαν D : txt B¹ l latt Syr. rec aft οδω ins προς εαυτους, with A rel lat-f syr goth sath; aft διελογ., 1. 69 Syr (arm) : om BCDL Δ(sic) latt copt.

34. εἰωπων C. om εν τη οδω (as superfluous) ADA lat-a δ f i goth : ins BC rel vulg lat-o ff₂ g₁ k syrr copt sath arm Orig. τις μεζων γεννηται αυτω D 2-pe sath, simly latt syr copt.

35. for 1st και, τοτε D lat-δ. om και λεγ. το διακονος (|| Mt Lu) D lat-k.

36. ins το βεφ παιδ. D. for 1st αυτο, αυτον DA. αναγκαλις. C, αναελισ. D¹, αναγκαλις. L, ανακαλησ. X, εκαλις. Δ.

30—33.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mt. xvii. 23, 23. Lk. ix. 43—45, where see notes, as this account is included in the two others.

33—50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM. Mt. xviii. 1—9. Lk. ix. 46—50. Here again the three accounts are independent, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Lk.'s account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.:*—then compare Mk.—*our Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.*—Lastly turn to

Mt. There, *the disciples themselves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mk.'s account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here. 33.] Between the coming to Capernaum, and this discourse, happened the demand of the tribute money, Mt. xvii. 20—27.

34.] There is no real difference in the matter in question here (and in Lk.), and in Mt. The kingdom of heaven was looked on as about soon to appear: and their relative rank now would be assumed as their relative rank then. The difference in the expres-

εἶπεν αὐτοῖς 37 Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ABCDE
 9. Acts iv. FGHIK
 21. see ver. LMSUV
 30. XTA 1.
 x ver. 39. 38
 y — ch. x. 14 f. οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ἐφῆ
 Luke xi. 59. αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε εἰδομέν τινα ἔν τῷ
 Acts xi. 17. οὐνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
 Num. xi. 29. ἡμῖν· καὶ ἰκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν.
 z — Matt. xi. 30 rec. 39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ ἰκωλύετε αὐτόν. οὐδεὶς γάρ
 a — Matt. xxiv. 8. Acts ii. 28. ἔστιν ὃς ποιήσει ἰδύναμιν ἐπὶ τῷ οὐνόματί μου καὶ
 b — here only. (Matt. xxviii. 7, 8 al.) δυνήσεται ταχὺ κακολογῆσαί με. 40 ὃς γὰρ οὐκ ἔστιν
 cch. vii. 10
 1 Mt. (from
 Exod. xxi.
 16.) Acts
 xix. 9 only.

37. rec (for 1st av) εἰπεν, with X rel Orig.; txt ABCDLA 1. 69. om 1v DXΓ
 ev-y Syr with arm: εκ 69 al., ex lat-b c ff; i (unum ex vulg lat-(a) f g). των π.
 ρουτων CAN. for εἰπεν, εν D 69 goth. rec (for 2nd av) εἰπεν, with AC rel:
 txt BDLA. rec δεξεται (to conform to δεξ. above, and || Lu), with ACD rel vulg
 lat-b ff; : txt BL 69 lat-a c f g i.

38. rec (for εφῆ) απικριθη δε (conformation to || Lu, as also appears by the varia-
 tione), with A rel lat-c f ff; goth (with) arm: απικριθη D-gr vulg lat-b i k l syr: απε-
 κριθεις δε εφῆ C: και αποκριθεις 69: txt BLAN Syr copt. om o (see || Lu) ADE
 FGHIKSUVΓ 1. 69: ins N. om λεγων B(Mai) CA N[sic; not as in "Notitia Cod.
 Sin."] lat-k Syr copt: και ειπεν D-gr lat-c ff; : ειπεν 69 al lat-a D-lat. Steph om
 ev, with A rel Thl: ειπεν (from || Lu and over 39) U al: txt BCDLA 1. 69 latt.
 om oc omv ak. ημ. (to conform to || Lu) BCLΔ lat-f Syr copt with: ins A(D) rel latt
 syr (goth arm).—μὲθ ἡμῶν (as || Lu) D lat-a k goth. rec εκωλυσαμεν (from
 || Lu), with AC rel latt &c: txt BDLAN 1. om omi omv ak. ημιν (as superfluous;
 but Mark often thus repeats. Certainly had the clause been adopted from || Lu, we
 should have read μὲθ ἡμῶν instead of ημιν,—which now only L has) DX 1. 69 latt
 arm: ins ABC (L) rel lat-f Syr syr-with-ast copt goth with, μὲθ ἡμῶν L al.
 ηκολουθει BA.

39. for ημεν, αποκριθεις D 2-pe lat-a δ ff; i k: om 1. 69 arm. om αυτον
 (see || Lu) D 115 lat-a δ i k.

sion of this is a mark of independence and authority.

36.] See Mt. xx. 26, and note. 38. ἀναγ. ἀνέ.] This particular we learn from Mk.

37.] See

Mt. x. 40. 38.] Only found besides in Lk., vv. 49, 50.

Notice the repetition of εὖκ ἀπολ. ἡμ. as characteristic of Mk. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child, in thy Name, be receiving Thee; were we doing right when we forbade one who used thy Name, but did not follow us?' 'Observe hoc," says Bengel, "qui charismata alligant successioni canonica." This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him; see Numb. xi. 26—29.

39.] See 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the work-
 ing of a miracle—ver. 40 shews that it

is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church: cf. Phil. i. 16—18. See the way in which the nearly opposite inference is extracted from the words, in the very curious note of Dr. Wordsw. here.

40.] This saying is not inconsistent with that in Mt. xii. 30. They do not refer to the same thing. This is said of outward conformity—that, of inward unity of purpose—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading ἡμῶν—ἡμῶν; "The us in the mouth of our Lord here confuses and destroys nearly the

καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. ⁴¹ ὃς γὰρ ἂν ^δ ποτίσῃ ὑμᾶς καθ' ἡμέραν ὕδατος ἐν ὀνόματι ὅτι ^ε χριστοῦ ἐστέ, ^δ ἡμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν ^ζ μισθὸν αὐτοῦ. ⁴² καὶ ὃς ἂν ^η σκανδαλίσῃ ἓνα τῶν ^θ μικρῶν τῶν ^ι πίστιν ἐχόντων, ^κ καλὸν ἐστίν αὐτῷ ^λ μᾶλλον ^μ εἰ ^ν περικείται ^ξ μυλὸς ^ο ὀνίκος περὶ τὸν ^π τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. ⁴³ καὶ εἰάν ^ρ σκανδαλίξῃ σε ἡ χεὶρ σου, ^σ ἀπόκοψον αὐτήν. ^τ καλὸν ἐστίν σε ^θ κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ^ι ἢ τὰς δύο χεῖρας ἔχοντα ^κ ἀπελθεῖν εἰς τὴν ^λ γέενναν εἰς τὸ πῦρ τὸ ^μ ἄσβεστον, ^ν ὅπου ὁ

Acta viii. 10 al. Eccl. xii. 7. m Matt. xvi. 20. xxi. 21. ch. iv. 40. xi. 23 al. o w. post. Acta x. 15. 1 Cor. ix. 15. (xii. 21.) Gal. iv. 27 (from Isa. li. 1) only. 24 ref. q Luke xvii. 2. Acta xxviii. 20. Heb. v. 2. xli. 1 only t. s || Mt. Luke xv. 20. xvii. 2. Acta xv. 10. xi. 27. Rom. xvi. 4 only. Gen. xiv. 14. xviii. 10, 26. Acta xxvii. 22. Gal. v. 15 only. Dent. xxv. 12. e || Mt. Matt. xv. 20. 26 ref. v constr. || Mt. ref. w Matt. xxv. 46. x Matt. v. 20 ref. d Matt. xxv. 26. 27. 28. xxvii. 43 al. Gen. xxi. 19. Exod. ii. 16. e || v. 26. 27. have only. d v. 26. 27. f - 1 Pet. iv. 10. Rev. vi. 1. g - Rom. i Cor. i. 12. iii. 21, 22. 2 Tim. ii. 19. h Matt. v. 18 ref. i Matt. x. 41. 42 ref. k Matt. v. 20. 26 ref. l Matt. x. 42. xviii. 6, 10. n - ver. 8 ref. p - Matt. xxvi. 7 Mt. ref. r there his. John 1:1 only t. y Matt. iii. 12 || L. only t.

40. Steph (for ημων) ημων (both times: prob from || L^a, but the inference is hardly a safe one, as A^ΔΔ there read ημων the 2nd time), with AD rel latt syr copt goth s^h Vict Opt: txt BCL 1. 69 lat-k copt syr-marg arm.—υμ. υπερ ημ. UX: ημ. υπερ υμ. L.

41. rec ins τω bef ονοματι, with DHMA 69 arm: om ABC rel. rec adds μου, with C³D rel latt syr-marg copt goth s^h with: om ABC³KL 1 syr arm. rec om 2nd σι, with AC³ rel vulg lat-a c f i s^h arm: ins BC³DLA gat lat-b ff₂ k l Syr syr (Treg) copt goth. απολειπει (itacism f) DE: txt B[sic: not as Btl] C rel.

42. for αν, ιαν AC rel: txt BDL (SV, e sil) 1. 69. σκανδαλιζει D-gr. aft μισθων ins τουτων (from || Mt) ABC³DLA 1 lat-(b) c i (ff₂ l Syr) syr copt goth s^h with: om C'(appy) X rel lat-f arm. rec πιστευοντων εις με (from || Mt), with ABC³X rel vms: πιστευοντων (alone) ΔM lat-b ff₂ i k¹ copt-mss: txt C'(see Tischd^f's Codex Ephr Appendix) D lat-a. (πιστευοντων was very likely to pass into πιστευοντων, especially as producing conformity to || Mt. I have therefore edited it, as also has Tischd^f.) αυτω bef ιστιν A. (om αυτω V al s^h.) περιεμειρο D. rec λιθος μυλικος (from L^a xvii 3, where it is best attested: see there), with A rel syr copt(appy): μυλωνικος λιθος 69 al Thl: mola D-lat: txt BCDLA 1 latt Syr gat s^h arm. for περι, επι D al. εις τ. θ. εβληθη D latt.

43. σκανδαλιση (repeated from last ver) BLA vulg lat-a ff₂ k; -σι H. rec (for ιστιν σι) σοι ιστι (from || Mt), with A rel goth: ιστιν σοι D vulg lat-b c f ff₂ l syr s^h arm: txt BCL 69 lat-a. rec εις τ. ζω. bef ισελθ. (from || Mt, ver 9), with X rel syr(Treg) goth (arm): txt ABCDLA latt Syr copt s^h. om τας D. for απελθ., βαλθηναι D al gat lat-a f (ff₂ ?) k. for 3rd εις, οπου ιστιν D lat-b c ff₂ i k.

44 and 46. om BCL 1 lat-k copt arm. (The whole history of the omissions is to be found in || Mt. No such adds as vv 44, 46 occur there, they were om^d here, as

whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with them as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his reprobatory ὑμῶν." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the χριστοῦ ἰστί below, in ἡμῶν—ὑμῶν. In the divided state of the critical evidence, the reading must be ever doubtful.

41.] This verse does not take up the discourse from ver. 37, as some

think, but is immediately connected with ver. 40:—'Even the smallest service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.'

ἐν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. ὀνομα μου, which furnishes the reason.

χριστ. ἰστί] the only place in the Gospels where this expression is used. Paul has it; see reff. and Rom. viii. 9: 1 Cor. iii. 4.

42.] See Mt. xviii. 6. 43—48.] These solemn repetitions of former declarations (see Mt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary inser-

^s here (Bar) only. D^{ont}.
^{xxviii.} 34.
^{Isa.} xvi. 34.
^a Matt. xii. 30
^{ref.}
^b Matt. xi. 5.
^{xv.} 30, 31 al.
^{Dont.} xv. 31.
^c Matt. vii. 4.
^d Mt. only.
^e here bis and
^{only.} Lxx.
^{ii.} 13. Ezech.
^{xvi.} 4 (Bar
^{iv.} 14 compl.).
^{only.}
^f here bis only.
^{Ezech.} xvi. 4.
^{ABCDE}
^{FGHK}
^{LMSTV}
^{XTA.}
^{68.}

^a σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ ^aσβέννυται.
⁴⁵ καὶ εἰάν ὁ πούς σου ^kσκανδαλίζῃ σε, ^aἀπόκοψον αὐτόν.
^aκαλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν ^bχωλόν, ^cἢ τοὺς
^{δύο} πόδας ἔχοντα βληθῆναι εἰς τὴν ^xγένεσιν [εἰς τὸ πῦρ
^{τὸ} ^aσβεστον], ⁴⁶ ὅπου ὁ ^aσκώληξ αὐτῶν οὐ τελευτᾷ καὶ
^{τὸ} πῦρ οὐ ^aσβέννυται. ⁴⁷ καὶ εἰάν ὁ ὀφθαλμός σου
^kσκανδαλίζῃ σε, ^cἐκβαλε αὐτόν. ^aκαλόν σε ἐστίν ^dμον-
^{ὀφθαλμον} εἰσελθεῖν εἰς τὴν βασιλίαν τοῦ θεοῦ, ^eἢ δύο
^{ὀφθαλμοὺς} ἔχοντα βληθῆναι εἰς τὴν ^xγένεσιν, ⁴⁸ ὅπου ὁ
^aσκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ ^aσβέννυται.
⁴⁹ πᾶς γὰρ πυρὶ ^aἀλισθήσεται, καὶ πᾶσα θυσία ^fἀλί

also was, in mss 92. 218. 255, ver 45 which does not occur there: but, the || passage ending at ver 47, ver 48 was not subjected to the same erasure. Tischd., after Meyer, has here been misled by the correctors, and has erased vv 44, 46: not so Lachm. Treg inserts the verses in brackets.)

^{45.} καν D. aft καλ. ins γαρ AK lat-o. rec εστι σοι (|| Mt), with M¹U¹
 vulg lat-a c f ff, k D-lat syrr æth: σοι εστιν D-gr M²S lat-b goth arm(appy): txt ABC
 rel. aft ζ. ins αιωνιον D latt arm. om εις το πυρ το σβεστον BCLΔ 1 lat-
 b k Syr copt arm-zoh (so also LA Syr in ver 48): ins AD rel lat-f goth æth arm-usc.

^{47.} κ. ο φθ. σου ει (omg εαν) D. σκανδαλίζει (iscariot?) DX. rec (for
 ει εστιν) σοι εστι (from || Mt), with AC D-gr rel copt goth: εστ. σοι M¹ latt syrr æth
 (arm): εστιν ει LA: txt BN. for βα., αελευθιν D 1 lat-o i. om την (see
 Mt v. 29, 33) BL. rec aft εις την γ. ins του πυρος (from || Mt), with AC rel
 vulg lat-f (g) i l syrr goth æth: om BDLΔ 1 lat-a b c ff, k copt arm.

^{49.} om πας γ. π. αλισθ. και (i. e. πας το πασ.) D 64. 65¹ tol lat-a b c ff, i.
 ins εν πυρι C al. om κ. π. θυσ. αλι αλισθησεται (homoiotei αλισθησεται to
 αλισθησεται) BLΔ 1 (lat-k) copt-mas arm-zoh: om αλι (also homoiotei) al em(with
 gat harl ing mt tol) lat-a c g, æth. for και πασα, πασα γαρ (corrn from txt in
 consequence of the omn: see above) D tol lat-b c ff, i.

tions by this or that Evangelist, but as the truth of what was uttered by our Lord; see Prolegomena. Vv. 44, 46, 48 are only in Mk.; they are cited from Isaiah (see ref.), where the prophecy is of the carcasses of those who have transgressed against the Lord. This triple repetition gives sublimity, and leaves no doubt of the discourse having been verbatim thus uttered. See note on Mt. v. 23.

49.] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is γάρ? It connects it with the solemn assertions in vv. 43—48, καλόν ἐστίν σε . . . and furnishes a reason why it is better for us to cut off and cast away, &c. πᾶς then is every one, absolutely: referring back both to the σε, and the αὐτῶν above—πᾶσα θυσία is (not opposed to [Meyer], but) parallel with πᾶς, and καὶ equivalent to just as. (2) This being stated, let us now enquire into the symbolic terms used. FIRE, is the refiner's fire of Mal. iii. 2, to which indeed there seems to be a reference; the

fire of Mt. iii. 11 and Acts ii. 3; of Ezech. xxviii. 14 (see my Hulsean Lectures for 1841, pp. 9—12). Fire is the symbol of the divine purity and presence:—our God is a consuming fire, not only to his foes, but to his people: but in them, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as a preserving salt. The SALT of the covenant of God (Lev. ii. 13) was to be mixed with every sacrifice; and it is with fire that all men are to be salted. This fire is the divine purity and judgment in the covenant, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15, 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness,' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is part of the salting of thee, the living sacrifice (Rom.

ἄλλον, 'μοιχᾶται' ἐκ' αὐτήν· ¹² καὶ ἐὰν αὐτὴ ἀπολύσασα ¹¹ Mt. Ma.
τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, 'μοιχᾶται.
his only, 28
Jer. v. 7.
k = ch. ix. 12,
13. Luke ix.
1. 2 Cor. i.
22.
1-11.
Mt. viii. 2,
15. ch. viii.
m = ch. viii. 22,
28 red.
n sba. Matt.
xxi. 15 (ver.).
o ch. v. 27 red.
p ch. ix. 28 red.
q Matt. v. 13
red.
r = Acts vii. 28.
2 Cor. vi. 1.
s ch. ix. 26
only. Prov.
vi. 10. xxiiv.
38 only.
t baeu. 7.
28 only.
28 only.
t baeu. 7.
28 only.
28 only.

¹³ Καὶ προσέφερον αὐτῷ παιδιά, ἵνα 'ᾤψηται αὐτῶν·
οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ¹⁴ ἰδὼν
δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ
παῖδια ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν γὰρ
τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁵ ἂμην λέγω
ὑμῖν, ὅς ἂν μὴ 'δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς
παῖδιον, οὐ μὴ εἰέλθῃ εἰς αὐτήν. ¹⁶ καὶ 'ἵναγκα-
λίσάμενος αὐτά, 'κατευλόγει· τιθεὶς τὰς χεῖρας ἐπ'
αὐτά.

—τῶν
L.
ABCDE
FGHK
MN
XΓΔ I.
69.

Tabit xl. 1 (x. 18), 17 only.

a constr., 2 Cor. iii. 18. Rev. i. 17. 8 Kings ii. 24.

¹² rec (for αὐτῇ) γυνή (more general and periphrastic), with AD rel vulg lat-f g,
syrr copt goth: txt BCLΔ sēth. rec ἀπολύει τ. ανδ. αν. και (to conform to ver
11), with A rel vulg lat-f g, syr (Syr goth, Treg): εἰέλθη ἀπο του ανδρος και D (69)
lat-a b (c) ff, g, arm: txt B (C) L(Δ).—for αὐτῆς, αὐτου C. rec γαμήθη ἄλλω,
with AC' rel (arm): txt BC' (D) L (Δ) 1. 69 syrr copt goth (sēth).—al. bef γαρ. D.

¹³ αὐτων bef ᾤψηται (from || Lm) BCLΔ εν-γ. aft μαθ. ins αὐτου D 408 2-pe
lat-a c f syrr goth sēth. επετιμῃσαν αὐτοις (from || Mt) BCLΔ lat-c k copt.

¹⁴ παιδια D'. rec ins και bef μη (from || Mt Lm), with ACDLM' t latt
syrr goth sēth arm: om B rel copt Thl.

¹⁵ rec αν, with A rel: txt BCDLΔ 1. εις αυτην εισελουσιναι D-gr.
16. for ἵναγκ., προσκαλίσσμενος D lat-b c f ff. rec τιβ. τ. χ. εν αυτα ηυλογει
αυτα (avoiding the unusual κατεν and conforming the order to || Mt), with S(e sil) Γ
(rel) vulg lat-f g, goth arm: ενθει τ. χ. εν αν. και ευλογει αυτα D lat-b c f, k syrr:
txt BC (L) Δ (εν-γ) syrr-ms copt sēth Vict.—rec ηυλογει, with S(e sil) Γ: ευλογει AD
rel: ευλογη K': ευλογησεν FGK': καταευλογει L εν-γ: txt BCA.

Mt. in preserving the order and connexion of the discourses.

12.] This verse corresponds to ὁ ἀπολυμίνην γαμήσας μοιχᾶται in Mt. ver. 9—but it is expressed as if the woman were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed directe: ideo non debuit hic addi, ἐκ' αὐτήν.'

13-16.] THE BRINGING OF CHILDREN TO JESUS. Mt. xix. 13-15. Lk. xviii. 15-17. The three are nearly identical:—from Mt. we have the additional reason και προσεύχεται, and from Mk., ἵναγκαλίστα. 13. παιδια] Not only children, but as in Lk., infants (βρίφη): and our Lord was not to teach them, but only to touch, and pray over them. This simple,

seemingly superstitious application of ὁ προσφέρωντες (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove.

14.] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and become LIKE THEM. Not only is Infant Baptism justified, but it is (abstractedly considered;—

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ᾧ προσδραμὼν
 εἰς καὶ ᾧ γονυπετήσας αὐτὸν ἐπρώτα αὐτὸν Διδάσκαλε
 ἀγαθέ, τί ποιήσω ἵνα ᾧ ζῶν ᾧ αἰώνιον ᾧ κληρονομήσω;
 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με ᾧ λέγεις ἀγαθόν; οὐδεὶς
 ἀγαθὸς εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς οἶδας, ᾧ Μὴ
 μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ᾧ ψευδομαρτυρή-
 σης, μὴ ᾧ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν
 μητέρα. 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε, ταῦτα
 ᾧ ἔκδο. 22. 12—18. Δευτ. v. 16—20. ᾧ Mt. 10. 6. 1 Tim. vi. 6. James v. 4. Mal. iii. 6. ᾧ Mt. 10. 6. 1 Tim. vi. 6. James v. 4. Mal. iii. 6. ᾧ Mt. 10. 6. 1 Tim. vi. 6. James v. 4. Mal. iii. 6.

17. for προσδρ. εἰς, ἰδου τις πλουσιος προσδρ. (it seems likely, as Meyer, that the title of the section has somehow been mixed with the text: for from ver 22, πλουσιος could hardly be expressed here) AK M(omg τις) 69 syr-marg arm: txt BCD rel vulg lat-a b f f f, Syr copt goth aeth. γονυπετων D 69. aft αυτον ins λεγων

(|| Lw) D 69 lat-a b f f g, k l Syr goth arm Clem.

18. for εἰς ὁ, μονος εἰς D: txt (see on || Mt) ABC rel Origexp.
 19. μ. φον. bef μ. μοιχ. (corrta to order of commandments and to || Mt) BCD lat-c
 copt; aft μ. ελεψ. Syr.—for μ. φον., μ. πορνειας D-gr Γ(aft ελεψ.) lat-k. om
 σου D Clem. aft μητ. ins σου (|| Lw) CF lat-a b c f Syr copt goth aeth.

20. om αποκριθεις (|| Lw) BA. for ειπεν, εφη BCD. παντα bef τ. D fuld

not as to preparation for it, which from the nature of the case is precluded) the NORMAL PATTERN OF ALL BAPTISM; none can enter God's kingdom, except as an infant. In adult baptism, the exceptional case (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 16.] κατενδύει, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered He fervently blessed them.

17—31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Mt. xix. 16—30. Lk. xviii. 18—30. On the different form of our Lord's answer in Mt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called good. He was one with Him who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see Jn. iii. 1 ff. and notes.

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note): —either, "There is none good, but God: Christ is good: therefore Christ is God;" —or, "There is none good, but God: Christ is not God: therefore Christ is not good."

With regard to other points, the variations in the narratives are trifling, but instructive—εἰ δὲ θεός. εἰς τ. ζ. εἰς. τῆς. τ. ἰστ. λέγει αὐτῷ. Ποίᾳ; ὁ δὲ Ἰησ. εἶπεν τό. (Mt.) = τὰς ἐντολάς οἶδας (Mk. and Lk.) without any break in the discourse. Similarly, in Matt., the young (Mt.) ruler (Lk.) asks, ver. 20, τί ἐστὶν ὑπερβᾶ; but in Mk. and Lk., Jesus says to him (and here with the remarkable addition of ἐμῶν. αὐτ. ἡγ. αὐτ.), ἐν σοὶ ὑπερβαί (or σοὶ λέγει). Such notices as these shew the point at which, not short of which nor beyond which, we may expect the Evangelists to be in accord; viz. in that inner truthfulness of faithful report which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries.

17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The running and the kneeling are both found in the graphic St. Mark only.

19.] Mk. here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Mt. adds their summary (ἀγαπ. τ. πλησιον σου ὡς σεαυτ.), omitting (with Lk.) μὴ

πάντα ἐφύλαξάμην ἐκ νεότητός μου. ²¹ ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ Ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἔξεις ἑθσαυρόν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθε μοι ἄρας τὸν σταυρόν. ²² ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. ²³ καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δυσκόλόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁵ εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁶ οἱ δὲ περισσῶς ἐξ-

mid., — here only. Lev. xviii. 6. — act., i Mt. ref. (Mt. v. v.) L. Acta xxvi. 4. G. Acta. vii. 21. Ps. lxxvii. 16. as above (7). 1 Thm. iv. 10 only. w. dat., ver. 27. ch. xiv. 67. Luke xx. 17. xxii. 61. John i. 36, 43. 2 Macc. xii. 45. i constr., here only. (i Mt. ref.) Neh. ix. 21. k Mt. ii. 11 ref. i Mt. ref. w. ch. viii. 34 a — here (Matt. xvi. 3) only. Mark. xxvii. 38. xxviii. 19 P. xxiii. 10 only. o = ch. i. 22. iii. 5 al.

(with ing) lat-δ & copt Clem Orig. ἐφύλαξα (more strongly attested in || Mt Lu) AD Clem Orig.

²¹. for αὐτόν, αὐτῷ C. rec (for σε) σοι (from || Lu), with AD rel Clem Orig: txt BCMΔ ev-y. rec ins τοῖς bef πτωχοῖς, with CD (1, e sil) copt: om AB rel goth arm Clem Thl. om ἄρας τὸν σταυρόν (see || Mt Lu) BCDΔ vulg lat-δ c f ff₂ g₁, k l copt-echw Clem [Hil Ambr Aug]: ins bef δεῦρο G 1. 69 lat-a Syr eth arm Iren-lat: txt A rel syr copt-wilk goth.

²². ἐστυγνάσας contristatus D lat-a δ c. ins τὸν bef τῷ λόγῳ D 69 lat-a δ ff₂ k Syr. ins καὶ bef ἀπῆλθεν D lat-δ c ff₂. for κτήματα πολλά, πολλά χρηματα D lat-(a) ff₂.

²³. for λέγει, ελεγει C. om τα C. at end, (omg ver 25), adds ταχεῖον κάμηλος δια τρυμαλίδος ραφίδος διελευσεται ἢ πλοῦσιος εἰς τ. βασιλείαν τ. θεοῦ D, simply lat-a δ ff₂.

²⁴. aft μαθ. ins αὐτοῦ DΔ 1 lat-a δ c f ff₂ k. om ιησ. καλιν A. τεινια A 1 Clem, filioli latt. om τοὺς το χρημασιν (homotele, passing from εἰς τὸν το χρημασιν) BAM lat-k copt-ms. rec ins τοῖς bef χρ., with D 69 (1, e sil): om ACX rel goth arm Clem.

²⁵. om ver D lat-a δ ff₂. (See on ver 23.) aft εν. ins δε A; γαρ al. om της (twice) (see || Mt || Lu) ACKMUD 1. 69 goth: om 1st, FΓ: om 2nd, G al. Steph (for διελθιν) εἰσελθιν (see || Mt Lu), with A rel lat-a k syr-marg goth Clem Thl: txt B(Ver) CK 1 (69) vulg lat-δ c f g₁, syrr copt eth arm.

ἀποστ. perhaps on account of μὴ ελ. having gone before. ²¹.] Notice the graphic details again, of looking on him and loving him. ἄρας τὸν στ. is added here. ²².] ἦν γὰρ ἔχων—so also Mt. ²³—³¹.] Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier ii. p. 290),

"shifted to this ground: 'It is easier for a camel, &c. than for a rich man to cast off his trust in his riches.'" Yet the power of divine grace can and does accomplish even this. ²⁴.] τέκνα is remarkable and a trace of exactitude: see Jn. xxi. 5:—so also παρὰ. ver. 23.

²⁵.] This reiterated expression of dismay, after the explanation in ver. 24, need not surprise us. The disciples were quite as well aware as we should be, if we deal truly

ο — ch. i. 27. *επλήσσαντο, λέγοντες πρὸς ἑαυτοὺς Καὶ τίς δύναται* ABCDK
 xl. 31. xii. 7. *σωθῆναι; 27 ἑμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει Ὁ Παρὰ* FGHK
 f ver. 21 reff. *ἀνθρώποις ἀδύνατον, ἀλλ' οὐ ὡς παρὰ θεῶν πάντα γὰρ* MSUV
 61. (Lake i. 27.) *δυνατά ἐστίν ὡς παρὰ τῷ θεῷ. 28 ἤρξατο λέγειν ὁ* Kt. 1.
 Gen. xviii. *Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολου-*
 14. *θήκαμέν σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς*
 h ver. 22. ch. *ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα*
 vi. 7, 22. *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 Matt. xxvi. *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 22 al. *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 20, 22 al. *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 k — Matt. iv. *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 20, ch. viii. *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 35 al. *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 1 Matt. xxvi. *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 42. ch. iv. 22. *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 m (i Mt. v. r.) *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 Lake viii. 8 *ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἑνεκεν ἐμοῦ καὶ ἑνεκεν τοῦ*
 only. 2 Kings *εὐαγγελίου, 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν*
 xlv. 5 only.

26. for *εαυτους, αυτον* BCD copt: πρ. ἀλλήλους M¹ arm.

27. rec aft *εμβλεψας* ins *δε* (|| *Mt*), with AC²D rel lat-*k* Syr (syr) *αθη* arm; pref *ετ*, vulg lat-*δ* c &c: om B C¹(appy) Δ 1 copt goth. ins *τουτο* bef *αδυνατον* (*from* || *Mt*) C²D 69 lat-*δ* (c) *g*, Syr arm. for *αλλ' ου το θυ. εστιν, εστιν παρα δε τω* *θεω δυνατον* D lat-(a *δ* c f) *ff*, *αθη* (Clem). rec ins *τω* bef *θεω*, with AD (KS, o sil): om BC rel Clem Vict-ms Thl. om *εστιν* B 28. 124 al eny-y-150. om *τω* bef 2nd *θεω* B 124.

28. rec ins *και* bef *ηρξατο*, with D latt syrr *αθη*: add *δε* K al lat-*f* copt-ms² goth, ουν 406 en-y: om ABC rel am copt arm Clem. rec o *πετρος* bef *λεγειν*, with AD rel lat-*a* b c f *ff*, *g*, *k* syrr goth *αθη* arm Clem: txt BCD (copt).—om o D. rec *ακολουθησαμεν* (*from* || *Mt*, where only D¹ has -*καμεν*, and || *Lm*, where none has *ατ*), with A rel Clem: txt BCD.

29. rec (for *φη ο ιησ.*) *αποκριθεις δε ο ιησ. ειπεν*, with K lat-c *ff*, *k* q Clem: *αποκ. δε ο ιησ.* D: *αποκ. δε ειπεν* Γ: *κ. αποκ. ο ιησ. ειπ.* CEFHG 1. 69 syrr *αθη*: *αποκ. ο ιησ. ειπ.* A rel vulg lat-*a* b Syr goth arm: txt BA copt. aft *μειν* add *οτι* A Scr's c. om *οικιαν* D lat-*δ*. rec *η πατ.* bef *η μητ.* (*more natural order*), with A rel vulg lat-*δ* syrr *αθη* arm: om *η πατ.* D harl¹ lat-*a* *ff*, *k*: txt BCD am lat-c f q copt goth. rec bef *η τας.* ins *η γυναικα* (*from* || *Lm*, where none omit it: *the om can hardly be explained, as Meyer, by conformation to ver 30*), with ACX rel lat-*f* q syrr goth *αθη*: om BDA 1 latt copt arm Clem, Orig^{aspe}. for *και, η* D 1 arm Orig-lat. rec om 2nd *επειν*, with A B-txt S¹ lat-c *k*: ins B-marg CD(-*εα*) rel vulg lat-*a* b f *ff*, *l* syrr copt goth *αθη* arm Clem, Orig-lat Thl.

30. for *εαν, ος αν* D latt syrr goth *αθη*.

om *νυν* D-gr 255. 406 lat-*a* *k* q.

with ourselves, that *οι τα χρηματα ιχοντες* and *οι πειποθετες επι χυμωσιν* are too nearly commensurate, to relieve the mind of much of its dread at the solemn saying which preceded. Of the *καὶ* at the beginning of a question, Kühner remarks, on Xen. Mem. p. 117 (in Meyer) "cum vi auctiva ita ponitur, ut is qui interrogat cum admiratione quadam alterius orationem excipere, ex eaque conclusionem ducere significetur qua alterius sententia confutetur." 28.] Here is an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. See notes on Mt. for the promise here made to the Apostles. 29, 30.] Here our report is most important. To it and Lk. we owe *νυν ἐν τῷ καιρῷ τούτῳ*, without which the promise might be understood of a *future life only* :—and to it alone we owe the *particularising of the returns*

made, and the words *μετὰ διωγμῶν*, which light up the whole passage, and shew that it is the inheritance of the earth in the *higher sense* by the meek which is spoken of;—see 1 Cor. iii. 21, 22. Observe *mothers*—nature gives us only one—but love, many (see Rom. xvi. 13). We do not read, *failors*, perhaps because of our high and absorbing relation to our Father in heaven, cf. Mt. xxiii. 9. On *καὶ τοῦ εὐαγγελίου*, Dr. Wordsw. observes, "See above, viii. 36, where this phrase (not found in the other Evangelists, see Matt. xvi. 25: Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering *ἵνα* *εὐαγγελίου*. (See Acts xiii. 13; xv. 36.) St. Mark also alone here inserts our Lord's words, *μετὰ διωγμῶν*, perhaps from a recollection that he had been once affrighted by persecution from doing the work of

ἰν τῷ^a καιρῷ^a τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς^a
 καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ^a διωγμῶν, καὶ ἐν^a
 τῷ^a αἰῶνι τῷ^a ἐρχομένῳ^a ζῶν^a αἰώνιον.³¹ πολλοὶ δὲ^a
 ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.
 32^a Ἦσαν δὲ ἐν τῇ ὁδῷ^a ἀναβαίνοντες εἰς Ἱεροσόλυμα,
 καὶ ἦν^a προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ^a ἔθαμβοῦντο καὶ^a
 ἀκολουθοῦντες ἐφοβοῦντο. καὶ^a παραλαβὼν πάλιν τοὺς
 δώδεκα^a ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ^a συμ-
 βαίνειν.³³ ὅτι ἰδοὺ^a ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ^a
 υἱὸς τοῦ^a ἀνθρώπου^a παραδοθήσεται τοῖς ἀρχιερεῦσιν
 καὶ τοῖς γραμματεῦσιν, καὶ^a κατακρινούσιν αὐτὸν θανάτῳ,
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν,³⁴ καὶ^a ἐμπαΐζουσιν
 αὐτῷ^a καὶ^a ἐμπτύσουσιν αὐτῷ^a καὶ^a μαστιγώσουσιν αὐτόν,
 καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ^a τρεῖς ἡμέρας^a ἀνα-

b Matt. xxvii. 39, 41, 43 al. Exod. x. 2. Ps. ciii. 24. e w. dat., ch. xiv. 65. xv. 10. w. eis,
 Matt. xxi. 67. xxvii. 30, and Numb. xii. 14. pass., Luke xviii. 32 only. d Matt. x. 17 reff. for
 v. 2. e ch. viii. 31 reff.

aft τούτῳ ins ος δε αφειν D lat-a b ff₂. om οικιας το διωγμων N. οικιον D
 lat-a b ff₂. e. αδελφας bef e. αδελφους D lat-b ff₂. e. μητρα (the plur not being
 understood) ACDEKMX 1 lat-a b f ff₂ l syr goth (aeth) arm-mss: txt B rel vulg Syr
 copt arm-zoh. διωγμων D-gr Syr aeth. om και D lat-b ff₂. αιωνιαν B.
 at end ins λημψεται D lat-a b c ff₂ k.

31. om οι ADKLMV X (Tischdf not Treg) Δ 1 goth.
 32. προαγων D, but praecedens D-lat. om και το φοβ. DK lat-a b. for
 3rd και, οι δε B C' (appy) LA 1 (lat-c k) copt: και οι C³ aeth: txt A rel vulg lat-f (ff₂)
 syrr goth.
 33. om 2nd τοις (|| Mt) CD rel goth: ins ABLMA 1. (69, e il) copt. θανα-
 του D¹.

34. rec transp μαστιγώσουσιν and ἐμπτύσουσιν, with A rel syrr goth: om e. μαστ.
 avr. D al lat-f₂ g₂ k: om e. ἐμπτυσ. avr. al: txt BCLΔ latt syr-jer copt aeth. (The
 sentence fell into confusion by the various errors of omission, and was variously
 restored.) om e. αποκρ. αυτον A³ D lat-g₂: om αυτον BLΔ 1 lat-b c arm.
 rec (for μετα τρεις ημερας) τη τριτη ημερα (conformation to || Mt Lw), with A rel
 vulg lat-f g₂ syrr goth aeth arm Orig₁ (om τη A¹): txt BCDLΔ lat-(a) b (c) ff₂ i k
 syr-marg copt.

the Gospel: and desiring to prepare others to encounter trials which for a time had mastered himself." Here follows in Mt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

33—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Mt. xx. 17—19. Lk. xviii. 31—34. [The remarkable particulars of ver. 32 are only found here.] This was (see Mt. xvi. 21; xvii. 22) the third declaration of His sufferings which the Lord had made to the disciples, and it was His going before them, accompanied most probably by something remarkable in his gait and manner—a boldness and determination perhaps, an eagerness, denoted in Lk. xii. 50, which struck them with astonishment and fear.

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See an interesting note here in Wordsw.

Observe, that ἦσαν and ἀναβαίνοντες must not be taken together. "They were in the way, as they went up to Jerusalem."

ἤρξατο, anew: He again opened this subject.

33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them all.

34.] ἐμπτ. Mk. and Lk.: —σταυρῶσαι, Mt. only, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The ἀρας τὸν στ., so often alluded to, might have had now for them a deep meaning—but see Lk. ver. 34. After τοις ἔθν. the subject of the verbs (ἐμπτ., μαστ. &c.) is τὰ ἔθνη.

C c

there only. *Exod. xxiv. 16 al.* *Job. vi. 25 ref.* *1 Mt. Matt. xii. 44 (al., from Ps. cix 1). xvii. 88. Luke i. 11. 8 Kings xxii. 19.* *1 Luke xxiii. 38 (ref.) only.* *2 Mt. v. 1 ref. xxiii. 2.* *1 = Matt. xxvi. 50 ref.* *2 = (1 Mt. v. 2) Luke xii. 60 only? acc., Luke xii. 47 ref.* *3 (1 Mt. v. 2) Luke xii. 60. Jan. xxi. 4.* *o 1 Mt. ref. pometr. ellipt., Rom. vi. 31. Luke v. 25. xvii. 1.* *q 1 Mt. ref. Tobit vi. 17. r vv. 22, 23.* *s 1 Mt. ref.* *t 1 Mt. Luke ii. 18. 2 Cor. x. 8.*

στήσεται. ³⁵ Καὶ ἡ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, ἑθέλωμεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. ³⁶ ὁ δὲ εἶπεν αὐτοῖς Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν ἵνα εἰς σου ἢ ἐκ ἡ δεξιῶν καὶ εἰς ἡ ἐξ ἡ ἀριστερῶν καθίσωμεν ἐν τῇ δοξῇ σου. ³⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ³⁹ οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. ⁴⁰ τὸ δὲ καθίσαι ἢ ἐκ ἡ δεξιῶν μου ἢ ἐξ ἡ εὐνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. ⁴¹ καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου

^{35.} rec ins οἱ bef υἱοι, with D rel Orig; οἱ δυο BC copt: om AKMUX goth. for λεγοντες, και λεγουσιν D 406 2-pe lat-a Syr Orig. rec om αυτω (as superfluous, and to avoid repetition), with A rel vulg lat-b c f k syr goth: ins BCDLA lat-a Syr copt aeth arm Orig. om ινα D-gr 118 al lat-i. ο τι αν C': ο αν D 69. for αιτησωμεν, ερωτησωμεν D 1. 2-pe. rec om σε, with X rel vulg lat-c i k q Syr: ins ABCLA 69 lat-a ff, syr copt aeth arm, and bef the verb DK 1 lat-b f goth.

^{36.} for ειπεν, λεγει D-gr. με bef ποιησαι L: με ποιησω B; ποιησω, omg τι θελ. με, D; ποιησω, omg με, C 1. 69: ποιησονται ev-y: ινα ποιησω, omg με, al: ποιησαι, omg με, Δ al: txt AX rel goth. (The variations arose from Mt xx. 32, and our ver 51.)

^{37.} for οἱ δε, και D vulg lat-b k. [ειπαν, so BC'DLA.] rec εκ δεξ. bef σου (|| Mt), with AC'D rel: txt BC'LAN. rec (for αριστερων) ευνυμων (|| Mt), with ACD rel: txt BLD. rec adds σου (|| Mt), with AC rel vulg lat-a syrr copt goth aeth: ins σου bef εξ LN: om BDA 1 lat-b c f ff, 2, 3 i k.

^{38.} aft ιησ. ins αποκριθεις D 1. 69 lat-a b ff, i k q arm. πειν D. rec (for η) και (from ver 39), with AC'3 rel syrr goth aeth: txt BC'DLA 1. 69 latt syr-marg copt arm Orig. Rebapt.

^{39.} [ειπα, so BDLA.] om αυτω D 1 lat-a b c k. rec ins μεν bef ποτηριον (from || Mt), with AC'D rel latt syr goth aeth: om BC'LA em(with gat) Syr copt arm.

^{40.} rec (for η) και (|| Mt), with AC rel lat-k syrr aeth arm: txt BDLA latt copt goth. rec aft ευων. ins μου (to conform to δεξ. μου: so also in || Mt), with (Scr's l m n q r, e sil) Syr aeth: om ABCD rel latt syr copt goth arm Thl Euthym. ητοιμαθαι [sic] D': ητοιμασθαι 69.

^{41.} om 1st κα D-gr 64. ins λοιποι bef δεκα D lat-a b c ff, i q copt-ms syr-jer. for ηρε, αγ., ηγανακτησαν (from || Mt) A 1 gat lat-2 q. ins ανν bef ιακ. D. for ιακ. κ. ω., των δυο αδελφων A (from || Mt).

35—45.] AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Mt. xx. 20—23, where see notes throughout, and especially on the difference in our ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable,

if the one had actually before him the writing of the other. Besides, we have the whole additional particulars of the baptism, with which He was to be baptized: see note on Mt. 38.] Observe the present tenses, πίνω and βαπτίζομαι. The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of

καὶ Ἰωάννου· ⁴² καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι οἱ ἡδοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. ⁴³ οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος· ⁴⁴ καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. ⁴⁵ καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὺ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὺ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὕχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσκαίτης ἐκάθητο παρὰ τὴν ὁδόν. ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν, ἤρξατο κράζειν καὶ λέγειν Ὁ υἱὸς Δαυεὶδ Ἰησοῦ, ἐλέησόν με. ⁴⁸ καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπῇσῃ· ὁ δὲ πολλῶν μᾶλλον ἐκραζεν Ὡς Δαυεὶδ ἐλέησόν με. ⁴⁹ καὶ ἰσὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν.

1 = Mt. Matt. II. 9. Acta VIII. 28.

^{42.} rec o de ihs. προσκ. αυτ. (from || Mt), with A rel vulg lat-f g_{1,2} l q syr goth arm: txt BCDLΔ lat-a (δ ε f₂ i) k Syr copt aeth. κατακυριεύουσιν D al Scr's c s ev-y.

^{43.} om δε (|| Mt) D 229 vulg lat-a δ f f₂ i. rec ισται (from || Mt), with AC³ rel lat-q syrr copt goth arm: txt BC¹DLΔ latt. for εαν, αν BDLΔ 69. μεγ. εν υμ. ειναι D, in vobis major esse lat-a δ (ε).—μεγ. bef γεν. (|| Mt) BC LΔ 1. 69 lat-f f₂: txt AC¹ rel syr copt goth. for ισται, ιστω CXLΔ 69. rec διακονος bef υμων, with 241(e sil): txt ABCD rel Scr's-mss latt syr goth arm.

^{44.} rec (for εαν) αν, with BDS(e sil) Δ: txt AC rel. εν υμ. ειναι πρωτος (from || Mt) BCL(Δ) vulg lat-b: υμων ειναι πρω. D: txt AC³ rel syr goth aeth arm. for παντων, υμων D 40 2-pe lat-a g₂ aeth: παντ. υμ. al syr.

^{46.} ιρχεται (corrū to || Lu) D 61. 258 lat-a δ f f₂ g₂ i Orig. for απο υμ., εκειθεν D 2-pe lat-a δ f f₂ i q goth Orig. for και, μετα D lat-a δ (ο) f f₂ i (k) l goth arm. rec om o, with A rel goth: ins BCDLSA 1. 69 Orig. rec ins o bef τυφλος (the art has been transposed for elegance), with AC rel: om BDLΔN ev-y copt goth Orig. ins και bef προσκαιτης N. rec ικαθ. π. τ. οδον προσκαιτων (order of || Lu), with AC³ rel latt syr goth aeth; ικαθ. π. τ. οδον επαιτων (from || Lu) D 2-pe Orig.: txt BLΔN lat-k copt arm.

^{47.} rec ναζωραιος (from || Lu), with ACN rel goth: txt BLΔ 1 latt Orig, ναζορη-νος D¹ (-ωρηνος D²) lat-l q¹. ιστιν bef ο ναζ. B. for ο υιος, υις (from || Lu) BCLM²Δ: υιος, omg o, DK 69 Orig: txt A rel.

^{48.} επιτιμων A. αυτον B ev-y. εκραζεν D-gr am. υιος DF Orig: ο υιος 1. 118 syr-marg.

^{49.} rec ειπεν αυτον φωνηθηναι (conformation to || Lu, as appears by εκειλευσεν. This is more prob than that the oratio directa should have been substituted on account of ειπεν: no such change was made in ch v. 43), with AD rel syr goth aeth; εκειλευσεν

spray of His baptism of blood. ^{42.]} οἱ δοκοῦντες ἄρχειν, those who are reputed to rule,—who have the title of rulers, not = 'those who rule,' which God alone does.

^{46—62.]} HEALING OF BLIND BARTIMEUS ON DEPARTURE FROM JERICHO.

Mt. xx. 29—34. Lk. xviii. 35—43. On the three accounts referring to one and the same miracle, see on Mt. I will only add here, that a similar difference of number between Mt. and Mk. is found in the miracle in the neighbourhood of Gergesa, ch. v. 2. ^{46.]} Βαπτ. patronymic.

καὶ ὡνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, ὡνοῦσιν σε. 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἠνα-
 πηδῆσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς
 αὐτῷ ὁ Ἰησοῦς εἶπεν Τί ἔθελαις ποιῆσω σοί; ὁ δὲ
 τυφλὸς εἶπεν αὐτῷ Ῥαββουνί, ἵνα ἀναβλέψω. 52 ὁ δὲ
 Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, ἡ πίστις σου ἔσσωκέν σε.
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

XI. 1 Καὶ ὅτε ἐγγιζουσιν εἰς Ἱεροσόλυμα, εἰς
 Βηθθαγὰ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀπο-
 στέλλει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς Ὑπ-
 ἀγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
 εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ'
 ὃν οὐδεὶς ἀνθρώπων κεκάθικεν· λύσατε αὐτὸν καὶ

αὐτ. φωνηθῆναι: Scr's c ev-48 latt: txt BCLAN ev-y lat-k syr-marg copt. αὐ δε
 λεγουσιν τῷ τυφ. D 2-pe lat-a δ ff₂ i q. rec εγειραι, with U S(e sil) Orig: εγειρου
 1. 69: txt ABCD rel.

50. rec (for αναπηδῆσας) αναστας, with AC rel syrr æth arm: om Γ: txt BDLM² Δ
 latt syr-marg copt goth Orig. for τον ιησ., αυτον D al latt (not em f q).

51. rec λεγει αυτω ο ιησ., with A rel lat-a f (Syr) goth: ο ιησ. λεγ. αυτω K al vulg
 lat-k syr: txt BCDLΔ tol lat-g₂ i q copt (æth) arm. σοι βεβ ἑλ. ποιησω (from
 || Lu) BCKLΔ vulg lat-i: θελ. ποιησαι σοι Γ: txt ADX rel lat-a δ f copt goth æth.
 for ραββουνι, κυριε ραββει D lat-a δ ff₂ i.

52. for ο δε, και ο (from || Lu) BLΔ lat-q Syr copt. rec ευθεως, with ACD rel
 Orig: txt BLΔ. ηκολουθησεν B al. rec τω ιησου (corr'n on account of αυτω
 preceding), with X rel syr goth Orig Vict: txt ABCDLM² Δ 1. 69 latt syr-marg copt
 æth arm Orig.

CHAP. XI. 1. for ἐγγιζουσιν, ηγγιζεν D al em lat-b c f ff₂ g₁ i k l Syr copt æth,
 -σαν (|| Mt) M 69. [ιεροσολυμα, so BCDLΔ 1. 69.] aft ιερ. ins και AD
 lat-a δ c. om βηθθαγ και (error, passing from βηθ. to βηθ.?) D latt Origem
 (ιδωμεν δε περι της βηθθαγ μιν κατα ματθαιον, βηθανιας δε κατα τον μαρκον,
 βηθθαγ δε και βηθανιας, κατα τον λουκα) and so Lachm. for των βεβ ελαιων,
 το B. for αποστέλλει, επιμψεν C [Welsh and Lachm are in error]: απιστευεν
 (|| Mt Lu) FH 1 lat-a δ c f g₂ k² Syr copt goth æth arm-mss.

2. for και λεγει, λεγων (|| Mt) 1. 69 lat-a sah: κ. ειπεν D-gr. rec ευθεως, with
 ACD rel: txt BLΔ Orig. om εις αυτην (|| Lu) D lat-a δ c ff₂ i q sah. aft
 ονδεις ins ουπω BLΔ vulg lat-b f ff₂ i l q Orig₂; aft ανθρωπων, C 69 (Syr) copt-achw
 sah; aft εφ ον, K (syr) goth: ουδεις πωποτε ανθρ. (|| Lu) A: txt D rel em lat-a (c)

ψου ε:—so Bartholomew, ch. iii. 18,
 Barjesus, Acts xiii. 6. 48.] See on
 Mt. vv. 30, 31. 50.] Αποβ.—signs of
 an eye-witness, which make us again be-
 lieve, that here we have the literally
 exact account of what took place.
 51.] Ραββουνί = רַבִּי, Master, or My
 Master, see ref. Jn. It was said (Drus.
 in Meyer) to be a more respectful form
 than ραββι. 52.] In Mt. only, Jesus
 touches him. The account here and in
 Lk. seems to correspond better with the
 wonderful strength of his faith. Our Lord
 healed by a word in such cases, see Mt.
 viii. 10—13, ch. vii. 29, and other places.

Lk. adds, δοξάζων τὸν θεόν,—and that all
 the people seeing him gave glory to God;
 see also Lk. xix. 37.

CHAP. XI. 1—11.] TRIUMPHAL ENTRY
 INTO JERUSALEM. Mt. xxi. 1—17. Lk.
 xix. 29—44. Jn. xii. 12—36. On the
 general sequence of events of this and the
 following day, see note on Mt. ver. 1.
 1, 2.] As far as εὐρήσετε, the agree-
 ment in Mt., Mk., and Lk. is nearly ver-
 bal; after that, Mk. and Lk. only mention
 the foal, and add, on which never man
 sat. Compare with this Lk. xxiii. 53.
 Our Lord's birth, triumph, and burial were
 to be, in this, alike. 'A later tradition,

² φέρετε. ³ καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἶπατε
 Ὁ κύριος αὐτοῦ ¹ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν
 ἀποστέλλει ὧδε. ⁴ καὶ ἀπῆλθον καὶ εὐρον ¹ πῶλον
 δεδεμένον ² πρὸς θύραν ἔξω ἐπὶ τοῦ ³ ἀμφοδου, καὶ
 λύουσιν αὐτόν. ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον
 αὐτοῖς Τί ¹ ποιεῖτε λύοντας τὸν ² πῶλον; ⁶ οἱ δὲ εἶπον
 αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ³ ἀφήκαν αὐτούς.

...αυτοίς
καθ' ὃς F.
ABCDE
G H K L
M S U V
X Γ Δ 1.
69.

d Luke v. 36
 | Mt. 1 Cor.
 vii 35. Lev.
 xix. 19.
 e w. acc. | J.
 Matt. xix. 23.

Rev. xx. 4. Gen. xlviii. 2.

g_{1.3} a copt-wilk (æth) arm Orig₁. ('not yet' was manifestly interpolated, as naturally occurring, and found in || Lu.) ιεθαιων (from || Lu) BCLΔ Orig. reo
 λυσαντες αυτ. αγγαγεις (from || Lu), with A (D gr) rel goth: λυσαντες αυτ. κ. φερετε
 L: txt BCAN latt syrr coptst æth arm Orig. — (και αυ. D.)

3. for *εαν*, *αν* D. ποιεῖτε τούτο, λυσιτε τον παλον (|| *Lm ver* 33) D 69 lat-a-
b f f₂ i arm Orig. ins και bef ειπατε C¹(perhaps). rec aft ειπατε ins
οι (|| *Lw*), with ACD rel vulg lat-f Orig.: txt BA lat-a b c i k s^h. rec εδωκεν,
with A rel Orig.: txt BCDLA Orig. rec αποστειλε (|| *Mt*), with GU 1 vulg
lat-a f f₂ g₂ i k l g D-lat lat copt arm Orig.: txt ABCD rel em lat-b o g₁ syr
goth. aft αποστ. ins παλιν (*see note*) BDLA Orig.: aft αυτον, C¹(appy): om
AC² rel lat syr copt goth s^h arm Orig.—αποστ. παλιν αυτον B. (om αυτον Δ
αποστ. bef αυτον U).

4. rec (for και απηλθ.) απηλθ. δε (from || Lu), with AC rel syr sah goth: κ. απηλ-
θοντες (omg και aft) D vulg lat-(a) b fl copt Orig₁: απηλθον ουν και 1. 69: txt BL
ΔK lat-(c) k (Syr) aeth Orig₁ rec ins τον bef πωλον, with CA sah arm Orig₂: om
ABD rel copt goth Orig₁ rec ins την bef θυραν, with ACD rel Orig₁: om BLΔ
copt goth arm Orig₂.

6. om avrois D lat-b c ff, i k. rec (for απεν) *averitlaro*, with A rel vulg lat-
a f D-lat syrr goth: *ισρηκς* D lat-b c ff, i (both *correns* to avoid the recurrence of *ικ.*).
D also to *plusq-perf* for sense): txt BCLΔ 1 (lat-k?) coptt æth arm Orig.—add avrois
DM 1. 69 latt Svr coptt goth æth Thl.

7. rec (for *φερουσιν*) *ἡγαγον* (from || *Lu*), with AD rel latt syrr coptt gath *sth*
arm-mss: *αγαουσιν* B¹. 69 arm-mss-zoh: this BLD N corr Orig; *duoere* lat-a *b ff*,
rec (for *ἐπιβαλλουσιν*) *ἐπισταλον* (to *σῆν* ἡγαγον), with A rel lat-(a) *c f g₂ k*,
syrr (mah?) gath *sth* arm-mss: this BCDLΔ 1 vulg lat-b *ff*, i coopt arm-usc-zoh Orig.
for *αὐτων*, *αὐτων* B; *αὐτου* D-g 256: om 1. 28 lat-b *ff*, i *k g* arm.
καθίζει. D-g 1. rec *σπ' αὐτου* (mechanical repetition from *εἰς* *αὐτου* above),
with A rel; *αὐτου* BCDLΔ.

sprung from the *sacred destination* of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).⁷ Meyer. But does it never strike such annotators, that this very usage would lead not only to the *narrative being so constructed*, but to the *command itself having been so given*?

3. δ κύρ. . . . ἄς] The pres. ἀποστέλλει, is used of future things whose occurrence is doubted; see Mt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάντες, it seems that they were understood all to belong to δ κύριος — the Lord hath need of it, and will immediately send it [back]. Lechm., by printing the words

without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, p. 741, favours it. But verisimilitude seems to me to be against it: and the final clause in ver. 6, *καὶ ἀφῆκαν αὐτοῖς*, appears to correspond with this. So that I would understand it as in E. V.: and straightway he (the speaker or owner) will send it hither. 4.] The report of one of those sent: qu. Peter? ἀμφοῖς. (a road leading round a place) is probably the street; see reff. Wordsw. interprets it, 'the back way, which led round the house.' But there does not appear to be any reason for supposing the ἀμφοῖς to refer to the house, rather than to the whole block, or neigh-

11 Mt. ref. αὐτόν. ⁸ καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ ⁹ στιβάδας ¹⁰ κήψαντες ἐκ τῶν ἄγρων, ¹¹ καὶ οἱ ¹² προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον ¹³ Ὁσαννά, ¹⁴ εὐλογημένος ὁ ἐρχόμενος ¹⁵ ἐν ὀνόματι κυρίου, ¹⁶ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν ¹⁷ Δαυεὶδ, Ὁσαννά ¹⁸ ἐν τοῖς ¹⁹ ὑψίστοις. ²⁰ καὶ εἰσῆλθεν εἰς ²¹ Ἱερουσόλυμα εἰς τὸ ἱερόν· καὶ ²² περιβλεψάμενος πάντα, ²³ ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ ²⁴ τῶν δώδεκα.

8. rec (for καὶ πολ.) πολ. δε (from || Mt Lu), with AD rel latt syr sah goth arm : txt BCLΔ lat-*k* q copt sēth. αὐτῶν B : αὐτου K : om L lat-*i*. ⁹ στιβάδας, with AC rel syr-marg-gr(Treg) Orig₁ : στειβ. EG : εστιβ. D : txt BKLMUΔ 69 Orig₁. ¹⁰ κήψαντες, with AD rel latt syr(αγρ. marg) goth arm : εκοπτ. ε. τ. αγρ. C copt-schw sah ; cædebant ramos arborum ex agris copt-wilk : txt BLΔN Orig₁. ¹¹ προάγοντες, with AD rel latt syr sah goth arm : προαγ. ε. τ. αγρ. C copt-schw sah ; cædebant ramos arborum ex agris copt-wilk : txt BLΔN Orig₁. ¹² ἀκολουθοῦντες, with AD rel latt syr sah goth arm : ακολουθ. ε. τ. αγρ. C copt-schw sah ; cædebant ramos arborum ex agris copt-wilk : txt BLΔN Orig₁. ¹³ Ὁσαννά, with AD rel latt syr sah goth arm : Ὁσαννά. ¹⁴ εὐλογημένος, with AD rel latt syr sah goth arm : εὐλογημένος. ¹⁵ ἐρχόμενος, with AD rel latt syr sah goth arm : ἐρχόμενος. ¹⁶ ἐν ὀνόματι κυρίου, with AD rel latt syr sah goth arm : ἐν ὀνόματι κυρίου. ¹⁷ εὐλογημένη, with AD rel latt syr sah goth arm : εὐλογημένη. ¹⁸ Δαυεὶδ, with AD rel latt syr sah goth arm : Δαυεὶδ. ¹⁹ Ὁσαννά, with AD rel latt syr sah goth arm : Ὁσαννά. ²⁰ ἐν τοῖς ὑψίστοις, with AD rel latt syr sah goth arm : ἐν τοῖς ὑψίστοις. ²¹ καὶ εἰσῆλθεν, with AD rel latt syr sah goth arm : καὶ εἰσῆλθεν. ²² ἐν Ἱερουσόλυμα, with AD rel latt syr sah goth arm : ἐν Ἱερουσόλυμα. ²³ περιβλεψάμενος, with AD rel latt syr sah goth arm : περιβλεψάμενος. ²⁴ μετὰ τῶν δώδεκα, with AD rel latt syr sah goth arm : μετὰ τῶν δώδεκα.

9. προάγοντες D-gr. rec aft εκραζον ins λεγοντες (from || Mt), with AD rel latt syr sah goth arm : om BCLΔ lat-c ff₂ k copt Orig. ¹⁰ κήψαντες, with AD rel latt syr sah goth arm : κήψαντες. ¹¹ ἀκολουθοῦντες, with AD rel latt syr sah goth arm : ἀκολουθοῦντες. ¹² Ὁσαννά, with AD rel latt syr sah goth arm : Ὁσαννά. ¹³ εὐλογημένος, with AD rel latt syr sah goth arm : εὐλογημένος. ¹⁴ ἐρχόμενος, with AD rel latt syr sah goth arm : ἐρχόμενος. ¹⁵ ἐν ὀνόματι κυρίου, with AD rel latt syr sah goth arm : ἐν ὀνόματι κυρίου. ¹⁶ εὐλογημένη, with AD rel latt syr sah goth arm : εὐλογημένη. ¹⁷ Δαυεὶδ, with AD rel latt syr sah goth arm : Δαυεὶδ. ¹⁸ Ὁσαννά, with AD rel latt syr sah goth arm : Ὁσαννά. ¹⁹ ἐν τοῖς ὑψίστοις, with AD rel latt syr sah goth arm : ἐν τοῖς ὑψίστοις. ²⁰ καὶ εἰσῆλθεν, with AD rel latt syr sah goth arm : καὶ εἰσῆλθεν. ²¹ ἐν Ἱερουσόλυμα, with AD rel latt syr sah goth arm : ἐν Ἱερουσόλυμα. ²² περιβλεψάμενος, with AD rel latt syr sah goth arm : περιβλεψάμενος. ²³ μετὰ τῶν δώδεκα, with AD rel latt syr sah goth arm : μετὰ τῶν δώδεκα.

bourhood, of houses, round about which the street led.

8, 9.] On the interesting addition in Lk. vv. 37—40, see notes there. ¹⁰ στιβ. = βολα τ. φοινίκων Jn. ver. 13: but this word, by its derivation from στειβω, signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus implies ἱστρώννυσον εἰς τὴν ὁδόν, which has been unskilfully supplied. Dr. Wordsworth complains of the introduction of τῶν ἄγρων into the text, adding "other instances, unhappily far too numerous, might be cited, where corrupt glosses and barbarisms have been recently received as improvements into the Sacred Text." Surely a Commentator of Dr. W.'s learning and piety should know better than to write thus. He well knows, that it is not as improvements, that any such changes have been introduced as those to which he alludes, but simply and humbly in deference to the carefully weighed evidence of the best and oldest authorities, combined with that furnished by the existing pheno-

mena of interpolation and adaptation of parallel places. The charge of attempting to "improve the Sacred Text" recoils on those, who in the face of such evidence, with such questions as "What writer would say, they cut branches off the fields?", shelter their own rationalizing subjectivities under received readings which have been themselves glosses and "improvements" on the Sacred Text. ¹⁰] εὐλ. . . . Δαυεὶδ—peculiar to Mk., clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the throne of David, was come. See the additional particular of the weeping over the city, Lk. vv. 41—44, and notes.

11.] See Mt. ver. 12, and notes on ver. 1: also on Jn. ii. 13—18. I am by no means certain that the solution proposed in the notes on Mt. is the right one, but I cannot suggest a better. When Mk., as here, relates an occurrence throughout, with such signs of an eyewitness as in ver. 4, it is very difficult to suppose that he has transposed any

23 rec. -
ABCD
EGHK
LMSUV
XΓΔ 1.
31. 69.

¹² Καὶ τῇ ^a ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ^a ἐπέειπασεν. ¹³ καὶ ἰδὼν ^a συκὴν ^a ἀπὸ ^a μακρόθεν ἔχουσιν φύλλα, ἦλθεν ^a εἰ ^a ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ^a ἐπ' αὐτὴν οὐδὲν εὗρεν ^a εἰ μὴ ^a φύλλα· ὁ γὰρ ^a καιρὸς οὐκ ἦν ^a σύκων. ¹⁴ καὶ ^b ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι ^c εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁵ καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ^d ᾤρηξάτο ^e ἐκβάλλειν τοὺς πωλῶντας καὶ τοὺς ἀγοράζοντας ἐν τῇ ἱερῷ, καὶ τὰς ^f τραπέζας τῶν ^g κολλυβιστῶν καὶ τὰς ^h καθέδρας τῶν πωλούντων τὰς ⁱ περιστερὰς ^k κατέστρεψεν, ¹⁶ καὶ οὐκ ^l ᾤφειεν ^m ἵνα τίς ⁿ διενέγκῃ ^o σκευὸς διὰ τοῦ ἱεροῦ. ¹⁷ καὶ ἐδίδασκεν καὶ

^a Matt. xxvii. 66. John i. 26, 26 al. ^b Nam. xi. 32. ^c Matt. iv. 3. ^d Matt. xxiv. 28. ^e Matt. xxvi. 66. ^f Pa. cxxxvii. 6. ^g i Mt. ref. ^h ellips. Acts vii. 22. Rom. i 10. — Acts x. 18. xix. 2. ⁱ Acts vii. 1. ^j xlvii. 27 only. ^k Pa. lvii. 1. ^l x j. ch. vi. 66. ^m Acts viii. 26. ⁿ y — Matt. xi. 27. xii. 4 al. ^o — Matt. xlii. 30. xxi. 24. 41. Pa. i. 2. ^p a Matt. vii. 16. ^q Luke vi. 44. James iii. 12. ^r only. 4 Kings xx. 7. ^s b — Matt. xi. 25 ref. ^t c j Mt. John viii. 25, 51, 62 al. ^u Dent. xv. 17. ^v d ch. x. 28, 32, &c. ^w Matt. xxvi. 22. ^x e j. Matt. ix. 25 al. ^y f — j. Luke xix. 28. John ii. 15 only. ^z g j. John ii. 15 only. ^{aa} h j Mt. Matt. xxiii. 2 only. ^{ab} Pa. i. 1. ^{ac} i Mt. ^{ad} iii. 16 ref. ^{ae} k j Mt. only. ^{af} Judg. vii. 18 F. ^{ag} l Mt. ch. i. 24 only. — Matt. iii. 15 al. ^{ah} Pa. civ. 14. ^{ai} m (see note) — ver. 28. ^{aj} Matt. iv. 9 al. fr. ^{ak} n — here only. ^{al} Eadr. v. 56 (53). ^{am} o Luke vii. 16. ^{an} 2 Tim. ii. 20 al. ^{ao} Exod. iii. 22.

13. for ἐξελθ. αὐτῶν, ὃν ἐξεληθόντα D¹-gr; cum exisset mt lat-b c ff₂ Syr.
13. ἀπο μακρόθεν bef συκην D al vulg lat-a b f ff₂ g_{1,2} Orig. rec om σπο, with X rel goth arm: ins ABCDLMA 1. 33. 69 latt syr æth Orig Thl. for αἱ
αἱ τὰ ἐν τῇ, εἰδὲν τὰν τὴν ἐστὶν D gat lat-b c ff₂ i k: ως εὐρησάν τὴν 2-pe lat-a f q
Orig.—rec ευρησει bef τῇ, with X rel syr goth arm: txt ABCKLUA 1. 33 vulg
lat-g Thl. om ελθων ἐκ αὐτὴν D lat-b c ff₂ i k: om ἐκ αὐτὴν lat-a g₁ Syr.
μηδὲν ἐκρων D-gr(omg kai, ver 14) 2-pe lat-q Orig: οὐδὲν οὐχ εὗρεν L. aft 2nd
φύλλα ins μονον C² 33. 69 lat-b c q æth arm Orig. rec ου γαρ ἦν καιρος (see
note), with AC² rel latt syr goth æth arm, so (but insag o bef καιρος) D al Orig Chr
Max-conf: txt BC¹LA Syr copt.

14. om kai D 2-pe lat-a q Orig. rec aft αποκριθεις ins o ιησ., with X rel:
om ABCDKLMA 1. 33. 69 latt syr copt goth æth arm Orig. rec εκ σου bef εις
τ. αἱ., with A rel syr copt: txt BCDLA 1 latt Syr goth æth arm Orig. elz
οὐδεις, with al: om Δ: txt ABCD rel Orig₂ Thl. for φαγοι, φαγ DU 1. 69
Orig.

15. for ερχονται, εἰσελθων D-gr: venit lat-b i copt-ms æth.—for εἰσελθων, οἱ ἐν τῇ D.
rec aft εἰσελθ. ins o ιησους (|| Mt), with A rel lat-f q syr: om BCDLA 1. 33 latt
copt goth(Treg) æth arm Orig₂. en τῷ ἱερῷ in templum D. aft εκβαλλειν
ins kai A; εκειθεν D lat-b. rec om τους bef αγοραζοντας (|| Mt), with D rel
Orig₂: ins ABCKLMU. for τῷ ἱερῷ, αὐτῷ A. κατεστρεψεν bef κ. τ. καθ-
εδρας των πωλ. τ. περιστερας (|| Mt) N Orig. om κατεστρ. D-gr lat-o k Orig.

thing; whereas Mt. certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Mt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE CLEANSING OF THE TEMPLE. Mt. xxi. 12—22. Our account here bears strong marks of being that of a beholder and hearer: e. g. ἐξελθ. αὐ. ἀπὸ Βηθ.—μακρόθεν.—ἔχουσιν φύλλα.—καὶ ἤκουον οἱ μαθ. αὐτ. The times and order of the events are here more exact than in Mt., who places the withering of the tree immediately after the word spoken by our Lord.

13.] et ἄρα, si forte, si, rebus ita comparatis; see Klotz, ad Devar. ii. p. 178. ὁ γὰρ κ. οὐκ ἦν σ.] The ellipsis

may be supplied,—for the season was not (one) of figs,—or, for the season was not (that) of figs, i. e. not yet the season for figs. The latter suits the context best. The tree was precocious, in being clothed with leaves: and if it had had on it winter figs, which remain on from the autumn, and ripen early the next season, they would have been ripe at this time. But there were none—it was a barren tree. On the import of this miracle, see notes on Mt. 15—19.] Mt. xxi. 12, 13, where see notes: also Lk. xix. 45—48. 18. οὐκ ᾤφειεν ἵνα] “Observe, ἵνα et ὅρα a recentioribus poetis frequentari post v.rba jubendi.” Herm. ad Viger., p. 849. See note on 1 Cor. xiv. 13. This was the

p Isa. lvi. 7. **ἔλεγεν** [αὐτοῖς] **Οὐ γέγραπται** ὅτι ὁ οἶκός μου ὁ οἶκος ABCD
 J. xxi. vii. 11. **προσευχῆς κληθήσεται** πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πε- EGHK
 Isa. lx. 7. **ποιήκατε** αὐτὸν ὁ σπῆλαιον ὁ ληστών. 18 καὶ ἤκουσαν οἱ LMSCV
 q1. John xi. 20. **ἀρχιερεῖς** καὶ οἱ γραμματεῖς καὶ ἔζητουν πῶς αὐτὸν XLA 1.
 Heb. xi. 20. **ἀπολέσωσιν**· ἐφοβούντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος 33. 0.
 Rev. vi. 15 only. **ἐξεπλήσseto** ἐπὶ τῇ διδαχῇ αὐτοῦ. 19 καὶ ὅτε ὁ ψῆ
 xix. 30 al. **ἐγένετο**, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 καὶ παρα-
 r Mt. red. **πορευόμενοι** πρῶτ' εἶδον τὴν συκὴν ἐξηραμμένην· ἐκ
 s const. r. ch. **ῥιζῶν**. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
 xiv. 1, 11. **Ῥαββὶ ἴδε ἡ συκὴ ἥν καταγράσω** ἐξήρανται. 22 καὶ
 Luke xii. 29. **ἀποκριθεὶς ὁ Ἰησοῦς** λέγει αὐτοῖς· Ἔχετε πίστιν θεοῦ.
 1 Pet. v. 8. **23 ἀμὴν** λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇτι
 Isa. xl. 30. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 see Luke **23 ἀμὴν** λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇτι
 xxi. 2. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 t Matt. vii. 28 **23 ἀμὴν** λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇτι
 ref. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 u ch. i. 22 ref. **23 ἀμὴν** λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇτι
 Luke i. 20. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 Acts xiii. 13 al. **23 ἀμὴν** λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇτι
 v ch. xiii 20. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 Matt. xviii. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 1 only. Exod. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 xxx. 9
 w ch. ii. 22 **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 ref. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 x Matt. [xvi. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 8] xx. 1. ch. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 i. 25. xii. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 25 xv. 1. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 xvi. 2, 9. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 John xviii. **καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ** ὅτι ὁ λαλῇ γίνεται, ἔσται
 29. 22. 1. Acts xviii. 20 only. Exod. xvi. 7. y ver. 12. s = i Mt. ref. a here only. Job xxxi.
 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 16. 2 Tim. i. 6. Heb. x. 58 only. Gen. viii. 1 vat. i-movens.
 Luke xxi. 19. c Matt. xxv. 41 ref. d Matt. xxi. 21 ref. e const. Acts iii. 16 f.
 Rom. iii. 22. Gal. ii. 16, 20. iii. 22. James ii. 1 al. f = i Acts x. 20. Rom. iv. 20. James i. 6 f.
 g = Matt. vi. 10. Gen. i. 8 al. fr.

17. rec (for κ. ελεγ.) λεγων, with AD rel latt syr goth arm: txt BCLΔ 69 lat-κ
 (Syr) copt aeth Orig. om αυτοις (prob interpolation to suit υμεις below) B 28
 lat-b g, arm: ins ACD rel Orig. om ου D i lat-b c i k copt arm Orig.

om ori CD 69 lat-a c ff₂ i k q aeth arm-mss: ins AB rel vulg lat-f g₁ Orig. rec
 (for ποιηκατε) ποιησατε (from || Lu), with ACD rel: txt BLΔ Orig. αυτον

18. rec transp γρ. and αρχ., with X rel syr goth: txt ABCDKLΔ 1. 33 latt Syr copt
 aeth arm Orig. om και bef εζηρ. D latt(not k). rec αποκλινουσιν, with
 KM'ΓΔ (S, e sil): txt ABCD rel Orig. om αυτον AK lat-c ff₂ rec (for
 κας γαρ) ori πας (to avoid the recurrence of γαρ), with AD rel latt syr goth (Treg)
 arm Orig: txt BCA 1. 69 copt.

19. for ide, oran (to suit || Mt. and to signify that every evening this took place:
 which however the context forbids, only one such exit being here spoken of) BCKLΔ
 33: txt AD rel. εγινωρο (emendation with same intention as above, to represent
 it as a daily act?) AE'GHV'X. εξεπορευοντο (corr to suit next ver ?) ABKM'Δ
 lat-c D-lat Syr syr-marg arm. for εξω, se D lat-b c f k.

20. rec πρωι bef παραπορευομενοι (to conform to οψε εγεν., ver 19?), with A rel
 vulg lat-f ff₂ syr goth arm: txt BCDLΔ 1. 33 ev-y lat-b i q copt aeth.—ins ro bef
 πρωι D.

21. for ide, idou D al Orig. εζηραιθη DLA 1. 33 Orig: εζηραι X 69 Thl.
 22. rec (not Mill) om ο ιησ., with (S ?) al: ins ABCD rel. ins u bef εχει Dδ
 33'. 69 lat-a δ i arm. ins του bef θεου D 69 arm.

23. rec aft αμην ins γαρ (for connexion), with AC rel lat-g Syr-ms syr-w-aeth copt
 goth aeth: om BD i latt Syr arm. om ori D 33 em(with tol) lat-g, k Syr goth
 aeth arm Aug. εαν A 1. διακριθης D': *hasitaveritis* lat-c. (but *rit* D-lat.)
 rec πιστευση (corr to διακριθη), with ACD. rel, πιστευσι XI': txt BL,
 πιστευει Δ. rec a λεγει (the plur to suit αρθ. και βληθ. : λεγει, as a commoner
 word), with AC rel: txt BLΔ 33.—for ori to end, το μελλον ο αν ειπη γενησεται
 αυτω D, simply latt. om ο εαν ειπη BCLΔ 1' vulg lat-f g₁ i l copt aeth: ins A
 (D) 1² rel lat-a δ (c) ff₂ k q syr goth arm. (The omni may be easily accounted
 for, ο λαλει having preceded; or even from εσται υμιν follg: see also || Mt: not so
 the inn: for if εσται αυτω required a subject to be supplied, why not εσται υμιν
 below ?)

court of the Gentiles, which was used as
 a thoroughfare; which desecration our
 Lord forbade. σκευος is any vessel,

—e. g. a pail or basket,—used for common
 life. 17.] τῶσιν τοῖς ἔθν., omitted
 in Mt. and Lk., but contained in the pro-

αὐτῷ [ὁ ἐὰν εἴπῃ]. ²⁴ διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα
 ἡ προσεύχεσθε καὶ ἡ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἡ
 ἔσται ὑμῖν. ²⁵ καὶ ὅταν ἰστήκετε προσευχόμενοι, ἡ ἀφίετε
 εἰ τι ἡ ἔχετε κατὰ τινος, ἵνα καὶ ὁ ἡ πατὴρ ὑμῶν ὁ ἐν τοῖς
 οὐρανοῖς ἡ ἀφῇ ὑμῖν τὰ ἡ παραπτώματα ὑμῶν. ²⁶ εἰ δὲ
 ἡ μείψ οὐκ ἡ ἀφίετε, οὐδὲ ὁ ἡ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς
 ἡ ἀφήσει τὰ ἡ παραπτώματα ὑμῶν.
²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ
 ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχ-
 ιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι ²⁸ καὶ ἔλεγον
 αὐτῷ ἡ Ἐν ὅποιᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἡ τίς σοι τὴν

For...
 ABCDE
 FGHIK
 LMSUV
 XLA 1.
 33. 69.

h Col. i. 9.
 i ch. iii. 81 ref.
 — Matt. vi.
 12 ref.
 k Matt. v. 29.
 Rev. ii. 4, 14,
 20. Job
 xxxi. 35.
 see Col. iii.
 12.
 i Matt. v. 16
 ref.
 m Matt. vi. 14,
 15 ref.
 n Luke i. 17.
 iv. 14. Acts
 iv. 7.
 o Matt. xix.
 18. xxii. 36
 al. 3 Kings
 xv. 2.
 3 Kings xiii.
 12.

²⁴. rec aft *osa* ins *an* (from || *Mt*), with A rel arm (*ean* K al): om BCDLA goth.
 rec *προσευχόμενοι* and om *και* (to make *osa* governed by *αἰτεῖσθε* as in || *Mt*),
 with A rel vulg lat-*b f g*, syr goth arm: txt BCDLA lat-*a c ff*, k Syr copt aeth Cyp.
 rec (for *ελαβετε*) *λαμβάνετε*, with A rel syrr goth arm: *λημψιθε* D 1 latt aeth
 Cyp: txt BCLA copt. (The aor not being understood was altered to the pres or fut:
 cf *Orig*.)

²⁵. rec *στηκειτε* (gramm emendation), with B rel (Orig), *στηκειτε* E: *στηκηται* C:
 txt ACDHM²VX 1. 33. 69, *στηκειτε* L: *stabilis* latt. for *αφιετε*, *αφετε* C:
 ins *ων* bef *εν* r. ov D (latt) Cyp. *αφησαι* D ev-y. om 2nd *μων* D
 Cyp, (ins.).

²⁶. om ver (*homœotele*) BLSAN lat-*g*, k l copt aeth-(rom and ms m) arm-zoh Thl:
 ins ACD rel latt syrr goth aeth-pl(from ms a) arm-usc. (I cannot agree with Tisch
 Treg, in supposing our ver 26 to be interpolated from *Mt* vi. 15. For it varies from
 that ver in a manner quite unaccountable, if it is copied from it.) rec ins *τοις*
 bef *ουρανοις*, with A rel: om CDKM 1.—om *ο εν ουρ*. 33 ev-y. aft *αφησαι* ins
υμιν (so also in *Mt* vi. 15) D 33. 69 latt syrr goth Cyp.

²⁷. *ιρχεται* DX lat-*b c ff*, i (k) aeth. aft *πρεσβυτεροι* ins *του λαου* (|| *Mt*) D.

²⁸. rec (for *ελεγον*) *λεγουσιν* (corr to *ιρχονται* above), with AD rel vulg lat-*i k*
 syrr arm: txt BCLA 1 lat-*a b c f* copt goth aeth. rec (for *η*) *και* (see || *Mt*), with
 A rel latt syrr goth aeth arm: txt BLA 124 Scr's c ev-y syr-marg copt. (C uncertain.)

phcy:—‘mentioned by Mk. as writing for
 Gentile Christians’—Meyer, but qu.?

18. *πᾶς ὁ ὄχλος*. . .] This remark, given
 by Mk. and Lk., is omitted by Mt.: prob-
 ably because he has given us so much of
 the *διδασχὴ* itself.

19.] See note on
 Mt. ver. 17. On the Monday and Tuesday
 evenings, our Lord appears to have gone to
Bethany.

20—26.] The answers are
 very similar to those in Mt., but with one
 important addition here, viz. vv. 25, 26:
 see Mt. vi. 14, and 1 Tim. ii. 8. The con-
 nexion here seems to be, ‘Though you
 should aim at strength of faith,—yet your
 faith should not work in all respects as
 you have seen me do, in judicial anger
 condemning the unfruitful and evil; but
 you must forgive.’

24.] *ελάβετε* is
 aor., because the reception spoken of is
 the determination in the divine counsels
 coincident with the request—believe that
 when you asked, you received, and the
 fulfilment shall come, *ἔσται*.

25.] On the matter cf. Mt. vi. 14 f. See also

ib. v. 23 f., where the converse to this is
 treated of.

In *ὅταν στήκετε*, the *ἔν*
 connects, not with the verb, but with the
στε, giving indefiniteness to the occasion,
 not to the act. See Klotz. Devar. p. 470,
 475. He gives an example from Lycurgus
 contr. Leocratem, p. 162 (§ 107), *ὅταν*
ἐν τοῖς ὅπλοις ἐστρατεύομενοι εἰσὶ.

26.] In *εἰ* . . . *οὐκ*, the negative must be
 closely joined to the verb; the verb, not
 the conditional particle, carrying the nega-
 tive: q. d. ‘if ye refuse to forgive.’

27—33.] THE AUTHORITY OF JESUS
 QUESTIONED. HIS REPLY. Mt. xxi. 23—
 32. Lk. ix. 1—8. Our account and that
 of Mt. are very close in agreement. Lk.’s
 has (cf. ver. 6, ὁ λ. ἄπας *κατ. ἡμ.*) few and
 unimportant additions: see notes on Mt.

28.] *ταῦτα* need not necessarily
 refer to the cleansing of the temple, as
 Meyer; but seems from || Lk., to extend
 over our Lord’s whole course of teaching
 and putting himself forward in public.
ἵνα ταῦτα ποιῆς is not a periphrasis of the

p = ver. 16
q 1 Mt. ref.

ἐξουσίαν ταύτην ἔδωκεν ᾧ ἵνα ταῦτα ποιῇς; ²⁹ ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα ῥόγον καὶ ἀπο-
κριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἂν ὅποιά ἐξουσία ταῦτα ποιῶ.

ABCDPE
FGHK
LMSUV
XΓΔ I.
33 69.

r Matt. xvii. 7,
8 ref.
s ch. x. 26 ref.

³⁰ τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀν-
θρώπων; ἀποκριθῆτέ μοι. ³¹ καὶ διελογίζοντο πρὸς
ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
οὐκ ἐπιστεύσατε αὐτῷ; ³³ ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;
ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην
ὥντως ὅτι προφήτης ἦν. ³³ καὶ ἀποκριθέντες τῷ Ἰησοῦ
λέγουσιν Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ
ἐγὼ λέγω ὑμῖν ἂν ὅποιά ἐξουσία ταῦτα ποιῶ.

t change of
constr., Luke
v. 14. Acts
v. 4. xxiii. 29,
34, 35.
u Matt. xiv. 5
ref.
v Luke xxiii.
47. 1 Tim.
v. 8. Gal
Nema. xxii. 57
only.

XII. ¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

—om η τις το ποιης D al lat-k: om ινα τ. ποιης 2-pe lat-a b ff₂ i arm. εδωκ. bef
τ. εἰ. ταυτην (from || Mt) BCLM²Δ (1.) 33 latt Syr copt arm.

²⁹. rec aft ιησ. ins αποκριθεις (from || Mt Lw), with AD rel latt syr goth arm: om
BCLΔ 33 lat-g₁ i k Syr copt aeth. rec aft υμας ins καγω, with DGMSΓ: και εγω
EFHUVX 69: καγω υμας AK lat-g₂ k² goth arm: txt B C(perhaps) LΔ lat-k² copt.
om 1st και D 28 lat-a b c f g₁ i k (Syr) copt arm. καγω ερω LΔ 33: και
εγω λεγω D: ins εγω lat-c Syr copt aeth arm.

³⁰. rec om το bef ιωαννου (|| Lw), with X rel: ins ABCDLΔ 33. aft ιωαννου
ins ποθεν ην (|| Mt) C 33 lat-k Syr sah aeth. ουρανων celo D. om ην
CL 33.

³¹. rec ελογιζοντο (proδ ΔI was lost in AI preceding: the MSS are too many and
important to suppose διελ. taken from || Mt), with A rel: txt BCDGKLMA 1. 33. 69.
aft λεγοντες ins τι ειπωμεν D 69 lat-a ff₂ i k. for ερι, λεγει D-gr lat-b.
aft ερι ins ημιν (|| Mt) D²M 1. 69 em(with gat mt tol) lat-a b c f ff₂ i k²
D-lat Syr sah aeth arm. rec aft δια τι ins ουν (from || Mt, where only DL al
omit it), with BC² D-gr rel vulg lat-f g₁ syr sah: om AC²LMXΔ tol lat-a b c f ff₂ i k
Syr copt goth aeth.

³². om αλλα D. (αλλα so A B[sic cod.] CLΔ 33.) rec ins εαν bef ειπωμεν
(supplied from not understanding txt), with D 69 vulg lat-a b c g₂ q (Syr) syr aeth arm:
om ABC rel lat-k coptt goth Euthym. φοβουμεν D¹: -μεθα (|| Mt) D² 69 latt
(not am em ing) coptt aeth arm. for λαον, οχλον (|| Mt) BC 33 syr-marg: txt AD
rel vss(appy). for απαντες, παντες (|| Mt) CD 1. 33: txt AB rel. for ειχον,
ηδισαν D 2-pe lat-a b c f ff₂ i k arm. rec οτι bef οντως (corr to supposed
sense), with A rel syrr copt goth: οτι αληθως D vulg lat-a f g q: om οντως K¹ i ev-y
lat-c k aeth arm: txt BCLN² 69.—τον ιω. οντως ως προφητην Δ sah.

³³. rec λεγουσιν bef τω ιησου, with AD rel vulg lat-b c i k syrr goth arm: txt
BCLΔ 33. 69 mt lat-a ff₂ copt. rec aft ιησους ins αποκριθεις (probably mechanical
repetition from above), with X rel; bef ιησ., A D(omg και) KM 1. 69 vulg lat-b ff₂
g₁ i q syr goth aeth: om BCLΓΔ 33 lat-a c f k Syr coptt arm. for αυτοις, αυτω
D-gr. ις ποιαν εξουσιαν in qua potestate D¹.

infinitive, but contains the purpose of ῥην
ἐξ. τ. ἐδ. ²⁹.] In ἐπερωτήσω, the pre-
position does not signify in addition, as
Fritz., but merely indicates the direction
of the question. ³².] The εἰν being
omitted as superfluous, a note of interroga-
tion must be set after ἀνθρ.—a question
which is answered by the Evangelist,
'quoniam haud facile quisquam sibi aperte
timorem adscribere consuevit.' Rinck. in
Meyer.

CHAP. XII. 1—12.] PARABLE OF THE

VINEYARD LET OUT TO HUSBANDMEN.
This parable is, for the most part, identical
with that in Mt. xxi. 33—46, and Lk. xx.
9—19. The number, and treatment of the
servants sent, is enlarged on here;—and
in ver. 4 there occurs the singular word
κεφαλαιῶν, which appears to be used by a
solecism for κεφαλίζω, 'to wound in the
head.' Some have rendered it, 'they made
short work with him,' which is the more
usual sense of the word, but not probable
here; for they did not kill him, but dis-

" Ἀμπελῶνα ἑφύτευσεν ἄνθρωπος, καὶ περιέθηκεν ^w Matt. xx. 1.
 " φραγμόν, καὶ ὤρυξεν ὑπολήνιον, καὶ ὑποδόμησεν ^x Matt. xv. 18
 " πύργον, καὶ ἐξίδοδο αὐτὸν ἡγεωργοῖς, καὶ ἀπεδύμησεν. ^y — Matt. xxi.
 2 καὶ ἀπέστειλεν πρὸς τοὺς ἡγεωργοὺς τῷ ἡ καιρῷ δουλον, ^z Matt. xxviii.
 ἵνα παρὰ τῶν ἡγεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ^a Mt. Lake
 Ἀμπελῶνος, ³ καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστει- ^b Mt. Matt.
 λαν ἰκένον. ⁴ καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον ^c Matt. xxv.
 δουλον· κἀκεῖνον ἐκεφαλαίωσαν καὶ ἡτίμασαν. ⁵ καὶ ^d Mt. Lake
 ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ^e Mt. Matt.
 ἄλλους, ⁶ οὓς μὲν δέροντες, ⁷ οὓς δὲ ἀποκτείνοντες. ^f Mt. Lake
 ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον ^g Mt. Lake
 πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου. ^h Mt. Lake
 ἔκεινοι δὲ οἱ ἡγεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ⁱ Mt. Lake
 ἐστιν ὁ κληρονόμος· ⁸ δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ^j Mt. Lake
 ἡμῶν ἔσται ἡ κληρονομία. ^k Mt. Lake

[1] L. Ms. Lake 1. 62. Gen. xxxi. 42. Dent. xvi. 18. m here only t. Sir. xxxv. (xxxix.) 8 only.
 a] L. John viii. 40. Acts v. 41. Rom. i. 24. 11. 28. James ii. 6 only. Ezek. xxviii. 24, 26 al.
 xiii. 8 ref. p (v-v) Matt. x. 28 ref. q — Matt. iii. 17 ref. r] Mt. ref. s ch. x.
 26 ref. t] Rom. viii. 17. Gal. iv. 1 at. Judg. xviii. 7 val. 3 Kings xiv. 7. u] Mt. Matt.
 iv. 19. xi. 28 al. Gen. xxxviii. 26. v] Mt. ref.

CHAP. XII. 1. rec (for λαλεῖν) λεγειν (from || Lw), with AC D-gr rel lat-*k* syr
 goth; λεγων Γ al: txt BGLΔ 1. 69 latt syr syr-marg coptt. (lat-*a* def.) ανθρ.
 bef εφνρ. (see || Lw) BCL 33 coptt aeth, ανθρ. ποιησεν L: ανθ. τις εφνρ. 13. 69 al
 lat-*c* Syr sah Orig: txt AD rel vulg lat-*a* δ f ff₂ g₂ i k syr goth arm. ins αυτω
 bef φραγ. C² al sah arm Orig. εξειδω ACLKL: txt B(Mai) D rel. ins τοις
 bef γεωργ. D.

2. rec του καρπου (see || Lw), with A (D) rel latt syr coptt goth aeth arm: txt
 BCLΔ 33 lat-*f* k D-lat Syr. ινα απο τ. καρπου τ. αμπ. θωσουσιν αυτω (|| Lw)
 D lat-*a* b c &c (not g_{1,2}) (Syr) aeth.

3. rec (for και) οι οι (see || Lw), with AC rel syrr sah goth aeth arm: txt BDLΔ 33
 εν-*y* lat-*a* δ f ff₂ i k q coptt. aft εινον ins προς αυτον D lat-*a* δ f ff₂.

4. rec ins λιθοβολησαντες bef εκεφ. (from || Mh), with AC rel syrr goth aeth:
 om BDLΔ 1. 33 latt coptt arm: κεφαλιωσαν N. rec (for ητιμασαν) απεστειλαν
 ητιμωμενον (conformed to ver 3), with AC rel syrr goth arm: txt BDLN 33 latt coptt,
 ητωμασαν Δ.

5. rec aft και ins παλιν, with A rel vulg lat-*f* q syrr goth arm: om BCDLΔ 33
 lat-*a* δ b c ff₂ i k coptt aeth. aft απεστειλεν ins δουλον D lat-*a* δ (ff₂) i q.

rec (for οὓς) τους (twice), with AC rel: txt B D(1st time) LΔ 1. 33.—αλλους δε D.—
 τον μιν δ. τους δε X¹. rec αποκτείνοντες, with S(e sil) al: -κτείνοντες X rel,
 -κτείνοντες L al, κταινοντες M, -κτειναντες Δ, -κτείνοντες B: txt ACDEUVI.

6. rec aft ετι ins ουν, with ACD rel vulg lat-*q* syr: om BDLΔ 1. 33. 69 lat-*δ* i coptt
 aeth arm. rec (for εχων υιον) υιον εχων (as more elegant), with X rel goth arm;

εχων υιον AC'D vulg lat-*(a)* δ f ff₂ (sah): txt BC²LΔ 33 syrr (aeth). rec aft
 αγαπητον ins αυτου (see || Lw), with A rel (lat-*c*) syr goth: om BCDLΔ vulg lat-*a*

δ f ff₂ Syr coptt arm. rec ins και bef αυτον, with AC rel syr goth: txt BLX²Δ
 (lat-*a*) Syr aeth (arm).—καεινον απεστ. D vulg lat-*ff₂* i. rec προς αυτον bef

εσχατον (rearrangement consequent on inserting και), with A rel vulg syrr sah goth
 aeth arm: om πρ. αυρ. D lat-*a* ff₂ i k: txt BCLΔ 33. 69 coptt. om οτι (|| Mh)
 LΔ 1. 33 lat-*a* δ c Syr sah. r. vi. μ. bef εντρ. D lat-*a* δ i q.

7. for εκεινοι δε οι, οι δε D vulg lat-*a* δ &c sah aeth arm. rec επ. bef πρ. αυ.,
 with AD rel latt syrr coptt goth: txt BCL Δ(αυρ.) 1. 33 (69 εν-*y*). [εκαπ., 80
 BCDLΔ.] om οτι (|| Mh Lw) D 1 latt sah aeth.

8. rec αυτον bef απεκτειναν, with AD rel vulg lat-*ff₂* coptt goth arm: txt BCLΔ

gracefully used him. I must not attention to the sort of difference, in simi-
 allow any opportunity to pass of directing larity, between these three reports,—and

w ver. 1.
x = Matt. ix. 38 reff.
y Ps. cxvii. 22. 1 Mt. reff.
z Matt. xix. 6 reff.
a Luke ii. 1. John xlii. 7 al.
b fem. 1 Mt. 1 Kings iv. 8. Ps. xvi. 4.
c 1 Mt., from 1. c. John ix. 80. (2 Cor. xi. 14 v. r.) 1 Pet. ii. 9. Rev. xv. 1. 8 only. Exod. xxxiv. 10.
d 1 Mt. 1 Maec. i. 12.
e 1 Mt. Luke v. 15 al.
f 1 Mt. reff.
g = Acts xlii. 30 b.
h here only. Prov. v. 22. vi. 23, 26.
i = 1. Acts xiv. 12. 2 Cor. x. 10. Col. iv. 6.
k 1 Mt. reff.
l 1 Mt. 2 Cor. x. 7.
m 1 L. Lake iv. 25. Acts iv. 27. x. 34 al. Isa. xxxvii. 18. 28 only t. and passim.
n 1. (Acts xviii. 26 v. r.) see Acts xlii. 10. Ps. cxviii. 15 al.
p = 1. Luke xlii. 3. q Matt. xlii. 28 reff. Heb. vii. 4.
o 1 Mt. b. Matt. xlii. r Matt. i. 1.
ABCD EFGHK LMSUV XPA 1. 32. 67.

αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἁμπελῶνος. ⁹ τί ποιήσει ὁ κύριος τοῦ ἁμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς ἡγεωργοὺς, καὶ δώσει τὸν ἁμπελῶνα ἄλλοις. ¹⁰ οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἄπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ ἡ παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν ἡ θυμαστή ἐν ὀφθαλμοῖς ἡμῶν. ¹² καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι ἔπρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον, ¹³ καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. ¹⁴ καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλὰ ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν ὁ κῆνσον Καίσαρι δοῦναι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; ¹⁵ ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με περιερίζετε; φέρετέ μοι

ev-y lat-i k q sah. rec om αυτον (as superfluous), with LX rel vulg lat-δ k arm: ins ABCDMΓ lat-a c ff, q syrr copt goth æth.

9. rec aft τ: ins ουν (from || Mt), with ACD rel latt: om BL lat-g₂ copt. aft γεωργους ins ουτους (|| Lk) C' 33 ev-y syrr; εκεινους G 1 lat-o æth.

12. τ. παρ. bef πρ. αυρ. A sah.

13. om πρ. αυρ. D lat-a c i k q.

14. rec (for και) οι δε (to indicate the change of subject), with A rel syrr goth arm: txt BCDLΔ 33 lat-(a b) c ff, i k copt æth. for ελθ. λεγ. αυρ., επηρωτων αυτον

οι φαρισαιτοι D: ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες G 1. 69. bef

εξεστιν ins ειπε ουν ημιν ει (|| Mt) (C)D gat lat-a b c ff, i syr-w-ast; ειπον ουν ημιν

M tol lat-g₂ arm.—ειπον C': om ει C'. δουναι bef κηνσ. καισ. (|| Mt) BCLΔ 33

latt syr copt æth.—ημας δουναι επικαιφαλαιον καισ. D. om δωμ. η μη δ. D

lat-a b c ff, g, i l æth: οι η μη δ. 225 vulg lat-g₂ goth arm-mss.

15. aft ο δε ins ιησους DG 1. 69 lat-(a) b c (ff) i goth (æth) arm. ειδων

(videns) D 69 lat-δ c ff, i q goth.

observing that no origin of that difference is imaginable, except the gradual deflection of accounts from a common, or a parallel, source. See notes on Mt. throughout.

9.] ἐλεύσεται, &c., is not the answer of the Pharisees, or of the people, as the corresponding sentence in || Mt. (see note there), but, here and in || Lk., a continuation of our Lord's discourse. After ver. 11 comes in Mt.

vv. 43—45. 12.] Meyer makes δ ὄχλος (and δ λαός in || Lk.) the subject to ἔγνωσαν, but I think quite unnecessarily. The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them: they are as men convicted before the

people.

13—17.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mt. xlii. 15—22. Lk. xx. 20—26. The parable of the wedding-garment, Mt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] Λόγῳ is the instrument whereby they would ἀγρεύειν: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

14.] ἐπ' ἀληθ., truly,—indeed,—see reff. and ver. 32. δῶμεν ἢ μὴ δ.; the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

15.] θηνάρ., Mk. and Lk., = rô

ἡ δηνάριον ἵνα ἴδω. ¹⁶ οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς ἡ Μτ. xx. 2
 Τίνος ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπαν αὐτῷ ἡ Mt. xxv. 26
 Καίσαρος. ¹⁷ ὁ δὲ Ἰησοῦς εἶπεν ὅτι τὰ Καίσαρος ἀπόδοτε ἡ L. only 7.
 Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἑθαύμαζον ἐπ' ἡ Mt. xi. 17
 αὐτῷ. ¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες ἡ Rom. xiii.
 λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπρωτῶν αὐτὸν λέγον- ἡ Deut.
 τες ¹⁹ Διδάσκαλε, ὁ Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἡ L. Lakeiv.
 ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφ' ἡ 22. ix. 42.
 τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἡ Acts iii. 12.
 ἑξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁰ ἐπὶ τὰ ἀδελφοὶ ἡ Isa. xiv. 16.
 ἦσαν. καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων ἡ y. Matt. vii.
 οὐκ ἀφῆκεν σπέρμα. ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτὴν ἡ 10. 16.
 καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύ- ἡ Mt. xxv. 6.
 τως, ²² καὶ οἱ ἐπὶ οὐκ ἀφῆκαν σπέρμα. ἔσχατον ἡ b. L. Prov.
 22. 7.
 ἡ Mt. xxiv.
 14.
 ἡ ch. xi. 16.
 ἡ Mt. xiii. 24.
 ἡ L. Gen. iv.
 19. Hos. i. 2.
 ἡ L. (cor.
 1st Act.
 xv. 6) only.
 Gen. xix. 32.
 84.
 ἡ 1. Gen. iv.
 20.

16. om 2nd oi δε (|| Mt) AD vulg lat-a b i k. for ει., λεγουσιν (|| Mt) A vulg lat-b d i q. (ειπαν, so BCDL X(Treg) Δ.)

17. rec (for ο δε) και αποκριθεις, with A rel syr goth arm: αποκρ. δε ο D vulg lat-a b: txt BCLΔ 33 (lat-c Syr) sah (æth). rec aft ει. ins αυτος, with AC rel: om BD. rec αποδοτε bef τα καισαρος (from || Mt Lu), with AD rel sah goth æth arm: txt BCLΔ (Syr) copt. ins του bef καισαρος and τω bef καισαρι D. rec εθανυσσαν (|| Mt), with AC rel lat-k syr sah goth: εθανυμαζοντο D¹: εξεθανυμαζον BN: txt D²LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυρ. bef sad. D 28. 106 vulg lat-b. rec επρωτωσαν (|| Mt Lu), with A rel lat-c syr goth sah: txt B C(-rouv) DLΔ 33 vulg lat-a b ff₂ g_{1,2} k Syr copt.

19. ημιν bef γραψιν D al vulg lat-b ff₂ i. om οτι D 69 sah. καταλιψαι C: εχ η D 28 lat-a b c k. rec τειεν, with ACD rel vulg lat-b i q syr sah goth æth: txt BLΔ 1 lat-a c ff₂ k copt arm. rec τειεν. bef μη αφη, with AD rel latt syr copt goth arm: txt BCLΔ 33 sah (æth). rec aft γυναικα ins αυτον (from || Mt), with AD rel latt syr sah goth æth arm: om BCLΔ 1 lat-k copt. εξανα-σθησιν (itacism ?) ACH 69, ανασθησιν Γ.

20. elz aft επτα ins ουν (from || Lu), with C²(D) vulg lat-c æth arm; δε (from || Mt) al lat-a syr copt: om ABC¹ rel lat-k Syr goth.—ησυν ουν παρ ημιν. ζ αδελφοι D lat-a b i: παρ ημιν also 69 al lat-c syr-marg copt. for αποθνησκων, απεθανεν και D 1 latt syr-txt sah.

21. rec (for μη καταλιπων) και ουδε αυτος αφηκει (to conform to ver 20: cf the variations), with A rel vulg lat-a (b ff₂) g_{1,2} syr arm; κ. ουδε αυ. ουκ αφηκεν D; κ. ουδ. ουτος ουκ αφ. X al lat-a D-lat goth: om lat-k: txt BCL 33 lat-c coptt (æth). om κ. ο γρ. ωσαντως D lat-ff₂ i.

22. om και DX lat-a i. rec aft και ins ελαβον αυτην, with A(D)E M-marg Δ-marg rel vulg (lat-a i Syr) æth; and, addg also ωσαντως και, A (vulg) lat-l syr goth: om BCLM¹Δ¹ 33. 69 lat-c k coptt arm. rec ins και bef ουκ αφηκ., with DM¹ rel vulg lat-a c i l syr sah goth æth: om BCLΔ 33 lat-(b ?) k copt arm. (Tzt was evidently the original, and has been variously emended from the context; this agst Meyer and De W.) om ισχ. παντων D. rec ισχατη (corrupt to suit γυνη, not the neut from ||), with A rel vulg lat-g_{1,2} syr goth arm: txt

νόμισ. τοῦ κήνσ., Mt. 17.] ἑθαύμαζον, imperfect, is graphic. This was going on, when the next incident began.

18—27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Mt. xxii. 23—33. Lk. xx. 27—40. The three reports are very much alike in matter, and

now and then coincide almost verbally (Mt. ver. 27, Lk. ver. 32, Mk. ver. 23 end, Lk. ver. 33). The chief additions are found in Lk., vv. 34—36, where see notes, and on Mt. throughout. 19. ἔγραψεν . . . ἵνα] This is one of the cases where purpose and purport are mingled in the ἵνα.

πάντων καὶ ἡ γυνὴ ἀπέθανεν. ²³ ἐν τῇ ἁ' ἀναστάσει ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπὶ τῇ ἑσχῶν αὐτὴν γυναῖκα. ²⁴ ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο ἵπλανασθε μὴ εἰδότες τὰς ἁ' γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; ²⁵ ὅταν γὰρ ἑκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε ἁ' γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ²⁶ περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἑπὶ τοῦ ὁ βάτου, πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων ἑ' Εγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; ²⁷ οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων· πολὺ ἵπλανασθε. ²⁸ Καὶ προσελθὼν εἰς τῶν γραμ-

BCGHKLA 1. 33. 69 Syr(Treg) copt æth. rec απεθανε bef κ. η γυνη (from || Mt.), with A rel vulg lat g_{1,2} q syrr copt goth æth arm: txt BCDLA 1. 33. 69 ev-y lat-a b ff₂ i k (sah).

²³. rec aft τη ins ουν (from || Mt Lu), with AC²KM (33, e sil) Syr syr-w-ast æth arm: aft αναστ., DG 1 lat-a ff₂ l: om BC¹LXA rel lat-k q copt goth. om οταν αναστῶσιν (as superfluous: a gloss on εν τη αναστασει would be out of the question, and the pleonasm is in Mk's manner) BCDLA 33 (lat-b c k) Syr coptt æth. (ins bef εν τη av. 13. 69. 346.) ins η bef γυνη AD¹.

²⁴. rec (for εφη αυτ. ο ιησ.) αποκριθεις ο ιησ. ειπεν αυτ. (from || Mt: cf D &c), with A rel vulg lat-b c ff₂ syr goth æth arm Orig; so, but αποκ δε, D 1. 69 lat-a: txt BCLA 33 Syr copt. for ειδ., γινωσκοντες D Orig. aft θεου ins οιδατε D.

²⁵. αναστησουσιν resurrexerint D¹. for 1st and 2nd ουτε, ου and ουδε D. rec γαμίζονται, with X rel Orig; εγκαμίζονται AFH: γαμίζουσιν D 2-pe: txt BCGLUΔ 1 Damasc. ins οι bef αγγελοι B Orig. om οι (absorbed by last letters of αγγελοι: see also || Mt) CDFKLMUΔ 1. 33. 69 latt syr copt æth: ins AB rel Syr sah goth arm Orig.

²⁶. rec (for του) της (from || Lu), with D M(Treg expr) 33(e sil) Orig: txt ABC rel. rec (for πως) ως (from || Lu), with AD rel Orig: txt BCL U(Treg) Δ. om 1st ο D Orig. rec ins ο bef 2nd and 3rd θεος (see || Mt), with AC rel Orig: om BD Orig.

²⁷. rec ins ο bef θεος (see || Mt.), with AC rel Orig: txt BDKLM²XA Orig. rec ins θεος bef ζωντων, with EGHM¹SVI¹ lat-q syr(Treg) æth: om ABCD rel latt Syr coptt goth arm Orig. rec bef πολυ ins υμεις ουν (for connexion and emphasis), with AD rel vulg lat-a b ff₂ g_{1,2} syrr sah æth arm; υμεις δε G 1 lat-c goth: om BCLA lat-k copt.

See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose ἵνα dependent on *uolo* understood. ^{23.}

ὅταν ἀναστῶσιν, here not, 'when men (the dead) shall rise,' but when they (the wife and seven brothers) shall rise: see on ver. 25. ^{24.} διὰ τοῦτο refers to the following participle μὴ εἰδότες: for this reason . . . because ye know not.

^{25.} the ὅταν . . . ἀναστῶσιν here is general, not as in ver. 23: see note there. ^{26.} ἐπὶ τοῦ βάτου (so also [rhc] Lk.);—either, 'in the chapter containing the history of God appearing in the bush,' or, 'when he was at the bush.'

The former is the more probable, on account of the construction of the verse in our text. In Lk., if we had his account

alone, the other rendering might be admissible, 'Moses testified, at the bush: but this will not answer in our text.

^{28—34.} REPLY CONCERNING THE GREAT COMMANDMENT. Mt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, *ποιῶν αὐτόν*,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mk's as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band

ABCD E
FGHK
LMNU
V
XTC
13.

ματίων ἀκούσας αὐτῶν ὁ συνζητούντων, εἰδὼς ὅτι ὁ καλῶς
ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτὸν ὅτι Ποία ἐστὶν ἐντολὴ
πρώτη πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν
Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν,
καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρ-
δίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς
διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. 31 δευτέρα
αὕτη Ἰσραὴλ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. μεί-
ζων τούτων ἄλλη ἐντολὴ οὐκ ἐστίν. 32 καὶ εἶπεν αὐτῷ ὁ

38. for αὐτων, αυτω D¹. aft συνζητούντων ins και D al vulg lat-b ff₂ Syr.
for εἰδως, ιδων CDL 1. 69 latt syr goth æth arm. rec αυτοις bef απεκρι.
(see || Mt), with AD rel latt goth arm: txt BCL U(Treg) Δ 1. 33. 69 syr coptt æth
Thl. aft αυτον ins λεγων διδασκαλε D lat-b c ff₂ g₂ i k q. rec πρωτη πα.
bef εντολη, with A rel vulg lat-g₁: εντολη πρωτη D 1: txt BCLUΔ 33 syr copt æth.
rec (for παντων) πασων, with M¹ al: om D 1. 69 lat-a b c ff₂ i k q arm: txt
ABC rel vulg lat-g, Thl Euthym.
39. rec ο δε ιησ. bef. απεκριθη, addg αυτω, with AC rel vulg syr goth: αποκριθεις
δε ο ιησ. ειπεν αυτω D lat-b ff₂ (sah æth): txt B(Verc &c) LΔ 33 copt. om οτι
D 1 lat-a b c ff₂ k Syr arm. rec aft πρωτη ins πασων των εντολων (with Scr's
l m n, e sil); παντων των εντ. E rel Scr's mss Syr; παντων εντολη AKM²U 33;
πασων εντολη M¹: παντων εντολη εστιν αυτη C lat-ff₂: πασων X arm: ins παντων
bef πρωτ. D 91 lat-a b i: txt BLΔM copt. rec om 1st εστιν, with AD rel
Marcell-ap-Eus: ins B (C) LΔM 69 vulg lat-c ff₂ coptt æth.
30. om της (3 times) B: om της bef καρδ. D¹X. om ε. εξ ολ. τ. διαν. σου DH
lat-c ff₂ g₁ k syr-jer arm Cypr, Firmic: ins aft καρδ. σ. Α. rec aft ισχ. σου ins
αυτη πρωτη εντολη (see || Mt), with AD rel (vulg) lat-b c i (k) syr goth æth Cypr,
Hil: om BELΔ (lat-a) coptt.
31. rec ins και bef δινιρα, addg ομοια (see || Mt), with A rel lat-c q syr goth æth
arm Marcell Cypr, δινρ. δε ομ. ταυτη D al: txt BL Δ(η δινρ.) N coptt. add
εστιν N. aft μειζων ins δε LN lat-b i Hil. aft εντολη ins αλλη D lat-c.

who gathered together for the purpose of tempting Him. Mk.'s report, which here is wholly unconnected in origin with Mt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Mt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations" of our Lord at this time.

28.] The motive, as shewn by the subordination of ἀκούσας to προσελθών, and of εἰδὼς to ἐπηρώτησεν, seems to have been, admiration of our Lord's wise answer, and a desire to be instructed further by Him. εἰνρ. πρώτη πάντ. ;—this was one of the μάχαι νομικαὶ (Tit. iii. 9),—which was the greatest commandment. The Scribes had many frivolous enumerations and classifications of the commands of the law.

πάντων, not πασών: πρώτη-πάντων is treated almost as one word, so that πάντων does not belong to εἰνρ. understood, but, q. d. 'first-of-all of the commandments.'

29 f.] Mk. cites the passage entire,—Mt.

only the command itself:—compare the LXX. In this citation the Vat. reading διανοίας and the Alex. καρδίας are combined: and ἰσχύος = δυνάμεις. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is faith working by love: for ε. ὁ θ. ἡμῶν is the language of faith.

30.] ἰσχύς is the inner spiritual strength of the heart: see Beck's useful little manual, Die biblische Seelenlehre, p. 110.

31.] Our Lord adds this second, as an application or bringing home of the first.

The first is the Sun, so to speak, of the spiritual life:—this the lesser light, which reflects the shining of that other. It is like to it, inasmuch as both are loves of love: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18.

Stier sets forth beautifully the strong contrast between the requirements of these two commands, and the then state of the Jewish Church: see Jn. vii. 19.

32, 33.] The Scribe shews that

a ver. 28. γραμματεὺς * Καλῶς, διδάσκαλε * ἐπ' ἀληθείας εἶπας ὅτι
 a ver. 14. εἰς ἐστίν, καὶ οὐκ ἐστίν ἄλλος * πλὴν αὐτοῦ. ³³ καὶ τὸ
 b — gosp. here [John viii. 10 rec.] ἀγαπᾷν αὐτὸν * ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς
 only. Acts viii. 1. π. 28. xxvii. 22. c συνείσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς
 only. Oest. iv. 35. ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, d πλειῶν
 e Luke ii. 47. 1 Cor. i. 19 (from Isa. xlix. 14), ἐστίν πάντων τῶν ὀλοκαυτωμάτων καὶ θουσιῶν. ³⁴ καὶ
 xlix. 14), Eph. iii. 4. Col. i. 9. H. 2. S Tim. ii. 7 only. O only. Matt. vi. 28. xii. 41, 42. Heb. xi. 4. e Heb. x. 6, 8 (from Ps. xxxix. 6) only. Exod. x. 35. 1 Kings xv. 22. f here only t. g Matt. vii. 20. Acts xvii. 37 al. Josh. ix. 23. h 1 Mt. ref. i Psal. cix. 1. i Matt. xi. 25 ref. j Matt. i. 1.

32. om 1st καὶ B Syr coptt. επ. bef διδασκ. D lat-a b c i Hil. επεξ-
 DEFHLVXA. rec aft 1st εστιν ins θιος, with EFH vulg-ed lat-a b c ff₂ i
 syr-w-ast coptt arm Hil; o θιος DG 69 Marcell: om AB rel am(with em fold ing
 prag &c) lat-l Syr goth æth Thl. om αλλος D lat-a Marcell.

33. om 1st της BUX. for συνεσεως, δυναμεις D 2-pe lat-a i q: ισχυος 1. 33.
 om καὶ το ψυχης BLD 1. 33 lat-a copt arm Marcell (omd from homoiotei. As
 Meyer remarks, if it were an ism from ver 30, it would prob be placed aft καρδιας,
 as it stands there). om καὶ το ισχυος D 33. σταυρον ADLΓA' lat-k.
 for πλεων, περισσοτερον BLD 33 sah(appy). rec ins των bef θουσιν, with LMA
 1. 33. 69: om ABD rel.

34. om αυτον DLA 1. 33 vulg lat-b c ff₂ i k l syr æth arm Hil. om εἰ
 LN': απο τ. βαο. bef εἰ Δ. om ουκετι D-gr al tol coptt: ετολμα bef ουκετι 69
 al lat-a.

35. om ελεγειν and aft επρω ins επεν D lat-b (c) q. δαυιδ bef εστιν BDLM'
 U(Treg) Δ 1. 33. 69 lat-k copt.

36. rec aft αυτος ins γαρ, with A rel vulg lat-b i syrr goth æth Hil: και ουτος
 (see || Lu) D arm: txt BLD 69 lat-a k copt. om εν B. om τω (twice) A rel:
 ins BDLUA 33 arm. (See || Mt, where εν. is anathrous.) for επεν, λεγει AD
 rel (F def) lat-k q goth: txt BLM'UXΓA latt syrr coptt æth arm [Barnab] Hil.

he had entered into the true spirit of our Lord's answer; and replies in admiration at its wisdom. Observe *συνείσεως* corresponding to *διανοίας*: and see Beck, p. 60. *ὀλοκ. κ. θ.*, the things to which the outward literal observers paid all their attention. 34.] *νουνεχῶς*—Attice *νουνεχόντως*, opposed to *ἀφρόνως*, Isocr. v. 7 (Meyer). *οὐ μακρὰν* . . . This man had hold of that principle in which Law and Gospel are one: he stood as it were at the door of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *νουνεχῶς*—who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, 'Si non procul es, intra: alias

praestiterit, procul fuisse.' καὶ οὐδεὶς . . .] This is apparently out of its place here, as it is *after the question which now follows*, that Mt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mk. is at stake. The question just asked *was the last put to our Lord*, and therefore the notice of its being the last comes in fitly here. The enquiry which follows did more than silence their *questioning*: it silenced their *answering too*; both which things Mt. combines as the result of this day, in his ver. 46. *ἐπερωτήσας*] not, 'to ask him any more questions': see on ch. xi. 29.

35—37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Mt. xxii. 41—46. Lk. xx. 41—44. The reports are apparently independent of any common original, and hardly

τῷ κυρίῳ μου Κάθισον ^m ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ^m ἄχθρους σου ^a ὑποκάτω τῶν ποδῶν σου. ^m 37 Ἀντὺς Δαυεὶδ ^m λέγει αὐτὸν κύριον, καὶ ^a πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ ^a πολὺς ὄχλος ἤκουεν αὐτοῦ ^a ἡδέως. ^m 38 καὶ ἐν τῇ διδαχῇ ^a αὐτοῦ ἔλεγεν ^a Βλέπετε ^a ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν ^a στολαῖς περιπατεῖν, καὶ ^a ἄσπασμους ἐν ταῖς ἀγοραῖς ^a 39 καὶ ^a πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ ^a πρωτοκλισίας ἐν τοῖς δείπνοις, ^a 40 οἱ ^a κατέσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ ^a προφάσει μακρὰ προσευχόμενοι ^a οὗτοι λήμψονται ^a περισσότερον κρίμα. ^a 41 Καὶ καθίσας

(It appears to have been read sometimes λέγει in the Psalm: Justin, according to Tischdf, has cited it so twice:—D reads λέγει in || Lu, so that the reading is by no means certain.) rec ins o bef evp. (corrns to Lxx), with A rel [Barnab]: om BD. rec (for καθισον) καθου (Lxx and || Mt Lu), with AD rel: txt B. for an θω, θωω D² (θωω D¹). rec (for υποκατω) υποποδιον (Lxx), with A rel latt syrr goth æth arm Hil: txt B D-gr coptt. 37. rec aft αυτος ins ουν (for connexion, from ||), with A rel vulg (lat-b) Syr syr-wast æth: om BDLΔ lat-a (c) i k q coptt Hil. rec υιος bef αυτου εστιν (|| Mt), with A rel lat-b syrr coptt (æth): εστι vi. avr. D vulg lat-a c ff₂ arm Hil: εστ. avr. vi. Δ (lat-k): txt BL. o om D¹ 2-pe. ηδ. avr. bef ηκ. D al (vulg) lat-b ff₂ i q.

38. rec aft ελεγεν ins αυτοις placing it bef εν τ. δ. αυτου, with A rel vulg lat-g syr sah goth (æth): o δε διδασκων αμα ελ. avr. D-gr lat-a b i: txt BLΔ lat-e k Syr copt. (order as txt but adds αυτοις 38.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιησθαι facitis D. 40. rec κατεσθιοντες, with A rel: κατεσθιουσιν D i latt: txt B. om τας και των D 229. aft και ορθων D 69 lat-a b c e ff₂ g₂ i syr-jer.—om και D latt Syr.

41. om καθισας, inag κατεζομενος o ιησ. aft γαζοφυλακειον, D. rec aft καθ. ins o ιησους, with A rel vulg lat-b c ff₂ g₂ i Syr æth arm Orig: om BDLΔ lat-a k copt.

agree verbally in the citation from the LXX. See notes on Mt. 35.] The whole controversy in the temple is regarded as one: hence the new point raised by our Lord is introduced as a rejoinder, with ἀποκρίσεις. 38.] Observe ἐν τῷ πν. τῷ ἁγίῳ (ἐν πν., Mt.) = ἐν βίβλῳ ψαλμῶν Lk.: a coincidence not to be passed over. 37.] πόθεν, from whence shall we seek an explanation for what follows: see ref.

κ. δ. πολ. ὄχ. ἦκ. αὐτ. ἡδ. is peculiar to Mk.

33—40.] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Mt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. . . . κρίμα (see § Mt., text, and var. read.). The words ἐν τῇ δειπ. αὐτ. seem to imply that

Mk. understood it as a compendium.

ἀσπασμοὺς and the following accusatives are governed by θελόντων.

οἱ κατέσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, λαεδαμονίων φαμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λήγοντες. See also ref. The art. points them out graphically. They devoted widows' houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Lk. viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of D D

b ch. xi. 2
 j L. (Mt.
 v. c.) xiii. 2.
 e ch. xiv. 4.
 e here, 60c
 (See) and
 Luke xxi. 1.
 Joba viii. 20
 only. Neh.
 x. 27.
 2 Maec. v. 13
 al.
 d = 1. Matt.
 xxvii. 6.
 John xii. 6.
 e = ch. vi. 8
 1 Mt. (1 Cor.
 xiii. 1. Rev.
 xviii. 12)
 only.
 f Matt. viii. 19
 ref.
 g 1 L. Luke
 xii. 50 only.
 (-πρωτ.
 Gen. xii. 4.)
 h Matt. v. 20
 only.
 i 1 L. Matt.
 xiv. 20 1 L.
 xv. 27.
 1 Kings ii. 30.
 j (-ημοι. 1 L.)
 Phil. iv. 11
 only.
 m Matt. viii. 27 ref.
 h κατέναντι τοῦ ἑ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
 d βάλλει ἑ χαλκὸν εἰς τὸ ἑ γαζοφυλάκιον. καὶ πολλοὶ
 πλούσιοι ἐβαλλον πολλά, 42 καὶ ἐλθούσα ἑ μία χήρα
 πτωχῇ ἐβαλεν ἑ λεπτὰ δύο ὅ ἐστιν ἑ κοδράντης. 43 καὶ
 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς ἑ Ἀμὴν
 λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχῇ πλείον πάντων βέ-
 βληκεν τῶν βαλλόντων εἰς τὸ ἑ γαζοφυλάκιον. 44 πάντες
 γὰρ ἐκ τοῦ ἑ περισσεύοντος αὐτοῖς ἐβαλον, αὕτη δὲ ἐκ τῆς
 ἑ ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβαλεν, ὅλον τὸν
 ἑ βίον αὐτῆς.
 XIII. 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει
 αὐτῷ ἑ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἰδε ἑ ποταποὶ
 λίθοι καὶ ἑ ποταπαὶ ἑ οἰκοδομαί. 2 καὶ ὁ ἑ Ἰησοῦς εἶπεν
 αὐτῷ Βλέπεις ταύτας τὰς μεγάλας ἑ οἰκοδομάς; οὐ μὴ
 k = 1. Luke viii. 48. xv. 12. Prov. xxxi. (see xxix.) 14. 1 Matt. xiii. 35 ref.
 n = 1 Mt. ref.

απειναντι BU 33. om βαλλει χαλκ. το πολ. πλ. D.
 42. for και ελθ., ελθ. δε D 2-pe latt copt-2-mss sah Orig. om πτωχη D 2-pe
 lat-a b c ff₂ i k q arm.
 43. for λεγει, ιπεν (see || Lu) ABDKLMUA 33 lat-a k syrr coptt with Orig
 Damasc: txt X rel vulg lat-b c arm(appy). η πτωχη bef αυτη D ev-y lat-a b ff₂
 g₂ i q Orig., for βεβληκεν, ιβαλεν (from || Lu) ABDLA 33 Orig.; txt X rel.
 rec (for βαλλ.) βαλοντων, with FHS: om 1 lat-a b c ff₂ g₂ i arm-usc: txt ABD
 rel Orig.
 44. aft γαρ ins ουτοι D 1. 33 sah [Cyp].

CHAP. XIII. 1. rec om 2nd ιε (as unnecessary), with BL rel: ins ADFXΔ 1. 69
 latt coptt. aft οικοδομαι ins του ιερου (|| Mt) D gat(with mt tol) lat-b c ff₂
 g₂ k l q.
 2. rec aft ιησ. ins αποκριθεις (see || Mt), with E rel lat-q with arm; bef ιησ., ADK
 1. 69 lat-(c) ff₂ k syr: om BL 33 lat-e Syr coptt.—και αποαρ. ιπεν αυτοις ο ιησ. D.
 βλεπειτε (|| Mt) D M-marg lat-a b c e ff₂ g₂ i k. ins αμην λεγω υμιν οτι

our Lord? The πρόφασις was, to make
 their sanctity appear to these women, and
 so win their favour. περισσότερον—
 because ye have joined thieving with hy-
 pocrisy.

41—44.] THE WIDOW'S MITES. Lk.
 xxi. 1—4: probably from a common ori-
 gin. 41. τοῦ γαζ. This is usually
 understood of *thirteen chests*, which stood
 in the court of the women, into which
 were thrown contributions for the temple,
 or the tribute (of Mt. xvii. 24). But it is
 hardly likely that *they* would be called τὸ
 γαζ., and we hear of a building by this
 name in Joseph. Antt. xix. 6. 1. Lücke,
 on Jn. viii. 20, believes some *part of the*
court of the women to be intended, per-
 haps a chamber in connexion with these
 chests. Our Lord had at this time
 taken his leave of the temple, and was
 going out of it—between Mt. xxiii. end,
 and xxiv. 42.] λεπτὰ = πικνις, the

smallest Jewish coin: see Lightfoot. Mk.
 adds 5 ἑστιν κοδ. for his Roman readers:
 —the λεπτός = $\frac{1}{2}$ of an as. λεπτ.
 860, Bengel remarks, are noticed: she
 might have kept back *one*. 43.]
 πλείον—more, in *God's reckoning*;—
 more, for *her own stewardship* of the goods
 entrusted to her care. “Non quantum
 detur, sed quantum resident, expenditur.”
 Ambr. in Dr. Wordsw.

CHAP. XIII.] JESUS PROPHECIES OF
 HIS COMING, AND OF THE TIMES OF THE
 END. Mt. xxiv. Lk. xxi. 5—36. The
 accounts are apparently distinct, and each
 contains some fragments which have es-
 caped the others. On the *matter of the*
prophecy, I have fully commented in Mt.,
 where see notes: also those on Luke.
 1.] ποταποὶ λίθοι.—Josephus, B. J. v.
 5. 2, 3, says, πικραι δὲ τεσσαράκοντα
 πήχεις τὸ μέγεθος ἦσαν τοῦ ὁμήματος.
 And again, vi. 4. 1, ἐξ ἡμέραις ἀδια-

1 ver. 8 reff. ¹ εἰς συναγωγὰς ^m δαρήσεσθε, καὶ ⁿ ἐπὶ ἡγεμόνων καὶ
 m Matt. xxi. 36 reff. βασιλείων ^o σταθήσεσθε ^p ἔνεκεν ἐμοῦ, εἰς ^q μαρτύριον
 n = Acts xxi. 20, 26 al. αὐτοῖς, ¹⁰ καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι
 o Matt. xxvii. 11. τὸ εὐαγγέλιον. ¹¹ καὶ ὅταν ^a ἄγωσιν ὑμᾶς παραδιδόντες,
 p ch. x. 29. Matt. x. 18 al. μὴ ^r προμεριμνᾶτε τί λαλήσητε, μηδὲ ^s μελετᾶτε, ἀλλ' ^t ὅ
 q Matt. vii. 4 reff. Zeph. iii. 8. εἰάν ^u δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ
 r Matt. x. 18. Acts vi. 12 al. ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 s here only f. ¹² καὶ ^v παραδώσει ἀδελφὸς ἀδελφὸν ^w εἰς ^x θάνατον, καὶ
 t (proph. A., 1 L.) Acts iv. 26. 1 Tim. iv. 15 only. Prov. viii. 7. ¹³ καὶ ^y ἐσσεσθε μισοῦμενοι ὑπὸ
 u = Matt. x. 19 reff. πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος,
 v Matt. x. 21. 2 Cor. iv. 11. Isa. liii. 12. οὗτος σωθήσεται. ¹⁴ Ὅταν δὲ ἴδῃτε τὸ ^z βδέλυγμα τῆς
 w Matt. x. 21 only. Deut. xix. 11. xxii. 26. ^z ἐρμηνύσεως ἐστηκότα ὅπου οὐ δεῖ· ὁ ἀναγινώσκων ^{aa} νοείτω·
 x Matt. x. 21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ¹⁵ ὁ δὲ
 y Mt. Luke xvi. 15. Rev. xvii. 4, 5. xxi. 27
 z Cor. vi. 9. 1 Pet. iii. 18. 2 Kings viii. 3. aa Mt. Luke xxi. 20 only. Jer. xxiii. (xxv.) 18. Dan. ix. 27. xii. 11.
 a Mt. reff.

BL copt aeth arm. aft ηγεμονων ins δε (see Mt x. 18) AKΓ. ενικα B.
 10. om τα D¹. rec δεῖ bef πρῶτον, with A rel lat-ι(appy) q syr copt(appy): txt
 BD vulg lat-a (c ff, g, k) l n (arm). aft ευαγ. ins εν πασιν τοις εθνεσιν D tol
 lat: ff, g, i.
 11. rec οταν δε (corr. from Mt x. 19), with A rel lat-ff, q syrr sah aeth arm Orig:
 txt BDL 33 vulg lat-a c k l copt. rec αγωγωσιν, with EFHG(SV, e sil): txt
 ABD rel Orig Thl. om μηδε μελετατε BDL 1. 33. 69 vulg lat-a c ff, i k l coptt
 aeth Vig: ins A rel lat-a n syrr (arm). for εαν, αν AD. for τουτο, αυτο D
 lat-c: εκεινο 69 al Orig.
 12. rec παριδωσει δε (from Mt x. 21), with A rel vulg lat-ff, syrr aeth Orig: txt
 BDL lat-a c k n coptt. επαναστησεται (grammatical correction) B.
 14. rec aft ερμηνωσας ins το ρηθεν υπο δαυηλ του προφητου (from || Mt), with A
 rel lat-c k n² syrr aeth; so, but δια for υπο, 1 ev-y: om BDLN vulg lat-a ff, g, l, i
 n¹ q coptt arm Aug^{expp} Vict Thlappy. Steph ισρος, with AEFHGSVΔ: elz
 ισρω, with KMXΓ: (both from || Mt): ισρηκος D: σσηκον 1. 69: txt BLN.
 aft νοειτω ins τι αναγινωσκει D lat-a g, i n.

λίγειν—with this *begins* our Lord's full explanation on the matter. See reff.

8.] ἔσονται . . . ἔσονται. By these repetitions majesty is given to the discourse.

9.] ἀρχαί is put forward for emphasis—the mere beginnings. ὑμῖς likewise has the emphasis—let *your* care be . . . εἰς συνάγ., a pregnant construction—'ye shall be taken into the *synagogues* and *beaten there*.' So also in ver. 16. Dr. Wordsw. explains the εἰς, "Ye will be exposed before the eyes of congregations in *synagogues*, for their pleasure:" and ἐν συν. would mean, "in the buildings, without any reference to the people in them." But how will this apply to ὁ εἰς τὸν ἀγρόν ὢν, ver. 16? Meyer, with Lachmann al., would punctuate after *συναγωγὰς*, and take *δαρήσεσθε* by itself. This is most improbable, especially when we remember that the *syna-*

gogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse. 11.] Mk. has vv. 10, 11 peculiar to himself. Lk. (vv. 14, 15) has something very like them—Mt. nothing: but they occur Mt. x. 19, where see note.

Meyer remarks that μελετᾶτε is the regular technical word for premeditating a discourse—in contrast to extempore speaking. Observe the emphasis on *ἐστε*—it is not you *at all*, but another.

12.] = καὶ ἀλλήλους παραδύσουσιν καὶ μισήσουσιν ἀλλήλους Mt. 13.] ὑπομείνας, scil. in the confession implied by διὰ τὸ ὄνομά μου preceding. 14.] ἔστω οὐ δεῖ—see note on Mt. ver. 15. This is a less definite description of the place than we find there. In connexion with the

ἐπὶ τοῦ ^b δώματος μὴ ^c καταβάτω εἰς τὴν οἰκίαν μὴδὲ ^b Matt. x. 27
εἰσελθέτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ. ¹⁶ καὶ ὁ ^d εἰς τὸν ^c imper. noc.
ἀγρὸν ὧν μὴ ^e ἐπιστρεψάτω εἰς ^f τὰ ὀπίσω ἄραι τὸ ἱμάτιον ^g Mt. Matt.
αὐτοῦ. ¹⁷ οὐαὶ δὲ ταῖς ^h ἐν ⁱ γαστρὶ ^j ἐχούσαις καὶ ταῖς ^k vi. 8. Deut.
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ προσεῦχεσθε ^l xxxiii. 8.
δὲ ἵνα μὴ γένηται ^m χειμῶνος. ¹⁹ ἔσονται γὰρ αἱ ἡμέραι ⁿ (ver. 8.)
ἐκείναι ^o θλίψεις, ^p οἷα οὐ γέγονεν ^q τοιαύτη ἀπ' ἀρχῆς ^r Matt. ii. 98.
^s κτίσεως ἧς ^t ἔκτισεν ὁ θεὸς ^u ἕως τοῦ ^v νῦν, καὶ οὐ μὴ ^w Luke ix. 61
γένηται. ²⁰ καὶ εἰ μὴ κύριος ^x ἐκολόβωσεν τὰς ἡμέρας, ^y Mt. reg.
οὐκ ἂν ἐσώθη ^z πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ^{aa} ἐκλεκτοὺς ^{ab} Lake ix. 62.
οὓς ἐξελέξατο ^{ac} ἐκολόβωσεν τὰς ἡμέρας. ²¹ καὶ τότε εἰάν ^{ad} xvii. 31. John
τις εἶπῃ ὑμῖν ^{ae} Ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. ^{af} vi. 60 ai.
^{ag} ²² ἐγεροθήσονται γὰρ ^{ah} ψευδοπροφῆται καὶ ποιήσουσιν ^{ai} Matt. xxiii.
^{aj} σημεῖα καὶ ^{ak} τέρατα πρὸς τὸ ^{al} ἀποπλανᾶν εἰ δυνατόν τοὺς ^{am} 18, 20. Lake
^{an} vi. 24, 26.
^{ao} vi. 42, 43.
^{ap} Matt. i. 15
^{aq} reg.
^{ar} i. [Lake
^{as} xxiii. 29 v. r.]
^{at} (Matt. xxi. 6.)
^{au} Lake xi. 27)
^{av} only. Gen.
^{aw} xxi. 7.
^{ax} i Mt. reg.
^{ay} i Cor. xv. 48
^{az} bbs. 3 Cor.
^{ba} i. 11. 1st.
^{bb} xlii. 14)
^{bc} only. see ch.
^{bd} vii. 25. Rev. vii. 2 al. fr. a — ch. x. 6 ref.
^{be} 6. Deut. iv. 32. p Mt. only. Gen. xviii. 12. 5 Cor. v. 1. Rom. viii. 22. Phil. i. 6. q hero
^{bf} 8 i Mt. bbs only. 3 Kings iv. 13 only. see Levit. xxi. 18. xxii. 28. r — i Mt. reg.
^{bg} 8 i Mt. bbs. ver. 27 i Mt. Lake xviii. 7. Col. iii. 12. 3 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lvi. 22.
^{bh} Widd. iii. 9. i — Mt. xxi. 11 ref.
^{bi} a i Mt. Matt. vii. 15 al. Jer. vi. 10. Eccl. xiii. 9.
^{bj} v i Mt. reg.
^{bk} w i Tim. vi. 10 only. Prov. vii. 21.

15. om δε (see || Mt) BFH lat-c coptt Orig: και ο (see || Lu) D vulg lat-a ff₂ k Syr
seth: txt A rel syr arm. om εις την οικιαν (see || Mt) BL lat-c k Syr coptt: ins
AD rel vulg lat-a ff₂ g, syr seth arm Orig. εις λαθω ADLD. rec apai bef
ti (see || Mt), with AD rel: txt BKL.
16. om ων (see || Mt, and ver 15) BDLA 1 lat-ff₂ q coptt. επιστρεψω D'.
om εις τα (|| Mt) D vulg lat-(a) c ff₂ g₁ k.
17. om δε D. θηλαζουσας D: ανθηλαζουσας L.
18. και προσευχεσθι D lat-a i n. rec aft γενηται ins η φυγη υμων (from || Mt),
with A rel gat lat-g₂ k syrr sah goth seth: om BDL vulg arm.—χιμνωος γενωνται D
lat-c l: μη χειμνωος γενηται ταυτα L lat-a n.
19. θλιψας (itacism) ADA ev-y. οιας ονε εγενοντο τοιαυται, and γενωνται D
(ev-y) latt (arm). for ης, ην (corr^m) BC'L.—om ης εκτ. ο θ. D lat-a c ff₂ i k n
arm. for και ου, ουδε D: ουδ ου FG 1. 69.
20. εκολ. bef κυριος (ei μη εκολοβωθησαν being the arrangement in || Mt, κυριος was
left out, or transposed to suit it) BLN vulg lat-b (c ff₂) g₁ k seth. aft ημ. ins
εκυνας EFGMA 1. 69 mt(with tol) lat-c g₁ k Syr coptt seth arm Aug Op Promise.
δια τους εκλειτους αυτου D lat-a b ff₂ i q arm.
21. for ιαν, αν DL. rec υμιν bef ιπη (|| Mt), with ACD rel: txt B sah.
rec (for 1st ιδε) ιδου (see || Mt), with ACD rel: txt BLN. rec aft
χριστος ins η (interpolation for connexion, as the varr show: see also Mt), with
ACD rel lat-a b c ff₂ g₂ i syr copt goth seth arm; και B frag Syr sah: om LU 69
vulg lat-k l Cyr-jer Thl Promise. rec (for 2nd ιδε) ιδου, with A rel: om C:
txt BDLN. rec πιστευσητε (from || Mt), with X rel: txt ABCDEFHLVA 69
Vict Thl.
22. for γαρ, δε C. rec aft γαρ ins ψευδοχριστοι και (from || Mt), with ABC
rel: om D 124 lat-i k. rec (for ποιησουσιν) δωσουσι (from || Mt, where there is
no var), with ABC rel vulg lat-b c ff₂ k: txt D 69 lat-a Vict. rec ins και bef
τους εκλ. (from || Mt), with AC rel vas [Orig]: om B D-gr M.

reading *ισρηκόρα* in the text, the Oxf. Catena explains τὸ δόξιλ. τῆς ἰρημ. by τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν ἰδόντος.

18.] Mt. adds μὴδὲ ἐν σαββάτῳ. Mk. wrote mostly for Gentile readers, and

thus perhaps was not likely to report this.

19.] κτίσεως ἧς ἔκτισεν and ἐκλεκτοὺς οὓς ἐξελέξατο, peculiarities of Mk.'s style—for greater solemnity.

Meyer remarks that the first i in θλίψεις,

- x abs., = ver. 23 only. 23 ὑμεῖς δὲ * βλέπετε * προείρηκα ὑμῖν
 y 1 Mt. ref. πάντα. 24 ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν
 z ver. 10. ἡλίου ἐκείνην ὃ * ἥλιος * σκοτισθήσεται, καὶ ἡ * σελήνη
 a 1 Mt. ref. οὐ δώσει τὸ * φέγγος αὐτῆς, 25 καὶ οἱ * ἀστέρες * ἔσονται
 b con-rt., Matt. ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ * δυνάμεις αἱ ἐν τοῖς
 c 1 Mt. ref. οὐρανοῖς * σαλευθήσονται. 26 καὶ τότε ὕψονται τὸν * υἱὸν
 d Matt. xii. 7. τοῦ * ἀνθρώπου * ἐρχόμενον ἐν * νεφέλαις * μετὰ δυνάμεως
 e Matt. vii. 48. πολλῆς καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
 f 1 Mt. ref. καὶ * ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν * τεσσάρων ἀνέμων,
 g Acts xxvi. 18. ἀπ' * ἄκρου γῆς ἕως * ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς
 h 1 Mt. oh. i. 38. συκῆς μάθετε τὴν παραβολὴν. ὅταν αὐτῆς ᾗδῃ ὁ * κλά-
 i Matt. xxiii. dos * ἀπαλὰς γένηται καὶ * ἐκφυῇ τὰ * φύλλα, γινώσκεται
 j Luke xli. ὅτι ἐγγὺς τὸ * θέρος ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν
 k only. ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστίν * ἐπὶ
 l Chron. xx. θύραις. 30 * ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ * παρέλθῃ ἡ γενεὰ
 m Matt. xlii. 32 ref. ἡ γενεὰ
 n 1 Mt. only. Gen. xviii. 7. Lev. ii. 14 Aq. Symm. q 1 only. Gen. viii. 22. r 1 Mt. Acts
 o 1 Mt. only. Pa. ciii. 14 Symm. p Matt. xxi. 19 ref. q 1 only. Gen. viii. 22. r 1 Mt. Acts
 v. 9. Prov. ix. 14. Cant. vii. 18. s Matt. v. 18 ref. t = Matt. v. 18. 9 Cor. v. 17. Pa. lxxxix.
 5. Jer. viii. 20.

23. rec ins ιδου bef προειρηκα (from || Mt), with ACD rel vulg lat-δ (c) ff₂ & syrr goth arm Cyp: txt BL lat-a copt aeth. παντα AKMU.

24. [αλλα, so BCDΔ.] [N.B. lat-δ is defective from εκενην to end of Mk.]

25. rec του ουρ. bef εσονται, omg εκ, with L rel vulg lat-i syr goth: οι εκ του ουρ. eo. D lat-c ff₂ q: txt ABCU 69 lat-a (e g₁) Syr syr-marg Aug Promiss. rec εκπιπτοντες, with A rel vulg Promiss: txt BCDL lat-a c. (Txi appears to have been origl. If it had been corrd after || Mt, apo, not εκ, would have been adopted.) for ai εν τ. ουρ., των ουρανων DK lat-a o ff₂ g₁ i (Syr) copt aeth arm-mss Thl Aug Promiss.

26. ετι των νεφελων D. κ. δεξ. bef πολλ. (see || Mt) AMΔ 69 syr aeth arm.

27. rec aft αγγελους ins αυτου (from || Mt), with AC rel vulg lat-c syrr coptt goth aeth arm Orig-lat [Vig]: om BDL lat-a e ff₂ i k q copt-ms. rec aft εκλεκτους ins αυτου (from || Mt), with ABC rel vulg lat-c g₂ syrr coptt goth aeth arm: om DL 1 lat-a e ff₂ i k Orig-lat. ακρων γ. D-gr lat-a aeth: εν ακρου V. ακρων ουρ. 1 aeth.

28. ηδη ο κλαδ. bef αυτης (from || Mt) ABCDL 69 vulg lat-a e ff₂ g₂ k l (arm). rec εκφυη, with FUG 69 lat-a k syr copt goth aeth: εκφυη E-GHKMV vulg lat-c ff₂ g₂ l Syr sah. aft φυλλα ins εν αυτη D al lat-q arm. rec γινωσκειτε (prob from || Mt: in ver 29 the same mss have -rai), with B'C rel latt syrr coptt goth arm: txt AB'DLΔ copt-ms aeth.

29. ιδετε bef ταυτα (see || Mt) ABCLU 1. 69 vulg lat-k l syrr coptt goth: ιδετε παντα ταυτα D lat-(c) ff₂ q) i.

being long by nature, and not by position only, ought to be circumflexed. 24.]

ΑΛΛΑ is to be noticed. It is more than the simple 'but': and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you.

ἐν ἐκ. τ. ἡμ. μετὰ τ. ΘΑ. ἐκ.—then those days come after that tribulation: see note on Mt. ver. 29. 26.] ἔσονται

π. (= πεισοῦνται Mt.), Mk.'s usage. Our

Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man. 27.] ἐκ' ἀκροῦ

γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed ἕως ἀκροῦ οὐρανοῦ, to the point where the sky touches that plane on the other side. 28.]

αὐτῆς, emphatic, when her branch . . . conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season,

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ ³² παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ ³³ παρελεύσονται. ³⁴ περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. ³⁵ βλέπετε, ἄγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ³⁶ ἐστίν. ³⁷ ὡς ἄνθρωπος ³⁸ ἀπόδημος ³⁹ ἀφείς τὴν οἰκίαν αὐτοῦ καὶ ⁴⁰ δούς τοῖς δούλοις αὐτοῦ τὴν ⁴¹ ἐξουσίαν, ἐκάστη τὸ ἔργον αὐτοῦ, καὶ τῷ ⁴² θυρωρῷ ἐνετείλατο ⁴³ ἵνα ⁴⁴ γρηγορῇ. ⁴⁵ γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ⁴⁶ ἔρχεται, ἡ ⁴⁷ ὕψις ⁴⁸ ἢ ⁴⁹ μεσονυκτίον ἢ ⁵⁰ ἀλεκτοροφωνίας ἢ ⁵¹ πρωΐ. ⁵² μὴ ἐλθὼν ⁵³ ἐξαίφνης εὐρῇ

d Matt. xxviii. 1. ch. xi. 10 only. Gen. xxiv. 11. Isa. v. 11. only. Judg. xvi. 3. ¹ here only? (see Matt. xxvi. 34 ref.)
h Luke ii. 12. 12. 30. Acts ix. 3. xxii. 6 only. Prov. xxiv. 22.

e Luke xi. 8. Acts xvi. 26. xx. 7 g ch. xi. 20 ref. Gen. xxxii. 24. 42 ref.

30. for *μεχρις*, *εως* D 1. 69. for *ου, ουου* B; *αν* 1. 69. rec *παντα* bef *ταυτα* (|| *Mt*), with A D-gr rel vulg lat-ff, *k*² q arm: txt BCLΔ 69 D-lat syrr coptt.

31. *παρελευσεται* (|| *Mt*) A(C?) rel lat-a *k*: txt B (C¹ prob) DKUR 1. 69 vulg lat-c ff, *g*₁ arm. rec aft *ου* ins *μη* (from || *Mt*, *where there is no varn*), with ACD² rel: om BD¹. rec (for 2nd *παρελευσονται*) *παρελθωσι*, with ACD rel: txt BL ev-y.

32. rec (for *η*) *και* (from || *Mt*), with DFS¹ 1. 69 lat-a *g*₁ i *k* Syr coptt aeth arm Iren-lat Ath, Hil Aug Promiss: txt ABC rel vulg lat-c ff, syr Ath, Bas Naz Cyr Max Euthym. om *της* bef *ωρ*. (|| *Mt*) A rel arm-zoh Eus Ps-Ath Bas Thl: ins BCDK LMUΔ 1 arm Ath. rec (for *αγγελος εν ουρ.*) *οι αγγελοι οι εν ουρ.*, with AC rel: *οι αγγ. εν τω ουρ.* D al: *οι αγγ. εν ουρ.* K¹ L: *οι αγγ. των ουρανων* (|| *Mt*) U al lat-a *g*₁ Syr aeth Cms Max: txt B, *aeque angelus aeque virtus* Aug. (*The clause seems to have been variously adapted to* || *Mt*.)

33. aft *βλεπετε* ins *ουν* D lat-c ff, *g*₂ i q. rec aft *αγρυπνετε* ins *και προε- χεισθε* (usual addition: see *Mt* xxvi. 41), with AC rel vulg lat-ff, syrr coptt aeth arm Vict-ms Euthym^{exp}: om BD tol lat-a c. om *εστιν* D-gr lat-a c.

34. *αποδημων* DX 1. for *αυτον* aft *οικ.* and *δουλ.*, *αυτου* B. rec ins *και* bef *εαστω*, with AC² rel lat-i syrr sah arm: om BC¹DL latt coptt aeth.

35. rec om 1st *η*, with AD rel latt syrr arm Orig: ins BCLΔN lat-k syr-marg coptt aeth. rec *μεσονυκτιον* (grammatical correction, to *αυτ* *αλεκτ.*), with AD rel: -*ριω* Orig: txt BCLΔN. (*μεσαν.* B¹.)

36. *εξειθων* DF.

much rather should you in these sure and awful signs discern the approach of the end. 30.] *η γενεα αὕτη*—see on *Mt*. ver. 34. Meyer, who is strongly for the literal and exact *γενεα*, states in a note that *γενεα* never absolutely means 'nation,' but that it may by the context acquire this sense accidentally from its meaning as *race*, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one *γενεα*, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on *Mt*. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so

than *οὐδὲ ὁ υἱός*, in which by the *οὐδὲ* He is *not below* but *above* the angels?) by such evasions as "He does not know it so as to reveal it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret." Aug. de Trin. xii. 3.) Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this *κατὰ κτησιν*, but not *κατὰ χρῆσιν*, is right enough if at the same time it is carefully remembered, that it was this *κρῆσις* of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33—37.] Peculiar to *Mk*, and contains the condensed matter of *Mt*.

1 Mt. refl. ὑμᾶς καθέδοντας. 37 ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, ABCDE
FGHIJ
MSCV
XΓΔ
1. 69.
 2 L. ver. 12. 1. γοηγορεῖτε.
 Act. xii. 3. c
 xx. 6. 1 Cor.
 v. 7, 8 only.
 Exod. xxiii.
 16.
 1 ch. xi. 18 refl. XIV. 1 Ἦν δὲ τὸ πᾶσχα καὶ τὰ ἄζυμα μετὰ δύο
 m — Luke xxi. ἡμέρας, καὶ ἔζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς
 24. αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 ἔλεγον
 n Matt. xxi. 46 γὰρ ὁ Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται ὁ θόρυβος τοῦ
 o — 1 Mt. John λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμων
 xiii. 9. Pa. nos τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα
 xiii. 9 (cxv. ἄλγασθρον ἰμύρον νάρδον πιστικῆς πολυτελοῦς,
 1).
 p constr. Col. a
 ii. 8. Hch. Gal. iv. 11.
 iii. 12. see 1 Thes. iii. 5.
 q 1 Mt. refl. 1 Mt. refl. 1 Mt. refl.
 r Matt. viii. 3 refl. s — ch. ii. 15 refl. t 1 Mt. Luke vi. 37 only. 4 Kings xxi. 18 only (but
 masc.). Herodotus iii. 20. u 1 Mt. refl. v 1 J. only. Cant. i. 12. iv. 13, 14 only. w 1 J. only r.
 x 1 Tim. ii. 9. 1 Pet. iii. 4 only. Prov. i. 13.

37. rec (for β) α, with A rel lat-g syr: εγω δε D lat-a: txt BCKLXA vulg lat-c f
 k l Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-a aeth. om πασιν λεγω
 (homototel) DE lat-a ff₂ i.

CHAP. XIV. 1. om κ. τα αζ. D lat-a (ff₂?) i. om εν δολω D-gr vulg-ms lat-a i:
 εν λογω U: om εν Δ 1. 69 vulg lat-ff₂ l. aft κρατησαντες ins και D¹ Δ.
 2. rec (for γαρ) δε (from || Mt), with AC³ rel vulg-ed syr sah aeth arm: txt BC¹
 DL am lat-a c f ff₂ i k l syr-marg copt. μηποτε εν τη εορτη. εσται θορ. D lat-(a)
 ff₂. rec θορυβος bef εσται (see || Mt), with A rel lat-a f i D-lat syr copt: θορυ-
 βου οντος Δ al: θορ. γηνεται (|| Mt) M al vulg arm: txt BC D-gr L lat-k Syr sah.
 3. for αυτου, του ιησου (|| Mt) D lat-c f ff₂ g₂ i copt-ms sah. om ναρδ. πιστ.
 πολ. D-gr: om μυρ. lat-d: om ναρδ. lat-g. πολυτιμου (|| John) AG M-marg 1.
 69. rec ins και bef συντριψασα, with ACD rel: om BL copt. for συντρι-
 ψασα, θραυσασα D: aperiens lat-a Syr aeth: txt ABCN rel. rec (for την αλαβ.)
 το αλαβ., with (GM 1, e sil) 69: τον αλ. AD rel: txt BCLΔ. rec aft καταχυν

vv. 43—47, and perhaps an allusion to the parable of the talents in Mt. xxv. The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) *watchmen* to God's church. The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀφ' οὗ, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at *ἔβησε* λαρo, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφ' οὗ r. οὗ. αὐτοῦ (καί, &c.) *ἔβησε* λαρo r. r. λ.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Mt. xxvi. 1—5. Lk. xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Mt. and Lk. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mk. had ever seen either. The minute analysis of

any passage in the three will, I think, convince an unprejudiced examiner of this. On the chronological difficulties which beset this part of the Gospel history, see note on Mt. xxvi. 17. 1. τὸ πᾶσχα καὶ τὰ ἄζ. classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Mt. xxvi. 2) is omitted by Mk. and Lk. μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γηνέσεται: “ne, quod suspicamur, tumultus futurus sit,” h. e. “*erit* alioquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus.” C. F. Fritzsche, in *Fritzscheorum Opuscula*, p. 285.

3—9.] THE ANOINTING AT BETHANY. Mt. xxvi. 6—13. Jn. xii. 1—8. (On Lk. vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of Jn.,—and is used by Professor Bleek (*Beiträge zur Evangelienkritik*, p. 83) as one of the indications that Mk. had knowledge of and used the Gospel of Jn. My own view, as explained

ἡ συνγρίψα τὴν ἡ ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. ἡσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τρια-

a Matt. xx. 34 reff.
c Matt. xlii. 46 reff.
g Matt. xx. 2 reff.

b ch. x. 26 reff.
f = 1 Cor. xv. 6 only.

c = Matt. xiv. 81.

d Mt. Levit. vi. 8, 4.

Exod. xxx. 14 al. elow. of place, Luke iv. 80 al.

ins *κατα*, with A rel syrr arm; *επι* D ev-20 latt coptt: om BCLΔ 1.

aft κεφαλῆς

ins *αυτου* D vulg lat-*a c f f₂* i arm.

4. οι δε μαθηται αυτου διπονουντο D 2-pe lat-*a f₂* i (arm).

rec aft *εαυτου*ς

ins *και λεγοντις*, with AC³ rel vulg lat-*(a c) f (f₂) k* syr (copt); *και ελεγον* D 2-pe

Syr *αθη* arm: om BC¹L lat-*i* copt-ms.

om *γεγονεν* (|| *Με*) D 64 lat-*a f₂* i.

5. om *γαρ* D lat-*k* *αθη* arm.

rec om *το μυρον* (see || *Με*), with E rel lat-*c k*

Syr copt: ins ABCDKLUD 1 vulg lat-*(a) g*, i *l* syr sah goth *αθη* arm Ambr.—*πραθ.*
το μ. τουτου D 69 lat-*f l*. rec *τριακ.* bef *δην.* (|| *John*), with AB rel vulg lat-*f g*,

in the general Prolegomena, leads me to a different conclusion.

I have already remarked (note on Mt. xxvi. 3), that while Mt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ 81 ἡ. *γενομένου* (ver. 6), and τότε πορευθεῖς (ver. 14),—such trace altogether fails in our account. It proceeds as if continuous.

8. *νάρδου πιστικῆς*] It seems impossible to assign any certain, or even probable meaning, to *πιστικῆς* (a word found here and in Jn.'s narrative only). The Vulg. and the lat. mss. *c f₂ q* render it "*epicatis*." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "*genuine*:" *καταπισπιστιμμένην εἰς καθαρότητα*, Euth.; *ἀδόλον καὶ μὴ δὲ πίστειως κατασκευασθῆσαν*, Theophyl.; "*veram et absque dolo*," Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of *ointments*. The word can therefore hardly signify any particular kind of ointment technically so called.

The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., "*genuine*," "*unadulterated*;" which sense however of the word does not any where else occur. It is used transitively for *πιστικός*, "*persuasive*," by Aristotle (Rhet. i. 2), and in some later writers for *πιστός*, *as ὁ πιστικώτατος τῶν θεραπόντων*, Cedrenus, Annal., cited by Lücke on Jn. xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of "*pertaining to the faith*," as his Latin translator renders it, or, as Lücke thinks, perhaps "*potable*," as a derivative of *πιστός* (from

πίνω). This brings us to the second modern interpretation, which makes *πιστικός* "*liquid*," "*potable*," and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Hicæsius, τῶν μύρων ἃ μὲν ἱστί χρίματα, ἃ δ' ἀλείμματα. καὶ ῥόδινον μὲν πρὸς πότον ἐπιτηδεύον, ἐπὶ δὲ μύρσινον, μήλιγον τοῦτο δὲ ἱστί καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμον . . . καὶ ἡ στακὴ δ' ἐπιτηδεύει πρὸς πότον, ἐπὶ δὲ νάρδος. The only objection to this interpretation is, that the word is no where found—which however is not so decisive as in the last case, for as *πιστικός* from *πιστός*, "*faithful*," so there might be *πιστικός* from *πιστός*, "*potable*,"—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere.

Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be more common, as "*balm of Gilead*," &c.

The uncertainty being so great, the best rendering would be to leave the word untranslated, as Jer. Taylor does in his "*Life of Christ*" (sect. 15): "*Nard Pistick*." Dr. Wordsw. sees in the word the mystical sense, that "*offerings to Christ should be . . . the fruits of a lively and loving πίστις, or faith, in Him*." συντρ. τὴν ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of *breaking*, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. *τινες*] See notes

h Matt. xix. 21 κοπίων καὶ ὁδοῦναι τοῖς ἡ πτωχοῖς. καὶ ἐνεβριμῶντο
 i Matt. ix. 30. αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν ἰ Ἀφετε αὐτήν· τί αὐτῷ ἡ κό-
 John xi. 88, 88 only. πους ἡ παρέχετε; ἡ καλὸν ἡ ἔργον ἡ εἰργάσατο ἡ ἐν ἐμοί.
 Isa xvii. 18 ὅτι πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ὁ ἐαυτῶν, καὶ
 Symm. ὅταν θέλητε δύνασθε αὐτοῖς ἡ εὖ ἡ ποιῆσαι, ἐμὲ δὲ οὐ
 Lamm. II. 6.) πάντοτε ἔχετε. ὁ δὲ ἔσχεν ἐποίησεν, ἡ προέλαβεν ἡ μυρί-
 j — Matt. xv. 14. 4 Kings 19. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 k i Mt. Luke xviii. 5. Gal. vi. 17. Sif. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 l Matt. v. 16 ref. m i Mt. ref. n Matt. xvii. 18 ref. o Sif. pers. Matt. iii. 9 ref. p Matt. xxv. 21. 22 ref. q John. xxi. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 r dat. Matt. vii. 12. Luke i. 25. 49. Gal. vi. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 s ch. vii. 4 al. d see John xiv. 20. e i Cor. xi. 21. Gal. vi. 1 only. f. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z. aa. ab. ac. ad. ae. af. ag. ah. ai. aj. ak. al. am. an. ao. ap. aq. ar. as. at. au. av. aw. ax. ay. az. ba. bb. bc. bd. be. bf. bg. bh. bi. bj. bk. bl. bm. bn. bo. bp. bq. br. bs. bt. bu. bv. bw. bx. by. bz. ca. cb. cc. cd. ce. cf. cg. ch. ci. cj. ck. cl. cm. cn. co. cp. cq. cr. cs. ct. cu. cv. cw. cx. cy. cz. da. db. dc. dd. de. df. dg. dh. di. dj. dk. dl. dm. dn. do. dp. dq. dr. ds. dt. du. dv. dw. dx. dy. dz. ea. eb. ec. ed. ee. ef. eg. eh. ei. ej. ek. el. em. en. eo. ep. eq. er. es. et. eu. ev. ew. ex. ey. ez. fa. fb. fc. fd. fe. ff. fg. fh. fi. fj. fk. fl. fm. fn. fo. fp. fq. fr. fs. ft. fu. fv. fw. fx. fy. fz. ga. gb. gc. gd. ge. gf. gg. gh. gi. gj. gk. gl. gm. gn. go. gp. gq. gr. gs. gt. gu. gv. gw. gx. gy. gz. ha. hb. hc. hd. he. hf. hg. hh. hi. hj. hk. hl. hm. hn. ho. hp. hq. hr. hs. ht. hu. hv. hw. hx. hy. hz. ia. ib. ic. id. ie. if. ig. ih. ii. ij. ik. il. im. in. io. ip. iq. ir. is. it. iu. iv. iw. ix. iy. iz. ja. jb. jc. jd. je. jf. jg. jh. ji. jj. jk. jl. jm. jn. jo. jp. jq. jr. js. jt. ju. jv. jw. jx. jy. jz. ka. kb. kc. kd. ke. kf. kg. kh. ki. kj. kl. km. kn. ko. kp. kq. kr. ks. kt. ku. kv. kw. kx. ky. kz. la. lb. lc. ld. le. lf. lg. lh. li. lj. lk. ll. lm. ln. lo. lp. lq. lr. ls. lt. lu. lv. lw. lx. ly. lz. ma. mb. mc. md. me. mf. mg. mh. mi. mj. mk. ml. mn. mo. mp. mq. mr. ms. mt. mu. mv. mw. mx. my. mz. na. nb. nc. nd. ne. nf. ng. nh. ni. nj. nk. nl. nm. no. np. nq. nr. ns. nt. nu. nv. nw. nx. ny. nz. oa. ob. oc. od. oe. of. og. oh. oi. oj. ok. ol. om. on. oo. op. oq. or. os. ot. ou. ov. ow. ox. oy. oz. pa. pb. pc. pd. pe. pf. pg. ph. pi. pj. pk. pl. pm. pn. po. pp. pq. pr. ps. pt. pu. pv. pw. px. py. pz. qa. qb. qc. qd. qe. qf. qg. qh. qi. qj. qk. ql. qm. qn. qo. qp. qq. qr. qs. qt. qu. qv. qw. qx. qy. qz. ra. rb. rc. rd. re. rf. rg. rh. ri. rj. rk. rl. rm. rn. ro. rp. rq. rr. rs. rt. ru. rv. rw. rx. ry. rz. sa. sb. sc. sd. se. sf. sg. sh. si. sj. sk. sl. sm. sn. so. sp. sq. sr. ss. st. su. sv. sw. sx. sy. sz. ta. tb. tc. td. te. tf. tg. th. ti. tj. tk. tl. tm. tn. to. tp. tq. tr. ts. tt. tu. tv. tw. tx. ty. tz. ua. ub. uc. ud. ue. uf. ug. uh. ui. uj. uk. ul. um. un. uo. up. uq. ur. us. ut. uu. uv. uw. ux. uy. uz. va. vb. vc. vd. ve. vf. vg. vh. vi. vj. vk. vl. vm. vn. vo. vp. vq. vr. vs. vt. vu. vv. vw. vx. vy. vz. wa. wb. wc. wd. we. wf. wg. wh. wi. wj. wk. wl. wm. wn. wo. wp. wq. wr. ws. wt. wu. wv. ww. wx. wy. wz. xa. xb. xc. xd. xe. xf. xg. xh. xi. xj. xk. xl. xm. xn. xo. xp. xq. xr. xs. xt. xu. xv. xw. xx. xy. xz. ya. yb. yc. yd. ye. yf. yg. yh. yi. yj. yk. yl. ym. yn. yo. yp. yq. yr. ys. yt. yu. yv. yw. yx. yy. yz. za. zb. zc. zd. ze. zf. zg. zh. zi. zj. zk. zl. zm. zn. zo. zp. zq. zr. zs. zt. zu. zv. zw. zx. zy. zz.

syrr coptt goth seth arm Ambr: txt C (D) L lat-a c ff₂ g₁ i k q. ενεβριμουντο
 C1(appy) N. ins εν bef αυτη D1.

6. aft ειπεν ins αυτοις D 2-pe lat-a c f ff₂ g₂ i k coptt arm. ηοαασατο B'DK
 69. rec (for εν ἐμοί) εις εμε (|| Mt), with none of our mss: txt ABCD rel Scr's
 mss syr(appy) Thl.

7. μεθ υμων D 91. 299. rec αυτους (grammatical correction), with A rel: εαντους K: txt BCDL U(Treg) ΓΔ 1. 69. add παντα BL copt: pref. N.

8. rec ειχεν, with (M?) 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl.
 rec ins αυτη bef εποισεν (see || Mt), with ACD rel vulg lat-c f ff₂ k; aft, Δ: om BL
 1. 69 lat-a copt. το σωμα bef μου (see || Mt) BDL M² vulg lat-a c f.

9. rec om δε (|| Mt), with AC rel vms: ins BDEGKLV Γ(Tischdf) Δ lat-a. for
 εαν, αν DL. rec aft ευαγγελιον ins ταυτο (from || Mt), with AC rel vulg lat-
 (c f) g_{1,2} Syr coptt goth seth arm: txt BDL 69 lat-a ff₂ i k.

10. rec ins o bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) Δ 1. 69 Orig Eus
 Thl. rec ins o bef ιουκ., with AC² rel copt Eus: om BC'D 69 Orig. om o εις
 r. δ. A: εις εκ. r. δ. D. rec om ο [bef ις], with D rel Orig Eus: ins B C (appy)
 LM copt. rec παραδ. bef αυτον (|| Mt), with A (D) rel latt coptt goth arm Orig:
 txt BCLΔ 69 lat-f k q Eus. rec παραδω (|| Mt), with A rel Eus: txt B (C?),
 προδοι D lat-c. om αυτοις D 28. 91. 299. 2-pe lat-a c ff₂ i k Orig.

11. for οι δε, και A. om ακουσαντες D lat-a c ff₂ i k (Eus). αργυρια

on Mt. The *δην. τριακοσ.* is common to our narrative and that of Jn. *ἐπ' αὐτῷ* does not govern *τρ. δην.*: the genitive is one of *price*.

6.] *ἄφετε αὐτήν*, also common to Jn., but as *addressed to Judas*.

7.] The agreement verbatim here of Mt. and Jn., whereas our narrative inserts the additional clause *καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι*, is decisive against the idea that Mk. compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the office of giving to the poor being his.

8.] We have here again a striking addition peculiar to Mk.—*ὃ ἔσχεν ἐποίησεν*—she did what she could: a

similar praise to that given to the poor widow, ch. xii. 44—*πάντα ὅσα εἶχεν ἐβάλεν*. We have also the expression *προέλαβεν μυρίαις*, shewing, as I have observed on Mt., that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

9.] See notes on Mt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mt. xxvi. 14—16. Lk. xxii. 3—6. The only matters requiring notice are,—the elliptical *ἀκούσαντες*,—‘*hearing the proposal*,’—and *ἐπηγγέλλαντο*, implying, as does *συντίθεντο* in Lk., that the money was *not paid now*, either as full wages, or as

γύριον °δοῦναι· καὶ ῥῖζῃται πῶς αὐτὸν ῥεὺκαίρως
" παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ῥαζῶμων, ὅτε τὸ ῥπάσχα
ῥῖθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις
ῥῖπελθόντες ἐτοιμάσωμεν ῖνα ῥφάγῃς τὸ ῥπάσχα; 13 καὶ
ῥποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς
ῥῖπάγετε εἰς τὴν πόλιν, καὶ ῥἀπαντήσῃ ῥμῖν ῥάνθρωπος
ῥκεράμιον ῥδατος βασιάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ
ὅπου ῥν εἰσέλθῃ εἶπατε τῷ ῥοικοδεσπότη ὅτι ὁ ῥδιδάσκα-
λος λέγει Ποῦ ῖστιν τὸ ῥκατάλυμά μου, ὅπου τὸ ῥπάσχα
μετὰ τῶν μαθητῶν μου ῥφάγῃ; 15 καὶ αὐτὸς ῥμῖν δείξει
ῥἀναγαίον μέγα ῥῖστρομένον ῥτοιμον· καὶ ἐκεῖ ῥτοιμάσατε
ῥμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ῥῖλθον εἰς τὴν
πόλιν, καὶ ῥῖρον καθὼς εἶπεν αὐτοῖς, καὶ ῥτοιμάσαν τὸ

P αὐτοῖς
ABCDE
FGHKL
MPSUV
XΓΔ 1.
69.

ver. 1.
q (-pia, 1 Mt.
L.) 2 Tim. iv.
2 only t. 21r.
xviii. 28
only. (-por,
ch. vi. 21.)
ver. 1 (ver. 1).
1 Cor. x.
20 only.
Gen. xxxi.
54.
= Mart. viii.
19 ref.
here (21a) &
1 (L. 21a).
John xviii. 28
only. Barn.
vi. 21.
w Mt. xxviii.
9 ref.
x 1 L. only.
Lm. v. 10.
Jer. xiii.
(xlv.) 5
(xlv.) 5
Matt. xx. 1.
11 al. f.
= 1. John xi.
28.

a 1 L. Luke ix. 7 only. 1 Kings ix. 22. b 1 L. only t. c = 1 L. Acts ix. 24 (Matt. xxi. 8 ref.)
only. Eccl. xxi. 41. d abs., 1 L. Luke ix. 52. Gen. xxi. 16.

(correction) AKUΓ syr Eus.
txt ABCLMΔ latt Eus.

rec ευκαιρως bef αυτον, with D rel lat-q goth arm:
rec παραδω, with A rel: txt B (C P) D.

12. om αυτον D latt arm.
Syr Orig-lat.

aft ετοιμασωμεν ins σοι (|| Mt) DΔ vulg lat-c f g, k

13. aft δυο ins εε D latt Orig-lat.
υπαγε D1-gr.

for ε. λεγει αυτ., λεγων D 2-pe lat-a ff, i q.

14. rec εαν, with CP rel: txt ABDΔ.
c ff, i k syrr copt goth æth arm-zoh Orig-lat, ins BCDLΔ 1. 69 vulg lat-a f l q syr-

rec om 1st μου (|| Lu), with AP rel lat-
c ff, i k syrr copt goth æth arm-zoh Orig-lat, ins BCDLΔ 1. 69 vulg lat-a f l q syr-

15. rec (for αναγαίον) ανωγειον, with Γ 1: ανωγειον B'MSUX syr-marg gr: ανα-
γειον Δ 69: txt AB'CD P(Tischd) rel.

for φάγῃ, φαγομαι D 1. 69: φαγωμαι G al.
aft αν. ins οικον D-gr. εστρωμενον

bef μεγα D Orig-lat.
om ετοιμον (see || Lu) AM'Δ vulg lat-a l syr-w-ast arm

Vict Thl Euthym. rec om και (see || Lu), with AP rel lat-a c ff, i k syrr copt-ms
sah arm Orig: ins BC D(κακει) L vulg lat-a f l Syr copt goth æth.

16. om αυτον BLΔ 1 coptt. for ευρον, εποιησαν (|| Mt) D lat-a c ff, i (k) q

earnest-money,—but *promised*; and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. The ὁ before εἰς is untranslatable in English: 'that one of the twelve' is too strongly demonstrative: and yet ὁ is demonstrative, and expresses much.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Mt. xvi. 17—19. Lk. xii. 7—13. Our account contains little that is peculiar. 13.] ὅτε τὸ π. ῥῖν, like Lk.'s expression ῥῖθεοθαι τὸ π., denotes the *ordinary day*, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the *impression conveyed by the testimony of the three Evangelists*: see notes on Mt. ver. 17, and Lk. ver. 7. We may notice that if this Gospel, as traditionally

reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the *names of the two disciples* given;—nor again would our narrator have missed (and the omission is an important one) the fact that *the Lord first gave the command, to go and prepare the Passover*—which *Lk. only* relates. [It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood."] 16.] In the midst of a verbal accordance with Lk. we have here inserted *ῖν*, indicating that the guest-chamber was *already prepared* for

ο ch. iv. 25 ref.
f Matt. ix. 10
ref.
h Mt. al.
i Matt. xvii. 28
ref.
j [John viii. 9.]
Rev. iv. 8
only. (Rom.
xii. 5.
3 Macco. v.
34.)
k Matt. vii. 16
ref.
l j Mt. (John
xiii. 36 v. r.
bi) only.
m j Mt. only.
Num. vii. 13.
19, &c. Sir.
xxiv.
(xxxi.) 14.
n Matt. viii. 20
ref.
o rec j Mt. ref.
p j Mt. ref.
q Matt. xxiii.
14, &c.
r Matt. xvii. 4 ref.

πάσχα. ¹⁷ καὶ ὁψίας ἡγενομένης ἔρχεται μετὰ τῶν
δώδεκα. ¹⁸ καὶ ἡ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ
Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ
ἐσθίων μετ' ἐμοῦ. ¹⁹ ἡρξάντο ἡλπιῖσθαι, καὶ λέγειν
αὐτῷ ἑἰς κατὰ εἰς ἡ Μὴ τι ἐγώ; καὶ ἄλλος, ἡ Μὴ τι
ἐγώ; ²⁰ ὁ δὲ εἶπεν αὐτοῖς Εἰς ἐκ τῶν δώδεκα ὁ ἑμβραπ-
τόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ²¹ ὅτι ὁ μὲν υἱὸς
τοῦ ἀνθρώπου ὑπάγει ἡ καθὼς γέγραπται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώ-
που παραδίδεται. ἡ καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώ-
πος ἐκείνος. ²² Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,

17. οψίας δε (|| Mt) D vulg lat-c f ff₂ g₂ l sah-woide.
18. ο ιησ. bef ειπεν BCL: λεγει ο ιησ. D 2-pe. for ο ιεθ., των εσθιοντων (cor-
rection) B (coptt).
19. rec ins oi δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming
æth: om BCLN copt Orig. (P defective.) rec εις καθ' εις, with ADP rel: εις
εκαστος C: txt BLΔN. aft εγω add ειμι ραββι (see || Mt) A al sah. om και
αλλος μη τι εγω (prob from homœotele: or because the structure of the sentence seems
not to admit the words aft ις κατὰ ις. Their insertion would be accountable) BCL
PA vulg lat-g₂ l syrr coptt æth arm: ins AD rel lat-a f ff₂ i (k) q syr-marg Orig.
20. rec ins αποκριθεις bef ειπεν αυτοις (|| Mt), with AP rel lat-k syr æth arm: txt
BCDL latt Syr coptt. for ειπει, λεγει D 2-pe latt. om εκ BCL. aft
εμου ins την χειρα (|| Mt) A vulg-ed(not am em harl' ing prag tol) lat-a c (f) ff₂ q
coptt. εις το εντρυβλιον (or εν τρυβλιον) BC' (εν was perhaps written in marg,
as in || Mt, and then adopted ignorantly): εν τω τρυβλιω (|| Mt) al sah: εις το τρυ-
βαλιον D¹.
21. rec om οτι (|| Mt: so also in || Lu), with ACDP rel lat-a f arm: ins BLN
coptt. for υπαγει, παραδιδεται D lat-a c i. for γεγραπται, εστιν γεγραμ-
μενον D. om ο vi. r. ανθρ. D lat-a i. rec aft καλον ins ην (|| Mt), with
ACDP rel vulg lat-a f g, syrr copt æth arm: om BL prag lat-c (ff₂ ?) i l q sah.
η ουκ εγεννηθη (cf A in || Mt) ALΔ: ει ουκ εγεννηθη 69.
22. rec aft λαβων ins ο ιησους (|| Mt), with ACP rel vulg lat-c f syrr copt æth arm:

the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Passover itself.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Mt. xxvi. 20—26. Lk. xxii. 14 (21—23). Jn. xiii. 21 ff.

The account of Lk. (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord, as related in Jn. xiii. 1—20.

18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mk., and, as we have seen before, bear a relation to Jn.'s account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not designate any particular per-

son, but give pathos to the contrast which follows.

19.] εἰς κατὰ (or καθ') εἰς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἰς κατὰ εἰς but only εἰς had been used. Meyer remarks that such broken construction is suitable to the graphic tendency of our Evangelist.

20.] This description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

ἡ εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε^a τοῦτό^a ἔστιν τὸ σῶμά μου. ²³ καὶ λαβὼν ποτήριον^a ἡ εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. ²⁴ καὶ εἶπεν αὐτοῖς Τοῦτό^a ἔστιν τὸ αἷμά μου τῆς δια-
 ὀθήκης, τὸ ἡ^a ἐκχυννόμενον ὑπὲρ πολλῶν. ²⁵ ἀμὴν λέγω^a ὑμῖν ὅτι οὐκέτι οὐ μὴ^a πῖω ἐκ τοῦ γενήματος τῆς ἀμ-
 πελου^a ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν^a τῇ βασιλείᾳ τοῦ θεοῦ. ²⁶ Καὶ ἡ^a ὑμνήσαντες ἐξῆλθον εἰς^a τὸ ὄρος τῶν ἑλαιῶν. ²⁷ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες^a σκανδαλισθήσεσθε, ὅτι γέγραπται^a Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα^a διασκορπισθήσονται. ²⁸ ἀλλὰ^a μετὰ τὸ ἡ^a ἐγερθῆναί με^a προῦξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες^a σκανδαλισθή-
 σονται, ἀλλ' οὐκ ἐγώ. ³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ^a

...ΕΧΧΥΝ-
 ΟΜΕΝΟΝ
 Ρ.

Γ ημερας

ABCDE
 FGHLK
 MSUV
 XΓΔ I.
 69.

^a Matt. xiv. 19.
 Luke xxiv.
 30. 1 Kings
 ix. 18.
^a Matt. xlii.
 27. John xv.
 1. 1 Cor. x.
 4. Gen. xii.
 26. 27. 28.
 xli. 11. Ezek.
 xxviii. 11.
^a Matt. xv. 26
 ref.
 v w. 4c, 1 Mt.
 ref.
 w 1 Mt. ref.
 x Matt. xlii.
 26 ref.
 y 1 Mt. ref.
 1 Mt. Acts i.
 22. Judg. i.
 31.
 a abs., 1 Mt.
 (ref.) only.
 b Matt. xxi. 1
 ref.
 c = 1 Mt. ref.
 d 1 Mt. ref.
 e Matt. xxv.
 28, 29 ref.
 f Zeck. l. c. F.
 plur., Matt.
 vi. 28 ref.
 g ch. i. 14. xvi.
 19. Acts vii.
 h Matt. xiv. 29 ref.

om BD lat-a ff₂; i k sah. εὐλογησεν καὶ D al lat-a (k) Syr aeth. rec aft
 λαβετε ins φαγετε (|| Mt), with X rel lat-ff₂; om ABCDKLM^aPUD 1 latt syrr coptt
 aeth arm. τουςεστιν D.

²³. rec ins το bef ποτηριον (|| Lu Paul), with AP rel: om BCDLXΔ 1 arm.
 εδωκ. αυτ. bef ευχ. Ρ.

²⁴. om αυτοις B. rec ins το bef της (grammatical emendation), with ABD¹P
 rel lat-i: om CD²ELVX latt. rec ins καινης bef διαθηκης (see || Lu Paul),
 with AP rel latt syrr sah-woide aeth arm: om BCDL lat-k coptt sah-ming.
 (for υπερ) περι (|| Mt), with AP rel: txt BCDLΔ 69. rec εκχυννομενον, with B²
 rel: txt AB¹CDLP U(Treg) Δ.

²⁵. om ουκετι CDL em(with gat) lat-(af) c k coptt aeth. προσθω πειν D 2-pe
 lat-a f arm. [rec γεινημ., with DK(S?)Γ: txt ABC rel.]

²⁷. for 1st kai, τοι D lat-c ff₂. aft παντες ins υμεις (|| Mt) D 69 gat lat-a
 c ff₂ g₂ i k l (syrr) sah. rec aft σκανδαλισθησε ins εν μοι εν τη νυκτι ταυτη
 (from || Mt), with AC² rel vulg lat-c g₂ syrr sah aeth arm: ins only εν μοι G al
 lat-a f i k coptt-wilk: om BC¹DHLSVXΓΔ am(with prag) lat-ff₂ g₁ coptt-mss-schw.
 rec διασκορπισθησεαι, with X rel: txt ABCDFGKLΔ. rec διασκ. bef τα
 προβ., with A rel latt syrr coptt aeth: txt BCDL 69 lat-i k q sah arm.

²⁸. for αλλα, και C.

²⁹. for ιφη, λεγει D vulg lat-a f g₁ i; αποκριθεις λεγει 1. 69 (lat-c k) sah-woide.
 rec και bef ιι (ιι π. after || Mt), with A rel syrr coptt: και εαν D: txt BCGL 1.
 69 arm. σκανδαλισθησωσιν D 2-pe vulg lat-c ff₂ g₁ i k. at end, ins (|| Mt)
 ου σκανδαλισθησομαι D lat-ff₂ g₁. (D² om ου.)

³⁰. rec om ου (|| Mt), with CDΔ lat-a f ff₂ i q: ins ABL rel vulg lat-c k syrr coptt
 aeth arm Thl Euthym. om σημερον (|| Mt) DS lat-a f ff₂ i q arm. rec εν
 τη νυκτι ταυτη (from || Mt), with A rel vulg lat-c g₁: τη νυκτι ταυτη 1. 69: om S:

22—25.] INSTITUTION OF THE LORD'S SUPPER. Mt. xvi. 26—29. Lk. xlii. 19, 20. 1 Cor. xi. 23—25. See notes on Mt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mt. xvi. 30—35 (see Luke xlii. 31—34, and notes there). Our account is almost verbatim the same as that in Mt., where see notes. The few differences are there commented on.

29.] εὐ καὶ

πάντες—if even all: καὶ εἰ πάντες—‘even if all.’ The καὶ before εἰ intensifies the whole hypothesis: the καὶ after εἰ intensifies only that word which it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired.

ἀλλὰ has here its full adversative exceptional force—notwithstanding: cf. Il. θ. 153, 154, εἰπερ γάρ σ' ἔγωγε γινώσκω καὶ ἀνάγκη φῆσαι, ἀλλ' οὐ πείσονται Τρῶες

τὸ ^d ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ^{d = Mt. ref.}
 ἀλλὰ τί σύ. ³⁷ καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύ- ^{37 ref.}
 δοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ ^{Mt. vi. 18.}
 ἰσχυσας μίαν ὥραν ἵρηγορήσαι; ³⁸ ἵρηγορεῖτε καὶ ^{1 Tim. vi. 9.}
 προσεύχεσθε, ἵνα μὴ ἐλθῇτε εἰς ^{Deut. iv. 84.}
 πειρασμόν. τὸ μὲν ^{h 1 Mt. 2 Cor.}
 πνεῦμα ¹ πρόθυμον, ἡ δὲ ^h σὰρξ ἀσθενής. ³⁹ καὶ πάλιν ^{1 Mt. Rom. 1.}
 ἀπελθὼν προσηύδατο τὸν αὐτὸν λόγον εἰπών. ⁴⁰ καὶ ^{15 only.}
 πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ^{1 Chros.}
 ὀφθαλμοὶ αὐτῶν ^k καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ^{xxviii. 21.}
 ἀποκριθῶσιν αὐτῷ. ⁴¹ καὶ ἔρχεται τὸ ¹ τρίτον καὶ λέγει ^{h here only.}
 αὐτοῖς Καθεύδετε ^m λοιπὸν καὶ ⁿ ἀναπαύεσθε· ^{2 Kings xiii.}
 ἦλθεν ἡ ὥρα· ἰδοὺ ^p παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς ^{25. (-peis).}
 τὰς χεῖρας τῶν ἀμαρτωλῶν. ⁴² ἐγείρεσθε, ³ ἄγωμεν· ^{3 Cor. xii. 16.)}
 ἰδοὺ ὁ ¹ παραδιδούς με ἤγγικεν. ⁴³ Καὶ εὐθὺς ἔτι αὐτοῦ ^{1 see John xxi.}
 λαλοῦντος ¹ παραγίνεται ὁ Ἰούδας ὁ Ἰσκαριώτης, ^{14 ref.}
 εἰς ὧν ^{m 1 Mt. 2 Cor.}
^{al. Ezek. xxiii. 26.} ^{q = 1 Mt. ch. i. 28.} ^{Joh. xi. 7, 16, 18.} ^{xiv. 18.} ^{r 1 Mt. ref.}
^{a constr. w. παρὰ, here only. (Matt. iii. 1 ref.)} ^{t ver. 10.}

παρηνεγμαι ACK Frag-neap. rec απ' εμου bef τουτο, with EFHSVΓ Frag-neap :
 τουτο το ποτ. απ' εμου D 1 lat-a Orig Hil: απ εμ. το π. τουτο KM prag lat-c syrr
 aeth: txt ABCGLUXΔ 69 vulg lat-f ff₂ l copt arm Orig. for ουτι, ουχ ο D: ουχ
 ως (|| Mt) 13. 69. 346 2-pe. for τι [bef ου], ο D 70; ως (|| Mt) 13. 69. 346 2-pe :
 om Δ: ο τι G 1: ει τι CÜ. aft ου add θελεις D lat-a (c).

37. om 3rd και A. om τω Δ. ισχυσате (|| Mt) D 1. 69 lat-f, k.
 38. προσευχετε B Frag-neap. om ινα D. rec ανεληθητε (from || Mt),
 with ACD rel vss: txt BN 346 lat-q copt Cyr Paulin (q copt Cyr have ελθ.
 also, from this place, in || Mt).

39. om τον αυτον λογον ειπων D lat-a c ff₂ k.
 40. rec υποστρεψας ευρ. αυρ. παλιν, with AC rel and, but καθευδοντας bef παλιν,
 X: om παλιν D lat-a c ff₂ k q: alii aliter: txt BL copt. (Txt being origl, and in
 Mk's manner, παλιν was transposed, and then ελθων explained and superseded by
 υποστρ., a word never used by Mk. So Meyer.) αυρ. bef οι οφθ. (|| Mt) BCLΔ.
 rec (for καταβαρυνόμενοι) βεβαρηνμένοι (from || Mt), with C rel: βαρυνόμενοι
 M al: καταβαρυνόμενοι D 238. 253: txt ABKLUΔ 1. 69. rec αυτω bef αποκρι-

θωσιν, with X rel lat-f k: txt ABCDLU² latt syrr copt arm.
 41. rec ins το bef λοιπον (as also in || Mt), with BGHKMUV¹ Γ (Tischdf) Δ 1. 69 :
 txt ACD rel Thl. add το τελος D 69 lat-a c ff₂ syrr arm. for ηλθεν, και
 D. om τας AFKU 1. 69.

42. ηγγ. ο παραδιδων με D 8-pe Scr's c, and ηγγ. bef ο παρ. με lat-a c ff₂ q Syr
 coptt aeth: ηγγισιν C.

43. rec ευθεως, with A rel: om D 1. 69 latt Syr arm: txt BCLΔ lat-f syr coptt goth
 aeth. rec om 1st ο (|| Mt Lu), with CD rel Orig: ins AB. rec om ο ισκαρι-
 ωτης (|| Mt Lu), with BC rel am-tx coptt goth: ins A (D) KMU latt am²-marg syrr
 arm Orig Thl.—om ο D al Orig. om ων (see || Mt Lu) ABCDKLSU latt Syr

to be attached to it in one phrase, as a
 form of address: see ref. Meyer rightly
 supplies the ellipse after ἀλλ': never-
 theless, the question is not . . . : not οὐ
 γινώσκω, which would not come into con-
 struction with τί . . . τί. 39.] τὸν
 αὐτὸν λόγον, not verbatim, but in sub-
 stance: see || Mt. 41.] ἀπέχει, scil.
 your ἡρηγορεῖν μετ' ἐμοῦ. The Lord had
 no need of it any more, now that the

hour had come: not, as Bengel, Kuinoel,
 al., 'Satis somnorum est:' this as Meyer
 observes, is refuted by the καθεύδετε λοι-
 πόν. This meaning of ἀπέχει, sufficient, is
 found in very few and late, but those
 quite sufficient examples. Meyer men-
 tions Pseud-Anacreon, Od. xxviii. 33,
 ἀπέχει, βάλω γὰρ αὐτὴν; and Cyril on
 Hagg. ii. 9, ἐμὸν φησὶ τὸ ἀργύριον καὶ
 ἐμὸν τὸ χρυσίον τοῦτίστιν ἀπέχει, καὶ

u Matt. xxiv. 30. Acts xiii. 17. xxi. 13. v = here, bis & f only. Hierodan vii. 7. w here only. Judg. ix. 38. 40 vet. Isa. v. 30. xlii. 22. lxii. 10 only. x i Mt. ref. i i Mt. ref. xxi. 40 ref. s = Matt. xxvii. 57. xxvii. 2. a = Acts (li. 30) xvi. 25 only. Toldt vi. 4. b i Mt. ref. c vv. 60, 70. ch. xv. 85. Eu. John xviii. 23 al. Sir. II. 3. d Acts xvi. 27 only. Num. xxi. 23, 31. e = i J. (Matt. xxi. 68 f. L. Rev. ix. 5) only. Num. xxi. 25. i Matt. xxi. 18 ref. ill. 4. f i Mt. L. 1 Kings xvii. 51. k = i Mt. ref. s ellips. John 1. 3. ix. 3. xiii. 18. g Jn. only f. i i Mt. ref. h red., Matt. xi. 25 ref. m Matt. xiii. 60. John 1. 1. i Thoma. 69. P osh- λαβειν ABCDE FGHIK MFSV XΓΔ 1. 69.

τῶν ἑξήδεκα, καὶ μετ' αὐτοῦ ὄχλος ἡ μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ ἡ παραδιδούς αὐτὸν ὡς σῶσσημον αὐτοῖς λέγων Ὁν ἂν φιλήσω αὐτός ἐστιν. ἡ κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. 45 καὶ ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, ραββεί, καὶ κατεφίλησεν αὐτόν. 46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. 47 εἰς δὲ τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτῆριον. 48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ ἁγιστὴν ἐξήλθατε ἡ μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με. καθ' ἡμέραν ἡ ἡμῶν πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἔκρατήσατέ με. ἀλλ' ἡ ἡ ἡ πλθρωθῶσιν αἱ γοα-

coptt goth sēth arm Orig Vict Thl: ins X rel syr. rec aft οχλος ins πολυς (from || Mt), with ACD rel vulg lat-c k Orig: om BL 69 prag lat-a f ff, q syrr coptt goth arm. for παρα, απο (|| Mt) B. ins απο bef των γραμματεων D am lat-f. om των bef γραμ. ACKMA 1. 69. om των bef πρεσβ. AU 1. 69. 44. for δεδωκει, εδωκεν D-gr lat-a c k. for σῶσσημον, σημειον D al. om αυτοις D 2-pe prag lat-a c ff, k. on ιαν L: ο ιαν Δ. rec απαγαγετε, with AC rel: απαγαγετε F al: txt BDL 69. add αυτον D 13. 17. 157 2-pe ev-y lat-a g, Syr syr-with-ob coptt sēth. 45. om ελθων D 1 lat-a c ff, k Syr arm. rec ευθεως, with A rel: om D 251 2-pe lat-a c ff, k q: txt BCLΔ vulg lat-f syrr arm. λεγει bef αυτω DF Γ(Treg) lat-a c ff, (k) Syr arm: αυτω λεγει αυτω EGHVS 1 sēth(Tischdf). [ραββει, so ABCDEHX.] om 2nd ραββει (see || Mt) BC'DLMA am(with em fold ing prag) lat-f ff, g, 1, 3 k copt sēth: χαιρε ραββει (|| Mt) C' 1. 69 ev-y latt syr-marg sal. 46. rec επειβ. επ αυτον τας χ. αυτων, with X rel; and, omg αυτων, M'S vulg lat-c f syrr goth arm: επειβ. τ. χ. αυτων επ αυτον AK copt goth: επειβ. τ. χ. αυτων (this reading seems to point at txt as original) C Δ(-rov): txt B(Mai) DL 1. 69. επειβαλαν B. 47. rec aft εις δε ins τις (from || Lw), with C rel vulg lat-a syr goth arm: και τις D: και εις τις 1 lat-c k q: txt ABLM lat-f Syr coptt sēth. om των παρεστη. D lat-a. om την D 1 ev-y. [επαισεν is itacised into επεισεν in CDHLΓΔ.] rec (for ωταμιον) ωτιον (|| Mt), with AC rel: txt BDN 1 syr-marg. 48. for και αποκ. ο, ο δε D lat-a ff, q. om ως D. rec εξηλθετε, with Γ rel: txt ABCDEGHLXΔ 69 ev-y. 49. διδ. bef εν τω ιερ. P al lat-f q D-lat Syr copt sēth arm. κραται B(Mai expr).

πληρωμαί, καὶ διδῆναι τῶν τοιούτων οὐδένως.

43—52.] BETRAYAL AND APPREHENSION OF JESUS. Mt. xxvi. 47—56. Lk. xxi. 47—53. 44.] On the pluperfect without the augment, see Winer, § 13. 9. σῶσσημον is a word belonging to later Greek. We have in Diod. Sic. xi. 42, ἡμε τὸ συγκείμενον πρὸς μάχην σῶσσημον, ἀσπίδα ἐκχυρωμένην. See other examples in Kypke.

ἀπάγετε ἀσφαλῶς] It does not quite appear whether ἀσφαλῶς is to be subjectively taken 'with confidence,' or objectively, 'safely.' Some suppose that it has an ironical meaning—q. d. 'He will know how to rescue himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and purpose of Judas, on which see notes at Mt. xxvi. 14 and xxvii. 3. 45.] ραββεί appears to have been the usual form

φαί. ⁵⁰ καὶ ὁ ἀφέντες αὐτὸν ἔφυγον πάντες. ⁵¹ καὶ εἰς ο — Matt. iv. 11
 τις ὁ νεανίσκος ὁ συνηκολούθει αὐτῷ ὁ περιβεβλημένος al.
 ὁ σινδόνα ἐπὶ ὁ γυμνοῦ καὶ κρατοῦσιν αὐτόν, ⁵² ὁ δὲ κατα- q Luke xii.
 λιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. ⁵³ Καὶ Matt. xii.
 ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχον- q Matt. xii.
 ται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ 20, 23 ref.
 γραμματεῖς. ⁵⁴ καὶ ὁ Πέτρος ὁ ἀπὸ μακρόθεν ἠκολούθη- q ch. v. 37 ref.
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ Matt. vi. 20,
 ἦν ὁ συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόν- 31 ref. oh.
 xvi. 5.
 t ch. xv. 46
 (bis) | Mt. L.
 only. Judg.
 xiv. 12, 18 P.
 Prov. xxii.
 24 only.
 u — Rev. xvii.
 16. Job xxxi.
 19.
 v | Mt. ref.
 w see ch. xv.
 y Acts xxvii. 30
 Hag. i. 6.

—μετα
 F.
 ABCDE
 GHKL
 MPSUV
 XΓΔ 1.
 69.

50 l. Luke xiih. 6. John ii. 7. 2 Chron. xxvi. 2.
 only. Exod. xxi. 33 Ald.

x Matt. vii. 29 ref.
 s ver. 57. John xviii. 18 bis, 25. James ii. 16 only.

50. rec παντες bef εφυγον (al vary, inag oi μαθ. or οι μ. αυτου, or aliter, correcting to || Mt), with ADP rel latt syr (sah æth) arm: txt BCLΔ copt goth.

51. κ. νεαν. τις (corrta to more usual expra) BCL lat-a Syr copt æth arm: ν. δε τις D vulg lat-c f (ff₂) k l sah: txt AP rel syr goth.

52. (corrta to more usual word, as in ch v. 37), with D 1 latt Syr arm: ηκολουθησεν AP rel syr goth Thl: συνηκολουθησεν Δ: txt BCL. for αυτω, αυτους D. rec at end ins οι νεανισκοι (prob arising from the words τον νεανισκον in marg, as a gloss on αυτον. This is further shewn by οι νεαν. κρατησαν αυτ. standing in some cursives, and οι ν. κρατουσιν αυτ. in another), with AC²P rel lat-g syr goth æth arm: om BC²DLΔ latt Syr copt Thl.

53. καταλειπων (itacism?) DKPX. om απ' αυτων (as superfluous, no subject to κρατουσιν having been mentioned) BCL lat-c k Syr copt æth: ins ADP rel vulg lat-a f syr goth arm.

54. aft. apx. ins καιαφαν AKM 69 (Syr) syr sah-woide arm Orig. om αυτω DLA 69 latt æth Orig: προς αυτον C Syr. om οι bef γρ. and bef πρ. D Orig. transp γρ. and πρεσβ. ADK latt Syr æth arm Orig.

54. om εσω D 1 am(with gat) lat-a ff₂, g₁ k l. for συκαθ., καθημενος D.

in which Judas addressed our Lord—see Mt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him *Lord*: see Mt. vii. 21, 22.

51.] It is impossible to determine, and therefore idle to enquire, *who this was*. Epiphanius, Hær. lxxviii. 13, p. 1046, in recounting the traditional austerities of James the brother of the Lord, says, δς χιτώνιον δεύτερον οὐκ ἐνεδύσατο: δς τριβώνιῳ ἐκίχρητο λίνῳ μονωτάτῳ, καθάπερ ἐν εὐαγγελίῳ φησὶν Ἐφυγεν ὁ νεανίας καὶ ἀφῆκε τὴν σινδόνα ἣν ἦν περιβεβλημένος. Chrysa. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mk.), who had gone to rest, and had been aroused by the intelligence. The *disciples* were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. γυμνοῦ does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

VOZ. I.

53—65.] HEARING BEFORE CAIAPHAS. Mt. xxvi. 57—68. [Lk. xxii. 54, 63—65.] Jn. xviii. 24. See throughout notes on Mt.

53.] ἀρχ.—Caiaphas, *de facto*, and in the view of our narrator;—so Mt. and Lk.: but Jesus was *first* taken before Annas, who was *de jure* the high-priest: see Jn. xviii. 12—23. It is not easy to interpret συνέρχοντα αὐτῷ. Meyer, relying on the fact that the dative after συνῖρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—‘there come with him.’ And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of *direction*. And 2) could it be said of one whom they ἀπήγαγον, that he ἔρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, ‘there come together to him.’ The E. V. has ‘with him were assembled;’ and so Winer in former editions of his Grammar.

54.] The usage of φῆς for a *first* is found in Xen.

E 2

a = ch. xi. 4. Luke xxii. 56.
b = Luke xxii. 56 only, see Isa. i. 11. 1 Macc. xii. 54.
c Matt. v. 29. Acts v. 41 al. Prov. xxii. 10.
d = Matt. xii. 43. Luke xlii. 6, 7. Math iii. 1 var.
e Matt. xxvi. 2. Acts iii. 19. Rom. i. 11 al. fr.
f Matt. x. 27. xxvii. 1 al. 2 Chron. xlii. 15.
g Matt. xix. 15 (2 Rom. xlii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 20.
h = here but only? (Matt. xx. 12 ref.).
i Acts i. 15, vi. 5. 2 Chron. xx. 6.
k 1 Mt. Matt. xxiv. 2. xxvii. 40. John ii. 19. Ezra v. 12. 1 Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. m g Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n 2 Cor. v. 1. Col. ii. 11 only f. o ch. ii. 28 L. John xx. 19, 26. p 1 Mt. q 1 Mt. Matt. xxvii. 18 (ch. xv. 4 v. r.) only. Job xv. 6. r Matt. xx. 51 ref. s (see note) Luke i. 68. Rom. i. 25. Is. 42. 2 Cor. i. 3. xi. 51. Eph. i. 3. 1 Pet. i. 5 only. Gen. ix. 26. t ch. xlii. 6 ref. u Matt. viii. 30 ref.

om και bef θερμ. D¹ lat-a c sah.

elz om το, with some curatives (?): ins

ABCD rel.

55. for μαρτυριαν, ψευδομαρτυριαν A al lat-k coptt.

ινα θανατωσωσιν D 2-pe

latt. [ηρρισκ. BD F(Wet) LPA 1.]

56. aft εψευδ. ins και ελεγον D-gr. (om και D¹.)

57. for και τινες, και αλλοι D lat-a ff₂ k q Orig-lat; αλλοι δε 2-pe 69 al lat-c. for κατ' αυτ. λεγ., και ελεγον κατ' αυτ. D; latt vary.

58. καταλυω A 2 vulg-mss goth Orig-lat. om τουτον D-gr lat-k goth.

for αχειρ. οικου, αναστησω αχειρ. D lat-a (c) ff₂ k.

59. ην bef ιση DL 1 latt. [η μαρτυρια so B, Mai expr.]

60. rec ins το bef μισον, with D(M 1, e sil) coptt: om ABC rel Orig Thl.

αποκριναι H I ev-y. for τι, ο τι B.

61. απειρος δε D vulg lat-c ff₂ k l: ο δε ιησ. A al Syr. for ισιωπα, ισιωγα D.

ουκ απειρ. ουδεν (conformation to foregoing question) BCL 33 copt (sah goth)

with: ουδεν απκριθη D. επρωτα A: επρωτησεν F(Wetst) I₂ Orig.

παλιν το αυτω, και λεγει αυτω ο αρχ. D (lat-ff₂ k): al vary, addg εε δευτερον &c (see Scholz). ins τ. θιου bef τ. ελογ. AK vulg-ed lat-ff₂ arm-zoh [Clem-lat]

Euthym.

62. aft ιησ. ins αποκριθεις DG 1. 69 lat-a ff₂ (k) q sah (arm) Clem-lat Orig.

for ειπεν, λεγει D 2-pe Orig. add αυτω DG 1. 69 al ev-y latt syrr copt-mss with

Cyr. vii. 5. 27, οι δ' επι τοδς φύλακας ταχθίντες επικρινουσιν αντας πινουσι προς φως πολλο.

56.] Ισως—consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (ισος should not be accentuated as in Homer, ισος, but as in later writers, ισος.)

57.] τινες.—two: see Mt. 58.] ημεις and εγω are emphatic. Some have imagined (De Wette, Meyer) that they find in these words χερωσ. and εχερω. traces of later Christian tradition, and an allusion to Heb. ix. 11: Acts vii. 48; but such con-

jectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Mt. εβρωσ, —'is asserting this'—i. e. they varied in the terms in which it was expressed.

60.] On the most probable punctuation and construction, see note on Mt. ver. 62.

61.] τω ελ. Heb. יהוה, the ordinary Name for God. "This is the only place in the N. T. where the well-known

ἔκ δεξιῶν καθήμενον τῆς ὀδυνάμεως καὶ ἔρχόμενον
 μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ ὁ δὲ ἀρχιερεὺς
 διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει τί ἐστὶ χρεῖαν
 ἔχομεν μαρτύρων; ⁶⁴ ἠκούσατε τῆς βλασφημίας. τί
 ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον
 εἶναι θανάτου. ⁶⁵ καὶ ᾤξαντό τινες ἐμπτύειν αὐτῷ
 καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
 αὐτόν, καὶ λέγειν αὐτῷ Προφῆτευσον· καὶ οἱ ὑπηρέται
 ῥαπίσμασιν αὐτὸν ἔλαβον. ⁶⁶ Καὶ ὄντος τοῦ Πέτρου
 κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 ἀρχιερέως. ⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμομαίνουσαν,
 ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ
 ἦσθα τοῦ Ἰησοῦ. ⁶⁸ ὁ δὲ ἠρνήσατο λέγων Οὐκ οἶδα,

24 | L. xv. 19 | Mt. only. Num. xii. 14. Dent. xxv. 9 only. b | L. Heb. ix. 4 only. Ead. xlviii. 20. 3 Kings vii. 42. viii. 7 only. i | Mt. 1 Pet. iii. 20. 1 Cor. iv. 11. 2 Cor. xii. 7 f. k = 1 Mt. L. only. 1 John xviii. 28. xii. 8 only. im. 1. 6 only. (-φί) ev. Matt. v. 20. m = (app) here only. n Matt. xxvi. 5 ref. o | L. Lake xii. 45. Acts xii. 13. Gen. xii. 10. xii. 17. p ver. 54 ref. q ch. x. 21 ref. r | Mt. only. Gen. xi. 13 al.

arm Orig. rec καθ. bef εκ δεξ. (|| Mt), with A I_c X(Treg) 1. 33 vulg-ed lat-c f f₂ k syrr coptt (æth) arm Orig: txt BCD rel am(with em fuld ing mt prag tol) lat-(a) l q goth Clem-lat Orig, Thi Cassiod. om της bef δυν. D¹. om κ. αρχ. D-gr.

63. ins και bef λεγει D lat-c f₂ k.

64. την βλασφημιαν (|| Mt) ADG 1. 69. add αυτον DG I_c gat(with mt) lat-q goth æth; του στοματος αυτου 69 al (Syr) syr-marg sah-woide arm. for φαίνεται, δοκει (|| Mt) D al sah. παντες δε D lat-c k: και παντες 1. 69 lat-a f f₂ q. αυτου D¹. rec ειναι bef ενοχον, with A rel latt coptt arm: om ειναι D lat-f₂; txt BCLΔ 33 lat-l q goth. (I_c def.)

65. for lat αυτω, το προσωπω αυτου (|| Mt) D lat-a f Syr coptt goth arm. om κ. περιε. αυτ. το προσωπον (|| Mt) D lat-a f. rec το προσωπον bef αυτου (|| Mt), with A I_c rel vulg-lat-c f₂ k: txt BCLUD 33. [το is not omd in B, so Mai expr.] εκολαφιζον αυτον κ. ελεγον D lat-c k goth. om 2nd αυτω I_c. 69 Syr arm. om οι υπηρ. D. rec (for ελαβον) εβαλλον (see note), with H: εβαλον EMUX 33: ελαμβανον D(bef αυτ.) G 1. 69 syr copt: txt ABC rel.

66. rec εν τ. αυλ. bef εστω, with A rel vulg lat-f (g₁) k syr goth: om εστω D I_c 69 lat-a c f f₂ q coptt Eus: txt BCLU^xX 33 Syr æth arm. aft αρχ. ins προς αυτον D lat-a c f f₂ (k) q Eus. for των παιδισκων, παιδισκη C.

67. λεγει bef αυτω D lat-c f₂ q sah. om 2nd και D-gr. rec μετα του ναζ. ιησ. ησθα, with A rel: μετα τ. ιησ. τ. ναζ. ησθα (|| Mt) D(ναζαρ.) Δ (Syr) syr goth æth arm Eus: ησθα μετα ιησ. του ναζ. 33 coptt: μετα του[....] I_c: txt BCL. (τ. ιησ. was omitted as superfluous: then variously reinserted.) ης 1. 69 Eus.

Sanctus Benedictus of the Rabbis is thus absolutely given." Meyer.

62.] The ἀπ' ἀπρι of Mt., and ἀπὸ τοῦ νῦν of Lk., are here omitted.

63.] χιτῶνας—not his priestly robe, which was worn only in the temple, and when officiating: see on Mt. ver. 66.

The plural, ῥοές χιτ., perhaps is due to the wearing of two inner garments by persons of note: see Winer, R.W.B. art. "Kleidung," i. p. 662.

65.] ἤρξατο—when the sentence was pronounced. The τινες appear to be members of the Sanhedrim: the servants follow. Προφήτ[η]. Mt. and Lk. explain this: "Prophecy, who smote thee?"

The reading ελαβον is harsh in sense, but the coincidence of ελάμβανον in DG al. seems to stamp it with genuineness. The meaning must be 'took Him in hand with,' 'treated Him with.' Meyer understands it, took Him into custody, with . . . for the further carrying out of the sentence against Him. But the unemphatic position of the verb seems to preclude this.

66—72.] OUR LORD IS THENCE DENIED BY PETER. Mt. xvi. 69—75. Lk. xlii. 56—62. Jn. xviii. 17, 18, 26—27. See the comparative table, and notes, on Mt.

68.] κἀγω, because the house was

s here only t.
t ver. 80 ref.
u Matt. xxvi.
22 al. fr.
v ver. 47 ref.
w = Acts xxi.
8. 2 Tim. iii.
6 al. Obad.
11.
x 1 Mt. only.
y = John xlii.
22. xiv. 19.
xvi. 16, 20.
Heb. x. 27.
Isa. xxi. 20.
u Acts xxi. 12, 14, 31.
only t. see
Num. xviii.
14.
z = John vi. 71.
b Matt. xxvi.
42 ref.
c ob. xi. 21 ref.

οὐτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ
 'προαύλιον, καὶ ἰαλέκτωρ ἰφώνησεν. ⁶⁹ καὶ ἡ ° παιδίσκη
 ἰδούσα αὐτὸν ἤρξατο λέγειν τοῖς ° παρεστῶσιν ὅτι
 οὗτος ° ἐξ αὐτῶν ἐστίν. ⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο. καὶ
 ° μετὰ ° μικρὸν πάλιν οἱ ° παρεστῶτες ἔλεγον τῇ Πέτρῳ
 Ἀληθῶς ° ἐξ αὐτῶν εἶ. καὶ γὰρ Γαλιλαῖος εἶ. ⁷¹ ὁ δὲ
 ἤρξατο ° ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν
 ἄνθρωπον τοῦτον ὃν ° λέγετε. ⁷² καὶ ° ἐκ δευτέρου ἰαλέκ-
 τωρ ἰφώνησεν. καὶ ° ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς

68. rec (for οὐτε, twice) ουε (|| *Mt Lu*) and ουδε, with A rel lat-a: ουε and ουτε
 CEGHSVΔ: [] ουε επιστ. τι I_c: txt BDLN 2-pe vulg lat-c f Eus. rec τι bef
 su (su omd, as in D al, from || *Mt, then reinsd*), with A I_c rel coptt goth arm Eus:
 om su D al latt: txt BCL U(Treg) Δ 1. 33 2-pe. om 1st και D-gr. εις την
 προαυλην D. om κ. αλ. φων. (to suit || *Mt*) BL lat-c copt: ins ACD I_c rel vulg
 lat-a f f₂, k syrr sah-ming goth aeth arm Eus.

69. rec aft αυτον ins παλιν (*interpolation, as is shown by the variation of position*),
 with A I_c rel (lat-a c) syr goth: aft ηρξατο CLΔN; bef ιδουσα C(π. δε ιδουσα. αυτ. η
 παιδ.) 2-pe vulg (lat-k Syr): om BM coptt aeth. for ηρξ. λεγ., ειπεν B. rec
 παρεστηκοσιν, with AD rel: txt BC I_c KLΔ Eus. aft οτι ins και D 69 lat-a c f₂
 Syr aeth arm. αυτος D al.

70. om ο δε παλ. ηρν. D(having, aft παιδ. above, ο δε παλιν ηρησατο κ. ηρξατο):
 ηρησατο F(Wetst) GMXΔ 1. 69 latt syr coptt goth Eus. παρεστηκοτες D:
 περιστοιχωτες G 1. om τω περιω D lat-a. rec at end ins και η λαλια σου
 ομοιαζει, with A rel lat-g syrr goth arm; λ. σ. δηλον σε ποιει aeth; η λαλια σου
 δηλον σε ομοιαζει (sic) 33: om BCDL 1 latt coptt Eus Aug. (*The insn seems to
 be from || Mt, where D reads ομοιαζει: homocotel is hardly sufficient to account for
 the omn.*)

71. rec ομνυνειν (|| *Mt*), with AC rel Eus: λεγειν D lat-(a) q: txt BEHLSUVXΓ.
 om τουτον D-gr K goth.

72. aft και ins ευθως B(Mai expr) LN latt Syr aeth arm: ευθως (from || *Mt*) DG
 69: om AC rel syr copt goth. om εκ δευτερον LN lat-c. rec (for το ρημα
 ως) του ρηματος ου, with M 69: το ρ. ο D rel latt syr-marg: txt ABCLD 33 coptt
 goth. om αυτω D-gr. om οτι το απαρνηση D 142¹ lat-a. rec φωνησαι
 bef δις, with AC¹L rel vulg lat-g₂ (Syr) syr goth: om δις (C¹?) ΔN lat-c f₂, g₁, l aeth

built round the στήλη, and the rooms looked
 down into it. See note on Matt. xxvi. 69.

68.] οὐτε οἶδα, scil. αὐτόν: an
 union of two separate answers, which form
 the 1st and 2nd in Mt. The οὐτε... οὐτε
 simply connect: the repetition being that
 of urgent denial. τὸ προαύλ. = τὸν
 πυλῶνα Mt.

The omission of the
 words καὶ ἀλ. ἰφ. appears to be an at-
 tempt to harmonize the accounts.

69.] ἡ παιδίσκη—in Mt. ἄλλη, in Lk.
 ἑτερος. Meyer does not appear to be
 justified in asserting that this is neces-
 sarily the same maid as before: it might
 be only the maid in waiting in the
 προαύλιον: see note on Mt.

70.] μετὰ μικρόν = διαστήσεως ὥστε ὥρας μίας.
 Lk. καὶ γάρ, for, in addition to all
 that has been hitherto said....

72.] ἐπιβαλὼν—no entirely satisfactory

meaning has yet been given for this word.

1) Hammond and Palairer supply τοῦς
 ὀφθαλμοῦς τῇ ἰησοῦ—but besides this
 being most fanciful, the fact was not so:
 see Lk. ver. 61. 2) The vulgate, Syr.,
 Euth., Thl², Luth., Kuin., take ἐπιβαλὼν
 ἐκλοιεν for ἐπέβαλεν κλαίειν 'he began
 to weep.' But granting that this is a
 later meaning of the word (Kuin. cites
 ἐπέβαλεν κερτιρίζειν, cantillare coepit, Diog.
 Laërt. vi. 2. 4, and Suid. has ἐπέβαλεν
 ἠρξατο), yet this participial construction
 will not bear that interpretation. Acts
 xi. 4, which Kuin. cites to support it, has
 quite another meaning—see note there.
 3) Grot., Le Clerc, al. render it 'addens
 fletu'—i. e. he continued weeping (so ἐπι-
 βαλὼν ἰρωτᾶν Theophr. Char. B. ἐπιβα-
 λὼν φησι Diod. Sic. p. 345 B):—but then
 his beginning to weep would have been

εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἂν ἄλεκτορα δις ἴφωνῃσαι, ^{d see note.}
τρὶς με ἂν ἀπαρνήσῃ. καὶ ^d ἐπιβαλὼν ἔκλαιεν.

XV. ¹ Καὶ εὐθὺς ἐπὶ τὸ ^b πρῶτ^h συμβούλιον ^b ποιή-
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμμα-
τέων, καὶ ὅλον τὸ ¹ συνέδριον, δῆσαντες τὸν Ἰησοῦν ^k ἀπ-
ῆνεγκαν καὶ ¹ παρέδωκαν Πιλάτῳ. ² καὶ ἐπρώτησεν
αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ ^m βασιλεὺς τῶν ^m Ἰουδαίων; ὁ
δὲ ἀποκριθεὶς αὐτῷ λέγει ⁿ Σὺ λέγεις. ³ Καὶ ὁ κατηγο-
ροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν
ἐπρώτα αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου
ὁ κατηγοροῦσιν. ⁵ ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, ^{1 = Matt. v. 28}
^{al.}

^m here, ^{h.} Matt. ii. 2.

ⁿ | only, see Matt. xxvi. 26, 64.

^o Matt. xii. 10 ^{recf.}

arm: txt B (C¹?) lat-*k* coptt(Treg). rec *απαρν. με βελ τρις* (order of || Lu),
with A rel syr goth arm: txt BCLD vulg lat-*o ff.* *k* (Syr) coptt *αθη.* *κ. ηρεατο*
ελαειν D latt syrr sah goth arm.

CHAP. XV. 1. rec *ευθεως*, with AD rel: om lat-*a* *o* sah *αθη*: txt BCLD. om
επι το (as unnecessary: no reason could be given for its insertion) BCDL vulg lat-*a*
ff. *k* l coptt Orig: ins A rel (goth) arm. for *ποιησ., ιτοιμασαντες* CLN: *ποιησαν*
and ins *και βελ δησ.* D al lat-*a* *c* *ff.* *k* syrr sah *αθη* Orig. for *απηνεγκαν*,
απηγαγον (|| Mt) CDG 1 latt syrr goth *αθη* Orig. rec ins *τω* *βελ* *πιλατω*, with
A rel: om BCDL 1 Orig.

2. for *ο* *δε*, *και* D lat-*a* *αθη.* rec (for *αυτω* *λεγει*) *ειπεν* *αυτω* (|| Jn), with A
rel D-lat syrr goth *αθη*: txt B C (*αυτω* [. . .]) D 1 copt arm.

3. *κατηγορουσιν* D-gr.

4. *επρω. αυτον* *βελ* *παλιν* CD lat-*k* *q* sah-ming *αθη*: om *παλιν* U al. rec
(for *επρωτα*) *επρωτησεν* (corr^h to above, ver 2), with ACD rel: txt BU 33. 69
lat-*a* *k* syr-marg. [*ουδεν* is on marg in B.] for *ιδε*, *ιδει* (l. e. [?]) *ιδου* Δ.
rec (for *κατηγορουσιν*) *καταμαρτυρουσιν* (from || Mt), with A rel syrr sah goth
arm: txt BCD 1 latt copt *αθη* Orig-lat.

noticed before. Grot. wants to give it the sense of 'præterea.' 4) Beza, Raphel, Bretschn., Wahl, al. say, 'quum se foras projecisset;' but although *ἐπιβάλλειν τινι* or *ἐπι τι* may mean 'to rush upon' (see 1 Macc. iv. 2), it cannot stand alone in this meaning. The chief support of this sense is the *ἐξελθὼν ἔξω* of Mt. and Lk.: but this cannot decide the matter. 5) Thl. al. supply *τὸ ἱμάτιον τῇ κεφαλῇ*, 'casting or drawing his mantle over his head;' but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for 'attenders,' and some supply *τῇ ἀλεκτοροφωνίᾳ*, others *τῷ ῥήματι*: Wetst. and Kypke have however shewn that the word is used *absolutely* in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: *αἱ μὲν γινώσκει, ἄλλως δὲ καὶ ἄλλως ἐπιβάλλει, καὶ μάλλων ἴσθιν ὅτι καὶ ἡρ-σεν*, semper quidem cognocit, sed diversis modis res animadvertit, imo magis interdum et minus: Hierocl. in carn. Pythag.

p. 14. The above list is taken mainly from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in *ἀνενμνήσθη*. But *ἐπιβαλὼν* contains more than *ἀνενμν.*—that was the bare momentary remembrance—the *ῥῆμα* occurred to him—this is the *thinking*, or, as we sometimes say, casting it over; going back step by step through the sad history. This sense, though not wholly satisfactory, appears to me the best. In *ἐκλαειν*, Dr. Wordsw. well points out the imperf. 'wept, and continued weeping: something more than *ἐκλασε*.'

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Mt. xxvii. 1, 2, 11—14. Lk. xxiii. 1—5. Jn. xviii. 28—38. Our account is very nearly related to that in Mt.: see notes there. The *ὅλον τὸ σ.* is a touch of accuracy. From ch. xiv. 53 we know that πάντες were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b., 'Synedrium septuaginta unius seniorum non

c Lk. xxiv. 50. John x. 27. 38. d 1 Mt. Matt. v. 41 only. e Matt. ix. 9. f ch. v. 41. g 1 (Mt. ref.) only. h here only. i (-pva, Matt. ii. 11.) j 1 Mt. ref. k 1 only. l Ps. xxi. 18. m 1 only. n Joel ii. 8. o Obad. 11. p Josiah i. 7. q 1 constr. John xix. 24. from Ps. xxi. 18. r 1 Cor. vii. 36. s James v. 14. t 1 constr. Acts xi. 17. see Matt. xxvi. 68. u 1 Mt. Acts xxv. 14, 27. Gen. iv. 13. v 1 (xxxi.) 28 P. Rev. xxi. 13 only. w Prov. vii. 8. x - Lake xix. 42. Jer. xxxi. (xxxviii.) 19. y 1 L. v. r. z Acts xvii. 28. Heb. viii. 10 & x. 16, from Jer. xxxviii. 17. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

for εξαγ., αγουσιν A prag, *duxerunt* lat-c ff₂. om last clause (*homocolei*) B. rec σταυρωσασιν (*grammatical correction*), with X rel: txt ACDLPA 33. om last αυτον D 1 lat-ff₂ k.

21. εγγαρ. B'n. τον συμ. παραγοντα τον ευρηνηιον D (lat-ff₂). 22. for φερουσιν, αγουσιν D 69 vulg lat-c ff₂ l sah goth. ins τον bef γολγ. BC²FLA 33. 69. τον bef γολγ. D. μεθερμηνευμενος AB: txt CDP rel.

23. rec aft αυτω ins πειν (*from* || Mt), with A D(πειν) P rel vulg lat-c ff₂ k syrr sah goth æth: om BC²LAD lat-æ copt arm. for o δε, και D 1 vulg lat-c ff₂ k: oc δε B Γ¹(appy) 33.

24. rec κ. σταυρωσαντες αυτ. δι. (*rearrangement of construction from* || Mt), with ACDP rel vulg lat-g_{1,2} l n (syrr, appy) goth: txt B lat-c ff₂ k copt æth arm, and omg 2nd και L D-lat. rec (for διαμεριζονται) διμεριζον, with some cursive(?): διαμεριζον εν-γonce: εκαθηγτο διαμεριζοντας Scr's d: διμεριζοντο 69 Scr's a c h: txt ABCD rel Scr's mss. om τις τι αρη D 157 lat-ff₂ k n.

25. τριτη bef ωρα AC²K. for εσταυρωσαν, εφυλασσον D lat-ff₂ k n. 26. for και ην η, ην δε D lat-k (sah); η δε D-corr. ins ουτος εστιν bef o βασ. D (syrr) goth; ουτος at end 33.

Mt. xxvii. 31—34. Lk. xxiii. 26—33. Jn. xix. 16, 17. See notes on these.

21. 'Αλεξάνδρου κ. 'Ρούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. & π' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οὐ παραπορευόμενοι, Mt. ver. 39: nothing is said as to the distance from whence he came.

22.] Γολγ. τόπος.—perhaps Γολγ. is genitive, as it would then answer to κρανίου in the interpretation; = τὸν τόπον τ. ἐκλόμ. κρανίου. Lk. 23.] ἔσπ. οἶν. = ὅσος μετὰ χολῆς μεμ. Mt. which see. ὁδόν, they were giving, i. e. 'they offered.'

24—26.] HE IS CRUCIFIED. Mt. xxvii. 35—38. Lk. xxiii. 33, 34, 38. Jn. xix. 18—24. 25. ὥρα τρίτη] This date is in agreement with the subsequent account, ver. 33, and its || in Mt. and Lk., but,

as now standing unexplained, *inconsistent with* Jn., xix. 14, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn *from other grounds than the difficulty before us*, that Jn.'s reckoning of time differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which *we are not competent*. It is preposterous to imagine that two such accounts as these of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be *presumed*, that *some different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both

ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ ^ε διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ ^δ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

⁴³ Καὶ ἦδη ὁψίας ^ι γενομένης, ^κ ἐπεὶ ἦν ^ι παρασκευή, ὃ ἐστὶ ^α προσάββατον, ⁴³ ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ^β εὐσχήμων ^β βουλευτῆς, ὃς καὶ αὐτὸς ἦν ^ρ προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, ^γ τολμήσας εἰσῆλθεν πρὸς Πιλάτον καὶ ᾔησεν τὸ σῶμα τοῦ Ἰησοῦ. ⁴⁴ ὁ δὲ Πιλάτος ἐθαύμασεν ^{εἰ} ἦδη τίθνηκεν καὶ προσκαλεσάμενος τὸν ^δ κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ^α πάλαι ἀπέθανεν.

...ΤΟΥ
H.
ΑΒΓΔΕ
G KLM
SUVX
ΓΔΙ.
33. 69.

ρ = Luke II. 35, 38. xii. 36. Acts xiii. 51 al. Ps. lvi. 8.
i ver. 6. Matt. xiv. 7. a constr., see Mr. xxvi. 11. i John III. 13.
xii. 19 (Matt. xi. 31 reff.) only.

q Matt. xxii. 46 reff. 2 Mac. iv. 2.
i ver. 30 only γ. u = 2 Cor.

41. om αἱ ACLΔN vulg lat-*g*_{1,2} i goth. om 1st καὶ (homotele) B (X P) 33
lat-c *ff*₂ k q Syr copt æth arm. ηκολουθησαν D. om καὶ διηκ. αὐτῷ (homotele)
CDΔ lat-α Thl. for αλλαι, στεραι A.

42. επιδη A. προς σαββατον AB²EGL U(Treg) VF: πριν σαββατον D: ante
sabbatum vulg lat-*ff*₂ syrr copt arm(appy): primas sabbatorum goth: tempore sabbati
sabbati æth: txt B-C reff. (X def.)

43. rec (for ελθων) ηλθεν, with D rel vulg lat-c *ff*₂ syrr æth: txt ABCKLMUGA
1. 33. 69 copt goth arm Thdrt. om o D al. ην bef καὶ αὐτος D 2-po
lat-c *ff*₂ k n q. for εισηλθεν, ηλθεν D. ins τον bef πιλaton BLΔ 33.
for σωμα, πνομα D æth.

44. θαυμαζειν D vulg lat-c. for παλαι, ηδη (repetition of ηδη above) BD
vulg lat-c *ff*₂ i syr-jer copt goth æth arm Thl. for απεθανεν, τιθνηται D 6-pe.

τόνταρχος in || Mt. Lk. 40, 41.] τοῦ μικροῦ—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Prolegg. to Ep. of James, § i. 8. This Mary is the wife of Alphæus or Clopas; see Jn. xix. 25. Σαλώμη = ἡ μήτηρ τῶν υἱῶν Ζηεδαιον, Mt.: our Evangelist mentions that they had accompanied Him to Jerusalem;—and we may observe a curious variation of the wording, in ἠκολούθουν αὐτῷ ὅτε ἦν ἐν τῇ Γ., and ἠκολούθησαν τῷ Ἰ. ἀπὸ τῆς Γ.—the former rendering necessary the additional clause, αἱ συναναβᾶσαι κ.τ.λ.

42—47.] JOSEPH OF ARIMATHÆA BROTHER, AND BURIAL, THE BODY OF JESUS. Mt. xvii. 57—61. Lk. xiii. 50—56. Jn. xix. 38—42. For all notes on the substance of the common narrative, see Mt.

42. παρασκευ. ὃ ἐστὶ προσάβ.] The Friday afternoon (ἡ παρασκευ., “the name by which Friday is now generally known in Asia and Greece.” Wordsw.) before sunset, at which time the Sabbath would begin, and the taking down, &c. would be completed. The three Evangelists do not imply that this παρασκευ. had any thing

especial in it, as Jn. does, ver. 31. It is very remarkable, that ἐκεῖ occurs only here in this Gospel, but is found in the corresponding clause of Jn., ver. 31, shewing perhaps in this place a community of source in two accounts otherwise so essentially distinct.

43.] ἐλθὼν, or ἡλθεν, is common to Mt., Mk., and Jn., but in different connexion—see on Mt.

εὐσχήμων—probably in its later sense of noble, ‘honourable,’ i. e. in station. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph.

βουλευτής, a member of the Sanhedrim;—see Lk. ver. 51.

προσβ. τ. β. τ. θ., common to Mk. and Lk.

τολμήσας els.] characteristic of Mk.’s narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39.

44.] There is no inconsistency, or but a very trifling one, with the order in Jn., ver. 31, to break their legs and take them down. The circumstances related there had taken place, but no report of them had been made to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμης¹ ἡγόρασαν ἄρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.
² καὶ ἵλιαν πρωτὴ τῆς² μίας³ σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἁνατείλαντος τοῦ ἡλίου.³ καὶ ἔλεγον πρὸς αὐτάς τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς⁴ οὔρας τοῦ μνημείου; καὶ ἁναβλέψασαι θεωροῦσιν ὅτι ἁνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.⁵ καὶ ἐλθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιόις, περιβεβλημένον στολὴν λευκὴν καὶ

¹ Ald. (ἀνελκ.) var. &c. only
 t Matt. vii. 29, 31 ref. ch. xiv. 51 al.

r Matt. xix. 20, 22 ref.
 u ch. xii. 28 ref.

s here only. see Eph. i. 20 al.

syr-jer arm. (por. is simply insd elsw.) om του bef σαββ. C³ 33. om ελθουσαι
 D lat-c ff₂ αυτον bef αλειψωσιν D lat-c ff₂ k n q omca.
² ερχονται πρωι μιας σαββατου D: om λιαν also lat-c k n Syr arm: τη μια των σ.
 LD copt Eus: της μιας των σ. K: μια των σ. B 1: τη μια σαβ. 33: txt AC rel
 Dion-alex. ανατειλοντος D lat-c n q Nyss Tichexp Aug.
³ αυτους D lat-c. ημιν bef αποσ. D 2-pe lat-c ff₂ k n q. (αποκαλυψει D')
 for εκ, απο CD 69 vulg lat-c ff₂ l goth Eus Nyssen Sev.
⁴ ην γαρ μεγ. σφ. κ. ερχονται κ. ευρισκουσιν αποκυκλισμενον τον λ. D 2-pe
 lat-c ff₂ n Eus: simply syr-jer.—rec αποκυκλισται (repetition from above: see also
 || Lu), with AC rel: txt BL.
⁵ rec ανελθουσαι (from || Lu), with ACD rel: txt B 127. νεανισκον bef

came up after the burial had taken place; the pres. (ρίθεται, rec.) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE AFRISIED OF HIS RESURRECTION. Mt. xlviii. 1—10. Lk. xxiv. 1—12. Jn. xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Mt.

1. Δευ. τ. σαβ.] It was strictly when the Sabbath was ended, i. e. at sunset, that they bought the spices. Lk. xxiii. 55, places it on the evening before the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose two parties of women (Greswell) or to take ἡγόρασαν as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted. ἀλείψ.] This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes. 2. ἀνατείλαντος τ.

ἡλ.] This does not agree with Mt., τῇ ἑσπέρῃ. εἰς μίαν σαβ.—Lk., ὄρθρου βαθείας; or Jn., σκοτίας ἐν οὐσας:—nor indeed with λιαν πρωι of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατέλ-

λοντος, would not help us much, as it was evidently *some time before sunrise*. Even Greswell virtually acknowledges a difficulty here. 3, 4.] It had been

rolled away by an angel, Mt. ἦν γὰρ μεγ. σφ. is stated as a reason why they could see that it was rolled away on looking up, possibly at some distance. This explanation is according to Mk.'s manner of describing minute circumstantial incidents; but to refer this clause back as the reason why they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel. 5.] In Mt.—an angel, sitting on the stone which he had rolled away. Here he is described as *he appeared*, and we are left to infer what he was. In Lk.,—two angels ἐπιστησαν αὐταῖς in the tomb. The incident to which these accounts point, must be distinct from that related Jn. xx. 11, which was after Mary Magdalene returned from the city. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Mt. and Mk. to be distinct, and accounts for the ἐξεθαμβήθησαν in our text thus: 'After seeing one angel *with-*

out already, they were probably less pre-

v here b16 &
 ch. ix. 18.
 xiv. 26 only.
 Sur. xix. 9
 only.
 v 1 Mt. L. Acts
 v. 30 al. B.
 x — Matt. xiv.
 22 ref.
 y — here only.
 Job xviii. 20.
 1 Cor. ii. 8.
 2 Cor. vii. 16.
 Eph. vi. 6.
 Phil. ii. 12
 only.
 Rhod. xv. 16.
 ch. v. 43.
 Luke v. 26.
 Acts iii. 16.
 x. 10. xi. 6.
 xiii. 17 only.
 Dom. xxi. 28.
 28.

ἔξεθαμβήθησαν. ⁶ ὁ δὲ λέγει αὐταῖς Μὴ ἔκθαμβεῖσθε·
 Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον·
 ἡ γέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἐθήκαν αὐτόν.
 ἅλλα ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
 ὅτι· προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε,
 καθὼς εἶπεν ὑμῖν. ⁸ καὶ ἐξελθοῦσαι ἐφυγον ἀπὸ τοῦ
 μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ
 οὐδενὶ οὐδὲν εἶπον, ἐφοβούντο γάρ.

KATA MARKON.

εἶδον D 2-pe. for ἐξεθαμβήθησαν, ἐθανβησαν D.
 6. for ο δὲ, καὶ D lat-c ff₂ n. αυτοῖς D-gr. add ο αγγελος D lat-ff₂.
 for ἐκθ., φοβεῖσθε D Eus. ins τον bef ιησ. D. οἱ τον ναζ. D. for
 ἴδε ο τοπος, ἰδαιτε ἐκεῖ τον τοπον αὐτου D, simply 2-pe lat-c ff₂ n q.
 7. [αλλα, so AB¹CDGKLΔ 33.] ins καὶ bef εἰπατε U¹(appy) D 33 prag(with
 mt) lat-k goth. ιδου, προαγω . . . ἐκεῖ με . . . εἰρηκα υμιν D.
 8. rec aft ἐξελθουσαι ins ταυτ (from || Mt), with E: om ABCD rel vulg lat-a² c ff₂
 syrr syrr-jer copt goth sath arm Thl. for δε, γαρ BD vulg lat-a² c ff₂ k l Syr
 copt sath arm: txt AC rel syr goth. (X defective.) for τρομος, φοβος D.
 εἰπαν D.

SUBSCRIPTION (aft ἐφοβουντο γαρ). κατα μακρον B: ευαγγ. κατα μαρκ. arm-
 old-mss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very
 early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a² c ff₂ g₁, l n q Syr syrr-cu[recommences
 at r. πικρ. ver. 17] syrr-jer copt goth sath arm-recent-mss. (2) It is cited by Iren.
 (iii. 10. 6, p. 188 [gr in Cramer's addenda]: *In fine autem evangelii ait Marcus: Et
 quidem dominus Iesus, postquam locutus est eis, receptus est in caelos, et sedet ad
 dexteram Dei*), Hippol., Celsus (perhaps), Synops., Cass., Jac-nisib, Cyr-jer, Damasc.,
 Phot., Thl., Ambr., Aug., Greg., Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

II. (1) It is omd in BM lat-k arm-old-mss. After the subscription in B the
 remaining greater portion of the column and the whole of the next to the end of the
 page are left vacant. There is no other instance of this in the whole N.T. portion
 of the ms, the next book in every other instance beginning on the next column.
 Some of the old mss of arm add it, but with the subscr above and a separate title ευαγγ.
 κ. μαρκ.

pared than before to see another so soon
 after *within*' (Dissert. vol. iii. p. 187).

6.] From the *deurs* of Mt. I should
 be inclined to think that his is the strictly
 accurate account. This word implies that
 the angel accompanied the women into
 the tomb; and if so, an imperfect nar-
 rative like that in the text might easily
 describe his whole appearance as taking
 place within. 7.] ἅλλα breaks off the
 discourse and turns to a new matter—
 But now rather do ye . . . καὶ τῷ
 Π.] It is hardly perhaps likely that the
 denial of Peter was the ground of this
 message, though it is difficult not to con-
 nect the two in the mind. The mention
 of him here is probably merely official—as

the 'primus inter pares.' We cannot say
 that others of the Apostles may not have
 denied their Master besides Peter.

It must not be concluded from this that
 we have a trace of Peter's hand in the
 narrative. 8.] The idea of our nar-

rative here is, that the women fled in
 terror from the sepulchre, and did not
 deliver the message at the time,—for they
 were afraid. All attempts to reconcile
 this with the other Gospels are futile. It
 is a manifest evidence that our narrative
 is here suddenly broken off, and (per-
 haps?) that no more information about
 the women was in the possession of its
 author. The subsequent verses are quite
 disconnected from this; and contain the

ACDEG
KLMŠ
IV X Γ Δ
. 33. 69.

9' Αναστὰς δὲ πρῶτ' ἡ πρώτη σαββάτου ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια.

b here only.
(elsew. μία,
ver. 2 al.)
see Gen. viii.

(2) L thus proceeds: *φέρειται* που ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν πύτρον συνιδώμους ἐξηγγέλιαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς, ἀπὸ ἀνατολῆς καὶ ἀχρι δόσιως ἐξατίσκειν δι' αὐτῶν τὸ ἱερὸν καὶ ἀσθάρτον κήρυγμα· τῆς αἰωνίου σωτηρίας + [so far syr-marg and 274 agree] ἔστι δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἰφοβοῦντο γάρ + ἀναστὰς δὲ &c.

22 has it thus: ἰφοβοῦντο γάρ + τίλος· then in red, ἐν τισὶ τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής· ἐν πολλοῖς δὲ καὶ ταῦτα φέριται· ἀναστὰς δὲ &c.

20, 300 have, *ἐντινθιν* ἕως τοῦ τίλους ἐν τισὶ τῶν ἀντιγράφων οὐ κίται· ἐν δὲ τοῖς ἀρχαίοις πάντα ἀπαράλειπτα κίται. 23, 34-9. 41 have this scholion of Severus of Antioch: ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκον εὐαγγέλιον μέχρι τοῦ ἰφοβοῦντο γάρ ἔχει τὸ τίλος. ἐν δὲ τισὶ προκίται καὶ ταῦτα· ἀναστὰς δὲ πρῶτ' ἡ πρώτη σαββάτου ἐφάνη πρῶτον μαρίᾳ τῇ μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια· τοῦτο δὲ ἐναντιώσιν τινα δοκίμ' ἔχει πρὸς τὸ ἱμπερσθὲν εἰρημένα.

24 has, παρὰ πλείστοις ἀντιγράφοις οὐ κίονται ἐν τῷ παρόντι εὐαγγέλιῳ ὡς νόθα νομίσαντες αὐτὰ ἵνα· ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτὰ καὶ κατὰ τὸ παλαιστινίον εὐαγγέλιον μάρκου ὡς ἔχει ἡ ἀλήθεια συντιθέμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δοκτικὴν ἀνάστασιν μετὰ τὸ ἰφοβ. γάρ.

Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374. In 1. 206-9, we have, ἐν τισὶ μὲν τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἕως οὐ καὶ εὐσέβιος ὁ παμφίλου ἱκανόνισιν· ἐν ἄλλοις δὲ ταῦτα φέριται· ἀναστὰς δὲ &c.

(3) In ALUFA al., am fuld ing², the numbers of Euseb. and Ammon. are not attached beyond ver 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Justin, Clem-alex take no notice of it. Eus. states that it is wanted in many mss: ἐν τοῖς [ἰφοβ. γάρ] σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγράφεται τὸ τίλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων—Ad Marin. Quæst. 1. See the whole quoted in Davidson's Introd. I. 164.

Sev, Vict-ant, Greg-nys (or Hesych of Jerus), Jer (ad Hedi. omnes Graecias libros poena hoc capitulum in fine non habere), Euthym say that it is wanting in the greater number, or, in the more accurate.

III. It would thus appear that while the passage was appended as early as the time of Irenæus, it was still absent from the majority of codices as late as Jerome's day. The legitimate inference is that it was placed as a completion of the Gospel soon after the apostolic period,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that the last leaf of the original Gospel was torn away.

IV. The attempt to account for its absence by the hypothesis that it was erased by reason of its inconsistency with the accounts in the other Gosp., is quite futile. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who mention the inconsistency (Greg-nys, Vict-ant, Sev-ant, Jer), allege such erasure to have been made: nor, had it been made, need it have included the whole passage. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from independent testimony, and not from the other Gospels.

V. The internal evidence, which is discussed in the notes, will be found to preponderate vastly against the authorship of Mark.

9. for ἐφάνη πρῶτον, φανήρῃσιν πρῶτοις D-gr. om τῇ D. for ἀφ', παρ' C¹DL 33: txt AC³ rel Eus.

substance of their author's information respecting the other appearances of the Lord.

9-20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplemental character, bearing traces of another hand from that which has shaped the diction and construction of the rest of the Gospel. The reasons for and against

this inference will be found in the var. readd. and the course of this note, and a general statement of them at the end of it.

9.] πρώτη σαββάτου = μία σαββάτων ver. 2, and is remarkable as occurring so soon after it (see Lk. xviii. 12). ἀφ' ἧς &c. . . .] This notice, coming so late, after the mention of Mary Magdalene in ver. 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of no-

ὄντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον ^{here only.}
 πάσῃ τῇ κτίσει. ^{see Col. i. 6.} 16 ὁ πιστεύσας καὶ βαπτισθεὶς ^{— Rom. viii. 9, 22. Jewish xvi. 14.}
 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. ^{abs., ch. xv. 22. Acts ii. 44. xix. 2 al.} 17 σὴν ^{ver. 11 reff. & note.}
 μεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ^{v = 1 Cor. xi. 22.}
 ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, ἡ γλώσσῃς λαλή- ^{v Matt. xii. 28 reff.}
 σουσιν ^{x = here only f.} καιναῖς, ^{18 c} ὅφεις ^{y of Christ, Mt., here only. Matt. never. Lake x. 17 only. John, Acts, Epp. freq. s = Gospep., here only. (ch. vii. 22, 25. Lake i. 64. xvi. 24.) a Acts ii. 4. x. 46 al. fr. b = here only. see ch. i. 27. Acts xvii. 19. = δράκοντες, Acts ii. 4. c Lake x. 19. d = ch. vi. 29. John viii. 50. 1 Macc. ix. 19. e here only.} ἀρούσιν· κἂν θανάσιμόν τι

15. for αυτοῖς, προς αυτοὺς D. om ἅπαντα D-gr 225 gat copt. ins και
 bef κηρύξατε D lat-c syr-w-ob (copt) eth. [Jer cont Pelag says that some mas,
 principally Greek, add et illi satisfaciebant dicentes: Seculum istud iniquitatis et in-
 credulitatis substantia (sub satana ms¹) est, quæ non sinit per immundos spiritus veram
 Dei apprehendi virtutem. Idcirco jam nunc revela justitiam tuam.]
 17. παρακολουθήσει bef ταῦτα AC³ 33: ἀκολ. τ. C¹L. om καιναῖς C¹L Δ-gr
 copt arm.

18. ins και εν ταις χειρσιν bef οφεις CLM²X Δ-gr 1. 33 syr-cu syr-w-ast copt arm :

manner (see ch. xiii. 10; xiv. 9). It only
 once occurs in Mt., viz. xxvi. 13.

πᾶσῃ τῇ κτ.] Not to men only, although
 men only can hear the *preaching* of the
 Gospel; *all creation* is redeemed by Christ
 —see Col. i. 15, 23; Rom. viii. 19—23.
 ‘Hominibus, primario, ver. 16, reliquis
 creaturis, secundario. Sicut maledictio,
 ita benedictio patet. Creatio per Filium,
 fundamentum redemptionis et regni,’ Ben-
 gel in loc. κτίσις appears never in
 the N. T. to be used of *mankind alone*.
 Bengel’s ‘reliquis creaturis secundario’
 may be illustrated in the blessings which
 Christianity confers on the inferior crea-
 tures and the face of the earth by bring-
 ing civilization in its wake. By

these words *the missionary office is bound
 upon the Church through all ages, till
 every part of the earth shall have been
 evangelized.* 16.] These past parti-

cles must be noticed, as carrying on the
 thought to a time *beyond the work of the
 preacher*: when σωθ. and κατακ. shall
 take place; and reserving the division of
 mankind into these two classes, till that
 day. On βαπτ. see note on Mt.

xviii. 19. There is no και μη βαπτ.
 in the second clause here. Unbelief—by
 which is meant the rejection of the Gos-
 pel in heart and life, not weakness or
 doubt as in ver. 14—shall condemn a
 man, whether *baptized or unbaptized*.
 And, conversely, it follows that our
 Lord does not set forth here the *ab-
 solute*, but only the *general* necessity of
 Baptism to salvation; as the Church of
 England also teaches. But that general
 necessity extends to all to whom Baptism
 is *accessible*; and it was well said ‘Non

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privato Baptismi, sed contemptus, damnat.’

These words cannot be taken, as
 those in Mt. xxviii. 19, 20, as setting
 forth the *order* in which faith and bap-
 tism must always come; *belief* and *dis-
 belief* are in this verse the great leading
 subjects, and πιστεύσας must on that
 account stand first. On δ πιστ.
 σωθ. compare Acts xvi. 31. This is a
 solemn declaration of the doctrine of ‘sal-
 vation by faith,’ from the Lord Himself;
 but such a faith as is expanded, Mt.
 xviii. 20, into διδασκοντες αὐτοὺς τηρεῖν
 πάντα ὅσα ἐνεταλέμαρ ἑμὶν which is its
proper fruits. κατακ. ‘will be
 condemned,’ i. e. in the most solemn
 sense: for the *sin of unbelief*:—for those
 are now spoken of who *hear* the Gospel
 preached, and *reject* it. 17.] This

promise is *generally* made, without limi-
 tation to the first ages of the Church.
Should occasion arise for its fulfilment,
 there can be no doubt that it will be
 made good in our own or any other time.
 But we must remember that σημεῖα are
 not needed where Christianity is *pro-
 fessed*: nor by missionaries who are backed
 by the influence of powerful Christian na-
 tions. There are credible testimonies
 of miraculous powers having been exer-
 cised in the Church considerably after the
 Apostles’ time. δαμ. δεβ.] The

Lord Himself has declared how weighty a
 sign this was, Mt. xii. 28. For fulfil-
 ments of the promise, see Acts v. 16;
 viii. 7; xvi. 18. γλώσσ. λ. καιν.]
 See 1 Cor. xiv. 22: Acts ii. 4 al. On the
 gift of tongues, see notes at those places.

18.] δφ. ἀφ.—see Acts xxviii.
 3—5. κἂν θαν. . . . βλάβῃ] We

F F

^f Luke iv. 35
^(ref.) only.
^g ch. vi. 6 ref.
^h and const.
ⁱ Matt. ix. 18
^{ref.}
^j here only.
^{see} John iv.
^{59.}
^j = Acts i. 2, 11,
^{22.} x. 16.
¹ Tim. ii. 16.
⁴ Kings ii. 10.
²⁰ ref.
¹ Cor. xvi. 16. 2 Cor. vi. 1. James ii. 23 only f. Eccl. vii. 2. 1 Mac. xii. 1 only. (-γος, Rom. iii. 6.)
^h instr., Matt. v. 1 ref.
^a ch. i. 28 ref.
¹ Matt. xx. 29.
^a Rom. viii. 28.
^{AC} EG^g Kⁱ L^h W^h U^h V^h X^h Y^h Z^h I^h.
^{33.} 37.

om A rel vulg lat-c Syr sēth Hippol.
 Scr's i: txt AC rel Scr's mss.

for ου μη, ουδεν C¹.

rec βλαψα, with

19. om ουν C¹ L arm.

aft κυριος ins ιησους C¹ K L Δ 1. 33 vulg-ed lat-c ff, * o
 syrr syr-cu copt sēth arm Iren-lat: om AC³ rel am lat-g₁ Iren-gr.—for κυρ., ιησ. H.
 for εκ δεξιων, εν δεξια CA.

have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . Ἰησοῦν παράδοξον περὶ ἰουδοῦν τὸν ἐπισκεπόμενον βαρσαβὰν γιγνόντος, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀνδρὶς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος. ἐπὶ ἀφθ. χείρας ἐπιθ.

ἐπὶ τινα is in Mk's *passages*; see ch. vii. 25; x. 16. There is no mention of the anointing with oil here, as in James v. 14. 19, 20.] The μὲν οὖν is not to be taken here as if there were no δὲ following:—the μὲν answers to the δὲ as in Lk. iii. 18, 19—and the οὖν is the connecting link with what went before.

μὲν οὖν, ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike *foreign to the diction of Mk.*, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example.

μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these words.' All endeavours of the Harmonists to include in them οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone*, and disregards other considerations. That other words *were* spoken, we know; but that *this* author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ ἐλάλησε. ἀναλ.] I should hardly say

that the author of this fragment necessarily implies an ascension from the place where they were then assembled. The

whole of these two verses is of a compendious character, and as ἐκάθ. ἐκ 3. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀναλήμψ. may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken*; provided always that these words are recognized as *the last* in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Lk. xxiv. 51 ff.)

20.] ἐξελθόντες—not, from the chamber where they were assembled (Meyer)—which would not answer to ἐκέρυξαν πανταχοῦ, but would require some immediate action of that very day to correspond to it (see Mt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), εἰς πᾶσαν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν: see ref. πανταχοῦ]

No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said διαρχόμενον διὰ πάντων καταθεῖν . . .—the expression being only a *general one*, indicating their performance, in their time and degree, of our Lord's words, εἰς τὸν κόσμον ἔσται. τοῦ κυρ.] The Lord, i. e. Jesus: see Mt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist.

ἐνακολ. and παρακολ. (ver. 17) are *both foreign to the diction of Mk.*, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9–20. (1) For the external evidence, see var. readd. As to its *genuineness as a work of the Evangelist Mk.*, (2) internal evidence is, I think, very weighty *against Mk.'s being the author*. No less than *twenty-one words and*

τὸν ᾠ λόγον ᾠ βεβαιούντος διὰ τῶν ᾠ ἑπακολουθούντων ᾠ — Luke 1. 3
 σημείων. red.
q here only is
gospel.
Rom. xv. 8.
1 Cor. i. 9. 8.
2 Cor. i. 21.
Col. ii. 7.
Heb. ii. 2.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

xiii. 9 only. Ps. xl. 12. cxviii. 26 only.

1 Tim. v. 16, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

20. Steph adds *αμην*, with C¹ rel am(with gat prag) lat-c o copt sēth : om AC³(S P)
 1. 33 vulg-ed(with ing) lat-a² q syrr syr-cu arm.

SUBSCRIPTION : *εὐαγγέλιον κατὰ μαρκὸν* ACEHLUΓΔ : Treg edits *κατὰ μαρκὸν* here on no MS authority, but only by the analogy of B in ver 8. MX have no

subscr : GKS al have το κατὰ μαρκὸν (add ἁγίου G) *εὐαγγέλιον ἐξέδοθη (δωθη G) μετὰ χρόνου* i (δικα K, ιβ' al) *τῆς τοῦ χριστοῦ (κυρίου G al) ἀναληψέως* : al aft numbering the νν &c, add : *εἰς ῥωμαιοὺς ἐν ῥωμῇ* (so Syr) or *ἐν αἰγυπτῷ ὑψηγορευθῆ* *ὑπο πείρου, ἐπέδοθη μαρκῷ τῷ εὐαγγελιστῇ, κ. ἐκηρυχθῆ ἐν ἀλεξάνδρεια κ. πάσῃ τῇ περιχωρῷ αὐτῆς.*

expressions occur in it (and some of them several times), which are *never elsewhere used* by Mk.,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, *that it is an authentic fragment,*

placed as a completion of the Gospel in very early times : by whom written, must of course remain wholly uncertain ; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ.

^a here only t. Plat. Protag. p. 357 A. ^b Acts ix. 29. ^c 2ix. 18 only. ^d Eccl. ix. 26. I. 1 ^a 'Επειδήπερ πολλοὶ ^b ἐπεχείρησαν ^c ἀνατάξασθαι ^d διήγησιν περὶ τῶν ^e πεπληροφορημένων ἐν ἡμῶν πραγ- ABDE
FKLM
PRST
XYZ
1. 21. 22.

^c here only. Eccl. ii. 26 Ald. (ἀποτ. vat. &c.) ^d here only. Heb. ii. 6. Str. ix. 15. 2 Mac. ii. 22. 1. 21. 22.
(-γείσθαι, ch. viii. 26.) ^e Rom. iv. 21. xiv. 5. Col. iv. 12. 2 Tim. iv. 5, 17 only. Eod. viii. 11
only. (-φωρία, Col. ii. 2.)

TITLE: εἰς τὸ κατὰ λ. εὐαγγέλιον: Steph τὸ κατὰ λ. ἁγίου εὐαγγέλιον: κατὰ
λουκᾶν BF: λουκᾶς A²: om A¹: εκ του κ. λ. ἁγίου εὐαγγελίου 69 al: txt ACDX rel.

CHAP. I. 1—4.] PREFACE TO THEOPHILUS. The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. 1. *Ἐπειδήπερ*] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. 342. Valcknaer quotes from Ulpian a similar exordium: *Ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι. πολλοί*] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That the writers of our present Gospels exclusively cannot be meant, is evident; since, even supposing Luke to have seen all three Gospels, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an eye-witness and minister of the word,—which would leave only one for the πολλοί. (2) Apocryphal

Gospels exclusively cannot be meant: for they would not be 'narrations of matters fully believed among us,' nor 'delivered by eye-witnesses and ministers of the word,' a great part of their contents being excluded by this very author from his own διήγησις. (3) A combination of these two may be intended—e. g. of the later sort, the Gospel according to the Hebrews,—of the former, that according to Mark, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the testimony of eye-witnesses and ὑπερ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do not believe that either the Gospel of Matt. or that of Mark are to be reckoned among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be

μάτων, ² καθὼς ἑπαρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται· καὶ ὑπηρέται γενομένοι τοῦ λόγου, ³ ἔδοξεν κάμοι

g Matt. xix. 4, 8. John xv. 27. Acts xxvi. 4 al. 1m. xiv. 16. h here only f. i — Acts xii. 6. xxi. 16. 1 Cor. iv. 1. Wind. vi. 4. k — ch. viii. 12, 15, 16. Mark xvi. 20. Acts vi. 4 al. 1 constr. dat. & inf., Acts xv. 22, 26, 28 (24 v. r.) only. L — Eccl. i. 19 al.

2. for καθως, καθα D.

παρέδωσαν AX.

γενομενου C.

absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord.

ἐπεχείρησαν] have undertaken; or, as E. V., taken in hand. This does not necessarily imply the insufficiency of such διήγησις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Dr. Wordsw.) in Acts xix. 13, where the *acrist* also is used. The failure then was not in the *ονομάζειν*, but in the issue. In Acts ix. 29, the failure is conveyed by the *imperfect* tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work—but that, more because it *possessed completeness* (whereas they were fragmentary) than from any difference in kind. ἀνατάξασθαι] to draw up,—to arrange.

διήγ.] a setting forth: and so if in relation to *things past*, a narration—history. The word is clearly explained in Plato, Rep. iii. p. 392: ἀρ' οὐ πάντα ὅσα ἐπὶ μυθολόγων ἢ ποιητῶν λήγεται, διήγησις οὕσα τυγχάνει ἢ γεγενημένων ἢ ὄντων ἢ μελλόντων; Τι γὰρ, ἔφη, ἄλλο; Ἄρα οὖν οὐχὶ ἥρωι ἀπλῆ διήγησις ἢ διὰ μνήσεως γιγνομίνη ἢ δι' ἀμφοτέρων περιαινοῦσιν; πεπληρ.] according to some, 'fulfilled.' De Wette supports this by the meaning of πληρῶν Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., certainly believed. (Meyer would render it, 'which have found their completion among us,' i. e. 'us of the apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,—that the participle ought, according to it, to be subjective to the πράγματι, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17. The use of the

cognate noun πληροφορία supports this view: see 1 Thess. i. 5; Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Dr. Wordsw. The word with its cognates occurs only in a figurative sense, derived from "filling full" without any special reference.

ἡμῖν] among us Christians, i. e. you and me, and all members of the Church of Christ—so also the ἡμῖν in ver. 2.

2. καθὼς παρ.] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on κατηχη.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke was not aware of any διήγησις drawn up by an eye-witness or ἐκ τ. λ. Their account of these matters was a παραδosis, from which the διηγήσεις were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of Matthew. Compare 1 John i. 1—3.

ἀπ' ἀρχῆς] Not, 'from the very beginning,' i. e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from ἀνωθεν below.

αὐτ. κ. ὁμογ. τοῦ λ.] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.)

ὁμογ.—see reff.,—ministering servants—but in connexion with ἀπ' ἀρχῆς. The fanciful idea of "remiges in navi, sc. ecclesia," cited by Wordsw. from Valckn., is out of the question. ὑπηρίστη had long lost trace of its original derivation, in its more common meaning; and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion.

τ. λόγου—not, 'the λόγος' (i. e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his recently published posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)—nor 'the matter,' so that ἐκ τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipse interfuerunt rebus, tanquam pars aliqua'—for this is alien

Ἀβιά· καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ⁶ ἦσαν δὲ ⁷ δίκαιοι ἀμφότεροι ⁸ ἐναντίον τοῦ θεοῦ, ⁹ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ ¹⁰ δικαιομασίαις τοῦ κυρίου ¹¹ ἀμεμπτοί. ¹² καὶ οὐκ ἦν αὐτοῖς τέκνον, ¹³ καθότι ἦν ἡ Ἑλισάβετ ¹⁴ στείρα, ¹⁵ καὶ ἀμφότεροι ¹⁶ προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ¹⁷ ἐγένετο δὲ ἐν τῷ ¹⁸ ἱερατεύειν αὐτὸν ἐν τῇ ¹⁹ τάξει τῆς ²⁰ ἐφημερίας αὐτοῦ ²¹ ἐναντι τοῦ θεοῦ, ²² κατὰ τὸ ²³ ἔθος τῆς ²⁴ ἱερατείας ²⁵ ἔλαχεν τοῦ ²⁶ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. ²⁷ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξ τῇ ὥρᾳ τοῦ ²⁸ θυμιάματος. ²⁹ ὥφθη

... πασαν
... H.
ABCDE
FKLM
PRSU
XΓΔΔΞ
I. 33. 69.

... θυμια-
σαι F.
... κυριου
Ξ.

Matt. i. 19
rc.
Mark ii. 12.
(ver. 2 v. r.)
ch. xx. 20.
xlv. 19.
Acts vii. 10.
viii. 33 (from
Isa. lxi. 7)
only.
Acts ix. 31.
1 Pet. iv. 3.
2 Pet. ii. 10
al. 1 Kings
viii. 5.
Gen. xxvi. 5.
Num. xxvi.
18. Deut. iv.
40. vi. 1 al.
a Rom. i. 32.
ii. 26. v. 16.
18. viii. 4.
Heb. ix. 1, 10.
Rev. xv. 4.
xix. 8 only.
Deut. xxx. 16
al.

b Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7 only. Gen. xvii. 1. (-ων, 1 Thess. ii. 10.) constr., ch. xxi. 34. Acts xii. 10.
d ver. 36. ch. xxi. 39. Gal. iv. 27 (from Isa. lvi. 1) only. Gen. xi. 30. e ch. xix. 9. Acts ii. 34, 43 al. L. Lev. xxv. 16 his only.
iv. 21) Mk.) only. Gen. xviii. 11. Josh. xxi. 1. f here only. Exod. xxviii. 1, 3, 4 al. fr.
(-τα, ver. 9. -τωμα, 1 Pet. ii. 5, 9.) g Heb. v. 6, 10; vi. 20 and vii. (11 bis) 17 (21 v. r.) from
Pa. cir. 4. h ver. 5 (roff.) only. i Acts viii. 21 only. Gen. xix. 13 vat. Num. xxxii. 18.
k ch. ii. 42. xxi. 39 only. (2 Mac. xi. 25.) l as above (k). Acts vi. 14 al. L. only, exc. John xix.
40. Heb. x. 25 f. Wisd. xiv. 16. 1 Mac. x. 30. 2 Mac. xii. 4 only. m Heb. vii. 5 only. Exod.
xxix. 9 al. n John xix. 24. Acts i. 17. 2 Pet. i. 1 only. 1 Kings xiv. 47 (w. τοῦ & inf.). Wisd.
viii. 19 only. o here only. Exod. xxx. 7, 8 al. fr. (-αμο, vv. 10, 11. -αθηον, Heb. ix. 4.)
p here bis. Rev. v. 8. viii. 8, 4. xvi. 18 only. Exod. xxi. 1.

6. rec (for ἐναντίον) ἐνωπίον, with AC²DPR² rel: txt BC²X Cyr.

7. rec η ελίσ. bef ην, with ACPR rel syrr copt arm: txt BDLXΔΞ 33. 69 latt goth.
—om η bef ελ. B 69 ev-γ. (F lat-α defective.) ησαν bef προβ. D lat-α.

8. ἐναντίον (corrta) AC²FMXΔ 69 Chr: ἐνωπίον K: txt BDPR rel.

9. το θυμ. (sic) C. for κυριου, θεου C¹ D-gr.

10. rec του λαου bef ην (corrta of arrangement, which is in the manner of Luke, both in Gosp and Acts), with AC²DK 1. 69 vulg-ed (with em gat) lat-ε f g, syr copt
sath arm: ηνπερ λαου 33: txt BC²PRN rel am (with forj fuld ing) lat-g goth.

and order, though not their descent, after the captivity. The courses, though called ἐφημερίαι, were of a week's duration each: ἀπὸ σαββάτου ἐπὶ σαββάτου, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made backward from the destruction of the temple, not forward from the restoration of the courses by Judas Maccabæus, because it is not certain what course then began the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. With the reading ε. γυνὴ αὐτῷ, we must render, and he had a wife from among . . .

Ἑλισάβετ.] The LXX rendering, Exod. vi. 23, of ἡ γυναῖς τοῦ Ααρων: signifying, *Deus juramentum*. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., ἡμοὶ δὲ γίνος ἱσθιν οὐτε ἀσσημον, ἀλλ' ἐξ ἱερῶν ἀνωθεν καταβηθικός. ὥςπερ δὴ παρ' ἐκάστου ἀλλή τις ἱσθιν ἰσθινεῖας ὑπόθεσις, οὕτως παρ' ἡμῶν ἡ τῆς ἱεροσύνης μετουσία τεκμήριον

ἱσθιν γίνους λαμπρότητος. 6.] πορ. ἐν, a Hebraism, as also προβ. ἐν τ. ἡμέραις, ver. 7, and ἐγένετο ἐν τῷ ἱερ. . . . ἔλαχεν, ver. 8. This last is a construction frequent in Luke. In the phrase ἐντολαῖς κ. δικαιομασίαις (see ref.), we must not press any difference between the terms. δικαιομα, as Bleek remarks, is used of an ordinance of God, laying down what is δικαίον for men. προβαίνειν is only found in the classics in this sense with τὴν or κατὰ τὴν ἡλικίαν, or τῇ ἡλικίᾳ.

9, 10.] τοῦ θυμιάσαι (not θυμιάσαι). This was the most honourable office which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc. τοῦ θ. εἰσελθόν = to go in and to burn incense. The gen. τοῦ is in government after the verb ἔλαχε: see Winer, § 44. 4. α. This verb commonly governs an accusative, but now and then a genitive: see Kühner, § 521: and cf. II. ω. 76.

τὸν ναόν] the holy place: see Heb. ix. 1—6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having

q Matt. xx. 21, 26 ref.
 r Matt. xxiii. 18, &c. ref.
 s = Matt. ii. 8. xiv. 26. Gen. xiv. 8.
 t Acts (x. 10 v. r) xix. 17. Rev. xi. 11. Exod. xv. 16. Josh. ii. 9.
 u Acts viii. 16. Rom. xv. 8. Gen. xv. 12. voh. ii. 7. xxi. 28 only in gozpp. Acts xviii. 81 al. epp. passim. Isa. xli. 2.
 w = Matt. vi. 7. Acts x. 31. 1 Cor. x. 21. Heb. v. 7 only. Pa. iv. 1, 3. x Pa. ix. 1 al. fr. LXX. y ch. ii. 87 ref. s = ver. 57 ref.
 a ver. 44. Acts ii. 46. Heb. i. 4, from Pa. xiv. 7. Jade 24 only. LXX, Pa. only, xxix. 8 al. b Matt. i. 1 ref.
 c w. 1st, Matt. xviii. 18 ref. see ver. 47. d Gozpp., Lake only, exc. John xx. 30. Acts iv. 19. Rom. iii. 20. 1 John iii. 22 al. 1 Kings iii. 18. e Levit. x. 9. Num. vi. 2. Josh. xii. 4 P. al. f here only. Num. xxviii. 7. g vv. 41, 67. Acts ii. 4. iv. 5, 31. ix. 17. xiii. 9. see Eph. v. 18. k Matt. h Lake only, exc. Matt. xxii. 40. xxvii. 48. John xix. 29. Pa. cxv. 2. i = here only. k Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Pa. xxi. 10. lxx. 6.

13. και ειπεν D mt lat-b c e ff, Syr. (lat-a def.) Ζαχαρίας R¹ lat-ff, Gr.
 for διοτι, οτι C¹Δ. om σοι D-gr 1 sah Orig-lat Ambr Aug: ins bef υιον Δ latt
 syrr copt aeth arm Thl.

14. σοι bef χαρα D goth arm.

rec γεννησει, with GXΓ 1. 33 (69, e sil): txt

ABCD rel Cyr.

15. om του ACLΓN 1. 33 Tit-bostr Ps-Chr Cyr: ins BD rel copt.

a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3: φασί γάρ οτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυζικηνῷ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμῶν μόνος, ὃν ὁ ἀρχιερεὺς, ἀκούσας φωνῆς ὡς οἱ παῖδες αὐτοῦ νικηέ-εασιν ἀρτίως τὸν Ἀντίοχον. καὶ τοῦτο προσελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει φανερὸν ἐποίησε· καὶ συνέβη οὕτως γενέ-σθαι. Here also we have the people outside (in the courts of the men and women):—their prayers were offered *while the incense was burnt*, as the *smoke was symbolical* of the ascent of prayer, Rev. viii. 3, 4. It appears, from the allotment having been just mentioned, to have been the *morning incense burning*. So Meyer. Theophylact and others understand the whole of the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been High-priest, which he never was; and in this case there would have been no casting of lots. 11.] The altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy place, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then

left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5, 26. This is no *vision*, but an actual *angelic appearance*. The right is the *favourable side*: see Matt. xxv. 33. “We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-bread stood, whereas on the S. side was the golden candlestick.” Bleek.

13.] He had then *prayed for a son*—but as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators (Aug., Thl., Euth., Grot., &c.) have thought his prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable.

Ἰωάννην = Ἰωάννην, Ἰωανάν LXX, 1 Chron. iii. 24; — Ἰωάν, 4 Kings xxv. 23; — Ἰωάννης, 2 Chron. xxviii. 12; — “God is favourable.” 15. ἐνός. τ. κ.] signifying the spiritual nature of his office and influence.

The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see ref. σίκ. = ῥψ (from ῥψ, ‘inebriatus est’),—‘any strong liquor not made from grapes.’ πν. ἀγ. πλ. is a contrast to, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olabausen and Meyer think that

ο Mark xiv. 47 κριθείς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριήλ ὁ
 ref. = Exod. xiv. 18. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 8 Kings x. 8. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 d ver. 30. πρὸς σε καὶ εὐαγγελίσασθαι σοι ταῦτα. 20 καὶ ἰδοὺ ἔσθ
 Heb. i. 14. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 Rev. v. 6. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 xxii. 6. Isa. vi. 6. Dan. x. 11 Theod. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 e w. wrot. var. 55. ch. ii. 18. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 20. Acts iii. 22. iv. 1 al. ὁ παρῆσθηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 L only, exc. 1 Thes. ii. 2. Heb. v. 5. xi. 16. Deut. xviii. 17 var. Dan. azabore. f ch. ii. 10. Rom. x. 15. from Isa. lii. 7. 1 Kings xxxi. 9. g constr. Matt. xxiv. 9. vii. 20 ref. h Matt. xxiv. 28. ch. xviii. 27. Acts i. 2. i ch. xii. 3. xix. 44. Acts xii. 23. 2 Thes. ii. 10 only. Gen. xxii. 18. Deut. viii. 20. k John ii. 22. v. 47 bts. xii. 32, from Isa. liii. 1. l = Matt. vii. 15 ref. m Matt. i. 23 ref. n constr., Acts xiii. 42. John xx. 7. o = & constr., ch. vii. 19, 20. Acts x. 34. (Luke only, exc. Matt. xi. 3. xxiv. 50. 2 Pet. iii. 12, 13, 14.) Pa. cxxviii. 104. p w. 2v, here only. Sir. xi. 51. q John v. 35. Rom. ii. 28 al. r Matt. xxiv. 48 ref. Exod. xxxiii. 1. s ch. xxiv. 28. Acts xxi. 19. 2 Cor. xii. 1 only. L.P. 2 (Mal. iii. 2. Sir. xliii. 2, 18) only. — Dan. ix. 23 al. Theod. t here only. Pa. cxxvii. 28. u ch. xxi. 28. Gal. ii. 8. Heb. i. 11, from Ps. ci. 26. 2 Pet. iii. 4 only. v Mark vii. 33 ref.

19. παριστως D.

20. αχρις ημ. ης usque in diem quo D latt.

πλησθησονται DZ Orig.

21. for προσδοκων, προσδεχομενος D.

for 1st εν, επι D.

εν τω ναω bef

αυτον BLZ.

22. rec ηδυνατο, with B²CDZ 33(Treg expr) rel: txt AB¹K.

διεμεινεν D-gr

al latt Syr copt aeth Tit.

binical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = ἄγγι, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

The names of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their names formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke i., § 4, and note A; also Josh. v. 13—16. ὁ παριστω. ἐν. τ. θ.] one of the chief angels near the throne of God. They are called *seven* in Tobit (ibid.): see Dr. Mill's Tract, as above.

20.] We must not consider this dumbness *solely* as a punishment; it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). κ. μ. θυν. λαλ.] This is not a *repetition*, but an *explanation*

of the ground and reason, of σιωπῶν. ἄχρι ἥς ἡμέρας γέν. ταῦτα] *noia*;

ὃ γίνουσις δηλαδὴ, καὶ ἡ κλήσις τοῦ ἐνόμαρος. Euthym.

ἄνθ' ὧν is not a Hebraism, but good Greek: see Passow, and Matthiae, § 480. οἷνες not merely identifies, but classifies: "being, as they are, of that kind which . . ."

21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the *representative of the people*. The words ἐθαύμαζον ἐν are best taken together, wondered at, as in ref. Sir. They may also be taken separately, taking ἐν as 'during'; and so Meyer: but this is not so probable.

22.] They knew, by some excitement, visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest; so that his 'not being able to speak,' must mean, in answer to the enquiries which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of κωφός—ὄντι λαλῶν, ὄντ' ἀκούων, Hesych. 23. ὡς ἐπλήρω.] The week during which his course was on duty. Mr.

ἡ ἐκλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
 εἰς τὸν οἶκον αὐτοῦ. ²⁴ μετὰ δὲ ταύτας τὰς ἡμέρας
 συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν
 ἑαυτὴν μῆνας πέντε λέγουσα ²⁵ ὅτι οὕτως μοι πεποίηκεν
 ὁ κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος
 μου ἐν ἀνθρώποις. ²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
 ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλι-
 λαίας ᾗ ὄνομα Ναζαρέτ, ²⁷ πρὸς παρθένον ἡμενηστυ-
 μίνην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ· καὶ τὸ
 ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν πρὸς

h 25 val. 2 Marc. viii. 2. c Gen. xxx. 26. f here only. Isa. xxv. 6 al. g Matt. xi. 11.
 h ver. 19. i ch. ii. 5. Matt. i. 18 only. Deut. xxii. 26, 28.

^{23.} ins *τοτε* bef *απῆλθεν* D.
^{24.} for *μετὰ* δε, *καὶ μετὰ* D. τας ημ. ταν. DE 69 copt.
^{25.} om o CDLM 33: ins AB rel. εφιδεν DA Frag sang: επιδεν X 69: επιδεν
 C al: txt BN rel. om το B'DLM 1: ins AB²C rel.
^{26.} εν δε τω εκτω μηνι D-gr. rec (for απο) υπο, with ACD rel syr(appy)
 arm Eus: txt BLN Frag sang 1. 69 Syr goth Cyt-jer. for της γαλ., γαλλαιαν
 D. om η εν. ναζ. D 255. 259.
^{27.} εμνηστ. ALN: μεμνησμενην D: txt B²C rel. aft οικον ins και πατριας
 (see ch ii. 4) CFL 1 Thaum Eus Chr Chron.
^{28.} ελθων A'(but corrd by origl scribe). rec aft εἰσελθων ins o αγγιλος, with
 ACD rel latt syr goth; aft αυτην F(Wist) Δ 69 lat e s f f, h l q Syr arm-usc: om BLZ

Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the sixth year before the Christian era (Prolegg. p. 85 sq.).

A deaf and dumb person, we thus see, was not precluded from some of the sacerdotal ministrations.

^{24.} ^{25.} περιέκρυβεν—either, to avoid defilement: see Judges xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require.

Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following.

If so, *ετι* must mean 'because,' as indeed is the usage of these first chapters,—see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xix. 33. And indeed λέγουσα really carries the reason of her hiding herself—"seeing that she said (within herself). . . ."

ἐπείδεν There is no ellipsis of *ἐμὶ* or *ἐν* *ἐμὶ*, nor is the meaning, 'hath looked upon me'; but *ἐν* is to be taken with the infinitive following—hath condescended to remove: so *ἐφορᾶω*, Herod. i. 124: cf. *ἐπισκίψατο* λαβείν, Acts xv. 14. τὸ ὄνειδος of barrenness: see ref. ^{26—28.} AN

NOUNCEMENT BY THE SAME ANGEL OF THE BIRTH OF CHRIST. ^{26.} τῷ ἕκτῳ—referring to the πέντε in ver. 24.

Ναζαρέτ In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. ii. 22.

^{27.} ἐξ οἴκου Δ. refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is no where expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. [Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 5, 1862.] ^{28.} κεχαριτωμ., not 'gratia plena,' as the Vulg.;—for, though *χαριτώω* is not found in classical writers, the analogy of all verbs in -*ω* must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the 'conferring of grace or favour, upon.'

And this is its mean-

^k Matt. xxvi. 40 ref. ^l Eph. i. 6 only. ^f Sir. (ix. 8 Grabe) xviii. 17 only. ^{Ps.} xvii. 25 ^{Byzant.}
^m Judg. vi. 12. ⁿ ver. 47. ^o here only. ^{Hos.} xi. 9 ^{comp.} only. ^p Matt. xvi. 7. ^q Matt. viii. 27. ^r Mark xiii. 1. ^{ch.} vii. 29. ¹ John iii. 1. ² Pet. iii. 11 only. ^r opt., ch. iii. 10. ^{viii.} 9. ^s ch. xx. 40 ref. ^t Acts vii. 46. ^{Heb.} iv. 16. ^{Ezod.} xxxiii. 16. ^u — as above. ^{(1).} 2 Tim. i. 18. ^v ch. xviii. 27. ^{Eph.} vi. 9. ^{James} i. 17. ^w ver. 24. ^x Matt. i. 18 ref. ^y Matt. i. 21. ^z Mark v. 7 (ref.). ^{ch.} (vi. 36.) viii. 28 only. ^a — Matt. v. 9, 19. ^b pl. Rom. i. 25. ^{ix.} 5. ^{xi.} 28 al. ^c — here (Matt. i. 25) only. ^{Gen.} (iv. 1, 25.) xix. 8. ^{Num.} xxxi. 17. ^{P.} Judg. xi. 89. ^d — Luke (ch. i. 35.) xi. 22. ^{xxi.} 26 (35 v. 7). ^{Acts} i. 8 a²⁵. ^{only.} exc. ^{Eph.} ii. 7. ^{James} v. 1. ¹ Kings xi. 7. ^e — Mark xii. 24. ^h Mark v. 7 ref. ⁱ w. dat. ^{Mark} ix. 7. ^{Acts} v. 15. ^{Ps.} xc. 4. ^{acc.} ch. ix. 24. ¹ Mt. only. ^k Acts x. 20. ^{Rom.} i. 24. ^{Phil.} ii. 9. ^l Matt. i. 20. ^{Ps.} ii. 7.

1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν γυναιξιν (from ver 42), with ACD rel latt syrr goth Eus Tert: om BL 1 syr-jer copt arm Damasc Promiss.

29. rec aft η δε ins ιδουσα and διαταραχθη bef επι τω λογω αυτου, with A rel: η δε ιδ. dur. (omg rest) C¹: for ιδουσα, cum audisset vulg(not fuld) Chron: txt B D(εταραχ.) L^{XN} 1 copt arm Damasc. (Meyer supposes the original mistake was, passing from δε to δις [cf D], and thus arose the glosses and transpositions, and reinsertions of επι τω λογ.) aft διελογιζετο ins εν ταυτη D al arm: εν ταυτη λεγουσα F(Wtst) X 33 syr-marg.

30. αυτη bef ο αγγελος D 69 lat-b f syrr eth. (lat-a def.) for αυτη, πρ. αυτην C al lat-e goth Chron Cypr Ambr. μαρια D latt Iren-lat.

34. και ειπεν D lat-a. μαρια C¹(appy) D¹ lat-a. aft εσται ins μοι B¹-marg C³ F(Wtst) MX 1. 33. 69 syr copt eth arm Thaum Cy-rjer Nysen Chr.

35. διστα A¹(appy). aft γεννωμενον ins εκ σου (proh a particularizing addi-

ing in the only other place (see ref.) where it occurs in the N. T. Thl. explains it as corresponding to εὔρες χάριν παρὰ τῷ θεῷ, ver. 30:—τοῦτο γὰρ ἵστιν τὸ κεχαριτωῆσθαι, τὸ εὔρεϊν χάριν παρὰ τῷ θεῷ. δ κ. μετὰ σοῦ] i. e. ἵστιν: see ref. 32. Δαυὶδ τοῦ π. αβρ.] This announcement makes it certain (but see note above) that Mary also was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that she did not explain it by supposing Joseph to be the destined father of her child. See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15. 34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the manner in which so wonderful a thing should take place; not, how shall I know this?—it

takes for granted that it shall be, and only asks, How? πνεῦμα ἅγ.] the Holy Spirit—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπιφύετο ἐπάνω τοῦ ὕδατος. But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father: and that, before the worlds. “No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . As Christ was made of the substance of the Virgin, so He was not made of the substance of the Holy Ghost, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him.” (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει]

νον ἅγιον κληθήσεται^m υἱὸς^m θεοῦ. ³⁶ καὶ ἰδοὺ Ἐλισάβετ^m ἡ^a συγγενὴς σου καὶ αὐτὴ^o συνειληφύια υἱὸν ἐν^r γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ^p στείρα, ³⁷ ὅτι οὐκ ἄδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. ³⁸ εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ^a δούλη κυρίου· ἔγένετό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. ³⁹ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη

^m Matt. xvii. 45, 46
^a Mark vi. 4
^o ver. 34 reff.
^p here only.
Gen. xxi. 2, 7.
^r ver. 7 reff.
^m Matt. xvii. 30 only.
Job xli. 2. Gen. xviii. 14.
— Matt. iv. 4 (from Deut. viii. 3).
xviii. 16 al.
^t ver. 48. Acts ii. 18 (from Joel ii. 29) only.
xxii. 1). Gal. vi. 14. Gen. xlv. 17.
^a Mark ix. 21. John v. 14. Acts vii. 40 (from Exod. v. — Mark vii. 24 reff.

tion, see Matt i. 16; Gal iv. 4: so Meyer) C¹ 1. 33 vulg-ed (with gat per) lat-a c e Syr æth arm Protev-s-mas Iren-lat Orig-lat Dial^{exp} Thaum Ath^{exp} Epiph Ephr Chr Thdrt Damasc Euthym Cyr Hil Gaud Jer: om ABCD^m rel am lat-b f ff₂ g₂ l syr syr-jer copt goth arm-mas Protev-s-mas Orig-lat Dion-alex Petr-alex Eus Tert.

36. συγγενίς AC²DEGHLA² 69 syr-marg-gr. συνειληφεν BL² latt copt: συνειληφεια ACD rel syrr. rec γηρα, with S(e sil): txt ABCD² rel. ins e bef μὴν A.

37. rec τῷ θεῷ, with AC rel, θεῷ 1: txt BDL²EN. π. τ. θ. bef παν p. D æth.

38. καὶ ἐπὶν D lat-a. μαρια C¹D. for ἀπῆλθεν, ἀπεστῆ recessit D.

39. for αναστ. δε, καὶ αναστασα AK.

The figure is perhaps from a bird (as Grotius: see ref. Ps.), or from a cloud: see the other reff. ³⁷ γῆρον] Some take

this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., that holy thing, &c., making τὸ γενν. ἅγ. the subject, and vi. 9. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενίς] On the συγγενίς in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. συγγενίς, ἰσχάτως βάρβαρον, Pollux iii. 50. It is found in Plutarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452f. Cf. μοιχαλῖς, Matt. xii. 39 reff. What

relation, no where appears in Scripture: and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elizabeth was of the tribe of Levi: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προσίταξι τῷ μὲν ἀρχιερεὶ μᾶσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱερεῖαν ἐξ ἱερῶν . . . ἱερεράνη δὲ τοῖς ἄλλοις καὶ μὴ ἱερῶν γαμεῖν θυγατέρας.

37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. ῥῆμα] See reff., and above on ver. 4. This place, and its original, Gen. xviii. 14, which are sometimes quoted to shew that ῥῆμα may mean simply "a

thing," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?"

38.] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated from the utterance of these words. So Euthym.: ἀπ' αὐτῆς—ἡδὴ συλλαβοῦσης ἅμα τῷ λόγῳ αὐτοῦ. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, *Agnosco quidem, communiter obtinuisse, quod Virgo in urbe Nazareta conceperit, idque eodem instante quo Angelus eam alloquebatur*. She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore her own unity with that purpose was required, and is here recorded. 39—55.] VISITATION OF ELIZABETH BY MARY. 39.] The

situation of Elizabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the *promissa*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμ. ταῖς might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel; but now im-

w ver. 68 only. εἰς τὴν ὄρεινὴν ἡ μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ
 Gen. xiv. 10. εἰσηλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν
 Josh. xi. 21. Ἐλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμὸν
 x Mark vi. 26. τῆς Μαρίας ἡ Ἐλισάβετ, ἡ ἐσκήρτησεν τὸ ἄβρεφος ἐν τῇ
 y ver. 20. κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ
 z here bis. only. Gen. xiv. 22. 42 καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν Ἐὐλογη-
 ch. vi. 22. only. Gen. xiv. 22. μένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς
 a = here bis only. Luke [ch. ii. 12, 16. xviii. 15. Acts viii. 19] only. 43
 g ver. 20. 2 Tim. iii. 15. 1 Pet. ii. 2 f. 1. 44 ἰδοὺ γὰρ ὡς ἐγένετο
 h ver. 15. 1 Mac. i. 61. 2 Mac. vi. 10 only. ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὠτά μου, ἡ ἐσκήρτησεν
 b ver. 15. 1 Caron. xv. 22. ἐν ἡγαλλιάσει τὸ ἄβρεφος ἐν τῇ κοιλίᾳ μου. 45 καὶ
 c here only. d Matt. xxv. 6. Acts xiii. 9. Eph. iv. 81. Heb. v. 7. Rev. xiv. 18. xxi. 4 only. 1 Kings iv. 6. e Judg. v. 24. f Dav. xxviii. 4
 g = Acts ii. 20. Gen. xxx. 2. h = Matt. xiii. 27 f. xv. 28. Num. xi. 18. 1 John xv. 5. 1 Cor. xiv. 22
 i = ch. iii. 2. Jer. i. 4. j = Heb. xii. 19. 8. x. xii. 17. m vv. 20, 41. n ver. 14. 1 Cor.

41. rec η ελίσ. bef τ. ασπ. της μαρ., with AC³ rel syrr copt goth æth: txt BC³DLZ

1. 69 latt arm Orig Cyr Ambr. εσκ. εν τ. κοιλ. της ελ. το βρ. αυτης D. 42. for ανεφ., ανεβησεν CFM 33. 69 Thl. rec (for κραυγη) φωνη (more usual),

with ACD rel syrr Orig₁: txt BLEZⁿ Orig₂.

43. for με, εμα B.

44. το βρεφος bef εν αγαλλιασει (το βρ. next the verb as in ver 41) AC³ rel lat-e syrr copt goth Orig₁ Chron Thl: om εν αγ. 33: txt BC³DLZ 1. 69 (F, e nil) vulg lat-δ off₂, g₁ arm Orig₂-lat₂.

mediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elizabeth,—remaining with her about three months, ver. 56. So that we have, five months, during which Elizabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57. πόλιν Ἰούδα. may possibly mean "the city of Judah," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judah: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean "a city of Judah;" and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly here. See for Ἰούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is not Jerusalem; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elizabeth is clearly implied to have been an inspiration of the Holy Spirit. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: *vel nunc primum, vel saltem veh-*

mentius, quam pro more, Lightf.) was part of the effect of the same spiritual influence. The known mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience.

τ. ἄσπασμ.] Not "the salutation of Mary (the Annunciation)," but Mary's salutation: the former construction is not according to Luke's usage. 42.] εὐλογη. has a double meaning: that of *blessed,—from above*—blessed among women, i. e. beyond other women; and *praised,—from below*—i. e. called blessed by women. The former is the best rendering here: and then εν γ. will be the Hebrew superlative, as in Jer. xxix. (xlix.) 15, and Cant. i. 8.

43.] The word κρηλον, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing the divine nature of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted.

45.] Either (as E. V., Vulg., Eras., Beza, Meyer) *blessed* is she that believed, for, &c. or *blessed* is she that believed that there shall be, &c. The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to render a reason by ετι: see vv. 37, 48, 49, 68. De Wette and Bleek urge

1 Tim. iv. 10. 1 Kings i. 53. (from Isa. xxx. 7. v. ch. ix. 38. James ii. 8 only.
Ps. xiv. 16. v. Acts vii. 55. (from Isa. lxi. 6). Psal. iii. 21. James i. 10 only. Ps. cxxxv. 26.
x James v. 11 only. Gen. xxx. 13. v. Eph. iii. 21. s. Matt. vii. 12. Mark v. 19 al.
Gen. xx. 9. s. Acts ii. 11 only. 1 Chron. xvii. 19. Ps. cxv. 15 only. Gen. xvi. 8 al.
b. absol. of God, here used, see Rom. ix. 32. s. Ps. cxv. 17. Ps. cxv. 17. s. Gen. xvi. 8 al.
c. s. Matt. xxv. 13. s. Gen. xvi. 13. s. Gen. xvi. 13. s. Gen. xvi. 13. s. Gen. xvi. 13.
xii. 17 only. Deut. v. 15. s. Matt. xxv. 21. John xi. 62. Ps. lxxxviii. 10. 1 Rom. i. 12.
2 Tim. iii. 5. James iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only. Ps. cxv. 21. k = Col. i. 21.
(Matt. xxii. 8. Rom. ix. 11). v. 1 Chron. xxi. 18. s. Mark xv. 36, 46. Acts xiv. 27. 2 Cor. x.
al. Sir. x. 14. s. Acts vii. 27. 1 Tim. v. 15 only. Prov. xxxi. 4. s. Gen. xvi. 8 al.
x. Gen. x. 5. s. Ps. cxv. 26. s. Matt. xii. 30 etc. s. Ps. cxi. 2. s. Gen. xvi. 8 al.
p. Mark vi. 26. John vi. 33. Acts xiv. 27. Rom. x. 24 only.

52. om kai Ver.

throughout the song of Hannah, 1 Sam. ii. 1-10. As connected with the defence of the hymns contained in these two chapters, we may observe, *taking the very lowest ground*, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost

ε ch. xii. 21. ἄγαθων καὶ ἡ πλουτοῦντας ἔξαπέστειλεν κερούς. ASPD
F. 14
M. 1
L. 1
 1 Cor. iv. 8 al. 54 ἄντελάβετε Ἰσραὴλ παιδὸς αὐτοῦ, ἡ μνησθῆναι
 22. ἡ ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
 a ch. xx. 10. ἡ τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
 11. xxiv. 49. ἡ οὐ μνησθῆναι
 Acts vii. 12. ἡ οὐ μνησθῆναι
 Gal. iv. 4. ἡ οὐ μνησθῆναι
 6 only. L. P. ἡ οὐ μνησθῆναι
 1 Kings vi. 8 al. 56 ἡ μνησθῆναι
 1 Kings vi. 8 al. 56 ἡ μνησθῆναι
 v ch. xx. 10, 11. ἡ οὐ μνησθῆναι
 Job xii. 9. ἡ οὐ μνησθῆναι
 w Acts xx. 35. ἡ οὐ μνησθῆναι
 1 Tim. vi. 2 only. 1sa. xli. 9. ἡ οὐ μνησθῆναι
 (-ληψί, 1 Cor. xii. 28.) ἡ οὐ μνησθῆναι
 x 2 Chron. vi. 42. Psa. xcvi. 8. ἡ οὐ μνησθῆναι
 y ch. ii. 20 ref. ἡ οὐ μνησθῆναι
 5 = ver. 22. ch. ii. 6, 31, 22. see Gen. xiv. 54. ἡ οὐ μνησθῆναι
 a Matt. i. 21 ref. ἡ οὐ μνησθῆναι
 b = ver. 18. ch. i. xlii. 29. ἡ οὐ μνησθῆναι
 John xvi. 31. ἡ οὐ μνησθῆναι
 Gal. iv. 24. ἡ οὐ μνησθῆναι
 c here only. Gen. xiv. 29. ἡ οὐ μνησθῆναι
 Deut. i. 7. ἡ οὐ μνησθῆναι
 (-κεί, ver. 56.) ἡ οὐ μνησθῆναι
 d Mark vi. 4 ref. ἡ οὐ μνησθῆναι
 e Matt. xlii. 5. = Gen. xiv. 19. f ch. xv. 6, 9. 1 Cor. xii. 26. xlii. 6. Phil. ii. 17, 18 only. Gen. xxi. 6 only. g Matt. i. 20 ref. h Rom. v. 14. Ezra ii. 61. Neh. vi. 68. i = Matt. xi. 20 ref. j Acts i. 22. k Acts xvi. 29. l 1 Cor. i. 22. Jude. v. 24. m here only. n Mark. ix. 2
 7 symm. p (ch. iii. 4 v. r.) 2 Kings xi. 16. 4 Kings x. 1, 6.

55. *εως αιωνος* A (at end of Psalter) CFMS Guelph Bodl Ver Turin Sang 1. 69 goth Thaum: *in saecula* lat-δ c. at end ins *αμην* Ver.

56. *ως* BLX 1: om D 69 lat-a b e f g₁ l q copt-wilk sah Orig-lat Ambr.

58. om 2nd oi D. om *αυτης* L.

59. om εν DL 33 lat-e.

33. 69 vulg lat-δ c arm Chron.

60. aft κληθησεται ins το ονομα αυτου C'D copt-wilk.

61. επαν DLAEN 1 Chron.

txt ABC'DLAEN 33 copt aeth Chron.

62. ο τι ο αν θελοι qui vult D, quem vellet latt.—for το, ο X.

AC rel latt Chron: txt BDFG 33. 69.

is shown. Bleek quotes from Symmachus, Ps. lxxv. 6, ὑπερήφανοι τῇ καρδίᾳ: but it is τῇ καρδίᾳ: the LXX however in the same place has ἀσύνετοι τῇ καρδίᾳ. Ver. 56 is not rendered in the E. V. according to the construction; from Ps. xcvi. 8 it will be seen that μνησθῆναι ἄλλους τῷ Ἀβ. are to be joined together, and therefore καθὼς . . . ἡμῶν will be parenthetical. See Micah vii. 20. 57—79.] BIRTH AND NAMING OF JOHN THE BAPTIST. 59.] ἐκάλουν—they were calling—wished to call: see Matt. iii. 14 for this use of the imperfect. The names of children were given at circumcision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah,—Gen. xvii. 5, 15. 60.] There is no reason

for supposing, with Theophyl., Euthym., Meyer, that Elizabeth had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband. 62.] The natural inference (see on ver. 22) from this verse is, that Zacharias was deaf as well as dumb; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Dr. Wordsworth have succeeded in invalidating this inference. There could have been no reason for *beckoning*, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Dr. W., "commodius est muto innuentes videre quam loquentes audire," is surely too far-fetched. 63.] *πινάκις*. (= *πινάκιον*, Aristoph. Vesp. 167.) A tablet smeared with wax,

Ἰωάννης ἐστὶ [τὸ] ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. ⁶⁴ ἠνεψύχθη δὲ τὸ στόμα αὐτοῦ ἡ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει ἑυλογῶν τὸν θεόν. ⁶⁵ καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτοῦ, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, ⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες Ἐπὶ τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ. ⁶⁷ καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφῆτευσεν λέγων ⁶⁸ Ἐὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπισκέψατο καὶ ἐποίησεν λύτρωσιν τῷ

63. πινακίδα C¹(appy) D. om λεγων D lat-e. ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

on which they wrote with a style. On λέγων, a Hebraism, as applied to writing, see reff. and Jos. Antt. xi. 4. 7.—*Δαριός ἀντιγράφει τῷ Σισίνῃ* . . . *τάδε λίγων.* [ἐθαύμα. πάντες] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his acceding to his wife's suggestion, if he had known it: the coincidence, apparently without this knowledge, was the matter of wonder. ⁶⁴] For now first had the angel's words, καλίσας τὸ ὄν. αὐτ. Ἰωάννην, ver. 13, received their fulfilment. ⁶⁵] For the construction περιοικ. αὐτοῦ, see Herod. v. 78; Xen. Anab. v. 6. 16. ῥήματα, words; not 'things,' see above on vv. 4, 37. All this tale became matter of λαλία throughout &c. ⁶⁶] Λέγοντες carries a slightly logical force with it;—almost = 'for they said.' ἄρα refers back to the circumstances which have happened—What then shall, &c.: see ch. viii. 25; Acts xii. 18. καὶ γὰρ χεὶρ κ. . . .] a remark inserted by the Evangelist himself, not a further saying of the speakers in the VOL. I.

verse before, as Kuinoel and others maintain. The γὰρ refers back to the question just asked, q. d., 'And they might well enquire thus, for' &c. ⁶⁸—⁷⁹] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory)—and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely Hebrew in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to shew to us the exact religious view under which John was educated by his father. "It may be well for the student to read the beginning of this and the following chapter in Hebrew, in which they have been published in translations of the N. T. and in the book of Common Prayer rendered into that language." Wordsw. ⁶⁸] After ἐπισκέψατο (for Hebraistic sense of which see reff.) must be understood, as an object, τὸν λαόν αὐτοῦ, con- G a

69 λαῶ αὐτοῦ, καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παίδος αὐτοῦ, καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅσους ὦμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας ὡς λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. 76 καὶ σὺ δέ, παίδιον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ

69 ch. iii. 2. Acts xiii. 22. Judg. ii. 18. h sec Pa. cxxxi. 17. Ezech. xlix. 21. i — here (Rev. v. 6 al.) only. 2 Kings xxiii. 2. Pa. xlvii. 2. k Acts iv. 25. 1 Chron. xviii. 4 P. 34. l Acts i. 16. iii. 18. 21. iv. 23. 2 Chron. xxxvi. 21. m — Acts iii. 21. xv. 14. Gen. vi. 4. 2 Pet. i. 11. John ix. 32. n Acts xii. 11. xxi. 7. Ezech. xlviii. 10. Pa. cv. 10. o ch. x. 37. Acts xiv. 27. xv. 4. Gen. xliii. 12. Tobit xii. 6. p Ezech. ii. 24. q Gen. xxi. 2. r Matt. iii. 18 rff. Jer. xl. 6. s 1 Cor. xvi. 10. Phil. i. 14. Jude 13 only. Prov. i. 33. Wlad. xvii. 4 only. (-βον, Prov. iii. 24.) t Rom. vii. 24. 2 Cor. i. 10. Pa. xxx. 15. u ch. ii. 37. iv. 8 | Mt. from Deut. vi. 3. Acts vii. 7, 42 al. Ezech. xlii. 12 al. v Wlad. ix. 2. w Eph. iv. 24 only. Deut. ix. 5. x ver. 17 ref. y Matt. x. 18 ref. z — vv. 53, 56. ch. vi. 35. A Acts vii. 40 (from Ezech. xxxiii. 1) only. Deut. xxxii. 3.

69. rec ins τῶ bef οἴκῳ, with AR rel Chron: om BCDLM Guelph Sang 1. 33. 69 Eus Cyr. rec ins τῶ bef παίδος, with ACR rel Eus: om BDLN.

70. om τῶν D. rec ins τῶν bef απ αἰωνος, with ACDL rel: om BLAN Frag-sang 33. 69 Orig Eus.—προφ. αυτ. των απ αιωνος D, simply lat-a δ c &c Iren. αυτου bef προφητων N Eus.

71. for εἰ, εἰ χειρὸς and om εἰ χ. following D.

73. om καὶ D.

74. rec ins τῶν bef ἐχθρῶν, with ACR rel Chron; πάντων τῶν K: om BDL 1. 33. 69 Orig. rec aft ἐχθρῶν ins ἡμῶν, with ACDL rel latt Orig Chron: om BL Frag-sang 1. (33 ?) 69 lat-e Iren. (The words have been conformed to ver 71.)

75. πασαις ταις ἡμεραις BL vulg lat-b c &c. rec bef ἡμῶν ins της ζωης, with E (G ?) HMSGA Bodd Sang arm Orig Chron: om A (here and at end of Psalter) BCDL rel latt syrr copt goth æth Iren-lat Orig-lat Jer.

76. rec om δε, with A rel latt syrr goth æth arm Iren-lat Orig Chr Chron: ins A (at end of Psalter) BCDL 33 copt. for προ προσωπου, ενωπιον B Orig.

tained in the following dative. 69.] κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.: and cf. Hor. Od. iii. 21. 18, 'addis cornua pauperi.' There does not seem to be any allusion (Selden, &c.) to the horns of the altar—the mere notion of a refuge is never connected with the Messiah's Kingdom. 70.] Meyer cites τοὺς ἀπ' αἰῶνος ῥήτορας, Longin. 34.

72.] ποιῆσαι . . . for a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, "to perform . . .," which is recommended by the ἔρκον δν κ.τ.λ., below,—or with Euthym., Bleek, al., as epexegetic, and equivalent to ἐν τῷ ποιῆσαι, or in English to a participial clause, 'performing,' &c.

73.] ἔρκον δν . . . for ἔρκον, δν . . . see Gen. xxii. 16—18. Calvin, al., suppose the construction to be κατὰ τὸν ἔρκον δν . . .; Grotius makes the words dependent on ἐλάλησεν above, as also the infin. ποιῆσαι: Bleek thinks that

the accusative is directly governed by μνησθῆναι, as well as the preceding genitive. "The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name John, spake of the ελεος or grace of God: Zacharias (from ζῆ, recordatus fui, and τζ Jah, Jehovah) signifies θεὸς ἐμνήσθη, and Elisabeth (from ἔλ, El, Deus, and ζῆ, sheba, juravit) is connected with the ἔρκος θεοῦ." Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray.

74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. This ἐν δεσ. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is not

Σ ΤΟΥ
ΔΟΥΝΑΙ...

---ΤΟΥΤ
Frag Sans
A B C D E
F G H K L
M R S U V
Γ Δ Λ Ξ
1. 33. 69.

γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, ^{ch. iii. 4 f}
77 τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ^{(from Isa. xl 3). Rev. xvi. 12.}
ἀφέσει ἁμαρτιῶν αὐτῶν 78 διὰ σπλάγχνα ἐλέους θεοῦ ^{1 Cor. iv. 4. Eph. i. 3. Mark i. 4. Acts i. 8. Col. i. 14 al. Deut. xv. 2. Col. iii. 12 al. Prov. xii. 10.}
79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθ- ^{Jer. xxi. 5. Zech. iii. 9. vi. 12. — here only. h = ch. xxiv. 40. Eph. (iii. 18) iv. 6 (James i. 9. Rev. xxi. 16)}
ημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν ^{Deut. xxxiii. 2. 1 Thes. ii. 11. 2 Thes. iii. 5.}
ἰερόνης. 80 Τὸ δὲ παιδίον ἠύξανεν καὶ ἐκραταιοῦτο ^{1 Rom. iii. 17, from Isa. lix. 8 only. 2e Matt. xxi. 22. Acts xvi. 17.}
πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξας ^{q here}
αὐτοῦ πρὸς τὸν Ἰσραήλ.

only. Ps. xvii. 16.
k Matt. iv. 16, from Isa. ix. 2.
only. Ps. xxxix. 2.
o Matt. xlii. 32.
only 7. Sir. xliii. 6 only. (-δεικνύναι, ch. x. 1. 2 Maco. ix. 28. x. 11.)

1 = Acts xxvii. 20 (Tit. ii. 11. M. 4) only L.P. Deut. xxxiii. 2.
1 Mark i. 32, ref. 1 Thes. ii. 11. 2 Thes. iii. 5.
n Rom. iii. 17, from Isa. lix. 8 only. 2e Matt. xxi. 22. Acts xvi. 17.
p ch. ii. 40. 1 Cor. xii. 13. Eph. iii. 16 only. Ps. xxx. 24. q here

77. for αὐτῶν, ἡμῶν A (here and at end of Psalter) CMUR (Treg expr) Guelph Bodl
Turin 1 sah: txt BD rel vulg syrr copt-ms goth Iren-lat.

78. επισκεψεται B goth arm-zoh, επισκεψαιται L: *visitabit* copt: *inviset* Syr.

79. αὐτ ἐπιφαναι ins φως D.

80. ηύξανεντο D¹.

necessary to interpret κυρίου of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21.

77.] ἐν ἀφέσει, in remission, the element in which the former blessing was to be conferred. The remission of sin is the first opening for the γινῶσιν σωτηρίας: see ch. iii. 7.

78. ἀνατολή] is (see ref.) the LXX rendering for ἄνθος, a branch or sprout—and thus, 'that which springs up or rises,' as Light:—which, from the clauses following, seems to be the meaning here.

ἐξ ἔφ. may be taken with ἀνατ., as in E. V.:—or perhaps with the verb ἐπιφάναι. But, however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech., ἰδοὺ ἀνὴρ, Ἀνατολή ὄνομα αὐτοῦ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ἐξ ἔφους, but from beneath the horizon; but the Messiah does. Again the ἐπιφάναι c. r. λ. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long note.

79.] See ref. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writ-

ings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be inconsistent with dogmatic truth, is impossible: that it should unfold it minutely, is in the highest degree improbable.

80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταῖς ἐφ.] The ὁριότης of Judaea was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. ἀναδ.] opening of his official life: see note on ch. x. 1.

r Exod. ii. 11.

s — Matt. xv.

18, 19. Mark

i. 28. ch. vi.

19. 1 Cor.

xiv. 36.

Dan. ii. 18

Theod.

t Acts xvi. 4. xvii. 7.

24. x. 2.

w Matt. xxiv. 14 ref.

II. ¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ² ἐξῆλθεν ³ δόγμα ⁴ παρὰ Καίσαρος Ἀνγούστου ⁵ ἀπογράφειν ⁶ πᾶσαν τὴν οἰκουμένην. ⁷ αὕτη ⁸ ἀπογραφὴ πρῶτη 1. 2. 3.

u ch. vi. 12. Lev. ix. 34. x. 2. 7 here 8ce and Heb xii. 23 only. Judg. vii. 14 F. Prov. xxii. 20 only. 8 Macc. iv. 14 w Matt. xxiv. 14 ref. Pa. ix. 8. x Acts v. 37 only. 2 Macc. ii. 1 only.

CHAP. II. 1. om δὲ Ἀξ.

ins του bef ἀπογραφῆσθαι L² 33.

CHAP. II. 1—20.] BIRTH OF CHRIST. ITS ANNOUNCEMENT, AND CELEBRATION BY THE HOSTS OF HEAVEN. 1, 2.]

We go back again now to the birth of John, or shortly after it. In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found.

The assertion in these verses is this—that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus, see below) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,—or that the first did so, and this was subsequent to it. Now both of these senses till recently seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria. τῆς δὲ Ἀρχ.

χώρας ὑποταλοῦς προσνευθεῖσης τῇ Σύρων, πίμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελαῶν ἀποδωσόμενος οἶκον. Joseph. Antt. xvii. 13. 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when Sentius Saturninus was governor of Syria. But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), *De Syria Romanorum provincia ab Casare Augusto ad T. Vespasianum*, he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:—

In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23),

that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it πρῶτη ἐγένετο ἡγεμονιούοντος τῆς Συρίας Κυρήνιον. Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted "repetere provinciam armis" (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78—80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitae, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at what time? We find him in the East (Tac. Ann. iii. 48), as "datus rector C. Caesari Armeniam obtinenti;" and this cannot have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Caesar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very

...ταλ-
λαίας R....αμνη-
στευμένη
C.

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ὡς ἔχ. 1
ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν only f.
πόλιν. ⁴ ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ s John vii. 8,
πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ. s. c.
ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου Nch. vii. 6.
καὶ πατριᾶς Δαυεὶδ, ⁵ ἀπογράψασθαι σὺν Μαρίας s ver. 11 only.
τῇ ἐμνηστευμένῃ αὐτῷ οὕτῃ ἐγκύῳ. ⁶ Ἐγένετο δὲ 2 Kings v. 9
α. l., but not of
Bethlehem.
rec.
b ch. ix. 30
c Acts iii. 26.
d Eph. iii. 15.
Num. i. 18.
e ch. i. 27.
f Matt. i. 18
only. Dent.
xxii. 23, 25. s here only f. Sir. xiii. 10 only. Jer. xxxviii. (xxxix.) 5 allies in Hexapla.

3. rec aft αυτη ins η, with ACR² rel coptt Eus₂; om BDN Eus₁. *γενετο bef*
απογραφη πρωτη D Orig-lat.—γενετο bef πρωτη N¹. *κυρεινου B latt Syr sah,*
κηρυνου A.

3. for ιδιαν, αυτου (explanatory, cf D below) BDL² Eus: txt ACR rel syr-marg-gr.
for πολιν, πατριδα D: χωραν C¹ gat.

4. for την ιουδ., γην ιουδα D lat-(a) e. transp δια to δαυειδ to end of ver 5 D.

5. απογραφισθαι (see ver 3) AD 33 Chr Thl: -ψισθαι Δ: txt BC² rel Justin Eus.
μαρια D Eus₂. rec μεμνηστευμένη, with B'C'D² rel Eus: txt
AB'C'D¹ L². om αυτω B(RI). rec aft αυτω ins γυναικι, with A C²(appy)
rel latt syr goth seth Eus₁ (Cyr-jer?) Chr₂: om B C (appy) DL² 1 per latt-e f q² Syr
coptt arm Eus₁ Naz.

striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *πρώτη ἐγένετο* might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus, and appeals to the register then made*, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175.

We conclude then, that an *ἀπογραφὴ* or enrolment of names with a view to ascertain the population of the empire, was *commanded and put in force at this time*, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—*ὁ δὲ Ἀγούστος Καίσαρ, δόξαν αὐτῷ, πάντας τοὺς οὐκ ἐξορᾶς Ῥωμαίων (?) κατὰ πρόςωπον ἀριθμῆναι, βουλόμενος γινῶναι πόσον ἴσκι πλῆθος*: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census of the empire, and not of the city. We know (see Tacitus, Ann. i. 11; Sueton. Aug. 28, 101; Dio liii. 30; lvi. 33) that Augustus drew up a *rationarium* or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one.

That Judaea was not a Roman

province at this time, is no objection to our text; for the breviarium of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'

For a statement of the case and its difficulties, as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73—122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus; and a new and curious hypothesis in Dr. Wordsw. h. l., who inclines to reject the above solution. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective.

Κυρην.] P. Sulpicius Quirinus (not Quirinius, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222; see Sueton. Tib. 49; Tacit. Ann. iii. 48 where however Beck reads Quirinius).

3—6.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, *ἕκαστος ἐκείνους (ὁ Τύλλιος) τοὺς ὁμοπάγους κατὰ κεφαλὴν νόμισμα τι συνεξέφειν, ἕτερον μὲν τι τοὺς ἀνδρας, ἕτερον δὲ τι τὰς γυναῖκας, ἄλλο δὲ τι τοὺς ἀνήβους*. But then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrolment was by the Order of Augustus, and

^f ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ^a ἐπλήσθησαν αἱ ^b ἡμέραι ^{ABD}
¹ τοῦ ^c τεκεῖν αὐτήν· ⁷ καὶ ^d ἔτεκεν τὸν υἱὸν αὐτῆς τὸν ^{GHU}
^j πρωτότοκον, καὶ ^k ἐσπαργάνωσεν αὐτὸν καὶ ^l ἀνέκλιεν ^{MST}
αὐτὸν ἐν ^m φάτνῃ· ⁿ διότι οὐκ ἦν αὐτοῖς ^o τόπος ἐν τῷ ^{FAU}
καταλύματι. ⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ^{1. 11. 2}
^q ἀγραυλοῦντες καὶ ^r φυλάσσοντες ^s φυλακὰς ^t τῆς ^u νυκτὸς
^v ἐπὶ τὴν ^w ποιμνὴν αὐτῶν. ⁹ καὶ ἰδοὺ ἀγγελος κυρίου
^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

6. for *γενετο* to *επλήσθησαν*, ως δε *παρεμεινοντο* *επλήσθησαν* D.

7. rec ins *τη* bef *φάτνῃ*, with Δ rel Eus Cyr-jer Chr₂: om ABDLX goth arm Proten Justin Eus-2-mss Cyr(appy).

8. for *και ποιμ., ποιμ.* δε D lat-a b e f ff₂ g₁ (Syr). ταυτη D¹ Scr's c.
 ins *τας* bef *φυλακας* D 131. 242. om της *νυκτος* X.

9. om *ιδου* BLX lat-e g₁ syr-jer sah goth æth arm Eus: ins AD rel latt syrr copt.

for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each at *his own place of extraction*.

Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*.

No stress must be laid on *ἐμνηστ.*, as if she were *only the betrothed* wife of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that *πρωτότοκον* has disappeared from the text of St. Matthew, it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: thus Justin Martyr, Dial. 78, p. 176, *ἡ ἱστορία οὐκ εἶχεν ἐν τῇ κώμῃ ἑστίνῃ τοῦ καταλύσαι, ἐν σπηλαίῳ τινὲ συνιγγυς τῆς κόμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἰετέκεν ἡ Μαρία τὸν χρυστόν, καὶ*

ἐν φάτνῃ αὐτὸν ἰεθεῖται. And Origen, against Celsus, i. 51, p. 367: *ἀκολούθως τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορία δεικνύται τὸ ἐν Βηθλεὲμ σπηλαίῳ ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνῃ ἐνθα ἐσπαργανώθη*. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (*οὗτος οἰκήσει ἐν ὑψηλῇ σπηλαίῳ πύργος ἰσχυρᾶς*, LXX), and is disposed to think with Calov., al., that the tradition may have arisen from this. But is not the converse much more likely?

καταλύματι.] A public inn, or place of reception for travellers; not *a room* in a private house, for then the expression would be, 'They found no *εὐρύθυλον*.' Of what sort this inn was, does not appear. It probably differs from *πανδοχείον*, ch. x. 34, in not being kept by an host, *πανδοχέας*: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which *begins*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

ἄγρ.] spending the night in the open field. *φυλ.* *φυλακὰς τ. ν.*] either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and

ἐπέστη αὐτοῖς καὶ ὁ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβείσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἐστὶ παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστὶν χριστὸς κύριος, ἐν πόλει Δαυεὶδ. 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἑσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν

ch. xiv. 4. Acts iv. 1. xii. 7. L. only, etc. 1 Thes. v. 3. 2 Tim. iv. 2. c. w = ch. ix. 31. Lev. ix. 6. 28. Num. xiv. 10. xvi. 42. Acts xxv. 18 only. y Mark iv. 41. Jonah i. 10 al. constr., Matt. ii. 10 ref. z ch. i. 19 ref. a John xi. 50. xviii. 14. b Matt. i. 21 ref. c ver. 4. d = 2 Cor. xii. f ver. 7 (ref.). 1 Acts vii. 18m. Acts xxvii. 18. Acts only (ver. 20. ch. xix. 37 [xix. 38] Acts x. ch. xix. 38 (see Pa. ix. 19). e ch. i. 41, 44 ref. Acts xxviii. 2. Pa. cxlvi. 4. g Mark xiii. 36 ref. h = ch. v. 6. John xxi. 6. Acts xxviii. 2. Pa. cxlvi. 4. 42 only. 3 Kings xiii. 19. i constr., ch. xix. 37. Rev. xix. 14. 19. so 1 Tim. ii. 9. Rev. iv. 8. Wisn. 5. 11. 1. 2. John only (ver. 20. ch. xix. 37 [xix. 38] Acts ii. 47. iii. 8, 9). etc. Rom. xv. 11, from Pa. cxvi. 1. Rev. xix. 5. n ch. xix. 38 (see Pa. ix. 19). o Matt. xxi. 9 ref.

om 2nd κυριον D 209 lat-b ff, l (Orig): θεου x vulg lat-c e syr-marg Eus. περιέλαμψεν αὐτοῖς N'. for φόβον μέγαν, σφοδρά B.

10. om γὰρ P. εἶπεν N. aft ἐστὶν ins και D.
12. om το Bx: ins ADP rel Eus. aft σημεῖον ins εἰσω D. εὐρήσετε ALΔ. rec om και bef κείμενον, with A rel lat-a copt-ms: ins BLPSx N-corr
1. 33 vulg lat-b c f g, l syrr copt-2-mss goth æth arm Eus Cyr Arnob Promissa. om κείμενον DM¹ 68. rec ins τη bef φάτνῃ, with F² (K, e sil): om ABDPSx rel goth Eus Cyr. (33 def.)
13. ουρανὸν B'D¹.

Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700—ὁ πρῶτος ἐνὶ μέσῳ λυχνούχου περιπατῶν τῆς νυκτός, ὃν τις ἐπιδεῖν τῶν δακτύλων. 9.] Δόξα—the brightness of God's presence—the *Shechina* (see ref.), which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were waiting for the consolation of Israel. 10, 11.] παντὶ τῷ λ., not (E. V.) to all people, here: but to all the people,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' σωτήρ] A Saviour, as E. V.,—the name being particularized afterwards. χρ. κύρ.] This is the only place where these words come together. In ch. xxiii. 2 we have χρ. βασιλεία, and in Acts ii. 36 κύριον καὶ χρ. (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], τῷ κυρίῳ χριστῷ δουλεύετε.) And I see no way of understanding this κύριος, but as corresponding to the Hebrew יְהוָה.

12.] Olshausen hazards a conjec-

ture that the stable or cave may possibly have belonged to these shepherds. But I think the words εἰσω B., ver. 15, do not look as if Bethlehem were their home. It seems clear that the spot was somehow known to them by the angel's description.

βρέφος—not 'the child';—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger. 14.] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether εἰσω or εἰσω should be supplied, the same question might be raised of every proclamation which was ever uttered. The sense of both these is included. It is both There is, and Let there be, glory, &c. The song in the rec. is in three clauses, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it.

εὐδοκία (see ref.) is that good pleasure of God in Christ by which He reconciles the world to Himself in Him (2 Cor. v. 19). And this it is, whether εὐδοκία or εὐδοκίας be read. The interpretation of the latter reading by the vulg. and R.-Cath. interpreters generally, as "bonae voluntatis," "peace on earth for

...ΑΥΤΗΣ
Ε.

λουσα ἐν τῇ καρδίᾳ αὐτῆς. ²⁰ καὶ ὑπέστρεψαν οἱ ποι-
μένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

...ΑΥΤΩΝ
Ρ.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ τοῦ περιτεμεῖν
αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ
κοιλίᾳ.

...ΜΑΘΗ-
ΣΕΩΣ Χ.

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμού
αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς
Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται
ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοίγον ἡμῆραν
ἅγιον τῷ κυρίῳ κληθήσεται, ²⁴ καὶ τοῦ δοῦναι θυσίαν

Acta vii. 41 al.), etc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20. Gen. i. 24.
7. 8. i. Matt. xix. 4 reff. 1 ch. xlii. 31, 32 reff. Exod. xiii. 2. 1 Rom. vi. 12. Ps.
19 only. Num. iii. 12. w ch. i. 74 al.

^{20.} rec *επιστρεψαν*, with (some cursive ?): txt ABDPR rel Scr's mss Thl.

^{21.} for *επλησθησαν, συνετελεσθησαν* D: *επληρωθησαν* 33. ins ai bef *ημ.*
D 33. 69 syr-marg Eus. ins ai bef *οκτω* D syr-marg. rec (for *αυτων*) *το*
παιδιον (see ver 59), with DEGHMV em(with gat) lat-e g, Syr Eus: *αυτο το παιδ. Γ*:
txt ABRZ rel am(with fuld forj ing mt per) (æth) syr copt goth arm Orig-lat Andr Thl.
om kai bef *εαλ.* D 69 latt(not e g) copt-2-mss. for *εκληθη, ονομασθη*
nominationum est D. for *τη κοιλια, κοιλια μητρος* D.

^{22.} om ai B(Bch) 242: ins B(Mai expr and Rl) rel. om ou B¹. elz *αυτης*,
with 76: om 435 evn-x-y copt-2-mss Amphil Iren-lat: *αυτου* D al latt arm-usc
Ps-Ath: txt ABR rel lat-q syrr copt-ms sah goth arm-zoh Ath Cyr^{exp} Nyssen Orig-
lat^{exp} Jer. om *τω* D.

^{23.} ins *τω* bef *νομω* D F(Wtst). om *τω* bef *κυριω* D.

shepherds:—or its Hebraistic, as above ver. 15, which is more probable—all these things now spoken of. συμβ. revolving them—comparing one with another.

^{21.]} HIS CIRCUMCISION. The second καὶ must not be rendered 'also.' It is simply redundant, as in reff. The Lord was made like unto His brethren (Heb. ii. 17; iv. 15) in all weakness and bodily infirmity, from which legal uncleannesses arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh: but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were *πρί-ποντα* for Him in His humiliation and 'making perfect': and in His lifting up of that human nature, for which all these things were *absolutely necessary* (Gen. xvii. 14), into the Godhead.

^{22—23.]} THE PURIFICATION IN THE

TEMPLE. SYMEON AND ANNA RECOGNIZE AND PROPHECY OF HIM. ^{22.]}

See Levit. xii. 1—8, where however the child is not, as here, expressly included in the purification. (It is hardly possible that *Joseph* should be implied in the *αὐτῶν*, as Euthym., Meyer, interpret it.) The reading *αὐτοῦ* is remarkable, and hardly likely to have been a correction. *αὐτῆς*, adopted by the E. V., is almost without authority (see var. readd.), and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification; and mentions that some render *αὐτῶν* 'of the Jews,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for both.

^{23.]} God had taken the tribe of Levi instead of the first-born that openeth the womb, Num. iii. 12, and required only the excess in number of the first-born over the Levites to be redeemed (ib. vv. 44—51). This arrangement appears afterwards to have been superseded by a general command to redeem all the first-born at five shekels of the sanctuary (Num. xviii. 15, 16).

^{24.]} The offering (Numb. xviii. 15, 16) was, a lamb (Ex. xvi. 15, 16).

x — ch. iv. 12. **κατὰ τὸ ἑρμηνέον ἐν νόμῳ κυρίου, ἵζυγος ἑ τρυγόνων**
 Acts xlii. 40 al. **ἡ δύο ἑ νοσσοῦς ἑ περιστερῶν.** 25 **Καὶ ἰδοὺ ἦν ἄνθρωπος**
 y ch. xiv. 19 only. Lev. v. 11. **ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος**
 a here only. Gen. xv. 9. Lev. xii. 6, 8. **δικαίος καὶ ἑυλαβής, ἑ προσδεχόμενος ἑ παρακλησιν τοῦ**
 a here only. Prov. xxx. 17. (—via, ch. xlii. 34.) **Ἱσραὴλ. καὶ πνεῦμα ἦν ἅγιον ἑ ἐπ' αὐτόν, 26 καὶ ἦν**
 b Matt. iii. 16 red. **αὐτῷ ἑ κεχορηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ**
 c Acts ii. 5. viii. 2. xlii. 13 only. L. Lev. xv. 31. Micah vii. 2 F. only. (—βῶν, 2 Mac. vi. 11. —βῆσθαι, Heb. xl. 7.) **ἵδῃν ἑ θάνατον πρὶν ἡ ἰδῇ τὸν ἱ χριστὸν ἱ κυρίου.**
 d Mark xv. 43 red. **27 καὶ ἦλθεν ἑ ἐν τῷ πνεύματι εἰς τὸ ἑρόν, καὶ ἑ ἐν τῷ**
 e — 2 Cor. i. 2, 3. (Heb. vi. 18 al. L. P. 17.) **εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον ἑ Ἰησοῦν, ἑ τοῦ ποιῆσαι**
 f — ver. 40. John i. 32. **αὐτοὺς κατὰ τὸ ἑθισμένον τοῦ νόμου ἑ περὶ αὐτοῦ,** — the Bod-
 g — Matt. i. 12 red. b Heb. xi. 6. see John viii. 51. Pa. lxxviii. 45. **28 ἑ καὶ αὐτὸς ἑ ἐδέξατο αὐτὸ εἰς τὰς ἑ ἀγκάλας αὐτοῦ, καὶ** — Turn
 i — Acts ii. 27, from Pa. xv. 10. f Pa. ii. 2. b Matt. xlii. 42. ch. iv. 1. Col. i. 8. i Matt. xlii. **εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν ἑ ἀπολύεις τὸν δοῦ-**
 o ch. xiv. 27. John x. 32. Acts xv. 2. p red., ver. 21 red. q ch. x. 6. xlii. 17. r here only. **λόν σου, ἑ δέσποτα, κατὰ τὸ ρῆμά σου ἑ ἐν εἰρήνῃ, 30 ὅτι**
 s 2 Pet. ii. 1. Jude 4. Rev. vi. 10 only. 2 Mac. xv. 22. a Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 **εἶδον οἱ ὀφθαλμοί μου τὸ ἑ σωτήριόν σου 31 ὃ ἑ ἡτοίμασας**
 t — ver. 40. John i. 32. **32 κατὰ πρόσωπον πάντων τῶν λαῶν 32 φῶς ἑ εἰς ἑ ἀπο-** — the Bod-
 u — Acts xlii. 47, from Isa. xlii. 6. 1 Kings xv. 11. s — subj., here only 2. (Rom. ii. 5 al.) **λύειν** — the Bod-
 v — Acts xlii. 47, from Isa. xlii. 6. 1 Kings xv. 11. s — subj., here only 2. (Rom. ii. 5 al.) **λύειν** — the Bod-
 w — Acts xlii. 47, from Isa. xlii. 6. 1 Kings xv. 11. s — subj., here only 2. (Rom. ii. 5 al.) **λύειν** — the Bod-
 x — Acts xlii. 47, from Isa. xlii. 6. 1 Kings xv. 11. s — subj., here only 2. (Rom. ii. 5 al.) **λύειν** — the Bod-
 y — Acts xlii. 47, from Isa. xlii. 6. 1 Kings xv. 11. s — subj., here only 2. (Rom. ii. 5 al.) **λύειν** — the Bod-

24. ins τῷ bef νομῷ BDL: om AR rel Coial-oct-marg. rec νοσοῦς, with ADR
 rel Ath: txt BEGHSVA Coial-oct-marg.

25. om ἰδου D Syr goth aeth. **ἄνθρωπος bef ἦν B vulg lat-β fl: om ην**
 F(Wtst) 1. [B has **συμεων** as Mai not **σιμ.** as Btl. See table at end of prolego-
 mena.] rec **ἅγιον** bef ην, with D al(latt syrr) goth arm Cyr-jer Nyssen: om ην
 1 aeth: txt ABR rel.

26. **κεχορηματισμένος δε ην D lat-β c ff, g.** for **πριν η, πριν 69 al: πριν αν**
 B F(Wtst) Cyr-jer-ms Nyssen: **πριν η αν RX 33: πριν ην α L.**

27. **εἰσαγεῖν A al.** for **εθισμένον, εθός D, consuetudinem vulg.**

28. om **αυτον** BL lat-a b l Iren-gr Cyr-jer, Did. **ηολογησεν DF Cyr-jer.**

31. **παντος του λαου Turin-Psalter.**

for a burnt-offering, and a pigeon for a
 sin-offering: but if the parties were too
 poor to bring a lamb, then *two pigeons*.
 But as Bleek remarks, we are not hereby
 justified in assuming *extreme poverty*
 have been the condition of our Lord's
 family. This no where appears from the
 Gospel history. 26.] It appears
 that this Symeon might have been Symeon
 the son of Hillel,—and father of Gamaliel,
 mentioned in Acts v. 34 ff. But we have
 no means of ascertaining this. It is no
 objection to it that he is here merely
 ἄνθρωπος.—Gamaliel himself is only
 φαρσαλός τις in Acts v. 34. παράλ.]
 See Acts xxviii. 20. It was a common
 form of adjuration among the Jews, 'Ita
 videam consolationem, si' &c., referring to
 Isa. xl. 1. On the general expectation
 of deliverance at this time, see on Matt.
 ii. 1 ff. 26.] Of the nature of this

intimation, nothing is said. Symeon was
 the subject of an especial indwelling and
 leading of the Holy Ghost, analogous to
 that higher form of the spiritual life
 expressed in the earliest days by *walking*
with God—and according to which God's
 saints have often been directed and in-
 formed in an extraordinary manner by His
 Holy Spirit. In the power of this in-
 timation, and in the spirit of prophecy
 consequent on it, he came into the Temple
 on this occasion. 28.] *was* here again
 is not *also*, but simply the introduction to
 the apodosis. 29.] *ἀπολύεις*, not *ρῶς*
ζῆν, or *ἐκ τῆς γῆς*,—but as being *τὸν*
δοῦλόν σου, he thinks of his death as the
 termination of, and so dismissal from, *his*
servitude. Meyer. Bleek thinks that there
 is no such allusion, but that the word is
 used absolutely, as in Gen. xv. 2: Num.
 xx. 29. 32.] See Isa. xlii. 6. The

καλύψιν ἰθὺν καὶ δόξαν λαοῦ σου Ἰσραὴλ. ³³ καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ ^a θαυμάζοντες ^b ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συ-
 μείων, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ Ἰδοὺ
 οὗτος ^c κείται ^d ἐς ^e πτώσιν καὶ ^f ἀνάστασιν πολλῶν ἐν τῇ
 Ἰσραὴλ, καὶ ^g εἰς ^h σημεῖον ⁱ ἀντιλεγόμενον. ³⁵ καὶ σου
 δὲ αὐτῆς τὴν ψυχὴν ^j διελύσεται ^k ῥομφαία ^l ὅπως ^m ἂν
 ἀποκαλυφθῶσιν ⁿ ἐκ πολλῶν καρδιῶν ^o διαλογισμοί.
 36 Καὶ ἦν Ἄννα ^p προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
^{xxviii. 19, 22. Rom. x. 21 al. L.P., etc. John xix. 12. Hos. iv. 4. h Matt. x. 18. ch. i. 76.}
^{2 Marc. v. 15 vnt. i Mark x. 26. see Job xx. 26. h Rev. i. 16. ii. 12, 16. vi. 8. xix. 15,}
^{Mat. only. Ps. xxi. 30. i Matt. xi. 26, 27 al. Exod. xx. 26. m — ch. xvii. 24.}
^{a Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. o Rev. ii. 20 only. 4 Kings xxii. 14.}

33. om ἰθὺν D.

33. rec (for ο πατηρ αυτου) ιωσηφ, with A(ο ιωσ.) Δ rel lat-a b c e f ff, g, l q
 Syr goth Phot Thl Hil: txt BDLN 1 vulg lat-g, syr-ms-marg copt arm Orig-lat
 (qua igitur causa exstitit ut cum qui pater non fuit patrem esse memoraret ?) Cyr-jer
 Jer-agst-Helvid Aug. (Meyer contends, that if ιωσηφ had been substituted for ο πατ.
 αυτου here, it would have been also in ver 48. But this has no force: for the words
 in ver 48 are spoken by Mary, who could not with any propriety be made to say
 ιωσηφ. No probable reason can be assigned for ο πατηρ αυτου being substituted for
 ιωσηφ, whereas the converse correction was certain to be made.) rec ατ μητηρ
 ina αυτου (in conformity with the above substitution), with AN rel lat-a b c e f ff, g, l
 syrr copt goth arm Cyr-jer Hil: om B(sic: see table) D 1. 33 vulg lat-g, Orig-lat.

34. ins εις bef αναστασιν D vulg-ed(not am fuld &c) Orig-lat.
 35. om δε BLX vulg lat-b f ff, g, l, 2 l copt aeth arm Orig.; ins ADM rel lat-a (c) e syrr
 Orig. om αν DZ. ανακαλυφθωσιν D. om εκ D gat lat-a b c ff, g, l, 2 Syr
 aeth arm-mss Hil Ambr Paulin Aug.

general term of the last verse (πάντ. τ. λαόν) is here divided into two, the Gentiles, and Israel. It is doubtful, whether δόξαν is to be taken as co-ordinate with εὐς (so Bengel, Meyer, De W., al.), or with ἀποκαλύψιν. The former seems more probable; and so E. V.

33. δ πατ. αὐτοῦ] In ver. 48 we have Joseph again called by this name. Our Lord Himself would not speak of him thus, see ver. 49; but in the simplicity of the narrative we may read of γονεὺς αὐτοῦ and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity.

34, 35.] κείται εἰς, is appointed for—see reff.; not (Meyer) 'lies here, in my arms.' πτώσιν, as a stone of stumbling and rock of offence (Isa. viii. 14. Rom. ix. 33), at which they should fall through unbelief.

ἀνάστ., raising up—in the sense of ch. i. 52—by faith and holiness; or, the πτωσιν and ἀνάστ. may refer to the same persons; as it is said by our Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it.

35.] This prophecy I do not believe to have its chief reference to

the deep sorrows of the mother of our Lord on beholding His sufferings (Euthym., al.), much less to her future death by martyrdom (Epiphani., Lightf.); least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless, as Dr. Wordsw. referring to Bede, Aug. who however (cf. Aug. Ep. ad Paulinum cxlix. 33, and Bede, in Luc. Expos. i. vol. iii. p. 346; Homil. lib. i. 15, vol. v. p. 81) say nothing of the kind, but simply refer the saying to her grief at beholding the Passion: and to Origen, who (in Luc. Hom. xvii. vol. iii. p. 952) gives a totally different interpretation, "pertransibit infidelitatis gladius, et ambiguitatis mucrone ferietur, et cogitationes tue te in diversa lacerabunt, cum videris illum quem Filium Dei audieras . . . crucifigi &c." None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour; among which number even His mother

p ch. i. 7 ref.
q here only.
Jer. iii. 2.
r Mark v. 43
ref.
s = ch. iv. 18.
Acts xii. 10.
xix. 9 al.
Num. xvi. 27.
const., 1 Tim.
iv. 1 only.
t Matt. xvii. 21
ref.
u ch. i. 18. v.
33 al. R.
Pa. xvi. 1 al.
v sba., Acts
xxvi. 7. Heb.
ix. 9. x. 2.
w Matt. iv. 27
ref.

x = (Luke

only.) ch. x. 40 al., Acts xxii. 18 al. (slaw., 1 Thess. v. 3. 2 Tim. iv. 2. 6 only.) y here only. Pa. lxxviii.
18. Bede. viii. 91 (80). Sir. xx. 2 only. s ver. 28. a ch. i. 68 (ref.). Heb. ix. 12 only.

38. om ην D lat-δ Syr. ins και bef αυτη D al(Syr). ετη επτα μετα ανδρος ADK lat-ff, Syr Iren-gr: μετα ανδρος ετη επτα B¹GLXΔΞ 33. 69 vulg lat-a c f g₁, syr copt goth Nyssen Ambr: (both re-arrangements for perspicuity: it is characteristic of Luke to insert clauses between words in concord:) txt E rel lat-δ c arm.—μετα του ανδρος αυτης ετη επτα B²(sic: see table at end of prolegomena). rec παρθενιας, with R rel: txt ABDEMXΔΞ.

37. rec αυτη, with G al: txt EHKMΥFA. rec (for εως) ως, with X rel syrr arm Nyssen: om D lat-a b c e l q goth sēth Ambr Jer: txt ABLX 33 vulg lat-ff, g₁, Δ-lat coptt Aug. rec aft αφιστατο ins αω, with A rel latt goth Nyssen: om B D-gr F(Wst) LX copt Const. for ιερου, ναου D. ημερα ΑΓ.

38. rec και αυτη αυτη (arising probably from αυτη without accents being taken for the nom, and then αυτη being insed to complete the sense), with E rel latt syrr goth arm Nyssen: txt A B(sic in cod.) DLXΔΞ 33 copt sēth Thl. rec (for θιω) ευρω, with A rel vulg lat-δ c e f ff, syrr goth sēth arm: txt BDLX'X lat-a syr-marg copt Nyssen. om εν BΞ 1 am(with em forj fuld ing mt tol) lat-a b c e f ff, g₁, l q Syr coptt goth sēth arm Iren-lat Jer Aug Bede: ins (from ver 25?) AD rel gat syr Nyssen.

39. παντα B(Mai) F(Wst) LXΞ: txt AD rel. om τα DLΔ 1. 69 arm.

herself was to be included. The sharp pangs of sorrow for sin must pierce her heart also (cf. esp. Acts ii. 37); and the general end follows; that the reasonings out of many hearts may be revealed; that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension. 37. νηστ. καλ θεῳ.] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. νύκτα is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night?

38.] The ἀνθωμολ. has been understood (by Erasim., Calv., Calov., al.) to refer to Symeon's also having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of

praise. It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] RETURN TO NAZARETH.

39.] Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilments of the two Evangelistic accounts, have given great advantage to the enemies of the faith. As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circum-

ABDEK
HKLX
STYI
GLXI
xi. 69.

^υ ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-^{ver. 50 rel.}
^{ρεθ.} ^ο τὸ δὲ παιδίον ^ο ἤξανε καὶ ^ο ἐκραταιοῦτο ^ο πλη-^{Mark iv. 8}
^{roumenon} σοφίᾳ, καὶ ^ο χάρις θεοῦ ἦν ἐπ' αὐτό. ^{rel.}

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ ^ο κατ' ^ο ἔτος εἰς
^{Ιερουσαλήμ} τῇ ἑορτῇ τοῦ πάσχα. ⁴² καὶ ὅτε ἐγένετο
^ο ἑτῶν δώδεκα, ^ο ἀναβαινόντων αὐτῶν ^ο κατὰ τὸ ^ο ἔθος τῆς
^ο ἑορτῆς, ⁴³ καὶ ^ο τελειωσάντων τὰς ἡμέρας, ἐν τῇ ^ο ὑπο-

λυσμα
 370...
 BCDE
 3HKL
 ISUVX
 ΓΔΑ 1.
 53. 69.

f = ver. 52. ch. i. 80. Acts vii. 46. Eph. i. 6. Prov. iii. 4. g here only.
 1 = Matt. xx. 17, 18 rel. 1 Kings ii. 10. Zech. xiv. 10. h Mark v. 42 rel.
 1 = Acts xx. 24.

ἐπέστρεψαν B(Mai) X: txt AD rel. rec ins την bef πολιν, with AD² rel:
 om BD¹ 1. rec αυτων, with D²H S(e sil) A: txt ABD² rel (including J:
 Treg expr). at end, add καθως ερεθη δια του προφητου οτι ναζωριος κληθησεται
 D lat-a.

^{40.} aft παιδιον add ιησους D. transp ηνξ. and εκραταιουτο D lat-b c e.—
 ηνξαντο D¹. rec aft εκραταιουτο adds πνευματι (from ch. i. 80), with A rel
 lat-f q syrr goth æth: om BDL latt coptt arm Cyr Orig-lat, Ambr Gaud Aug.
 rec σοφιας (more usual, cf Acts ii. 28; v. 28 al), with AD rel Cyr: txt BL 33.
 εν αυτω D al vulg Aug.

^{41.} ins εν bef τη εορτη D latt(not a).
^{42.} for ετων, αυτω ετη DL lat-a b l q arm Ambr: txt AB rel vulg lat-c e f ff, g₁
 Orig-lat. ανεβησαν οι γονεις αυτου ιχοντες αυτον D. rec αναβαιντων
 (corr^a to sense, and to τελειωσ. below), with Δ rel: txt ABKLX 33 vulg lat-f g.
 rec adds εις ιεροσολυμα (explanatory gloss, carelessly insd without observing that
 -σαλημ and not -σολυμα is the form here used), with AC rel latt syr goth æth arm:
 om BDL Syr coptt. aft της εορτης ins των αζυμων DX lat-a c e.

stances outside his narrative, which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally reconciled (see further in note on John vii. 42).

^{40.} ηἤξανε—in body.—*exp.*, in spirit: πνευματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf.

transl. p. 30. πλῆ., becoming filled: see ver. 52 and note there.

^{41—52.} VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

^{41.} See Exod. xxiii. 14—17. Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. τῇ ἑορτῇ]

at, or in the feast; not 'to the feast;' nor, 'on account of the feast.'

^{42.} At the age of twelve, a boy was called by the Jews *βηθ παρ* 'son of the law,' and first incurred legal obligation. At that time, then, commences the second step (see note on ver. 52) of the life of the Lord, the time when the *τὰ πρόκριντα* for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover. τὰς ἡμ., seven days = Exod. xii. 15, 17.

m = Acts xvii. 14 only. (Matt. x. 23 al.) Nam. xxi. 19. Jos. Antt. vi. 5. 2. n 1 Kings iii. 1. 1 Mac. v. 63. o Matt. x. 34 ref. p here only. Neh. vii. 6 bis, 64 only. q = Acts i. 13. Exod. iii. 19. r here (bis) and Acts xi. 25 only. Job iii. 4. x. 9. 2 Mac. xiii. 21 only. s Mark vi. 4 ref. t = ch. xxi. 49 (Acts i. 19 al.) L. only, exc. John xviii. 15, 16. (Rom. i. 19.) Ps. lxxxviii. 8. w vv. 1, 6. Gen. iv. 3. v Matt. xxvi. 56 ref. w = John iii. 10. Rom. ii. 20 f. (2 Mac. i. 10 only.) x ch. iii. 10, 14. Matt. xii. 18. 1 Cor. xiv. 55. y = Matt. xii. 23 ref. ch. vii. 56. Exod. xix. 18. z Mark i. 22 ref. Jer. ii. 12. a Mark xii. 28 ref. Deut. iv. 6. b ch. xx. 26. John i. 22. xix. 9 only. Job xxxv. 8. c Matt. vii. 28 ref.

στρέφειν αὐτοὺς ^m ὑπέμεινεν Ἰησοῦς ^a ὁ παῖς ἐν Ἱερουσα- ABCEDE
 λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. ⁴⁴ νομίσαντες GHKL
 δὲ αὐτὸν εἶναι ἐν τῇ ^p συνοδίᾳ ἦλθον ἡμέρας ^a ὁδόν, καὶ MEUVX
 ἀνεζήτησαν αὐτὸν ἐν τοῖς ^r συγγενέσιν καὶ τοῖς ^r γνωστοῖς ΓΔΔ 1.
⁴⁵ καὶ μὴ εὐρόντες ^b ὑπέστρεψαν εἰς Ἱερουσαλήμ ^r ἀναζη- 11 20.
 τοῦντες αὐτόν. ⁴⁶ καὶ ^q ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
 αὐτὸν ἐν τῷ ἱερῷ ^r καθεζόμενον ἐν μέσῳ τῶν ^r διδασκάλων,
 καὶ ἀκούοντα αὐτὸν καὶ ^r ἐπερωτῶντα αὐτοῦς. ⁴⁷ ἐξ-
 ἴσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ^a ἐπὶ τῇ ^r συνέσει
 καὶ ταῖς ^b ἀποκρίσεσιν αὐτοῦ. ⁴⁸ καὶ ἰδόντες αὐτὸν ^c ἐξ-

43. τελειαντων D 6-pe. απεμεινεν D 1. 33 Cyr Thl. o παις bef ιησους
 D lat-c f copt aeth. rec (for εγνωσαν οι γονεις) εγνω ιωσηφ κ. η μητηρ (probably
 to avoid repetition of οι γ. αυτ. aft ver 41: hardly for theological reasons, for οι γ.
 αυτ. in ver 41 is altered in some old lat mss only), with AC(Δ) rel lat-b c f g, syrr
 goth aeth: txt BDL 1. 33 vulg lat-a e syr-marg syr-jer coptt arm Jer.—(εγνωσαν Δ al
 lat-f ff₂ g, goth.)
 44. for νομ. δε, και νομ. D. rec εν τη συνοδια bef ειναι, with AC rel syr (goth):
 txt BDL 1. 33 latt (copt aeth). οδον bef ημερας D latt syrr. rec ins εν bef
 τοις γνωστοις, with C³D rel lat-f arm: om ABC¹KLMS 33. 69 (latt).
 45. ευρισκοντες D. rec aft ευρ. ins αυτον, with AC³ rel lat-a δ f q syrr copt
 goth: om BC¹DL 1. 33 vulg lat-c e ff₂ g, i l aeth arm. rec (for αναζητ-)
 ζηουντες, with A rel: txt BCDL 1. 33. 69, requirentes vulg lat-c.
 46. rec μεθ', with ACD rel: txt BL 1. 33. εν τω ιερω aft καθ. D 254.
 καθημενον D 1: om G. om και bef ακουοντα Δ al latt sah arm.
 47. om οι ακουοντες αυτου B.

44.] συνοδ., the company forming the caravan, or band of travellers;—all who came from the same district travelling together for security and company. ἦλθ. . . ἀνεζ.] The interpretation that 'they went a day's journey, seeking him,' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was not till they laid up for the night that they missed him, as at that time (φῆρεις μηρίκι παιδα) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. 45. ἀναζητούντες αὐτόν] as they went back, all the way. 46.] Some (Grot., Kuin.) interpret the three days, of their one day's journey out, one back, and one in Jerusalem: but they were more likely three days spent in search in Jerusalem (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). ἐν τῷ ἱερ.] In one

of the rooms attached to the temple, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars stood in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on ἐν μέσῳ; it is only among. Nor must it be supposed from ἐπερωτ. that our Lord was acting the part of a master. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. 48—50.] The salient point of this narrative appears to lie in ὁ πατήρ σου contrasted with τοῦ πατρός μου. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law." He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law. Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries

επλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, ^d Matt. xxi. 26. 3 Kings xii. 51. ^e ch. xvi. 24. 26. Acts x. 38 only. Isa. xi. 29. ^f Acts v. 4, 9. 3 Kings xix. 26. ^g Gen. xii. 61. ^h Matt. xiii. 51. ⁱ Ps. xci. 6. ^j ch. x. 50. ^k John iv. 47. ^l Gen. xii. 1—here

τί ^d ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώ-
μενοι ἐζητοῦμέν σε. ⁴⁹ καὶ εἶπεν πρὸς αὐτοὺς ἴτι ὅτι
ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν ^e τοῖς τοῦ πατρός μου δεῖ
εἶναι με; ⁵⁰ καὶ αὐτοὶ οὐ ^h συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν
αὐτοῖς. ⁵¹ καὶ ⁱ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ,
καὶ ἦν ^k ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ ^l δι-

10. k ch. x. 17, 20. Rom. viii. 7, 20 al. 1 Chron. xxix. 24. 3 Macc. ix. 12.
(Acts xv. 29) only. Gen. xxxvii. 11.

43. [syr-cu contains Lu ii. 48—iii. 16.] rec προς αυτον η μητηρ αυτου bef ειπεν,
with A rel: txt BCDLX 1 lat-(a) of Syr goth eth arm Cyr. και εγω C¹ L 1. 33.
69. aft οδυνωμενοι add και λυπουμενοι D gat lat-a e ff, g, l q syr-cu Ambrst
Quaest. ζητουμεν BN 6-pe.

49. ζητεις AN. οιδαρει D al lat-a b c e f ff, l q syr-cu Iren-gr Orig-lat, Thdrt
Tert: txt ABC rel vulg lat-g, Orig-lat. με bef ειναι D 1. 69 latt Iren-lat Orig-
lat, Epiph Did Cyr Tert.

50. for και αυτοι, αυτοι δε D lat-e Syr syr-cu copt Orig-lat.

51. om και ηλθιν C¹ D F(Wst) copt: ins ABC² rel latt syr syr-cu Orig-lat.
for και η, η δε C² DEGHM 69 lat-e Syr syr-cu copt Orig-lat Ens: txt ABC¹ rel latt syr

answer us,—why should his mother here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? ^{δ πατ. σου}

Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said *ἡμεῖς*, the strong contrast with what follows could not have been brought out. τί ὅτι ἔλ[;]

τί, ὅτι... what (reason) is there, that...: see reff. This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood... 'did ye not know?'... it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that *δεῖ* so often used by our Lord of His appointed and undertaken course. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the principle of duty in the youthful and well-trained spirit about this same age,—this 'earring time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] primarily, in the house of my Father (so in Sir. xlii. 10, ἐν τοῖς πατρικοῖς αὐτοῦ; Theoc. ii. 76, ῥά Ἀβραάμ; Demosth. p. 1071, ῥά τοῦ ἀποθανόντος; see Lobeck on Phryn. p. 100); but we must not exclude the wider

sense, which embraces all places and employments of my Father's (cf. ἐν τοῖς τοῖς ἱερί, 1 Tim. iv. 15). The best rendering would perhaps be,—among my Father's matters. The employment in which he was found, learning the word of God, would naturally be one of these.

ἀντ. οὐ συν.] Both Joseph and His mother knew in some sense, Who He was: but were not prepared to hear so direct an appeal to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awaked in the mind of His mother a remembrance of κληθήσεται υἱὸς θεοῦ, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this οὐ συνῆκαν to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she συνῆκεν that announcement itself? De Wette has given the right interpretation, 'sie verstanden nicht den tiefen Sinn,' and refers to ch. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary sub-

jection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note.

m = ch. i. 37 al.
n Rom. xiii. 12.
Gal. i. 14.
2 Tim. ii. 16.
iii. 9 only.
L, P, & Pa.
xiv. 5 alias
in Hecap.
(= πη, Phil. i.
19. Sir. ii.
17.)
ii. 20.

ἐθήρει πάντα τὰ ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς.
52 καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία καὶ χάριτι
ἡ παρὰ θεῶν καὶ ἀνθρώποις.

III. 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβε-

o Matt. vi. 27 reff. ch. xis. 8 reff.
r here only. Gen. xxxvi. 30. Sir. vii. 4.

p = var. 40. Prov. iii. 4.

q ch. i. 20. i Pet.

goth arm. τα ρηματα bef παντα ADK: om τα ρηματα S.—απαντα AK.
om ταυτα BDMN lat-a e Syr-ed arm. (Meyer thinks that τα p. fell out through
homototel, and was variously restored.)

52. προεκoptas D. ins τη bef σοφια B; εν τη LN Orig. transp ηλιcια
and σοφια DL lat-a b c e l q Syr (syr-cu syr-jer) copt Orig, Ath Epiph Amphil Nyssen
Cyr Thdr. ins παρα bef ανθρωποις D.

no more mention of Joseph: the next we hear is of His mother and brethren (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died. καὶ ἡ μήτηρ.] These words tend to confirm the common belief that these opening chapters, or at least this narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52.]

ἡλικ., probably not only 'stature' (as in ch. xix. 3), but age (ref. Matt.), which comprehends the other: so that σοφ. κ. ἡλ. would be wisdom, as well as age.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by *ἐν οἷς ἐδόξασα*. We are apt to forget, that it was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "the obedience of one man," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered

round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen only from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are consistent with the ἀκριβὲς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only *ἐν ταῖς ἡμετέραις*. The fifteenth year of the sole principate of Tiberius began Aug. 19, u.c. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in u.c. 751 or about then; for ἐπεὶ ῥητάς. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed some months at least before the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that

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ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ^{ch. ii. 2 only t.}
 Ἰουδαίας, καὶ τετταρχούντος τῆς Γαλιλαίας Ἡρώδου, ^{t here (2cc) only t.}
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετταρχούντος τῆς ^(-xpt, ver. 18.)
 Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
 Ἀβιληνῆς τετταρχούντος, ^{Mark H. 26, ch. iv. 27, Acts xi. 28.} ἐπὶ ἀρχιερέως Ἄννα

CHAP. III. 1. *ἡγεμονίας* β. βασιλείας B¹-marg. (See table at end of proleg.)
 for *ἡγεμονεύοντος*, *ἐπιτροπεύοντος* D Eus, Chron, *procurante* latt. τετταρχούν-
 τος (thrice) CN. om κ. τεττ. γ. γαλ. D-gr. Ἡρώδου bef της γαλιλαίας AK.
 aft ἰουραίας ins ορεινης B¹-marg. (See table of readings.)

2. rec επ' (with some cursive ?): txt ABCD rel Scr's mas Eus., rec αρχιερων,
 with Scr's r vulg lat-a c &c copt goth Chron: txt ABCD rel lat-d e Eus Epiph Thdr̄t

this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord's birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present *era* was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The *ὥσθι ἐπὶν τρ.* is a wide expression and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three.

See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this enquiry;—see his vol. i. p. 189 ff. *ἡγεμ. Π. Πιλ.*

Pilate was only *Procurator* of Judæa: the words cognate to *ἡγεμὼν* being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. *Ἡρώδου* See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in 792. *Φιλίππου*

Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in u.c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Bata-

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næa + Auranitis = Ituræa), and continued till his death in u.c. 786 or 787. He built Caesarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his *half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. *Λυσαν. τ. Ἀβ. τεττ.*

ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἀβίλα ἢ Λυσανίου, and in B. J. ii. 11. 5, as *ἐπίτρα βασιλεία ἢ Λυσανίου καλουμένη*. In Antt. xx. 7. 1, he has Ἀβίλα. *Λυσανία δὲ αὕτη ἰσχυρόν τετταρχία*: cf. also Ptolem. v. 15, Ἀβίλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæus (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (B.C. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only ruling Abilene*, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the *οἶκος τοῦ Λυσ.* was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his *ἐπαρχία*, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, B.C. 23. Among these *Abilene is not named*, and it therefore is possible that it may have been granted to a descendant of the former possessor. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἀβίλα ἢ Λυσανίου again in the

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John x. 85. καὶ Καϊάφα, ἔγένετο ρῆμα θεοῦ ἐπὶ Ἰωάννην τὸν
x. 87 al. Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, καὶ ἦλθεν εἰς πᾶσαν
Gen. xv. 1, 4. ἵερ. l. 4. περιχώρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετα-
Jer. l. 4. νοίας εἰς ἀφεσιν ἁμαρτιῶν, ὥς γέγραπται ἐν βίβλω
x. Mt. Matt. xlv. 36 al. λόγων Ἡσαίου τοῦ προφήτου Φωνή βοῶντος ἐν τῇ
Gen. xlii. 10. ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
x. Mt. Mt. c. vi. 23. ταῖς τρίβους αὐτοῦ. πᾶσα φάραγξ πληρωθήσεται
Exod. xxxiii. 6. καὶ πᾶν ὕρος καὶ βουνός ταπεινωθήσεται, καὶ ἔσται τὰ
y. Mt. Acts xii. 94. xix. 4 only. σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς
c. v. 29. ολείας, καὶ ὑψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
a. Mt. Matt. xvi. 28. Dent. xv. 8. ἢ Matt. i. 1. 7 ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
b. Matt. i. 1. Marc. xii. 26. αὐτοῦ Ἐγεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
c. Isa. xl. 3. d. ch. i. 78. Rev. xvi. 12. c. here (Ms) & (from l. c.). Acts viii. 31. Is. ii. 17. 16. 2 Pet. ii. 18 only. ἃ ζήουσιν τῆς μετανοίας· καὶ μὴ ἀρξασθε λέγειν ἐν
g. only. Gen. xlix. 17. b. Matt. xlii. 42. Barnab. v. 7. i. ch. xlii. 36 only. Exod. x. 24. 10. s. Cor. xii. 21. Phil. ii. 17. Prov. xlii. 7. i. Mt. xix. 5 i. Mk. x. 16 al. e. Acts xxvii. 29 p. ch. ii. 30 ref.
Gen. ii. 7. only. l. e. Jer. ii. 36. s. here only. Gen. xxvii. 11. Prov. h. 26. q. Mt. (ref.)

Syn. [καῖφα CD latt (so elsewhere): txt AB rel am(with fuld) lat-q copt Eus.]
 rec ins rov bef ζαχαριου, with G 1(e sil). 69 Eus: om ABCD rel Orig Clem
 Chron.

3. rec aft *πασαν* in *την*, with CD rel copt Eus: om ABL Orig.
 4. for *ως*, καθως C Eus. βιβλιω B. rec aft *προφητων* ins *λεγοντος* (*from*
Mt iii. 3), with AC rel lat-*f* q syrr goth sath: om BDLΔ 1 latt syr-cu copt arm Orig
 Eus. ins *του* bef *κυριου* A al. for *αυτου*, *υμων* D-gr.
 5. φαραθ AHL'X ev-y. rec *ευθιαν* (*corrū to lxx*), with AC rel lat-*e* *f* q Syr
 syr-cu goth (sath) Iren-lat-mss: txt BD²E latt Iren-lat-mss Orig₂(expr: *αντι ιεροσ*
εις ευθειαν, . . *πληθυντικον Εβθειας*) Leo.
 6. for *θιου*, *κυριου* D sath.
 7. for *ουν*, δε D 1. 69 lat-*e* *f* copt-ds goth. for *υπ'*, *ευακτιον* D lat-δ *e* l q.
υμιν bef *υπεδειξεν* DA.
 8. *κειουσ* bef *καρπον* B Orig: *καρπον αειον* (|| *Mt*) D 106 lat-*e* syr copt goth
 sath [Did]. for *εν αυτοις*, *αυτοις* D¹-gr sath(Ireg): *εν αυτοις* L: om latt
 (not *f*) syr-cu arm Orig₁(txt): add *οτι* L 33 Syr syr-cu syr-with-ast arm
 Orig₂(om).

time of Claudius, after this appellation has disappeared so long, looks as if there had been another *Avvavias* between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, *Synoptische Erkl.* in loc. 2.]

ANNAS (= Ananias, Joseph. Antt. xviii. 2. 2) the high-priest, was deposed by Valerius Gratus (v.c. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, *αυου*, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high-priest*, and possibly retaining in the view of the Jews the *legitimate high-priesthood*, was *counted still as having the office*: he certainly (John xviii. 13) *exercised the*

power,—and had influence enough to procure the actual high-priesthood for *see of his sons*, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy, to the high-priest (called by the Talmudists *ḥazan* [צֶהָן]), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. [p. 6.]
See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on *βαπτ.* *per.* 5, 6.] are peculiar to Luke. They are nearly verbatim from the LXX Alex., not F., who for *δοῦναι* *λεγειν* has *παρα*. After this there is omitted *καὶ δοῦναι* *ἡ δοῦναι* *ἐπιτοίαν*, and then *καὶ ὅτι*. . . . *s. r. l.* as LXX. 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that *καρπ.* *δξ.* is singular, and *δοῦναι*

ἑαυτοῖς Πατέρα ἔχουμεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἑγείραι τέκνα τῷ Ἀβραάμ. ⁹ ἤδη δὲ καὶ ἡ ἄξινη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; ¹¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότην τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ¹² ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; ¹³ ὁ δὲ εἶπεν πρὸς αὐτοὺς Μηδὲν πλεον παρα τὸ διατεταγμένον ὑμῖν πράσσετε. ¹⁴ ἐπρωτῶν δὲ αὐτὸν καὶ στρατεύμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα διασείσητε μηδὲ συκοφαν-

xxix. 7. c hnto only. Job iv. 14 vat. 8 Mac. vii. 21 (only f).
xix. 11. Job xxxv. 9. Ps. cxviii. 123.

d ch. xix. 8 only. Lev.

9. om lat και D lat-b Syr syr-cu copt goth arm Orig-lat Did, *jam enim* vulg, *jam quid enim* lat-a. καρπος καλὸς D Syr syr-cu.—om εαλον am (with forj per) lat-a ff₂ Iren-lat-mas Orig (τὸ μὲν γὰρ μὴ ἔχον καρπὸν οὐδὲ καλὸν ἔχει καρπὸν).

10. ἐπρωτῶσαν D 244, *interrogaverunt* lat-b c e ff₂ q. (*interrogabant* vulg.)
om ουν D al lat-b c e q copt-dz. rec ποιήσωμεν, with GKU 1 latt Orig-lat: txt ABCD rel goth sath. add ινα σωθωμεν (cf Acts xvi. 30) D, ut vivamus gat lat-b g₁ q syr-cu.

11. rec (for ἔλεγεν) λεγει, with AC'D rel: txt BC'LX 1. 33. 69 vulg lat-c f l.
12. aft τελῶναι ins ὁμοίως D lat-a. aft βαπτισθῆναι ins ἐπ' αὐτου CKX
syr-with-ob copt-dz-marg. εἶπαν C'D. rec ποιήσωμεν, with GU 1 latt:

txt ABCD rel goth sath. add ινα σωθωμεν D.
13. for προς αυτους, αυτους D al mt lat-a e f q. μηθεν ΔΔ Constt.
πλεον C. add πρασσετε D mt lat-a b c. for πρασσετε, πρασσειν D Syr:
om lat-a b c syr-cu sath.

14. ἐπρωτῶσαν CD lat-b c e ff₂ g₁ q (goth?). om δε C fuld. om αυτου
D lat-c. rec και ημεις bef τῃ ποι., with AC² rel lat-a syr copt goth sath arm:
om και ημεις D ev-7: txt BC'LE 1. 69 vulg lat-b c e f l Syr syr-cu.—rec ποιήσωμεν,
with AGKU 1 latt: txt B[ic: see table] CDZ rel goth sath. add ινα σωθωμεν

Matt. = ἀρεθῆτε Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists.

μη ἀρεθῆτε λ.] 'Omnem excusationis etiam conatus praecidit.' Bengel. 10—14.]

Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits of repentance; see Micah vi. 8.

12.] τελῶναι, see on Matt. v. 46. 13.]

πράσσετε, exact: see examples in Wetst. 14.] στρατεύμενοι—properly, men on march: see Lexx.: but this need not be pressed, only that they were soldiers.

serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. 1 ff.

διασεῖν prim., to shake violently. So Plato, *τὰς ἰνας εἰς ἀραξίαν δίσσειν*, Tim. p. 85: also met., to confound, *διασεῖσιν τὰ Ἀθηναίων φρονήματα ὥστε μηδισαί*, Herod. vi. 109. The meaning here, to oppress or vex, corresponding to the Lat. *concutere*, seems to be confined to ecclesiastical use. Macarius, Hom. xliii. p. 139, ed. Migne, has it in this sense:

ὥστερ εἰσιν οἱ τελῶναι καθιζόμενοι εἰς τὰς σινας ὁδοὺς, καὶ κατῆχοντες τοὺς παρόντας καὶ διασεῖοντες. The way in which soldiers would be likely to act the part of oppressors, would be by

1 Tim. vi. 2. Heb. xiii. 6. John 10, bat w. *hwi* (Matt. xxv. 9 ref.) 1. 9 Matt. v. 18. 1 Cor. ix. 7. Rom. vi. 26. 2 Cor. xi. 8 only t. 1 Maco. iii. 28. G ch. i. 31 ref. h Matt. xvi. 7, 8 ref. 1 see 2 Tim. ii. 28 and note. k l. ch. xi. 22. Num. xxii. 6 f. 1 red., Matt. iii. 18 ref. m = & constr., n | Mk. ref. o | Mk. ref. p q | Mt. (ref.) only t. r | Mt. ref. s = Acts ii. 40 al. t constr., Acts viii. 26. xiv. 21. xvi. 10 al. u ch. ix. 7 | Mt. Acts xiii. 1 only t. (xviii, var. 1.) v = Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 26. w attr., ch. ii. 26. x Sir. iii. 27. see ch. xx. 11, 12 ref. y ch. xvi. 26 ref. Acts xxvi. 10 only. Jer. xxxix. (xxxii.) 2. Wmd. xvii. 2, 16 (Judg. v. 27) only.

D. for και, ο δε D lat-e. rec (for αυτοις) προς αυτους (from ver 13), with AC³ rel goth: txt BC¹DLX 1. 33 latt.

15. om του bef ιωαννου D³ 1. 69 Eus.

16. for απ. ο ιω. ακα. λεγ., απ. λεγ. πασιν ο ιω. BN lat-e Orig: απ. ο ιω. λεγ. πασ. K¹ (απασιν K²): απ. πασ. λεγ. ο ιω. L: επιγινους τα νοσηματα αυτων ειπεν D: om ο F al: πασιν GZ: om απασιν Γ. υμ. βαπτ. εν υδατι (|| Mf) D 1. 69 lat-e. add εις μετανοian (|| Mf) CD mt lat-a δ ο &c (not f g₂ δ) syr-marg. (Contra, μόνος μαθηταῖος . . . προσετίθειεν τὸ εἰς μετάνοian Orig.) ο δε ερχομενος ισχυροτε- ρος μου εστιν (|| Mf) D lat-l. εμου C. του υποδηματος D syr copt Clem. om αυτου D lat-a b f₂ l arm Eus.

17. for και διακαθαριει, διακαθαραι BN copt arm, ad purgandum lat-a, omuandare Iren-lat. for συναξει, συναγαγειν BN lat-e arm.—τον σιτον bef συναξει D. ins μιν bef σιτον DEGA 69. om την and 3rd αυτου D copt-wilk Orig-lat₁.

18. for παρακαλων, παραινων D.

19. rec aft γυναικος ins φιλιππου (from Mk vi. 17), with ACKX 33 syrr copt p¹th arm-mss: om BDZ rel latt goth arm Thl Euthym Lucif. ο ηρωδης bef πονηρων B(Tisch but not Mai) 127 al.

20. om 2nd και B(Mai expr) DZ¹N lat-δ e Eus: ins AC rel Lucif. ενειλασει D; inclusit latt. om τη BDKLMAZ 1 goth arm Eus: ins AC rel.

laying vexatious charges of disaffection against persons. In assigning a derivation for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif. is not found in any ancient writer, and is perhaps altogether an invention." 16—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. προσδοκῶντος] not, lingering about (Bretheneider), but being in expectation,—i. e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that αὐτοῦ is

after σῖτον and ἀποθήκην in Matt.) as Matthew. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear

φυλακ-
λαον
BDE
HKL
SUUV
KTAA
33. 69.

* φυλακῇ. 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἡ ἐν σοὶ εὐδόκησα.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ὡς εἰ ἐτῶν τριάκοντα ἄρχο-

xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 3 Chron. ix. 8. Ps. cxlvi. 10.
x. 6. 2 Kings xxi. 20. Mal. ii. 17. j Mark v. 42 ref.

a Matt. xxv. 26.
b w. acc. see note. ch. ii. 27. Esak. ix. 6.
c 1 Mt. ref.
d 1 Tim. iv. 8. only 7.
e 4 Macc. i. 22. (-κόν, Col. ii. 18).
f 1 Mt. (ref.)
g ver. 3 ref.
h 1 Mt. ref.
i (Col. ii. 18) 1 Kings

21. ανακθῆναι D.

22. rec ὡς, with A rel Eus: txt BDLN 33 Orig. for ἐπ', εἰς D latt. for εἰ, ἐκ τοῦ D: απ' A. rec aft γενέσθαι ins λεγουσαν (see || Mf), with A rel lat: f f, g, q syrr goth sath arm: om BDL latt copt Ambr. [rec ηὐδοκῆσα, with A rel: txt B F (Wist) KMUA 1. 33. 69 Eus.] for σὺ το εὐδοκῆσα, ως μου εἰ σὺ σημερον γεγεννηκα σε D lat-a b c f, g, i Justin [Clem Method?] Lact Juvenc Hil, Faust Aug (who however says that the older gr-mss had it not).

23. for καὶ αὐτος ἦν, ἦν δε D Clem Hippol Ath Epiph, Jesus autem erat copt Iren-lat. rec ins o bef ησους, with A rel: om BDLUXN 33. αρχ. ως, εἰ. τριας.

more from the man of God. Vv. 19, 20 are in anticipation of what follows; which is in Luke's manner; see ch. i. 80.

21, 22.] Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that all the people had been baptized before the Lord's baptism: 2. that He was praying at the time of the descent of the Spirit: 3. that the Spirit appeared in a bodily form. On (1) we may remark that this is necessarily the meaning of ἐν τῷ βαπ.—for Luke when he means 'during,' &c. invariably uses the present; see for the past tense with ἐν τῷ ref. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. Peculiar to Luke.

23.] Jesus was about thirty years old when He began (His ministry); not, 'began to be about,' &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξιος αὐτοῦ, ἦτοι τῆς διδασκαλίας, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler; see also Acts i. 1. This εἰς τρ. admits of considerable latitude, but only in one direction; viz. over thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the total independence of the present Gospels of Matthew and Luke, their genealogies

would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy with that of the other before him? Would no remark have been made on their many and (on such a supposition) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenueness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are both the line of Joseph, and not of Mary. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being her's; for the descent of the Lord is transferred putatively to Joseph by the εἰς ἐνομήσθη, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through her to her father again, as it must do, if the genealogy be her's.

The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading υἱὸς (ὡς ἐνομ. τοῦ Ἰωσήφ) τοῦ Ἠλὶ, 'the son (as supposed of Joseph, but in reality) of Heli, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful; see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the

1 Matt. x. 24
102.

μενος, ὦν υἱὸς ὡς ἑνομιζέτο Ἰωσήφ, τοῦ Ἡλεί, ²⁴ τοῦ
Ματθᾶτ, τοῦ Λευί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
²⁵ τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλεί,
τοῦ Ναγγαί, ²⁶ τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεϊν,
τοῦ Ἰωσήχ, τοῦ Ἰωδά, ²⁷ τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ
Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, ²⁸ τοῦ Μελχεί, τοῦ
Ἀδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰησοῦ,

ABDE
GHKL
NTUV
X123
1. 22. 28.

BLXN 1. 33. (69) vulg lat-δ c g_{1,2} l q Orig Eus Ath₂ Ambr Vict Queset. rec ως
ενομιζέτο bef υιος, with A rel vulg (lat-f) syr copt sēth arm: txt BLN 1 (lat-a) Orig
Eus Ath Epiph, Cyr Queset. aft ενομιζέτο ins ειναι D lat-(δ) c e ff₂ g₁ l.

23 to 31. for του ηλει το δαυιδ] του ιακωβ του μαθαν του ελιαζαρ του ελιουδ του
μυχιν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του
μυχονιου του ιωακειμ του ελιακειμ του αμως του ματταθιου του ελιακειμ του
αχας του ιωαθαν του οζια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφαδ
του ασαφ του αβιουδ του ροβοαμ του σολομων του δαυιδ (see || ME) D.

24. rec ιαννα, with A rel copt arm: αννα X: ιανναν H: ιωαννα E'A: ιωανναν
Γ al: ιωανναι 1: txt BLΔ 38. 69 am lat-δ ff₂ l Syr copt goth Naz.

26. rec σιμει, with KUVΔ 69 vulg lat-c f ff₂ g_{1,2} syr sēth arm: σιμει A rel:
txt BLN lat-δ e goth, σιμειν copt. rec ιωσηφ, with A rel vulg lat-a f q syrr
goth sēth: txt BLΓN 1. 33. 69 am lat-δ (c) e (ff₂) g_{1,2} copt arm Naz. rec ιωδα,
with A rel latt syrr copt sēth arm: ιωαδα 1: ιωδα aut ιωδα Δ-lat: txt BL X(ιωδ)
ΓN 33. 69 am(with em forj harl ing mt) lat-g₁ copt-dz goth(Treg).

27. rec ιωαννα, with KM (S, e all) vulg lat-a c e f (ff₂) g_{1,2} goth: ιωανν U al sēth
(arm): ιαναν H al: ιωανναν LVXΓ 1 syr copt: txt AB rel syrr (copt?), ιωανναμ N.
Ζορομβαβελ AA.

28. rec ελμαδαμ, with A rel lat-f q syr sēth, ermōdam goth: ελμωδαν Γ lat-g₂:
txt BLN 33 (latt) copt.

expression υἱὸς θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist. This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1.

(8) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form

three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own *real* Davidical descent *does not depend on either of them*, but must be *solely derived through his mother*. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in Lord A. Hervey's work on the Genealogies of our Lord.

27.] τ. Σαλαθ., τ. Νηρεί :

τοῦ Ἑλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Μαθθάτ, τοῦ Λευεὶ, ³⁰ τοῦ Συμειών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἑλιακίμ, ³¹ τοῦ Μελεά, τοῦ Μεννᾶ, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δαυεὶδ, ³² τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός, τοῦ Σαλμών, τοῦ Ναασσών, ³³ τοῦ Ἀμειναδάβ, τοῦ Ἀδμειν, τοῦ Ἀρνεὶ, τοῦ Ἑσρών, τοῦ Φαρές, τοῦ Ἰούδα, ³⁴ τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, ³⁵ τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἑβερ, τοῦ Σαλά, ³⁶ τοῦ Καϊνάμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαριδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, ³⁸ τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.

...θεοῦ
X.
...ησους

IV. 1 Ἰησοῦς δὲ ἡ πλήρης πνεύματος ἁγίου ὑπέστρε-

ach. v. 12.
John i. 14.
Acts vi. 3, 5.
S. John x. 15.
S. ch. ii. 20 red.

29. rec (for ησους) ιωση, with A rel lat-q syrr, *ioees* goth: ιωσηχ X: ησω Γ 1: txt BLN 33. 69 latt copt arm. rec ματθατ, with B² rel: ματθαν Γ 1 lat-q syr: ματταθιον X al: ματταθ AK 33: ματτθ [sic] L: μαθαν E: txt B¹ 346.

30. rec ιωναν, with A rel syr copt: *ionas* or *ionas* latt: ιωναν EΔΔ: ιωνναν K al: txt B1N 1 lat-c e g₁ Syr syr-marg copt-ds arm.

31. rec (for μιννα) μαιναν, with E rel lat-f syr goth æth: om A 49. 51: μιναν Γ 1 lat-q: μινναν vulg-mss copt-2-mss: *enana* lat-a e, *enana* lat-δ, *enana* lat-ff₂: txt BLX 33 vulg lat-c g_{1,2} copt-ms arm. ναθαμ BN lat-c a.

32. rec (for ιωβηδ) ωβηδ, with E rel vulg lat-f (syrr?) goth, *obeth* lat-a δ e ff₂ g₁: ωβηλ D-gr: ιωβηλ B(Mai) N: txt A B(Verc Btly) F(Wtst) LMUXΔ 33. 69 lat-c copt æth. rec βοοζ, with E rel vulg lat-c ff₂ g₁ goth: *boes* copt: txt ABDLM¹ X 33. 69 lat-a δ e arm. for σαλμων, σαλα BN æth.

33. om του αμειναδαβ B(Mai B1c). rec (for αδμειν του αρνι) αραμ, with ADEGHU 1. 33 vulg lat-a c f ff₂ g_{1,2} Syr goth: αραμ του ιωραμ ιωραμ F(Wtst) KMSVΔA syr(but mss vary): αραμ r. ωριν æth: αραμ του αλμει f al: txt BL (XΓ) N syr-marg copt (but αδμειν N, αθμη X, αλμειν Γ), αδμειν του αρη[sic] 69. rec ισραμ, with A rel am(with em forj fuld ing) lat-a c e ff₂ g_{1,2} copt: txt B ev-y tol lat-δ Syr, αρων D. om του φαρς A.

35. rec σαρουχ, with Scr's a b vulg-ed: txt AB rel Scr's mss am(with em forj fuld ing tol) lat-a c f ff₂ g_{1,2} l copt goth arm, σαρουκ D lat-δ. φαλεγ AEGHKMSUΓA 1. 69 vulg-ed goth Chron: *phalech* lat-a f g₁ copt-ms.

36. rec καιναν, with A rel latt copt (goth?): txt BLN 1. 33 æth, and A(twice) in Gen. x. 24.—om του κα. D.

37. for ιαριδ, ιαριτ B¹ [sic cod: see table]: ιαριθ AK lat-δ e g₁. μωλελεηλ A (Treg expr) N copt-ms. καιναμ LN lat-ff₂ copt-ds.

38. for σηθ, σημ A lat-λ.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel lat-e goth arm(Treg):

in Matt. i. 12, Ἰεχονίας γεννητὴς r. Σαλαθ.

31.] Ναθάν: see 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12. 36.

Καϊνάμ] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter

alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13.

c = John I. 48
d. eh. II. 97.
Rev. I. 10.
v. 9.
e. 1. 3 Cor. vii.
5. James I.
18. Wind. II.
24.
f. Mt. I Chron.
xxi. 1. Job I.
6. Wind. II.
24.
g ver. 13. Mark
xiii. 4. Acts
xxi. 27.
Rcm. ix. 28
(from Isa. x.
28). Heb.
viii. 8 only.
Job I. 6.
h const., I Mt.
reff. only. see ch. II. 23 reff.
ix. 11 only.
i = John II. 9 reff.
k I Mt. only. Gen. xxvii. 40. Dan. vii. 8.
m Matt. xxiv. 14 reff. n here only. Im. xxix. 5. 2 Mass.
ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο^d ἐν τῇ πνεύματι ἐν
τῇ ἐρήμῃ² ἡμέρας τεσσαράκοντα^e πειραζόμενος ὑπὸ τοῦ
ῥαββόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεί-
ναις, καὶ^f συντελεσθεισῶν αὐτῶν ἐπέκρινεν. ³ εἶπεν δὲ
αὐτῷ ὁ ῥαββόλος Εἰ υἱὸς εἶ τοῦ θεοῦ, ἑμπὲς τῇ λίθῳ
τούτῳ ἵνα^g γένηται ἄρτος. ⁴ καὶ ἀπεκρίθη πρὸς αὐτὸν
ὁ Ἰησοῦς Γέγραπται ὅτι οὐκ ἔπ' ἄρτι μόνῳ ἡζήσεται ὁ
ἄνθρωπος. ⁵ καὶ ἁναγαγὼν αὐτὸν ἐδείξεν αὐτῷ πάσας
τὰς βασιλείας τῆς^h οἰκουμένης ἐνⁱ στιγμῇ χρόνου. ⁶ καὶ
ἐκείνην ἡμέραν, μετὰ ταῦτα, ἐβήκατο εἰς τὴν ἑρήμην.

txt BDE F(Wtst) KLZ 1. 33 latt syrr coptt Ambr Gaud. rec (for εν τη ερημω)
εις την ερημον, with AAZ rel vulg-ed(with am forj) lat-o e f g, l: txt BDL fuld(with
em harl mt) lat-a b g, q sah.

2. for διαβολου, σατανα D 243 lat-e. rec ins υστερον bef επεκρινεν (from
|| Mt), with A rel lat-f ff, syrr copt-dx goth: om BDL latt coptt aeth arm
Cyr Bede.

3. rec (for ειπεν δε) και ειπεν (|| Mt), with A rel lat-e q syrr goth aeth arm Thdr: txt BDL 1. 33 latt coptt Ambr. for τω λιθω το αρτος, ινα οι λιθοι ουτοι αρτοι
γενωνται (|| Mt) D ev-31 tol Thdor-mops Cyp.

4. rec (for προς αυτον ο ιησους) ιησους προς αυτον λεγων, with A rel syr sah goth
arm(o ihs. M 1): κ. αποκριθεις ο ιησ. ειπεν D: απερ. δε ιησ. λεγων 69: κ. απερ. πρ.
αυτ. ο ιησ. λεγων Δ lat-o e f g, (et dixit lat-a b ff, g, q): txt BLN 33 vulg coptt.
om ori (as || Mt) D 69. rec at end adds αλλ' επι παντι ρηματι θεου,
with AD rel: αλλ' επι π. ρ. εκπορευομενω δια στοματος θεου 118. 157. 209 Scr's g r
evn-z-150 al copt-wilk aeth Thl: (both from || Mt: the rec merely a gloss to supply
the sense, the other verbatim. The omission would be unaccountable:) om BLN
copt-schw sah.

5. rec aft αυτον ins ο διαβολος (from || Mt), with A rel vulg lat-b e f syrr goth
aeth: ο σατανας syr-ms: om BDLN 1 lat-a e coptt arm. rec adds εις ορος υψηλον
(from || Mt. It is no objection [Meyer] that rec does not add λιαν. The insn was
made carelessly from memory, as above, as well as accurately, in D), with A rel vulg
lat-o syrr goth: ε. ο. υψ. λιαν D 69 lat-a Δ-lat: om BLN am(with em forj fuld harl
mt tol) lat-b g, 1, coptt Vig Bede. for της οικουμένης, του κοσμου (|| Mt) D 5.
245 lat-f Orig-comm.

Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii., like our Lord's replies here, is grounded in the testimony of the Scripture. The accounts of Matt. and Luke (Mark's is principally a compendium) are distinct; see notes on Matt. and Mark. 2.] The literal rendering of the present text will be: Jesus . . . was led by (in, in the power of, the in of instrumentality by the conditioning element) the Spirit in the wilderness, being

tempted (the pres. part. carries a slight ratiocinative force, as usual) during forty days by the devil. So that St. Luke, as also St. Mark, implies that the temptation continued the whole forty days.

οὐκ ἔφ. σὺς. testifies to the strictness in which the term 'fasted' must be taken.

3.] τῇ λ. τ. pointing to some particular stone—command that it become a loaf. 4.] The citation is given in full by Matt. 5.] There can be little doubt that the order in Matt., in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matt.: see notes there. Schleiermacher and Bleek suppose that the inversion has been made as suiting better the requirements of probability: it seeming more natural that our Lord should be first taken to

εἶπεν αὐτῷ ὁ 'διάβολος Σοὶ δώσω τὴν ὁ ἐξουσίαν ταύτην ὁ Matt. xiv. 18.
 ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ ὁ παραδίδεται, καὶ Rev. xiii. 4.
 ὃ ἂν θέλω δίδωμι αὐτήν. ὁ Matt. xi. 27.
 7 σὺ οὖν εἰς ὁ Acts xviii. 16.
 8 καὶ ἀποκριθεὶς αὐτῷ ὁ Rev. iii. 9.
 9 ἐνώπιον ἐμοῦ, ὁ Deut. i. 8.
 10 ἔσται σου πᾶσα. ὁ Rev. iii. 9.
 11 καὶ ἀποκριθεὶς αὐτῷ ὁ Rev. iii. 9.
 12 καὶ ἀποκριθεὶς αὐτῷ ὁ Rev. iii. 9.
 13 καὶ ἀποκριθεὶς αὐτῷ ὁ Rev. iii. 9.
 14 καὶ ἀποκριθεὶς αὐτῷ ὁ Rev. iii. 9.

6. for αὐτῶν, πρὸς αὐτοὺς D lat-a b c Hil. for αὐτῶν, τούτων D. rec εαν, with A rel: txt BD. (33 def.)
7. rec (for ἐμοῦ) μου, with A rel: txt BDE F(Wtst) HVGAAZ 1. rec παντα (with some cursive?), omnia latt arm: txt AB D-gr Z rel Scr's-mss Thl.
8. εἰπ. αὐρ. ο ἰησ. AKM lat-a b c q: ο ἰησ. εἰπ. αὐρ. FL M-marg(in red) Z 1. 18. 33. 69 vulg Syr copt: αὐτῶν ο ἰησ. DA syr goth: txt B(omg δ) rel. rec aft ἰησ. ins υπαγει οκισω μου σατανα (see || Mt and Mt xvi. 23), with A rel lat-b e q syr copt-wilk Thl: om BDLZ 1. 33 vulg lat-a c f f₂ g_{1,2} (2?) Syr copt-schw sah goth aeth arm Orig(speaking of || Mt wholly rejects οκ. μου) Ambr Vig-taps Bede. rec aft γεγραπται ins yap (from || Mt), with UAA lat-b q: om ABDZ rel vulg lat-a c o f f₂ g_{1,2} l syrr copt goth aeth arm Orig Thl Ambr. sup. r. θ. o. bef πορε. (see || Mt) BDFLAZ 1. 33. 69 lat syrr copt goth aeth Orig Cyr: txt A rel (lat-a) sah arm.
9. rec (for ηγ. δε) και ηγ., with AD rel: txt BLZ^N coptt syr-marg Orig-lat. rec aft ιστησεν ins αυτον (see || Mt), with AD rel: om BLZ^N lat-e Orig-lat. rec ins o bef υιος, with Scr's b o: om ABDZ rel Scr's mss.
11. om ori DEFGHSUVΓAA lat-a b l Syr sah aeth Eus Thl: ins AB rel vulg lat-c e f f₂ g_{1,2} syr copt goth Orig.
12. ο ἰησ. bef εἰπ. αὐ. DZ 33 vulg lat-c f f₂ (Syr) syr copt. om ori N².
- for ερηται, γεγραπται D lat-a b c e f f₂ g₁ l.
13. for καιρον, χρονου D. (ad tempus lat-b c, usque in tempore lat-a.)

the mountain and then to Jerusalem, than the converse. 6.] Satan is set forth to us in Scripture as the prince, or god of this world,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see notes on Matt. 8.] With the words θ. π. μ. σ. (rec.) here, Luke could hardly have left the record as it stands: being the first direct recognition by our Lord of His foe, after which, and in obedience to which command, He departs from Him.

10.] τοῦ διαβ. σε is wanting in Matt. The LXX following the Hebrew adds εν πασαις ταις οδοις σου. 13.] εχει καιρ. see on Matt., ver. 11, and note on ch. xxii. 53.

14—32.] CIRCUIT OF GALILEE. TEACHING, AND REJECTION, AT NAZARETH. Peculiar to Luke in this form: but see Matt. iv. 12—25; xiii. 53—58 || Mk., and note below.

14.] εν τη δ. τ. π. in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism; and also implying that

^s Matt. ix. 26 only. Prov. xvi. 2 (xv. 30). 2 Marc. iv. 39 only. h - ch. x. 11. 5. Act. ix. 51. 42. x. 37. 1 Marc. iii. 5. xiv. 55 al. D^{ms}. 11. 18, 14. ref. 12. 1 Marc. iii. 53. h Matt. iv. 23 ref. 1 Matt. vi. 2 ref. m - have only (Matt. vi. 28

ματος εἰς τὴν Γαλιλαίαν, καὶ ἡ φήμη ἐξηλθεν ἡ καθ' ὅλης ἀβδελφῆς
 τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν γῆλι
 ταῖς συναγωγαῖς αὐτῶν, 16 δοξαζόμενος ὑπὸ πάντων. 17 καὶ ἐξηλθεν
 καὶ ἦλθεν εἰς Ναζαρετ οὗ ἦν τέθηραμμένος, καὶ εἰς ἡλθεν

15. om αὐτος A 11-pe lat-s.

om αὐτῶν D lat-a δ l.

16. εἰλθων δε D lat-s.

rec ins τὴν βεθ ναζαρετ, with A rel Eus: om BDLΔΔΣ

1 Orig. (On the form of the proper name, see prolegomena.)

οπου D 69.

ανατεθραμμένος FLΞN 1. 33. 69 Eus Cyr.

om τεθραμμένος και εισηλθεν D-gr.

this power was used by Him in doing mighty works.

Here the chronological order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels).

These remarks have been occasioned by the relation of this account, vv. 14—30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on His second, is *utterly impossible*. [Stier, in the 2nd ed. of his *Reden Jesu*, says, with reference to the above position of mine, "To this we give a very simple answer: It was at their persistence in unbelief, after their first emotion and confusion, after His continued teaching and working of miracles,

that He wondered." But it may fairly be rejoined, is there any sign of this in the narratives of Matt. and Mark? Is it not a forcing of their spirit to suit a preconceived notion?] (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The *δοξαζόμενος*. γεν. εἰς τὴν Καφαρν. must now refer to *more than one* miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as *πάλιν τῆς Γαλ.* in ver. 31, and the *separateness* of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12. φήμη] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ βυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast.

15.] Olshausen well remarks (Bibl. Comm. i. 190), that this *verba*, containing a general undefined notice of our Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν τοῖς σάββασιν, ver. 31—ἐν τῇ ἡμέρᾳ, ch. v. 1—ἐν τῇ ἡμέρᾳ αὐτῇ. ἐν μῆσ. τ. πάλ., ch. v. 12—ἐν μῆσ. τ. ἡμερῶν, ch. v. 17; viii. 22—ἐν ἑτέρῳ σάβ., ch. vi. 6—ἐν ταῖς ἡμέραις, ch. vi. 12, &c. &c. 16.] εἰς ἡλθεν

κατὰ τὸ ¹⁷ εἰσθὰς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ¹⁸ ἀνέστη ἀναγνῶναι. καὶ ¹⁹ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου· καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον ²⁰ Πνεῦμα κυρίου ἐπ' ἐμέ, ²¹ οὗ ²² εἵνεκεν ²³ ἔχρισέν με ²⁴ εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ²⁵ κηρύξαι αἰχμαλώτοις ἀφαισιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι ²⁶ τεθραυσμένους ἐν ἀφέσει, ²⁷ κηρύξαι ἐνταύ-

a Matt. vii. 9, 10 ref.

v Isa. lxi. 1.

22. 1 Cor. i. 91.

13. Gal. i. 8 iv. 13.

only, Isa. lxi. 2.

c Mark viii. 26.

b — here only. l. c.

t here only. 4 Kings xix. 14.

Hom. II. c. 11, and pasim in classics.

Heb. i. 9 (from Ps. xlv. 7) only.

2 see ch. vii. 23; Mt.

c — here only. Lev. xxv. 10.

f here only. Exod. xv. 6.

i — ch. iii. 8 ref.

a — here only. Xen. Mem. II. 1. 20.

x Acts iv. 37. x

y ch. i. 19 ref. w. dat. only, Bn. 1.

a — ch. xiv. 47.

d here only. Isa. l. c. only.

g ch. i. 77 ref.

h John xi. 40, 51 al. Levit. xxv. 10.

om αυτω D lat-a c copt-dz.

17. rec ησαιου bef του προφητου, with A rel vulg lat-c e f ff, g, copt goth: o προφητης ησαιας D: txt BLΞN 33. 69 am(with forj fuld ing per) lat-a b q Orig-lat. for αναπτύξας, ανοιξας (explanatory) ABLΞ 33 syrr copt sēth arm Jer: txt DN rel latt syr-jer goth Orig-lat Eus. om το βιβλιον D ενν. om τον LΞN 33.

18. [εἵνεκεν, so every uncial ms.] rec ευαγγελισθαι (with 1. 33, e sil): txt ABDΞ rel Scr's mss Orig, Petr-alex Eus, Ath Cyr Thirt Suid. (-σασθαι might be from LXX: but on the other hand the change to -λίσθαι was obvious, and the ms authority is overwhelming.) for απεσταλμην με, απεσταλμαι D¹-gr. rec adds ιασασθαι τους συντεταγμένους την καιδιαν (from LXX), with A rel vulg-ed(with em gat) lat-f syrr goth Iren-lat Hil: om BDLΞ 33. 69 am(with forj harl ing mt per tol) copt sēth Orig, Petr-alex Eus Ath Tit-bostr Cyr Ambr Jer Aug.

19. τεθραυματισμένους D¹, τεθραυμένους D².

τεθραυμένος = ἐν τῇ παρτίδῃ σου, ver. 23: see John iv. 44 and note.

κατὰ τὸ εἰσθὰς refers to the whole of what He did—it is not merely that He had been in the habit of attending the synagogues, but of teaching in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth. [ἀνέστ. ἀναγν.] The rising up was probably to shew His wish to explain the Scripture; for so ἀναγ. imports. Ezra is called an ἀναγνώστης τοῦ θείου νόμου, Joseph. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently accounted for by vv. 14, 15. See ref.

17.] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably,

that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i. e. providential, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the time of the year from this narrative; partly on account of the uncertainty above mentioned, and partly because it is not quite clear whether the roll contained only Isaiah, or other books also. 18—20.]

The quotation agrees mainly with the LXX:—the words ἐποστεῖλαι τῷ π. ἐν ἀφέσει are inserted from the LXX of Isa. lviii. 6. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. xlix.—lxvi.), that, viz. which comprises the prophecies of the Person, office, sufferings, triumph, and Church of the Messiah;—and thus by implication announces the fulfilment of all that went before, in Him who then addressed them.

πνεῦμα π. see Isa. xi. 2; xlii. 1. ὁ εἰς.] because, = π. αἰχμ. ἀφ.] See ch. xiii. 12, 16.

1 ver. 34. Acts
x. 35. 9 Cor.
vi. 2, from
Isa. xlii. 8.
Phil. iv. 18
only.
m here only t.
w. r. r. r.
Joseph. Ant.
x. i. 4.
n = ch. ix. 43.
o Matt. v. 26
ref.
p istr., Matt.
v. 1 ref.
q Luke only,
exc. 9 Cor. iii.
7, 18. dai.
ch. xlii. 56.
Acts iii. 18 al.
Job vii. 8 f.
r Mark xii. 10.
John xix. 34.
Exc. Acts i.
16.
s ch. i. 44.
Acts xi. 22. Neh. xlii. 1 al.
29. Col. iv. 4. Ps. xlii. 9. Prov. x. 32.
x Acts xxi. 32. Rom. iii. 9 al. L. P. f. Tobit xiv. 8. 2 Mac. iii. 18 only.
14 only. Jer. viii. 22. s constr., Acts vii. 12. xxi. 10. ch. viii. 46.
b Matt. xlii. 34, 37 ref. t = Matt. xxiii. 31 ref. u Mark xii. 17 ref. v = Eph. iv.
w Matt. xv. 11, Exc. Eph. iv. 29. Nam. xxiii. 94. y ch. v. 31 f. viii. 43 f. Col. iv.
a = ver. 44. Mark i. 29 al.

τὸν κυρίου ¹ δεκτόν. ²⁰ καὶ ^m πτύξας τὸ βιβλίον,
ἀποδοὺς τῷ ὀπηρέτῃ ἑκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. ²² καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; ²³ καὶ εἶπεν πρὸς αὐτοὺς Πάντως ἐρεῖγέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι

²⁰ rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-a syrr arm; εν τη συναγωγη ησαν bef οι οφθαλμοι AK lat-b copt goth: txt BFL 33 lat-(c) g (eth) Eus.

²¹ om om: D arm (Orig).

²² rec ουχ ουτ. cor. o w. iωσ., with A rel vulg lat-b off, g, syrr copt goth eth arm: txt BDLN 69 lat-a e Cyr., but o υιος (B? i. e. Btly agst Mai) 69.

²³ γινόμενα D. rec (for εις την) εν τη (corrta to sense), with X rel copt; εν AKA Epiph: εις DL 69; txt BN. (The art is retained, as unusual with a proper name aft a preposition, and as attested both by B and by the MSS which read εν τη.)

δν.] See John ix. 39. The Hebrew words thus rendered by the LXX, *ἡ ἀνομή*, signify, 'to those who are bound, the opening of prison:' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. *ἐνταύτ.*

κνρ. 8ek.] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee (in the prophecy, *κνρῆσαι* = *καλῖσαι* LXX). No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alex., Origen), that the Lord's public ministry lasted only a year, and something over. Compare John ii. 13; vi. 4; xiii. 1.

²⁰ *ἐκάθισεν*] It was the custom in the synagogues to stand while reading the law, and sit down to explain it. Our Lord on other occasions taught sitting, e. g. Matt. v. 1: Mark iv. 1; xiii. 3.

The ὀπηρέτης was the *ἱγ* whose duty it was to keep the sacred books. ²¹] *ἤρξε* 84 λ.—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of

gracious acts of mercy.

ἡ γρ. κ.τ.λ.] not 'this Scripture which is in your ears'—as the Syriac (Etheridge's translation, p. 407); which would be *ἡ γρ. αὐτῇ ἡ ἐν τ. ὠ.*, and even then an unusual form of construction: but, is fulfilled in your hearing, by My proclaiming it, and My course of ministry. ²³] *ἐπαρτ. αὐ.*, bore witness to him (that it was so). The *λόγοι τ. χ.* must be the discourse of which ver. 21 is a compendium.

ἔλεγ.] i. e. πάντες, not τινες. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous at Him, as being the son of Joseph—asking *πόθεν οὕτω ταῦτα*; see Mark vi. 2—4. Between this verse and the next, the *ἰστανδαλίζοντο ἐν αὐτῷ* is implied, for that is in a tone of reproach. ²³] *Θεσ.*

σ.—not, 'raise thyself from thy obscure station,' but, exert thy powers of healing in thine own country, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and *ἐσαντόν* including His own citizens in it. Stier remarks, that the reproach was repeated under the Cross. Then, with a strictly individual application. On the miracles previously wrought in Capernaum, see note

σου. ²⁴ εἶπεν δὲ ^d Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης ^o δεκτός ἐστιν ἐν τῇ ^b πατρίδι αὐτοῦ. ²⁵ ἐπ' ἀληθείας δὲ ^d λέγω ὑμῖν, πολλαὶ ^b χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἑλίου ἐν τῇ Ἰσραήλ, ὅτε ^b ἐκλείσθη ὁ οὐρανὸς [ἐπὶ] ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμβη Ἥλιος, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα ^b χήραν. ²⁷ καὶ πολλοὶ ^b λεπροὶ ἦσαν ἐν τῇ Ἰσραήλ ἐπὶ Ἑλισαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμὰν ὁ Σύρος. ²⁸ καὶ ^m ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συν-αγωγῇ ἀκούοντες ταῦτα, ²⁹ καὶ ἀναστάντες ⁿ ἐξέβαλον

Acts iii. 10. Dan. iii. 19.

ch. vi. 30. xii. 10. xii. 20. xv. 11. Matt. v. 19. ref. ch. xxi. 30. (Mark xii. 14 ref.) Job ix. 3. Mark ix. 42. 43 al. 5 Kt. es xvii. 9, 10. h = Rev. xi. 6. Acts xiii. 51. Heb. xi. 30 al. Matt. viii. 2 ref. (Λε-προσθεῖναι, 4 Kings v. 1.) i = ch. iii. 2 ref. m ch. v. 26. n Matt. xxi. 30 ref.

²⁴. αμην is repeated in D al Cyr.

goth. ααυρου D.

²⁵. om δε DK latt(not f) æth Ambr.

Orig-lat: ins AC rel lat-a syr goth.

²⁶. rec σιδωνος (more usual), with E rel syrr(Treg): σιδωνας L am lat-e: txt ABCDV·XΓ 1. 69 latt copt goth æth Orig.

²⁷. rec επὶ εἰσα. τ. πρ. def εν τω ισρ. (order of ver 25), with A rel syr goth: txt BCDLX 1. 33. 69 latt Syr copt æth arm. [εἰσασιον, one σ, so ABDGLUVA.]

[ναυμαν, so ABC(D)KL 1. 69.]

²⁸. for και, οι δε D lat-e.

ακουσαντες D-gr 1 lat-e Syr Thl.

υμιν bef λεγω ABHVT Δ(Treg expr) syr

om επὶ BD vulg lat-b c e f Syr copt

on ver. 14. That in John iv. 47—53 was one such. εἰς τὴν K.] Whether we

read ἐν or εἰς, the preposition is equally local in its signification, in Capernaum, not 'in the case of Capernaum,' or 'to Capernaum.'

²⁴.] See John iv. 44 and note. εἶπεν 84] A formula usual with Luke—see ref.; and indicating, if I

mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

²⁵.] Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb, 'Physician heal thyself:' but their miraculous powers exerted on those who were strangers to God's inheritance. ἔτη τρ. κ. μ. 85] So also in James v. 17;—but in 1 Kings xviii. 1

we find that it was in the third year that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned,—or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer began [it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance]; and thus, without forming any further hypothe-

sis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Daniel vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot (ii. 128) produces more instances from the Rabbinical writers. "The period of three years and a half, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsw.

²⁶.] Sarepta, now Sūrafend, see Robinson, iii. 413,—a large village, inland halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.

²⁷.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).

²⁸—³⁰.] The same sort of rage possessed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a fore-taste of εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (John i. 11). The expression of St. Paul, Rom. xi. 25, πῶπως ἀπὸ μίση τῇ Ἰσραὴλ γίνετον.

o here only. Lev. xiv. 9 only.
 p ob. ix. 52 ref.
 q here only. 2 Chron. xxv. 12. 2 Mac. xii. 16. xiv. 42 only.
 r Matt. xix. 22 ref.
 s Matt. xii. 1 ref.
 t Matt. vii. 26 ref.
 u see ver. 26.
 v Matt. xi. 18 ref.
 w Matt. x. 1 ref. w. δαίμ., here only.

αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὁφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὑποδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν. ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, ³¹ καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς ἑσάββασιν. ³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἑξουσίᾳ ἦν ὁ λόγος αὐτοῦ. ³³ καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἁκαθάρτου, καὶ

29. rec ins της bef ὄφρυος, with D¹ arm, τῶν D¹ 69: om ABC rel Orig. rec αυτων bef ὡκεδ., with AC rel vulg lat-b f ff: txt BDL 33. 69 lat-s c e. (οικοδομηται D.) rec (for ὡςτε) εις το (εξπλανatory), with AC rel goth: txt BDL 1. 33. 69 copt Orig.

31. αὐτ γαλιλαιας ins την παραθαλασσιον εν ορεις ζαβουλων κ. νεφθαλιμ (Mt iv. 13) D.

33. ην δε εν τη συν. D lat-s. δαιμονιον ακαθαρτον D-gr vulg lat-a b c (c f ff, 91.

has been regarded as corresponding with the judicial infliction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πῶρωσις cannot mean blindness at all. The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὄφρυς, but only on the mountain, or range of hills, of which the ὄφρυς forms a part— which it is: see Robinson, iii. 187.

Our Lord's passing through the midst of them is *evidently miraculous*: the circumstances were different from those in John viii. 60, where the expression is ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ: see note there. Here, the Nazarenes had Him actually in their custody. 31 f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the reason of our Lord's change of habitation to Capernaum. In fact that change, as remarked on ver. 14, had been made some time before: and it is hardly possible that such an expression as ἦλθ. εἰς τὴν Ν. οὗ ἦν τεθροαμμένος should be used, if He still resided there. The words πόλιν τῆς Γ. come in unnaturally after

the mention of Καφάρν. in ver. 23, and evidently shew that *this* was originally intended to be the first mention of the place.

What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 18. κατῆλθ., κατέβη, || J., because Nazareth lay high, and Capernaum on the sea of Galilee. At end of ver. 32, καὶ οὐχ ὥς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 29.

33—37.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. 33.]

πν. is the influence, δαίμ. the personality, of the possessing demon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἁκάθαρτον τοῦ δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), never does." Wordsw. The real fact is, that St. Mark uses the word δαιμόνιον thirteen times, and never adds the epithet ἁκάθαρτον to it (his word here is πνεῦμα only); St. Luke, eighteen times, and only adds it *this* once. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἁκάθαρτον here seems to be, that this evil spirit was of a kind, in

BCDE
GHKL
IQUY
ΓΤΔΑΔ
33. 69.

ἀνέκραξεν φωνῇ μεγάλῃ ³⁴ Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. ³⁵ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι καὶ ἐξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. ³⁶ καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἱεξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; ³⁷ καὶ ἐξεπορεύετο ὁ ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. ³⁸ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῃ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. ³⁹ καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς. ⁴⁰ δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενούντας· νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς

R. [ηρ]-
ντ ηρ

ll. 2. Heb. xii. 19 only. p Matt. iii. 5. xiv. 35. ver. 14 al. Deut. iii. 12, 14. q 1 Mt. Mk. Matt. x. 25 l. ch. xii. 28 l. only. Ruth i. 14. r = Matt. iv. 34. ch. viii. 27. Acts xxviii. 3. Job xxii. 28. s here (bis) & l John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 29 only. t John xvi. 28 rff. u ch. ii. 9. Gen. xiv. 48. v Matt. ii. 9. Rev. vi. 8. xx. 8. al. 2 Kings i. 2. w = Matt. viii. 26 l. Ps. cv. 2. z = Matt. iv. 11 rff. y Matt. xxi. 10. 20 rff. z Mk. only. 2 Kings xxii. 5. a Matt. iv. 23, 24 rff. b = 1 Mk. Matt. iv. 34. z Tim. iii. 6. Th. iii. 8 al. (1 Chron. xxix. 2.)

34. rec prefixes λεγων (|| Mk), with ACD rel latt goth arm Ath: om BLV'EN copt Orig. om ea (|| Mk) D 33 lat-a b c e f ff, syr-jer copt aeth Tert. ημας ωδε απολεισαι D 68.

35. rec (for απ) εξ (from || Mk), with ACQ rel (goth?): txt BDLVΞ 1. 69 latt Orig. (Luke writes απο after verbs compd with εξ: cf ver 41, ch v. 8, viii. 2, 29, 38, 46, ix. 5, xi. 24, xvii. 29: Mark εξ, cf Mk i. 25, 26, vii. 29, ix. 25.) ρειψας D'. om ro bef μισον DEFGHKSUVΓΔΔ Orig. aft μισον ins ανακραυγασαν τε D. βλαψας D'.

36. aft θαμβος ins μεγας D 258 gat(with per) lat-b g₁ copt.

37. for εξ:π. ηχ., εξηλθεν η ακοη (|| Mk) D (lat-e).

38. rec (for απο) εκ (from || Mk), with A rel goth: txt BCDLQΞ 1. 33. 69 Orig (a D-lat: de latt). aft συναγωγης ins ο ιησους AM. ηλθεν D al. aft σιμωνος ins και ανδραιον (|| Mk) D lat-b c ff, g, l Ambr. rec η πινθ. δε, with 1 (Treg expr) al: η δε πινθ. C al: txt ABDQΞ rel. (homocotel in 33.) καταχομενη D, delinebatur lat-a.

39. for π. δε, και π. CL vulg lat-b c Syr.—π. ωστε αναστασαν αυτην διακονειν D.

40. δυναντος D-gr: δυναντος UA. απαντες BC 1. for οσοι, οι D'-gr vulg lat-b f ff, g₁. ιχαν D. ins και bef ηγ. A. for ηγαγον, εφερον D.

its effects on its victim, especially answering to the epithet.

35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean 'having convulsed him'—and our text, 'without doing him bodily injury.'

38—41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS. Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidence—it is ἐπιστὰς ἐπάνω αὐτῆς. Now this is

implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark:—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . into ἐπιστ. ἑπ. αὐτ.) is utterly inconceivable.

38.] πινθ. απαντες, anarthrous, being in fact predicative; as in all such cases of appellatives: see ch. x. 6. πινθ. μεγαλη. An epithet used by Luke, as a ρηματισμ;—συνηθεος ἦδη τοῖς λαοῖς ὀνομάζεσθαι· τὸν μίαν τι και μικρόν πυρετὸν ἔχον. Galen de different.

αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς
 ἰθεράπευεν αὐτούς. ⁴¹ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
 πολλῶν, ⁴² κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ
 θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν
 τὸν χριστὸν αὐτὸν εἶναι. ⁴³ γενομένης δὲ ἡμέρας ἐξελθὼν
 ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν
 καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ
 πορεύεσθαι ἀπ' αὐτῶν. ⁴³ ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι
 καὶ ταῖς ἐτέραις πόλεσιν ⁴⁴ εὐαγγελίσασθαι με δεῖ τὴν
 βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. ⁴⁴ καὶ
 ἦν κηρύσσειν εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

om αυτων D vulg lat-b c f f₂ g₁. rec επιθεις, with ACR rel Orig: txt
 BDQ⁶⁹ Orig. rec ιθεραπευσεν, with ACQR⁶⁹ rel Orig-mss: txt BD vulg
 lat-a b c e f f₂ g₁ syrr.

⁴¹ ἐξηρχετο CX 1. 38 Orig. κραυγάζοντα ADQ rel: κραζοντα BCFK
 LMRSVXAZ. rec ins ο χριστος bef ο υιος (gloss), with AQ rel lat: f g syrr
 goth: om BCDFLRX⁸³ latt copt arm Orig Tert Victorin. αυτον χρ. εισαα
 D vulg lat-b f g: αυτ. τον χρ. εν. 89.

⁴² rec (for επιε.) ιζητουν, with EGHK: txt ABCDQR⁶⁹ rel Mcion Thl Euthym.
 επειχον D.

⁴³ ις τας αλλας πολεις and pref δι με και (omg με δι below) D lat-e. δεα
 bef με B(D) latt syrr æth. for οτι ε. τ., ε. τ. γαρ D lat-e. rec (for επι) ις
 (|| Mk), with AC(D)QR rel: txt BLN. rec απεσταλμαι (see || Mk), with AQR
 rel: txt BCDLXN 1. 33. 69.

⁴⁴ rec (for ις τας συναγωγας) εν ταις συναγωγαῖς (more obvious), with ACR
 rel: txt BDQN 69 ev-y. rec γαλιλαιας, with AD rel latt Syr syr-marg goth
 æth arm: ιουδαιας BCLQR 1 syr copt. [There is no reasonable doubt about the
 reading of B, but the editor regrets not having looked at it himself when at Rome.]

febr. i. (Wetstein.) Bleek doubts this, and understands it only of the intensity of the fever. ⁴⁰] ἐνὶ ἑκάστῳ αὐτ. τ. χ. ἰπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράξ, κ. λέγοντα implied in the other Evangelists, but not expressed. ⁴¹] λαλεῖν, ὅτι . . . to speak, because they knew, &c.; not, 'to say that they knew:' —λαλεῖν is never 'to say,' but 'to speak,' 'to discourse.'

⁴²—⁴⁴] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDEA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are εἰς ἔρημον τόπον. ⁴²]

οἱ ὄχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark. The great number of sick which were brought to the Lord on the evening

before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the demoniac in the synagogue, on the popular mind. ⁴⁴] see Matt. iv. 23—25 and notes. καὶ ἦν κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows. The reading τῆς Ἰουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || Mark, from which the rec. reading here has come. (See however Mark i. 28, where π' has Ἰουδαίας for Γαλιλαίας: and Isa. ix. 1 [F], where εἰς τὰ μέρη τῆς Ἰουδαίας is added to the Hebrew, by A, and one other uncial MS.)

V. 1 Ἐγένετο δὲ ἔν τῳ τὸν ὄχλον ἑπικεῖσθαι αὐτῷ ^{p. Matt. xlii. 4}
καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς ^{q = here (John}
^{xi. 38 ref.)}
παρὰ τὴν ἰλίμνην Γεννησαρέτ, ^{only. Job}
^{xix. 2. xxi.}
^{27.} καὶ εἶδεν δύο πλοῖα

Λ. Μ. Ν. Π.
Q.
BCDE
HKL
RSUV
TAA
33. 69.

r ver. 17 ref. 2 Kings i. 1.
only. Ps. cvl. 26.

s here bla. ch. viii. 22, 23, 25. Rev. xix. 30. xx. 10, 14, 15. xxi. 8
t John vi. 22, &c. ref.

CHAP. V. 1. rec (for καὶ) του, with CDQR rel vulg lat-a b &c syrr copt-wilk goth :
for κ. αυτ. ην ιστ., ιστωτος αυτου D.
2. rec πλοια, with BC'D rel vulg lat-b c : txt AC'LQR 1¹. 33 lat-a f. πλ. bef

This view is confirmed by the fact that two evangelistaria here read τοῖς Ἰουδαίοις; one, τῶν Ἰουδαίων, both being attempts to escape from the difficulty of τῆς Ἰουδαίας; while one adopts αὐτῶν, part of the sentence in || Mark. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what is the sacred text, not what, in his own feeble and partial judgment, it ought to have been.

CHAP. V. 1—11.] THE MIRACULOUS DRAUGHT OF FISHES. CALL OF PETER AND THE SONS OF ZEBEDEE. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. pp. 75, 76), it must be, I think, that of most readers, that a previous and close relation had subsisted between our Lord and Peter. The latter calls Him τριστάτα (= παῖσι), and κύριε: evidently (ver. 5, end) expects a miracle; and follows Him, with his partners, without any present express command so to do. Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff.; and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first apostolic calling of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may

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be a shorter way of recounting this by persons who were not aware of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is distinct from, and happened at a later period than, the calling in Matt. and Mark; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at any special moment, or by any one word of power alone; but that in their case as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate some previous slowness, or relaxation of his usually earnest attachment, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place after the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of Andrew here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with I 1

u — here only. ^v Matt. iv. 16. ¹⁹ i Mk. only. ^{Job xl. 26} (31). ^w = John xxi. 9 (ch. xxi. 13). ^{Phil. i. 19} only 1. ^x Rev. vii. 14. ^{xxii. 14} only. ^{Gen. xlii. 11} ^{Mark i. 16, 19} ref. ^y Matt. viii. 23 ref. ^a = ch. viii. 27 ref. ^b here bis & ^{Matt. xxi. 18} (ref.) only. ^{= 2 Mac. xii. 4} ^c instr., ^{Matt. v. 1} ref. ^d L. P. H., exc. ¹ Pct. iii. 10 (from Pa. xxi. 18). ^{iv. 1. constr.} ^{Acts v. 48} ^{Eph. i. 16} ^{Heb. x. 2 al.} ^{Gen. xviii. 28} ^e = here only. (^{Matt. xxi. 5} i Mk. al.) ^f Mark ii. 4 ref. ^g = ch. iii. 2. ver. 17. ^h ver. 9 only t. ⁱ ch. viii. 24, 45. ix. 54, 49. xvi. 13 only. L. 4 Kings xxi. 19. ^j Matt. xi. 23 al. ^{Pa. cxvii. 1} ^k = Acts ii. 16. ^{Phil. iii. 9} ^{Job xxix. 29} ¹ Rom. xi. 30. ^{Gal. iii. 27} 30 only. ^{Exod. iv. 8} ^m = ch. viii. 29 ref. ⁿ here only t. ^o Heb. i. 9 (from Pa. xlii. 7). ^{iii. 1, 14} ^{vi. 4} ^{xii. 5} only. (^{xii. 2} Cor. vi. 14) ^p Matt. iii. 18 ref. ^q = Phil. iv. 3 only. ^{Gen. xxi. 5 P.} ^r 1 Tim. vi. 9 only t. ² Mac. xii. 4 only t. (¹ Cor. 2 Cor. xi. 26).

duo B lat-a e copt. [αλειεις ACLQN¹.] rec αποβαντες bef απ' αυτων (ap' αυτων om², then wrongly reinserted), with AC³ rel lat-c f goth: om απ' αυτων R vulg lat-b ff, l q: txt BC¹DL 33. rec απεπλυναν, with AC³R rel: επλυναν C¹LQX: txt B(Mai expr) D.

3. εν πλοιον D latt. rec ins του bef σιμ. (to ενit του σ. below), with ACQR rel: om BDLN. επαναγαγειν bef απο της γης D lat-a b c.—επαναγειν A l. for ολιγον, οσον οσον D. rec και καθισας (to avoid repetition of δε, . . . εμβ. δε, καθ. δε, ως δε), with ACDR rel: txt BLQ lat-a copt. rec ειδασεν bef εκ του πλοιου (for περιεργικη), with ACQR rel latt: txt B (D).—for εκ του πλοιου, εν τω πλοιω (for περιεργικη, aft καθισας) D.—for εκ, απο 1. 69.

4. for ως, οτε D lat-a e. 5. rec ins o bef σιμων (from τον σιμ. above), with AC (D) R rel: om BLD.—o πετρος X.—o δε σιμ. αποκριθ. ειπεν αυτω D. om αυτω B lat-e copt. διδασκαλις magister D lat-a copt. rec aft ολης ins της, with CD rel: om ABLN 33. 131 Cyr. ελαβamen A. ra δικτυα (from ver 4) BL 1 lat-c copt goth arm Amb, and (but transposed to ver 6) D. for χαλ. r. διετ., ου μη παρακουσομαι vos praeteribo D¹.—παρακουσομεν D³.

6. for τουτο ποιησαντες, ευθες χαλασαντες τα δικτυα D. rec ιχθυων bef πληθος, with BD 69 latt: txt AC rel copt goth arm Thl. (The transposn, as Meyer observes, has more probably been to bring πληθος and πολυ together, than to separate thecm.) rec διωρηγνυτο, with X rel, διωρηγνυτο A al: διορητο C: txt B¹L 33, διορησ. B².—ωστε τα δικτυα ρησσεσθαι D lat-e f Syr goth. rec το δικτυον, with AC rel vulg lat-b e g, syrr: txt B (D) L 1 lat-a c f ff, l copt goth aeth arm Eus.

7. κατανυνον D E¹(perhaps) gat lat-a e. rec aft μεροχοι ins τοις, with AC rel: om BDL lat-a. for συλλαβεσθαι, βοηθειν D. ηλθαν LN 435. [B has επλησαν as in text: see table at end of prolegomena.] aft ωστε ins ηδη C¹: παρα

the idea that Luke used the Gospel of Matt., or that of Mark, in compiling his own. 2.] επλυνον, 'ut peracto opere,' Bengel: see ver. 5. 4.] επαναγαγε, to Peter alone, who was the steersman of his ship: χαλασατε, to the fishermen in the ship collectively (Mey.). So below also,

χαλασω, of the director, ποιησαντες, of the doers of the act. 5.] νυκτες,—the ordinary time of fishing:—see John xxi. 3.

6.] διωρησ. was bursting—had begun to burst. Similarly βυθιζεσθαι, ver. 7. 7.] They reckoned, on account of the distance; or perhaps for

αὐτά. ⁸ ἰδὼν δὲ Σίμων Πέτρος " προσέειπεν τοῖς ἑ γόνασιν ὁ Ἰησοῦ λέγων " Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλός εἰμι, κύριε. ⁹ " θάμβος γὰρ ἔπεριέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧς συνέλαβον. ¹⁰ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδάου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμονα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ὡς ὁ ἰσχυρῶν. ¹¹ καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἄνθρωπος πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν,

d ch. i. 48. xii. 52. xiii. 18. 69. 3 Cor. v. 16. Ps. cxli. 2.

xii. 52. ch. i. 50. xvii. 55. 1 Cor. xiv. 9 al.

Luke only, esp. Rom. x. 6. — Acts xxi. 3. xxvii. 3 only.

— ch. iv. 1. ref. here (bis) & 1 only. Lev. xiii. 2, 5.

Mark iii. 11

ref.

the only.

u = here only.

v ch. xix. 7.

Sir. x. 23.

w ch. iv. 38

ref.

x = here (Acts

xxiii. 26.

1 Pet. ii. 6)

only. Pa.

xvii. 4.

2 Mac. iv.

16.

ch. ii. 47 al.

ver. 4 only.

a = here only.

Pa. ix. 15, 16.

(see Matt.

xxvi. 55 ref.)

b Matt. xxvii.

41 ref.

3 Cor. viii.

23. Philom.

17. (Matt.

xxiii. 30 ref.)

e constr. Matt. x. 22. xvi. 19. Mark

13 Tim. ii. 26 only. 3 Chron. xxv. 12.

b Matt. iv. 11 al.

1 ver. 17 ref.

τι D Syr syr-marg. om αυτα D latt.

8. for ιδων δε, ο δε D: ιδων δε ο 69. om πετρος D 69 lat-a b e Syr. rec

ins του bef ιησου, with ACFLMKA 1. 33. 69: om B rel.—for γονασιν ιησου, αυτου

τοις ποσιν D lat-e: τοις ποσιν του ιησου 1 al lat-c Syr copt. aft λεγων ins παρα-

καλω D lat-c e f Syr goth.

9. om και παντας τους συν αυτω D ev-47.

ων BDX goth Thl: γ AC rel.

10. for ver, ησαν δε κοινωνοι αυτου ιακωβος και ιωαννης υιοι ζεβεδαιου ο δε ειπεν

αυτοις δευτε και μη γινισθε αλιεις ιχθυων ποιησω γαρ υμας αλιεις ανθρωπων D lat-e.—

om υιους ζεβεδαιου C¹. rec ins ο bef ιησ., with AC rel: om BL.

11. for ver, οι δε ακουσαντες παντα κατελιψαν επι της γης και ηκολουθησαν

αυτω D lat-e. παντα B (D) L.

12. for πληρης λεπρας, λεπρος D.

for και ιδων, ιδων δε B lat-e copt.

for

the reason given by Euthym.: μη δυνάμενοι λαλῆσαι ἀπὸ τῆς ἐκπλήξεως καὶ τοῦ φόβου.

8.] Ἐξέλθε ἀπ' ἐμοῦ, depart from my ship. The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19; Judg. xiii. 22; 1 Kings xvii. 18; Isa. vi. 5; Dan. x. 17. This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the two to meet,—that in One who is sharer with both, they have already been brought together."

Trench on the Miracles, in loc. The same writer remarks of the miracle itself, "Christ here appears as the ideal man, the second Adam of the eighth Psalm; 'Thou madest him to have dominion over the

works of Thy hands: Thou hast put all things under His feet . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas' (vv. 6, 8)."

10.] Ἐση ὡς ὁ ἰσχυρῶν:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, 'feed My lambs,' 'shepherd My sheep,' given to the same Peter; its net which did not burst: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the Apostolic course; that, at how different, and how fitting a time!

It is perhaps too subtle, and hardly accordant with the rules of emphasis, to find (with Mey. and Stier) a fitness in ὡς ὁ ἰσχυρῶν as expressing the ethical catching of men. I prefer taking it as the word common to both acts—merely as catch.

12—16.] HEALING OF A LEPER. Matt. viii. 2—4. Mk. i. 40—45. In Matt. placed immediately after the Sermon on the Mt.; in Mk. and here, without any note of time: see notes on Mt.

of medical accuracy implies the

πλήρης λ. (a touch from the beloved physician) implies the

...αὐτοῦ κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. ¹⁸ καὶ ἰδοὺ ἄνδρες
H- φέροντες ἐπὶ ^b κλίνης ἄνθρωπον ὃς ἦν ^c παραλελυμένος,
ABCDE K L M S καὶ ^d ἐζήτουν αὐτόν ^e εἰσενεγκεῖν καὶ θείναι αὐτόν ἐν ὧπιον
UVXTA ^{AE 1.} αὐτοῦ. ¹⁹ καὶ μὴ ^f εὐρόντες ^h ποίας ^e εἰσενέγκωσιν αὐτόν
33. 69. διὰ τὸν ὄχλον, ⁱ ἀναβάντες ⁱ ἐπὶ τὸ ^k δῶμα διὰ τῶν ^l κερά-
μων ^m καθῆκαν αὐτόν σὺν τῷ ⁿ κλινιδίῳ εἰς τὸ μέσον ἐμ-
προσθεν τοῦ Ἰησοῦ. ²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν
Ἀνθρώπε, ^o ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ²¹ καὶ ᾗρξαντο
^p διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες
Τίς ἐστὶν οὗτος ὃς ^q λαλεῖ ^r βλασφημίας; τίς δύναται
ἁμαρτίας ^s ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ²² ἐπιγινούς δὲ ὁ
Ἰησοῦς τοὺς ^t διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς
αὐτοὺς Τί ^u διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ²³ τί
ἐστὶν ^v εὐκοπώτερον, εἰπεῖν ^w Ἀφέωνταί σοι αἱ ἁμαρτίαι σου,
ἢ εἰπεῖν ^x Ἐγειρε καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῇτε ὅτι ὁ
υἱὸς τοῦ ἀνθρώπου ^y ἐξουσίαν ^z ἔχει ἐπὶ τῆς γῆς ^{aa} ἀφεῖναι

oh. xlii. 8. xvii. 81 only. i here only 2. (9 Kings xvii. 28 only.) m Acts ix. 25. x. 11. xl. 5
only. Exod. xvii. 11. a here bis only 1. o — 1. Matt. vi. 12. Lev. iv. 20. p Matt. xvi.
7. 8 ref. q here only. see Rev. xlii. 5. r Matt. xiv. 28 ref. s Matt. xv. 19
ref. Lam. iii. 60, 61. t | Mt. ref. u | Mt. Mk. John v. 2. Acts iii. 6. v Matt.
vii. 29 ref.

a constr., Rom.
xlii. 4. 2 Cor.
vii. 8.
b Mark vii. 4
ref.
c Luke only
(ver. 24.
Acts viii. 7.
ix. 85), exa.
Heb. xii. 12,
from lat.
xxv. 8.
— 1 Macco. ix.
55.
d Matt. xli. 40
ref.
e Matt. vi. 13.
ch. xi. 4. xlii.
11. Act. xvii.
20. 1 Tim. vi.
7. Heb. xlii.
11 only.
4 Kings xxiii.
64.
f ver. 25 al.
Gen. xiv. 51.
g — ch. xix. 48.
Acts iv. 21.
Rom. vii. 18.
h constr., see
note. ch. xix.
4.
i Acts x. 9.
Josh. ii. 8.
k as above (1).
l slav. g.
m att. 4 xi.
Matt. x. 27.
xxiv. 17 | Mk.

δυν. κυρ. ην X. for εις το, του D. rec (for αυτον) αυτους, with ACD rel latt
syrr copt goth arm: παντας K Cyr: txt (see note) BLX.

18. ειςενεγκεν bef αυτον D ev-47 lat-a c e. rec om 2nd αυτον, with ACD rel:
txt BLX syr-w-ob.

19. rec ins dia bef ποιας, with Scr's q r: om ABCDZ rel Scr's mss.—for ποιας,
ποθεν 69: πως Scr's a l m n s. for αναβαντες το κλινιδιω, ανεβησαν ε. r. d. και
αποσεγασαντες τους κεραμους οπου ην καθηκαν των κραβαττων συν τω παραλυτικω
D lat-b. for του ιησ., παντων B.

20. aft ιδων ins ο ιησους CS 69 lat-f₂ Syr arm-mss, ιησους D. rec aft ειπεν
ins αυτω (gloss, as variations show), with A rel syr arm: τω παραλυτικω CD lat-f
Syr copt goth Cyr: τω ανθρωπω, omg ανθρωπε below, 1 al lat-a b c g₁ l: om BLX
33 vulg lat-f₂ g₂. σου αι αμ. (from || Mt Mk) D-gr F(Wtst).

21. aft φαρισαιοι ins εν ταις καρδιαις αυτων D lat-b (o) ff₂ g₁ l. for τις
εστιν ουτος ος, τι ουτος D copt. rec αφιεναι, with AC rel Cyr: txt BDZ.—
rec af. bef αμαρτιας (from || Mt), with AC rel vulg lat-a b f ff₂ g₁ syrr copt goth aeth
arm: txt BDLX 1 lat-o e Cyr Ambr. for μονος, εις C² D-gr X lat-a syr-marg
copt goth Cyr. om δ D¹.

22. om αποκριθεις (see || Mt Mk) CD lat-a b c ff₂ g₁ l Syr-ed aeth. for ειπεν
προς αυτους, λεγει αυτοις D. for υμων ins πονηρα D lat-a e l syr-jer aeth Cypr
Ambr.

23. σου bef αι αμ., omg σοι, D ev-48: σου αι αμ. σου C F(Wtst) XA: σοι αμ. σου,
omg αι, Z. rec εγειραι, with UXΔ: txt ABCDZ rel.

24. rec εξουσιαν εχει bef ο υιος του ανθρωπου (|| Mt Mk), with ACD rel lat-a c o
syrr goth aeth arm: txt BKLX vulg lat-b f ff₂ g₁ l q. om της D¹ A Cyr.

then a case follows. For construction, see
reff. αὐτόν has apparently been altered
to αὐτούς from its difficulty. It might
indeed be said that -ουs may have been
altered to -ον from the apparent difficulty
of all these mentioned needing healing. So
uncertain are merely subjective considera-
tions either way: and so necessary is it

to adhere in such cases, where any uncer-
tainty exists, simply and faithfully to anti-
quity, as our best existing guide.

18.] Borne of four, Mark. 19.] This
description is that of an eye-witness. For
the genitive of place, which is mostly
poetical, see K¹ place, Gramm. § 523.
20.] On αὐτῶν, see note on
αὐτῶν.

w ver. 18 ref.
 x Luke only.
 exc. Matt.
 xxi. 19, 30
 (ref.).
 y con., Matt.
 xiii. 2. Hom.
 Od. λ 576.
 dat., Mark vi.
 55.
 s constr., Mark
 x. 40 ref.
 a Mark i. 50
 ref.
 b l. ch. H. 30.
 vii. 16 al.
 Exod. xv. 2.
 c Mark xvi. 8
 ref. Zech.
 xiv. 18.
 d = ch. vii. 16
 ref.
 e ch. iv. 28 ref.
 f here only t.
 Str. xliii. 26
 al. (-fāzau,
 Exod. xl. 7.)
 g Matt. v. 46
 ref.
 h l only t.
 i = Matt. xix.
 5 ref. 8 Kings
 xix. 30.
 k l. Num. xiii.
 20.
 lch. xiv. 18.
 Gen. xvi.
 50. Esth. i.
 2.
 m as above (l) only. Esth. v. 4 al.
 11 ref. Num. xvi. 41.
 n l Mk. Mark xiv. 8. 1 Cor. vii. 10.
 o Matt. xx.
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αφιναι (= αφεναι) D¹L¹. for ειπεν, λεγει D vulg lat-a b e f g i. παραλυτικ
 CD F(Wtst) LMXE 33. 69 arm Cyr Thl: txt AB rel. roc εγειραι, with LUF:
 txt ABCDE rel. for αρας, αρων D 157 latt syrt copt eth. for κλινιδιον,
 κραβαττον (|| Mk) D lat-c copt.

25. rec εφ' ω (correct to more obvious construction, see ref), with RUA 69 (1, e al):
 txt A B(Mai) C² rel.

26. om kai εκστασις το θιον (homotele) DMSX 69 lat-e. transp 2nd and 3rd
 clauses A. for φοβου, θαμβου D¹: θαμβους D². om οτι D. ιδωμεν C:
 ιδωμεν R. (id. also AB²KLMVX.)

27. for και μετα το λειπειν, και ελθων παλιν παρα την θαλασσαν τον ακολουθοντα
 αυτω οχλον ειδασκειν και παραγων ειδεν λειπει τον του αλφαιου (from || Mk) D.
 for εθεασατο, ειδεν A al; ιδεν K al. aft λειπειν [on the spelling, see
 prolegomena] ins ακολουμενον C¹ 157. for ειπεν, λεγει (|| Mt Mk) D 69 vulg
 lat-b f f₂ g₁.

28. καταλειπων AELΓΔΛ 88. rec απαντα, with A rel: απαν M: txt B
 C²(-τας) DLR² 33. rec (for ηκολουθει) ηκολουθησεν (|| Mt Mk), with ACR rel
 syrt copt: txt BDL² 69 lat-a.

29. rec ins o bef λειν. (with some cursive?): om ABCDE rel Scr's mss.
 λειπει D. πολυς bef τελωνων (||) BCDLR² 1. 33. 69 latt copt syrt arm: txt
 A rel. for οι το κατακιμνιοι, ανακιμνιων D lat-e.

30. οι φαρ. e. οι γραμματις αυτων bef συγγυζον D lat-c e.—συγγυζων R.
 rec transp οι γρ. αυρ. and οι φαρ. (|| Mk), with A rel (Syr) syrt goth: txt BCDLR²
 1. 33 latt syr-jer (copt) arm.—om αυτων DFX vulg-ms lat-f Syr copt eth. om
 αυτου C¹. rec om των bef τελωνων, with V (S 83, e al): ins ABCDR² rel.
 rec aft τελωνων ins και αμαρτωλων (from ||), with ABC²R rel vas: om C¹D Cyr.

Mt. ver. 2; also on εφιναι. 24.]
 ειπεν τω παρ., probably not parenthetic:
 see in Mt. 26.] παραδοξα =
 θαυμαστά, απροσδόκητα, Heaych. Com-
 pare the close of the accounts in Mt. and
 Mk.

27—29.] CALLING OF LEVI. QUESTION
 RESPECTING FASTING. Mt. ix. 9—17. Mk.
 ii. 13—22. For all common matter,—the
 discussion of the identity of Matthew and

Levi, &c.—see notes on Mt. and Mk. I here
 only notice what is peculiar to Luke.

27.] εθεασ., not merely 'He saw,' but He
 looked on,—He observed. 28.] κατ.

πάντα, not merely, 'having left his books
 and implements,' but generally used, and
 importing not so much a present objective
 relinquishment, as the mind with which he
 rose to follow. 29.] This fact is only
 expressly mentioned here—but may be di-

ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Οὐ ῥηρίαν ῥέχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες. ³² οὐκ ἐλήλυθα ἰατρῶν, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. ³³ οἱ δὲ εἶπαν πρὸς αὐτὸν Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ ὑδῆσιν ποιούνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. ³⁴ ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι; ³⁵ ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. ³⁶ ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπιβλήμα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπιβλήμα τὸ

31. for *καὶ ἀποκρ.*, ἀποκρ. δε D lat-e. om ὁ B. for *πρὸς αὐτοὺς, αὐτοῖς* L³ 33 copt. [ἀλλὰ, so AB³.]
 32. for *ἐλήλυθα, ἡλθον* (||) C³ D¹ I Thl. (X has *ἡλ* at end of a line, but *ἡλθον* in the next.) for *ἀμαρτωλοὺς, ἀσβίς* N¹.
 33. [εἶπαν, so CDLR³ 33.] rec ins *δια τὴν* οἱ (from ||), with AC³DRN¹ rel latt goth: om BL³ N³ 33 copt. aft *ιωάννου* ins *καὶ οἱ μαθ. τῶν φαρισαίων* (|| Mk), omg *ομοίως καὶ τῶν φαρισαίων*, D. for *σοι, μαθηταὶ σου* (|| Mt) D lat-b c e f² copt goth. for *ἐσθίουσιν καὶ πίνουσιν, οὐδὲν τούτων ποιοῦσιν* D lat-e.
 34. rec om *ἡσους*, with A rel: ins B(Mai) CDLR³ 1. 33. 69 lat-f syr-marg copt aeth. *δυναται οἱ υἱοι*, and omg *ποιῆσαι* (from ||) D gat¹ lat-a b c e f² g¹ aeth Tert Ambr. *ἐφ' ὅσον ἔχουσιν τὸν νυμφίον μεθ' εαυτῶν* D lat-e. rec *νηστεύουσιν* (see || Mk), with AC³DR rel: txt BX³.
 35. om *καὶ* CFL M-txt 1. 69 vulg lat-b c e f² g¹ l syrr copt arm: ins ABDR³ rel forj(with em ing) lat-a goth.
 36. rec om *απο* (see || Mt Mk), with ACB rel lat-a f goth Iren-lat: ins BDLXN 1. 33. 69 vulg lat-b c e f² g¹ l syrr copt Ambr. rec om *σχίσας* (|| Mt Mk), with ACB rel latt syr goth aeth arm Iren-lat Ambr: ins BDL³ 1. 33 Syr (copt). rec *σχίσει* (see ||), with A rel vulg lat-b c f² g¹ syrr copt goth aeth arm: ... *ἵκεται* R: txt BCDLX 33 ev-y lat-a e. rec *συμφωνεῖ* (see ||), with R rel vulg lat-b c f² g¹ goth: txt ABCDLX 33 lat-a e Mcion-e. rec om *το* bef 2nd *ἐπιβλήμα*, with (D) al: ins BCLXA 1. 33. 69 ev-y copt.—om *το ἐπιβλήμα* AB rel goth aeth Thl: transp *ἐπιβλ.* to end of ver D.

rectly inferred from Mk., and remotely from Mt. See on Mt. ver. 10. 33.] On the difference in the persons who ask this question, see on Mt. and Mk. *καὶ δεήσεις τοι*: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men. 34.] I have remarked on the striking contrast between *ποιῆσαι νηστεύσαι* and *νηστεύουσιν*, on Mt. ver. 15. 35. *καὶ ὅταν ...* yes, days when ...: so *τινας καὶ συγχούς*, Plat.

Gorg. 455 O: *ὀλίγους τινὲς ἀξία καὶ οὐδὲν*, ib. Apol. 23 A: see Hartung, Partikellehre, i. p. 145 f. 36.] The latter part of this verse is peculiar, and is to be thus understood: 'if he does, he both will rend the new garment' (by taking out of it the *ἐπιβλήμα*), 'and the piece from the new garment will not agree with the old.' The common interpretation (which makes *το καινόν* to *οὐδὲν* as its accus., and understands *το παλαιόν* as its accus.) is inconsistent with the construction, in which *το*

Η οὐ δε
κτον...

...πα-
λαιον X.

p Matt. vi. 8
ref.
q Gospp., Luke
(vii. 10. xv.
27) only.
Epp., Pastor
(1 Tim. i. 10.
vi. 3. 2 Tim.
i. 13. iv. 3.
Tit. i. 9 al.)
only, exc.
3 John 2.
Gen. xxix. 6.
rch. iv. 23 ref.
s Matt. iv. 24.
t = j. Numb.
xxiii. 11.
u ver. 8. Ps.
lxxvii. 7.
v Matt. iv. 2
ref.
w Acts xxiv.
26. 1 Tim. v.
23 only.
x ch. i. 13.
ii. 37 al.
y Kings viii.
45.
z Phil. i. 4.
1 Tim. ii. 1.
1 only t.
c 1 Mt. ref. Jer. xxxi.
e 1 only t. Gen. xli. 9.
g ch. xxiii. 45 1 Mt. Mk. Mark
i - here (Matt. xviii. 19 ref.) only. (-ησεις,

κ Mark vii. 28. ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς ἔβαλλε οἶνον νέον εἰς
 John xviii. 11. Pa. cxxv. ἄσκούς παλαιούς· ἡ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος
 6 val. τοὺς ἄσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἄσκοι ἀπο-
 1 here (4 times) λυνταί· 38 ἀλλ' οἶνον νέον εἰς ἄσκούς καινοὺς ἔβα-
 & 1 only. λυνται· 39 καὶ οὐδεὶς πῶν παλαιὸν θέλει νέον· λέγει γάρ
 John. ix. 4, 18. Ὁ παλαιὸς ῥηρηστός ἐστιν.
 m 1 Mt. rev. VI. 1 Ἐγένετο δὲ ἐν σαββάτῳ [δευτεροπρώτῳ]—
 n here (1 Mk. v. 1.) only f. q constr., 1 Mt. vv. 6, 12. ch. iii. 28. r here only f.
 o Matt. ix. 18. ref.
 p — here only. (Matt. xi. 20. ref.) Jer. xxiv. 2, 6. 1 Macc. vi. 11.

37. ἐπιβαλλεῖ C. ρηρησσι CFA am lat-b f q syrr goth arm. rec o νεος
 bef οἶνος, with A rel: txt BCDLMRUXA 1. 33 lat. aft ασκους ins τοις
 παλαιους D copt arm.

38. [ἀλλ', so BCKMA 1. 69.] for βαλῃτον, βαλλουσιν (|| Mf) D lat-a b c e
 f ff₂ g, syrr (copt goth?) with Dial. rec at end ins και αμφοτερος συντηρουνται
 (from || Ml: see digest on || Mk), with AC(D)R rel latt syrr goth (τηρουνται D
 lat-a e): om BL 1. 33 copt.

39. om ver D lat-a b c e ff₁ l Eus-canon(perhaps). om και B. rec ins
 ευθιως bef θελει (see note), with AC'B vulg lat-f g_{1,2} q syrr goth; ευθους X al: om
 BC'LM 1 copt with arm. rec χρηστοτερος (see note), with ACR rel latt syrr:
 txt BLN Syr copt.

CHAP. VI. 1. for sy. δε, και sy. D lat-a e (goth?) with. om δευτεροπρωτου (proū

καινόν is to be coupled with ἰμάνιον, not with ἐπίβλημα. In Mt. and Mk. the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to ingraft the new upon the old:—the new loses its completeness; the old, its consistency. 39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Mt. and Mk. The πῶντες παλαιόν are the Jews, who had long been habituated to the old system;—the νέος is the new wine (see on Mt.) of the grace and freedom of the Gospel: and our Lord asserts that this new wine was not palatable to the Jews, who said ὁ παλαιὸς ρηρηστός ἐστιν. Observe (against De Wette, &c.) that even with the old reading ρηρηστότερος there is no objective comparison whatever here between the old and new wine; the whole stress is on θέλει and λέγει γάρ, and the import of ρηρηστότερος is subjective:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the new wine will become older;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the

wines is not then which is the older, but which is intrinsically the better. Stier observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them. As regards the readings,—the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the comparison more strongly: ευθιως being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not better than the new (which has not been tasted), but merely good, i.e. good enough: therefore no new is desired.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jairus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matt. 1. δευτεροπρωτῳ] This word presents much difficulty. None of the interpretations have any certainty, as the word is found nowhere else, and can be only judged of by analogy. (1) It is not altogether clear

* διαπορεύεσθαι αὐτὸν διὰ ἑσπορίμων, καὶ ἑτίλλον οἱ μαθηταὶ αὐτοῦ καὶ ἡσθιον τοὺς ἑστάχους ὡψώνοντες ταῖς χερσίν. ² τινες δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὁ οὐκ ἐξεστὶν τοῖς ἑσάββασιν; ³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς

ix. 2. Isa. xlviii. 7 only. v l. Mark iv. 28 bts only. Gen. xli. 5, 6. Deut. xxiv. 1 (xxlii. 26). w here only. x Matt. xii. 1 res.

on account of its difficulty, and as not being in ||: Tischd^f omits it in his 1st and 2nd editions, but restores it in his last. Meyer holds it to be spurious) BLN 1. 33. 69¹ (ev-y) lat-b c e f² l q Syr copt æth: syr-marg notes that it is not in all the copies: ins ACDR rel vulg lat-a f¹ ff² g^{1,2} syr-txt goth (arm) Cæs Epiph Chr Isid Thl Euthym Ambr.—δευτερω πρώτῳ RΓ. πορεύεσθαι C¹X. rec ins τῶν bef εσπορίμων (|| Mt Mk), with CDR rel copt arm: om ABLΔΔ¹ 1. οἱ δὲ μαθηταὶ αὐτοῦ ἡξάντο τὰλλιν D lat-b. rec τους σταχους bef και ησθιον, with AC³ rel: txt BC¹LR.—τους σταχους και ψωνοντες ταῖς χερσιν ησθιον D lat-(a) e f Syr copt æth arm. aft χερσ. ins αυτων CM¹ lat-b c e Syr copt-wilk æth Ambr.

2. for εἶπον, ἔλεγον D latt Syr. rec aft εἰρ. ins αυτοις (supplem. of varr and ||), with AC³R rel; αυτω D: om BC¹LX 1 lat-a c e copt. for τι ποιεῖτε, εἰδε τι ποιουνσι οι μαθηται σου τοις σαββασιν (|| Mt Mk) D. rec aft ἐξεστιν ins ποιουν (from || Mt), with AC rel lat-g syr copt goth arm; aft σαββ., L Syr: om BDR 69 latt arm. rec ins εν bef τοις σαββ. (|| Mt), with AC rel vulg lat-g^{1,2}: om BDLRU 1. 69. τοις σαββασιν bef ο ουκ εξεστιν D lat-e.

that the word *ought to be here at all*:—see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS., one *δευτερω*, the other *πρώτῳ*:—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., p. 431, says, ὁ δὲ Δουεῶς φησιν Ἐν σαββάτῳ δευτεροπρώτῳ. τί δὲ ἴσιν, ἐν δευτεροπρώτῳ; ὅταν διπλῇ ἡ ἀγία ὥ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδοχομένης. Paulus and Olsh. also take this interpretation. (3) Theophylact understands,—a sabbath, *the day before which* (παρασκευῇ) *had been a Feast-day*. (4) Isidore of Pelusium, Euthymius, and others, think that *the first day of unleavened bread* is meant, and is called *δευτερόπ.*, because it is *δευτέρα* τοῦ πάσχα, which had been slain on the evening before. (5) Scaliger and Petavius interpret it to mean *the sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, *σαββ. δευτερόπ.* = *σαββ. τῆς ἐβδομάδος δευτεροπρώτου* = *σαββ. τῆς ἰβδ. πρώτης μετὰ τὴν δευτεραν τῶν ἀζύμων*, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean *the first sabbath in the second of the cycle of seven years*,

which completed the sabbatical period. He shews, by a passage from the *ἐπηρώμα Πίτρου* (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year *πρώτον*—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be *πρωτόπρωτον* or *πρώτον*, that of the second *δευτερόπρωτον*, &c. And according to his chronology, which fixes this in A.U.C. 782, this year was the *second of the sabbatical cycle*. If we follow this conjecture, this day was the first sabbath in the month Nisan. The point so much insisted on, that this must have been *after the presentation of the first-fruits* which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition. As regards the analogy of the word, *δευτεροδεκάτη*, sometimes cited from Jerome on Ezek. xlv. is not to the point: for that word represents the fact that “*rursus ex ipsis decimis Levitis, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus*,” so that it was not “*the second-tenth*,” as Wordsw., but a tenth of a tenth,—a second tithing of a tithe.

ψυχ. τ. x. is a detail peculiar to Luke: rubbing the *θεῖον* and blowing away the chaff.

2. In Matt. and Mark, the Pharisees add, “*Why do*

υ 1 Kines xxi. εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὁ ἰκοίησεν Δαυεὶδ
 s here only t. ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες ; 4 ὡς
 a 1 Mk. ref. εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
 "προθέσεως λαβὼν ἔφαγεν, καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
 οὓς οὐκ ἔξιστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς ; 5 καὶ
 ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ
 τοῦ σαββάτου. 6 Ἐγένετο δὲ [καὶ] ἐν ἑτέρῳ σαββάτῳ
 εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, καὶ ἦν
 ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ἔξηρά.
 7 παρερηρουντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν

3. for καὶ απ., απ. δε D. om o bef ιησ. B. o ιησ. ειπεν bef προς αυτους
 AC³ (D) KMRX 69 Syr, o ιησ. ειπ. αυτοις 1 lat-c ff₂; o ιησ. πρ. α. ειπ. L vulg syr
 copt: πρ. α. o ιησ. ειπ. 33 goth arm.—ελεγεν D. for ουδε, ουδεποτε (|| Mk)
 DHL. (om τούτο HL.) for σκοπε, οτε (|| Mt Mk) BCDLXA 1. 69: txt AR rel
 (33 defective.) for μετ' αυτου, συν αυτω D. om οντες (||) BDLX 1. 33. 69
 Syr copt aeth: ins ACR rel syr goth.

4. for ως, πως (from || Mt Mk) L R (Treg expr) X 1. 33. 69 copt arm: om BD
 Mcion-e: txt AC rel syr. εισελθων D. προσθεσεως D-gr. rec (for
 λαβων) ελαβεν και, with AC³ R rel latt syr goth: om (|| Mt Mk) DK 1. 69 syr-jer aeth
 arm Iren-lat Thl-ms: txt BC³ LX (33 Syr-copt, appy) Thl-ed. rec aft εδωκεν ins
 και (|| Mk), with ADR rel syr aeth Thl-ms: om BL 1 latt Syr copt goth arm Iren-lat
 Thl-ed Ambr. for ους, ος D. for εξιστιν, ετον ην (|| Mt) DM gat (with
 mm) lat-b c e f Syr Iren-lat Ambr. μονοις τοις ιερευσιν (|| Mt) D al syr-marg
 goth.—μονον RA.

5. D reads this ver aft ver 10, and instead of it here, τη αυτη ημερα θισσαμενος
 τινα εργαζομενον τω σαββατω ειπεν αυτω ανθρωπε ει μεν οιδας τι ποιεις μακαριος
 ει ει δε μη οιδας επικαταρατος και παραβατης ει του νομου. om οτι B 1 aeth
 arm. om 2nd και B (Mai, expr) Syr. του σαββατου bef o υιος του ανθρωπου,
 omg και (|| Mt), B; similarly Syr copt aeth. (There is no doubt about the reading of
 B, the error in the table at the end of the 2nd Roman edition is easily corrected by
 comparing ed. 1 and Beh.)

6. for the ver, και εισελθοντος αυτου παλιν εις την συναγωγην σαββατω, εν η
 ην ανθρωπος ξηραν εχων την χειρα D. om 1st και BLX 1. 33. 69 lat-a b c e
 f ff₂ g, l Syr copt aeth arm Cyr: ins AR rel vulg lat-g, syr goth. rec εκει bef
 ανθρωπος (|| Mk), with A rel vulg lat-a c & goth: txt BLR 1. 33 copt Cyr.

7. rec παρερηρουν (|| Mk), with E rel: txt ABDLMRXΔ 1. 33. 69 Cyr. rec
 aft πατερ. ins αυτον (from || Mk), with BDLX (33, e sil) 69 (sic) syr copt aeth arm
 Cyr: om AR rel latt goth Thl Tert. om δε D 69 copt. om εν (||) DK am

Thy disciples,' &c. 3.] οὐδὲ . . .
 Have ye not read so much as this?
 E. V.: i. e., 'Are ye so utterly ignorant
 of the spirit of Scripture?' see Mark xii.
 10, where the same expression occurs.

The remarkable substitution in D
 for ver. 5 seems to be an interpolation, but
 hardly an invention of a later time. Its
 form and contents speak for its originality
 and, I am disposed to believe, its authen-
 ticity.

6—11.] HEALING OF THE WITHERED
 HAND. Matt. xii. 9—14. Mark iii. 1—
 6. See on Matt. 6.] The circum-
 stances related in ch. xiv. 1—6 are very
 similar to these; and there Luke has
 inserted the question of Matt. vv. 11, 12.

I should be disposed to think that Mark and
 Luke have preserved the exact narrative
 here. Matthew, as we see, describes the
 watching of the Pharisees (τοὺς διαλογι-
 μούς αὐτῶν, Luke, ver. 8) as words actu-
 ally spoken, and relates that they asked
 the question: which certainly arises from
 an imperfect report of what took place,
 the question itself being verbatim that
 which our Lord asked on that other occa-
 sion, Luke xiv. 3, and followed by a
 similar appeal about an animal. There
 can hardly be a doubt that in Matthew's
 narrative the two occurrences are blended:
 and this may have taken place from the
 very circumstance of the question about
 an animal having been asked on both oc-

τῷ σαββάτῳ θεραπεύει, ἵνα ἑύρωσιν ἡ κατηγορεῖν αὐτοῦ. ^{rec ch. v. 10}
⁸ αὐτὸς δὲ ᾗδει τοὺς ἡ διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ^{rec John v. 45}
⁹ ἀνδρὶ τῷ ἡ ξηρὰν ἔχοντι τὴν χεῖρα ἡ Ἐγχερε καὶ στήθι ^{rec Matt. xv. 10}
¹⁰ εἰς τὸ ἡ μέσον. καὶ ἀναστὰς ἔστη. ^{rec ch. v. 28} ¹¹ εἶπεν οὖν ὁ ἡ Ἰησοῦς ^{rec Matt. xiv. 6}
¹² πρὸς αὐτοὺς ἡ Ἐπερωτῶ ὑμᾶς ἡ εἰ ἔξεστιν τῷ σαββάτῳ ^{rec Matt. xiv. 6}
¹³ ἡ ἀγαθοποιῆσαι ἡ ἡ κακοποιῆσαι, ψυχὴν σῶσαι ἡ ἡ ἀπ- ^{rec Matt. xiv. 6}
¹⁴ ολῆσαι; ¹⁵ καὶ ἡ περιβλεψάμενος πάντας αὐτοὺς εἶπεν ^{rec Matt. xiv. 6}
¹⁶ αὐτῷ ἡ Ἐκτείνον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ὁ ἀπ- ^{rec Matt. xiv. 6}
¹⁷ εκατεστάθη ἡ ἡ χεῖρ αὐτοῦ. ¹⁸ αὐτοὶ δὲ ἡ ἐπλήσθησαν ^{rec ch. iv. 28}

lat-a b c ff₂ l. rec θεραπευσει (from || Mk), with B rel copt: txt ADL (R defective.)
 rec κατηγοριαν (easier construction), with A rel copt arm Cyp Thl: κατηγορησαι D: txt BSX 1 am(with fuld forj gut) lat-g, q syrr goth. (R def.)
 ins kar bef αυτου F(Wtat) KLR 33 syrr-marg copt arm Cyp Thl.

8. for ηδει, γεινωσκων sciens D lat-b. rec (for ιπ. δε) και ειπ. (|| Mk), with A rel syrr goth aeth: λεγει D lat-b f copt: txt BLX 1. 33. 69 lat-a. rec (for ανδρι) ανθρωπω (|| Mk), with A rel: om D: txt BL 1. 33 aeth Cyr. τω τ. χ.
 ex. ξ. D 33. rec γειρα, with S(e sil) Γ: γειρου D: txt AB rel. εν τω
 μεσω D lat-a b c. rec (for 2nd και) ο δε (see below, ver 10), with A rel syrr: txt BDLX 1. 33 latt (Syr) copt goth aeth Cyr. ισταθη D.

9. for ουν, δε (see || Mt, ver 11) BDLN 33. 69 latt goth aeth: om Syr copt arm: txt A rel syrr. om o bef ιησ. B. rec επερωτησω (see ch xx. 3, Mk xi. 29), with AD rel lat-a b c ff₂ g₁ q syrr aeth arm: txt BLN 157 vulg lat-o f l copt goth. rec (for ει) τι (error), with A rel lat-q syrr goth: txt BDLN 157 vulg lat-a c o f ff₂ g₁ l copt Cyr Aug.—[rec υμας τι, with al lat-q syrr: υμας τι AEKMSFA Syr goth.]
 rec τοις οσβδασι, with A rel vulg-ed lat-a f syrr copt-wilk goth arm Mcion-t: txt BDL am(with fuld em forj) lat-o e ff₂ (l?) Aug. (lat-b defective.)
 for απολίσαι, αποκτειναι (from || Mk) A F(Wtat) rel lat-e Syr-ms syrr aeth Thl: txt BDLX 1. 69 vulg lat-b c &c Syr syrr-marg copt goth arm Mcion-t. (lat-a def.)
 add οι δε ισωπων (from || Mk) D Δ(-πουν).

10. αυτους bef παντας DX lat-b e f ff₂ q Syr. ins εν οργη bef ειπεν (|| Mk)
 DXA 1 lat-a b c o f ff₂ l syrr arm: μετ' οργης 69 al. rec (for αυτω) τω ανθρωπω
 (|| Mt Mk), with DLX 1. 33. 69 latt syrr-marg copt aeth arm-mss: txt AB rel syrr goth arm-ed Thl. for ιποιησιν, εξετεινεν (|| Mt Mk) DX 1. 69 latt Syr syrr-marg copt goth aeth arm.
 rec adds ουτω, with K syrr-w-ob: om ABD rel latt syrr copt goth aeth arm. rec αποκατεσταθη, with BU: αποκατεστη 1: txt AD rel.
 rec ins υγιης (from || Mt), with E rel: om ABDKLQUXΔ 1. 33 latt syrr copt goth arm Thl. rec adds ως η αλλη (from || Mt), with AQ rel lat-b c f ff₂ g₁ syrr goth aeth arm; ως και η αλ. D 1: om BL 33 vulg lat-a e ff₂ l copt. D adds και
 ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.

casions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

η δεξ. is a mark of accuracy, and from an eye-witness.

9.] The words in the rec. text, ιπ. υμας τι εξεστιν, admit of two constructions according as they are punctuated: 'I will ask you what is allowable on the sabbath,—to do good, or to do evil?' (ιπ. υμ. τι εξ. κ.τ.λ.); or, 'I will ask you a certain thing: Is it,' &c. (ιπ. υμ. τι εξ. κ.τ.λ.) This latter is preferable, both on account of the future εσται, and of its similarity to ιρωτησω υμας εγω λόγον, ch. xx. 3. But the reading in the text is much preferable to

either. After the question, Mark adds ο δε ισωπων—as they did after the question just referred to in ch. xx., because they were in a dilemma, and either answer would have convicted them.

10.] Mark adds μετ' οργης συλλυπούμενος εις τῇ παρώσει τῆς καρδιας αὐτῶν—one of the most striking and graphic descriptions in the Gospels.

It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. Their hearts were hardened,—but He grieved for it.

11.] ἀνοίας. It does not appear that this word can ever mean, as in some former editions, 'madness,' 'rage of a senseless kind': certainly it does not in ref., nor in Herodot. vi. 69;

q 2 Tim. iii. 9
only. Prov.
xii. 15.
r ch. i. 65 only.
τῷ Ἰησοῦ.
Ps. lxxvi. 8
Symm.
s constr., ver.
i rev.
t here only.
Job ii. 10 only.
Jos. B. J. ii. 14. 7.
u constr., see
Mark xi. 22
ref. Num.
xxvi. 9.
v = here only.
(Matt. xi. 16
ref.) Jos.
Ant. vii. 7.
4.
w John vi. 70.
Acts i. 2 al. Gen. vi. 2.

9 ἀνοίας, καὶ ἰ διαλάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν
τῷ Ἰησοῦ.
12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν
εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ
προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, ἔκλεξάμενος αὐ-
τῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα
ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ

11. for διαλάλουν, διαλογίζοντο D. aft πρὸς ἀλλήλους ins λεγοντες AM
synt-w-ob. rec ποιησαιεν, with E rel, -σιαν QX: -σειεν A: txt BLA 1. 33(sic).
69.—for τι αν ποι. πως απολίσωσιν αυτον (see || Mt Mk) D.

12. for ταυταις, εκειναις D copt. rec for εξελθειν αυτον, εξελθιν (doctasae s
lection begins with the word), with Q rel Cyp: txt ABDL 33 lat-e, εξελθειν but om
αυτον X. (lat-a defective.) for προσευξασθαι, και προσευχσθαι D. om τω
θειου D.

13. for προσεφ., φωνησεν D 1 Eus.

for ωνομασιν, εκλειςιν D al Eus.

14. ins πρωτον bef σιμωνα D.

for ωνομ. πετρ., πετρ. επωνομασιν D.

rec om και bef ιακ., with AQ rel vulg lat-e f f, g_{1,2} copt goth: ins BDKLA 33. 69
vulg-ma lat-a b o Syr arm. aft ιωαννην ins τον αδελφον αυτου ους επωνομασιν
βοανηργες ο εστιν υιοι βοοντης (see Mk iii. 17) D. rec om και bef φιλιππον,
with AQ rel vulg lat-e f f, g_{1,2} syr copt goth: ins BDL 33 lat-a b c l Syr ath
arm Eus.

Thucyd. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. **Σελεύδα**.—viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12—19.] CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Mt. xii. 15—21; Mk. iii. 13—19. We may observe that Mt. does not relate the *choosing* of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mk. and Lk. agree in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time.

12.] ἐν τ. ἡμ. τ. is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that *he did not know exactly into what part of this period to bring the incident so introduced*. Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances

therein related, which nearly coincide in this and the cognate, though independent, account of Mark.

ἐξελθεῖν.—viz. from Capernaum. τὸ ὄρος.—see on Matt. v. 1.

προσεύξ..—see note on ch. v. 16. κ. ἦν διαν. . . . and spent the night in prayer to God, see E. V. The whole context, and the frequency of the objective genitive (see Winer, § 80. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining **προσευχή** here to be a *proseucha* or *house of prayer*: see note on Acts xvi. 18.

13. **προσεφ. τ. μ. αὐτ.** expressed in Mark, **προσεκαλεῖται οὓς ἠθέλειν αὐτός**.—i. e. *He summoned to Him a certain larger number, out of whom He selected Twelve*. We are not to suppose that this selection was now first made out of a miscellaneous number—but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this.

ὠνόμασεν not at a previous, or subsequent period, as Schleiermacher suggests (Trans. p. 89); but *at this time*. Mark (iii. 14) gives the substance, without the *form*, of the word **ἀπόστολος**.—*ἰποῖσιν δώδεκα ἵνα . . . ἀποστείλῃ αὐτοὺς κηρύσσειν . . .* 14.] On the catalogue, see notes on Matt. x. 1 ff.

Βαρθολομαῖον, ¹⁵ καὶ Μαθθαῖον καὶ Θωμᾶν, Ἰάκωβον
Ἀλφαῖον καὶ Σίμωνα τὸν καλούμενον ὁ ζηλωτὴν, ¹⁶ καὶ
Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ ὃς ἐγένετο
προδότης, ¹⁷ καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπον
πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ
τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ
τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ἐν-
οχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.
¹⁹ καὶ πᾶς ὁ ὄχλος ἐζήτουν ἀπεισθαι αὐτοῦ, ὅτι δύνά-
μις παρ' αὐτοῦ ἐζήρχετο καὶ ἰατο πάντα. ²⁰ καὶ αὐτὸς

[ε] 10-
πενον-
| ο...
BDE
LMQ
SUVX
ΔΔ 1.
3. 69.

only. — Gen. xlviii. 1 al.
e — Matt. xiv. 2 ref.

c ch. v. 15. vii. 21. viii. 2.

d — Matt. xii. 46 ref.

x Acts i. 18.
xvi. 20. xxi.
3. 1 Cor. xiv.
12. Gal. i.
14. Th. ii.
14. 1 Pet. iii.
18 only.
2 Macc. iv. 2.
LXX always
w. θεοῦ,
Exod. x. 5
al.
y here only of
Judas. Acts
vii. 52.
2 Tim. iii. 4
only.
2 Macc. v. 15.
x. 15, 23
only.
z here only of
Judas. Acts
vii. 52.
2 Tim. iii. 4
only.
a here only.
Gen. xlix. 13.
Deut. i. 7.
b Gen. xii. 15

15. rec om 1st καὶ, with AQ rel vulg goth: ins BDL lat-a b c l q Syr copt æth arm
Eus. aft θωμαν ins τον επικαλουμενον διδουον (see John xi. 16; xx. 24;
xxi. 2) D. ins και bef ιακωβον D¹L 33. 69 lat-a b c l Syr copt æth arm: om
AB D²-gr Q rel vulg lat-e f ff₂ g₁ syr copt-ms goth. rec ins τον του bef
αλφαιου (from Mk iii. 18), with ADQ rel goth: om BL 1. 33. 69 arm.

16. rec om 1st καὶ, with A rel am (with em forj ing per tol) lat-e f g₁ q syr goth:
ins BD F(Wtst) LQ 69 vulg-ed lat-a b c ff₂ l Syr copt æth arm. rec ισκαριωτην
(|| Mt), with AQ rel (Mcion, -e): om lat-a b: txt BL 33 Mcion, -e, σκαριωθ D vulg
lat-e f g₁ l Syr. rec aft ος ins και (from || Mt Mk), with ADQ rel syr goth: om
BL latt Syr copt æth arm Mcion, -e.

17. aft οχλος ins πολυς (usual addition) BL 1 Syr: om ADQ rel vss. om
της [aft πασης] D F(Wtst). for ιερουσ. ε. τ. π. τυρ. ε. σιδ., αλλων πολων D.
for οι ηλθον, εληλυθων D.

18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLN 1. rec (for απο) υπο
(misunderstanding), with X 69 (KU 1. 33, e sil): txt ABDQ rel. rec ins και bef
εθεραπευοντο (from the same misunderstanding which produced the reading υπο),
with X rel syrr goth: om ABDLQ 33 latt copt æth arm.

19. rec εζητει, with ADQR rel vulg lat-a c ff₂ g₁ syr: txt BLN am lat-b e f Syr
goth. for απεισθαι, απασθαι [= απασθαι] D.

20. om αυτος D lat-e. om 2nd αυτου D al lat-ff₂ Orig, Thl. aft πτωχοι

16.] Ἰούδαν Ἰακώβου—usually, and I be-
lieve rightly, rendered Jude the brother of
James: see Prolegg. to Jude. On the
question who this James was, see on Matt.
x. 3, and xiii. 55. 17.] Having de-
scended from the mountain, He stood on
a level place—i. e. possibly, as has been
suggested by some, on a flat ledge or shelf
on the side of the mountain; but more
naturally below the mountain: see on
Matt. v. 1. Whether Luke could thus
have written with the Gospel of Matthew
before him, I leave the reader to judge:
premissing, that is, the identity of the two
discourses. 19.] Luke uses the same
expression, of power going forth from our
Lord, in ch. viii. 46.

20—49.] SERMON ON THE MOUNT (?).
Peculiar (in this form) to Luke, answering
to Matt. v.—vii. On the whole question of
the identity or diversity of the two dis-
courses, see on Matt. v. 1. In Matthew I

cannot doubt that we have the whole dis-
course much as it was spoken; the con-
nexion is intimate throughout; the ar-
rangement wonderfully consistent and
admirable. Here, on the other hand, the
discourse is only reported in fragments—
there is a wide gap between vv. 26 and
27, and many omissions in other parts;
besides which, sayings of our Lord, be-
longing apparently to other occasions, are
inserted; see vv. 39, 40, 45. At the same
time we must remember, that such gnomic
sayings would probably be frequently ut-
tered by Him, and might very likely form
part of this discourse originally. His
teaching was not studious of novelty like
that of men, but speaking with authority,
as He did, He would doubtless utter
again and again the same weighty sen-
tences when occasion occurred. Hence
may have arisen the difference of
arrangement observable in the reports.

f Matt. xvii. 8
 ref.
 g Matt. v. 3 ref.
 h Matt. v. 6
 (ref.).
 i ver. 20 only.
 Eccl. iii. 4.
 (-) Luc.
 James iv. 9.
 k = here only.
 (Matt. xiii. 49
 ref.)
 l Matt. v. 11
 ref. 4 Kings
 xix. 16.
 m = here only.
 Plato, Crilo,
 § 6. see John
 ix. 34, 35.
 No. ix. 16.
 n ch. i. 43, 44
 only. Mal.
 iv. 2.
 o = Matt. v.
 13 ref.
 ver. 25.
 p ch. i. 46 ref.
 q = ver. 28.
 Matt. xi. 22.
 24 al. Sir. xiv. 22.
 16. Isa. xxx. 7.
 f Matt. vi. 2, 5. Phil. iv. 18. Gen. xiii. 28.
 t ch. i. 58 ref.
 s ch. ii. 25. 2 Thim. ii.

ἔπαρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
 ἔλεγεν Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία
 τοῦ θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι ἡ χορτασθή-
 σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι ἡ γέλασέτε. 22 μακά-
 ριοὶ ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
 ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
 ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
 23 χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ
 ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ
 γὰρ ἡ ποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 ἡ πλὴν
 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν
 ὑμῶν. 25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

ins τω πνευματι (|| Mf) QX 1. 33. 69 gat lat-a c f syr-jer goth arm: om ABDR rel
 vulg lat-b c f g_{1,2} syrr copt Mcion-t Orig Eus Cyr_{exp} Ambr-comm.

21. om last clause D: transp lat and 2nd clauses syr-jer.

22. μισησωσιν (itacism?) DPXA. om 2nd ὑμας D. transp ονειδίσωσιν
 and ἐκβάλωσιν D lat-a b c f g_{1,2} l Cyr_{exp}.

23. rec (for χαριτε) χαιρετε (more usual), with (some cursive?) Chr.; txt ABD
 (PQ, Tischdrf) RZ rel Scr's mss. for ἰδοὺ γὰρ, οἱ (|| Mf) D 6-pe Syr.

τω οὐρανῷ, τοῖς οὐρανοῖς (|| Mf) BR 69 lat-e f goth Thl Cyr: txt ADPQZ rel.
 rec (for τα αὐτα) ταῦτα, with EKLMMFG, ταυτα APR rel vulg lat-b c
 goth Orig: txt BDQXZ 33 lat-a c e Syr copt(appy) arm Mcion-e. om 2nd γὰρ
 D-gr 64 lat-a Ambr.

25. om 1st ὑμιν Z 1. 69 Tert. rec om 1st νῦν, with ADP rel latt Syr Iren-
 lat Mcion-t: ins BLQRXA' A Z 1. 33. 69 lat-f syr-w-ast copt goth æth arm Thl.

because sayings known to have been uttered
 together at one time, might be thrown to-
 gether with sayings spoken at another,
 with some one common link perhaps con-
 necting the two groups. 20. εἰς

τοῖς μ.] The discourse was spoken to the
 disciples generally,—to the Twelve par-
 ticularly,—to the people prospectively;
 and its subject, both here and in Matt.,
 is, the state and duties of a disciple of
 Christ.

πτωχοί] To suppose that
 Luke's report of this discourse refers only
 to this world's poverty, &c.—and the
 blessings to anticipated outward prosperity
 in the Messiah's Kingdom (De Wette,
 Meyer), is surely quite a misapprehension.
 Comparing these expressions with other
 passages in Luke himself, we must have
 concluded, even without Matthew's report,
 that they bore a spiritual sense; see ch.
 xvi. 11, where he speaks of 'the true
 riches,' and ch. xii. 21, where we have
 εἰς θεὸν πλουτῶν. And who would apply
 such an interpretation to our ver. 21?

See on each of these beatitudes the
 corresponding notes in Matt. ἡ βασι-
 ρ. θ.] = ἡ βασιλ. τ. οὐρανῶν Matt., but it
 does not thence follow that οὐρανοὶ =

θεός, but the two are different ways of
 designating the same kingdom—the one by
 its situation—in heaven, where its πολιτεία
 is (ἡ ἀνω ἱερουσαλὴμ, Gal. iv. 26), the
 other by Him, whose it is. 22.]

ἀφορίσωσιν and ἐκβάλ. must not be un-
 derstood of Jewish excommunication only,
 but of all kinds of expulsion from society.

τὸ ὄν. ὑμ.—literal: your name:—
 either your collective name as Christians,
 —to which Peter seems to refer, 1 Pet. iv.
 14—16;—or, your individual name.

23.] ἐν ἐκ. τ. ἡμ., not in the most solemn
 sense of the words (see Matt. vii. 22), but
 in the day when men shall do thus to
 you. 24.] Of course (see Prolegg.

ch. i.) I cannot assent to any such view as
 that taken by Meyer and others, that
 these 'woes' are inserted from later tra-
 dition (gehören zur Formation der spätern
 Uebertieferung); in other words, were
 never spoken by our Lord at all:—either
 we must suppose that they ought to
 follow Matt. v. 12, which is from the
 context most improbable,—or that they
 and perhaps the four preceding beatitudes
 with them, were on some occasion spoken
 by our Lord in this exact form, and so

οὐαὶ οἱ ᾠ γελῶντες νῦν, ὅτι ᾠ πενήθησете καὶ ᾠ κλαύσετε.

26 οὐαὶ ὅταν ᾠ καλῶς ὑμᾶς ᾠ εἰπωσιν πάντες οἱ ἄνθρωποι·

κατὰ τὰ αὐτὰ γὰρ ᾠ ἐποίουν τοῖς ᾠ ψευδοπροφήταις οἱ πατέρες αὐτῶν. 27 ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν,

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 ᾠ εὐλογεῖτε τοὺς ᾠ καταρωμένους ὑμᾶς, προσέ-

χεσθε περὶ τῶν ᾠ ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν ᾠ σιαγόνα ᾠ πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ

ᾠ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ ᾠ κωλύσῃς. 30 παντὶ δὲ τῷ ᾠ αἰτούντί σε δίδου· καὶ ἀπὸ τοῦ ᾠ αἵροντος

τὰ σὰ μὴ ᾠ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ᾠ ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ᾠ ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ

ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ᾠ ποῖα ὑμῖν ᾠ χάρις ἐστίν;

Rom. 622.
xxiii. 6.
1 vv. 23, 26.

o = Matt. xxi. 42, xiv. 28, 29. Isa. v. 28.
g constr. Matt. v. 43 rec.
f = Matt. xxi. 28, &c. rec.

f constr. Acts 2. 47. Gen.
h here (ob. xli. 20 v. r.) only. Deut. xv. 2, 3.
i = Sir. ix. 16. see ch. xvii. 9 rec.

rec aft 2nd οὐαὶ ins ὑμῖν (as above), with ADPQR rel latt Orig-lat, Hil: om BKL (S) x 1. 69 Iren-lat Orig.,—om οἱ γελ. νῦν S.

26. rec aft οὐαὶ ins ὑμῖν, with DA 69 lat-δ Syr copt aeth arm Iren-lat Chr.; om ABPQRX rel vulg lat-a c syr goth Orig-lat Mcion-t Bas Chr, Thl Ambr. ὑμᾶς bef καλῶς BZ 83 lat-e q.—ειπωσιν bef ὑμᾶς AHL 83 vulg-ed(not am ing) Syr Iren-lat.—for ὑμᾶς, ὑμῖν D al vulg lat-a c: om 69. om παντες (perhaps as seeming inconsistent with the other member of the comparison, οἱ παρ. αυρ.) D F(Wlat) LSVΓΔΔ vulg-ed Syr aeth Mcion-t Mac Thl Euthym: ins ABPQRX rel am(with fuld em forj ing mt per) lat-a b c e f f₂ g₁ l syr copt goth (arm?) Iren-lat Tit-bostr Chr, Ambr Aug Bede.

rec (for τὰ αυρα) ταυτα, with AP rel vulg lat-δ f f₂ g₁ Syr Iren-lat Tert: txt BDKRXZ 83 lat-a c e Syr copt goth. (Q defective.) om γαρ D 29 am(with fuld em forj ing mt per tol) lat-a b c e f f₂ g₁ l Mcion-t Aug. om οἱ παριτες αυτων B.

27. [αλλα, so ABDPRX &c.]

28. rec (for 1st ὑμᾶς) ὑμῖν, with L rel vulg lat-c f Justin Orig; txt A B(Mai) DKMPRXI 1. 33. 69 lat-a b f₂ g₁ Orig, Eus Thl. rec ins καὶ bef προσεινισθε (from || Mt), with (Scr's b c i w, e sil) vulg lat: f₂ Syr: om ABDPRX rel am(with fuld em forj ing per) lat-a b c e &c syr (copt?) goth arm. rec (for περι) υπερ (from || Mt), with ADPR rel copt aeth Justin Clem Orig Eus, Chr: txt BLX.

29. for επι, εις D [Clem, Orig]. aft παρεχε ins αυτω (|| Mt) D vulg-sixt per lat-a b c e f f₂ g₁ l Syr goth aeth Ambr.,—στρεψον αυτω 69 al. aft χιτωνα ins σου ΑΓ Syr copt.

30. om δε (|| Mt) BKLB 1 lat-δ f₂ l Syr aeth arm Barnab Clem., om τω B Barnab.

31. ποιουσιν ὑμᾶς Α. om καὶ ὑμεις B lat-a f₂ l Iren-lat. om ομοιως D 248 lat-e Clem Iren-lat.

have been here placed in that form.

26.] Not said to the rich, but to the disciples. The very warning conveyed in ψευδοπροφ. shews this, and should have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὡμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which introduces the same command Matt. v. 44,—

and τοῖς ἀκούουσιν serves the purpose of the ἐγὼ—to you who now hear Me. The discourse being mutilated, the strong antithesis could not be brought out. 29.]

See Matt. v. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question. This verse again belongs to ver. 28, not to ver. 31; see Matt. v. 48 ff.

καθως
R.
BDE
IKLM
SUVX
ΔΔΕ 1.
13. 69.

καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν ὁ πεπισμένον· σεσαλευμένον ὁ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. 39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· ἡ Μῆτι δύναται τυφλὸς τυφλὸν ἰδῆγειν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ἔμπεσονται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος·

here only. Wlad. iv. 8. g here only. h Matt. vii. 16 ref. i Matt. xv. 14
 recf. Exod. xiii. 17. k Matt. xii. 11 (ref.). l = Matt. x. 24. Phil. ii. 9. 1 Kings xv. 22.
 m 1 Cor. i. 10. 2 Cor. xiii. 11. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 18.

Tert Cypr. rec ins καὶ bef σεσαλ., with ACP rel vulg lat: syr goth Clem Cyr: om BDL 1. 69 lat-a δ c e ff₂ g₁ l copt æth arm Ambr₂—om σεσαλευμένον X: σεσαλ. bef πεπισμένον D 1 Dial. rec ins καὶ bef υπερεκχ., with ACP rel vulg Syr goth æth Tert: om BDLX 1. 69 lat-a δ c e f ff₂ g₁ l copt arm Clem Orig Eus. (33 defective.) [υπερεκχυννόμενον, so AB'CDP &c.] for τῷ γὰρ αὐτῷ μέτρῳ α, ω γὰρ μετρώ (from Mt vii. 2) BDLX 1. 83 lat-c e (copt): om αὐτῷ X al: om γὰρ 69 al lat-a δ l q arm Mcion-t Ambr: txt ACP rel vulg lat-f g₁ syr goth. for αντιμετρηθῆσ., μετρηθῆσ. (|| Mt) B'P lat-δ e q æth(appy) arm. (33 def.)

39. ελεγειν D 69 latt. rec om καὶ, with AP rel syr copt goth: ins BCD F(Wtat) LXZ 33. 69 latt arm Thl-ed. rec (for εμπεσ.) πεσονται (from Mt xv. 14), with ACZ rel vulg lat-δ c: txt BDLP 1. (69) ev-y lat-a copt(appy).

40. rec aft διδάσκαλον ins αὐτου, with ACP rel syrr copt goth: om BDLXZ 1. 33. 69 latt Iren-lat Mcion-t Orig. (It is true, as Meyer observes, that αὐτου is wanting in Mt x. 24: but the probability of the mechanical addition of αὐτου [especially with ο διδάσκαλος αὐτου in the same verse] is greater than any influence from || Mt, the balance of evidence is perhaps on the same side.)

perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear this expansion of what is not in that place the leading idea. 38.] The similitude is taken from a very full measure of some dry thing such as corn. That no liquid is intended by ὑπερεκχ., as Bengel supposes, is evident—for the three present participles all apply to the same μέτ. καλ. and form a climax.

Δώσουσιν.] The subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are to find a nom., it should be the Angels, who are in this matter the ministers of the divine purposes (so Meyer). This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. 39.] From this verse to the end is in the closest connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times. The connexion with what went before is not so

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evident, indeed the εἶπεν δὲ π. αὐ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking primarily to His Apostles) to perform his office, leads to the assertion [ver. 40] that no Christian ought to assume in this respect an office of judging which his Master never assumed; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what the beam in the eye is, to which our first efforts must be directed. τυφλ. τ. 38.] See this in quite another connexion, Matt. xv. 14, where Peter answers, ὁράσον ἡμῖν τὴν παραβολὴν [ταύτην]—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord. 40.] See above. κατηρτισμένος (see ref.)—fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavoring to do it. De Wette, Kuinoel, &c.—giving a strange rendering of this clause, 'making empty.'

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αὐτοῦ. ⁴¹ τί δὲ βλέπεις τὸ "κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ "δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
 οὐ "κατανοεῖς; ⁴² πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
 Ἀδελφε ἄφες ἐκβάλω τὸ "κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου "δοκὸν οὐ βλέπων;
 ὕποκριτά, ἐκβαλε πρῶτον τὴν "δοκὸν ἐκ τοῦ ὀφθαλμοῦ
 σου, καὶ τότε "διαβλέψεις τὸ "κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου ἐκβαλεῖν. ⁴³ οὐ γὰρ ἐστὶν δένδρον
 καλὸν "ποιοῦν "καρπὸν "σαπρὸν, οὐδὲ πάλιν δένδρον
 "σαπρὸν "ποιοῦν "καρπὸν καλόν, ⁴⁴ ἕκαστον γὰρ δένδρον
 ἐκ τοῦ ἰδίου καρποῦ γινώσκειται. οὐ γὰρ ἐξ "ἀκανθῶν
 "συλλέγουσιν ὄσκα, οὐδὲ ἐκ "βάτου "σταφυλὴν "τρυγῶ-
 σιν. ⁴⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ "θησαυροῦ
 τῆς καρδίας αὐτοῦ "προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
 ἐκ τοῦ πονηροῦ "προφέρει τὸ πονηρόν· ἐκ γὰρ "περισ-
 σεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. ⁴⁶ τί δέ με

41. om 2nd ro D al latt copt. sw D latt.

την δε εν τ. σω οφθ. δοκ. (|| Mf) P 69: for ιδου,

42. rec ins η bef πως (from || Mf), with ACDPZ rel: ins και bef πως 251 am (with em forj ing per tol) lat-g_{1,2}: aft πως ins δε N: om B lat-e ff₂. om αδελφε (|| Mf) D 157 lat-a δ c e ff₂ l q. for το εν τω οφθαλμῷ (twice), εκ του οφθαλμου (|| Mf) D latt Syr sēth arm. for αυτος η βλέπων, και ιδου η δοκος εν τω σω οφθαλμῷ υποκειται (|| Mf) D; simly lat-a δ c e ff₂ l q. om 2nd την C. rec εκβαλειν bef το καρφος, with ACDZ rel: aft το καρφος, L 1: txt B 69.

43. for ου γαρ, ουε D lat-a Syr sēth. καρπους σακρους D latt Syr. rec om παλιν (see Mf vii. 18), with ACD rel lat-a c syrr goth sēth: ins BLX 1. 69 lat-b g₁ q copt arm. καρπους καλους (see Mf vii. 18) D latt Syr.

44. om γαρ D Γ (Treg) al tol lat-a δ c e ff₂ l q. (δε Γ, according to Tischdf.) for ιδου καρπου, καρπου αυτου D, fructu suo latt. εισιγονται εξ ακανθων D lat-a δ c. rec τρυγωσιν bef σταφυλην (conformation to order of former clause), with A rel latt Syr goth sēth arm: txt BCDLXZ 33. 69 εν-γ syrr.—σταφυλας (K) L 69 lat-o e syrr copt goth.

45. αυτου bef της καρδιας D: om αυτου B. (See digest on Mf xii. 35.) rec aft πονηρος ins ανθρωπος (|| Mf), with ACZ rel vulg lat-o e ff₂ g₁ syrr goth sēth arm: om BDL 1 lat-a δ g₁ l copt. rec aft πονηρου ins θησαυρου της καρδιας αυτου (from || Mf), with AC rel: θησαυρου (alone) 69 vulg lat-b Dial: om BDLX 1 am (with forj tol) lat-a ff₂ g₁ arm. rec ins του bef περισσευματος, with CLMSUT Dial: om ABDZ rel. rec ins της bef καρδιας (|| Mf), with C rel Dial: om ABDZ. το στομα bef λαλει (|| Mf) C al latt copt [Clem] Dial.—om αυτου (|| Mf) CF (Wlat) vulg lat-g₁ Syr copt sēth Dial. for λαλει, καλει D-gr.

ἐν δ 8. εἴρ. the predicate—'every disciple will be instructed as his Master.' But if I mistake not, the position of κατηγρ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion; see above.

43.] The καρπὸς σαπρὸς = the δοκὸς ἐν τῷ ὀφθ. If thy life

is evil, it is in vain to pretend to teach others.

45.] Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord only once spoke each of these central sayings, and with only one re-

φθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενούντα δοῦλον
ῥύγαινοντα.

1 και
υπεωρ.

BCDE
GHKL
RSUV
ΓΑΔΑΞ
33. 69.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν κα-
λουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
αὐτοῦ [ἱκανοί] καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ
πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἕξεκομίζετο τεθνηκώς,
μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ
ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν
ὁ κύριος ἔσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ Μὴ

w = ch. viii. 42. ix. 28. Heb. xi. 17 (John i. 14 reff.) only. (and constr.) Tobit iii. 15.
88. Acts ix. 26. y ch. x. 32. xv. 16. Matt. xiv. 14 al. f.

p ch. v. 31 reff.
q ch. ix. 27.
Acts xxi. 1.
xxv. 17.
xxvii. 18
only f. Domt.
ii. 34. iii. 6.
ch. xiv. 25
reff.
= Matt.
xxviii. 19
reff. Acts v.
27.
ch. xv. 1 reff.
Exod. xxxii.
19.
Gen. xxiv. 18
al.
v have only f.
= ἐκφέρει,
Acts v. 6.
9, 10.
x = ch. ii.

10. εἰς τὸν οἶκον bef oi πεμφθέντες BDFKLX lat-a b c e copt: txt AC rel vulg
lat-f ff, syrr goth arm.—D adds δούλοι. om 2nd τὸν D¹.—om τον ασθενουντα BL f
lat-a b c e ff₂ g₁ l q copt. om δουλον D.

11. om ἐγενετο εν D lat-e. for τη, τω ABR rel Thl vulg lat-a b g₁ l: txt (see
note) CDKM (S, e sil) lat-c e f syrr copt goth æth arm. ἐπορεύθη BR 69: txt
ACD rel. om αυτω ARUXA 69: ins BCDX rel. om ικανοι (as unusual
with οι μαθ. αυτου: Meyer suggests, because followed by καιο) BDFLX vulg lat-a e f
ff₂ g₁ l Syr syr-jer copt arm: ins ACR rel lat-b c syrr goth.

12. ἐγενετο δε ως D, simply lat-b c ff₂ g. ηγγιζεν D (appy) 69. om και ιδου
D-gr æth. om τεθνηκως A 54 lat-c: ins BCDRXM rel. rec vios bef μονογενης,
with ACDR rel vulg lat-a b &c copt goth: txt BLXZ lat-c. Steph aft αυτη ins
ην, with B(sic) CLV (S ?) Z 1. 33 latt Syr syr-marg copt arm: om AC'R rel syr goth.
—for και αυτη ην χηρα, χηρα ουση D. πολυς οχλ. γ. πολ. συνιληλυθι αυτη D,
so (in part) lat-c. elz aft ικανος ins ην, with BL (S ?) Z 33. 69 copt æth arm:
om ACR rel latt syrr goth Thl Ambr.

13. for και ιδων, ιδων δε D lat-e Syr. om αυτην D. for κυριος, ιησους
D 1 forj (with gat) lat-b f Syr copt æth Chr. επ' αυτην KRUXΓ 69.

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith. 10.] Here Matt. simply states the fact of the healing, not knowing of the *oi πεμφθ.*

11—18.] RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. 11. εν τῇ ἑξῆς] With regard to the variety of reading here, Schulz remarks that St. Luke, when *χρόνῳ* is understood, uses *εν τῷ καιῷ*, see ch. viii. 1. On the other hand Meyer observes that when *ἡμέρῃ* is understood, he never prefixes *εν*:—see reff.:—so that internal as well as external evidence is divided. NAIN occurs nowhere else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon.' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The *κώμη καλουμένη Ναϊν* (or *Ναϊς*) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, R.W.B.; and Stanley's descrip-

tion, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been buried four days*.

12. ἑξῆς.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast *beyond the gates* of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, ut supra. The usage of *μονογενὴς* with a dative is classical: cf. Herod. vii. 221, τὸν δὲ παῖδα . . . ἰόματα οἱ *μονογενία*: Esch. Agam. 872, *μονογενεὶς* *ρικρον* *παρπ*. κ. αἶρ. χήρα.] Some few curative mss. read this in the dative, και οὕτῃ χήρῃ: but it is not agreeable to Luke's usage to take it as nominative. See ch.

have only. Gen. i. 26. Job xxi. 32. Ahd. only. a = Matt. 21. 11. Mark xiv. 18 al. b = Mark x. 49. ref. c = Matt. xix. 20. 22. ref. d = v. 24. i. Mk. al. e = Matt. xxvii. 59 al. f = Acts ix. 40. only f. g = ch. v. 26. i. Cor. x. 13. Exod. xv. 15. h = Matt. xxiv. 11. 24. Isa. xli. 20. i = ch. i. 68. 78. H. ch. H. 6. from Ps. viii. 5. Gen. i. 24. 15. Mark i. 40. Acts xi. 23. n = Matt. x. i. Acts xxiii. 17, 18, 28 al. fr. Gen. xxviii. 1. 1 Cor. xiv. 26. Isa. H. 8. i. Matt. xiv. 35 al. Gen. xix. 17. o = Acts xix. 14. xxiii. 28. k = Matt. xxviii. 1. Luke xiii. 1. ref.

κλαῖε. ¹⁴ καὶ προσελθὼν ἤφατο τῆς ^aσοροῦ· οἱ δὲ ^aβαστάζοντες ^bἕστησαν. καὶ εἶπεν ^cΝεανίσκε, ^dσοὶ λέγω, ^eἐγέρθητι. ¹⁵ καὶ ^fἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτόν τῃ μητρὶ αὐτοῦ. ¹⁶ ^gἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ^hἠγέρθη ἐν ἡμῖν, καὶ ὅτι ⁱἔπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. ¹⁷ καὶ ^jἐξηλθεν ὁ ^kλόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ ^lπεριχώρῳ. ¹⁸ Καὶ ^mἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. ¹⁹ καὶ ⁿπροσκαλεσάμενος δύο ^oτινάς τῶν

1. νεανίσκε is repeated in D lat-a ff.
 15. for ἀνεκαθ., ἐκαθίσεν B lat-c e Iren-lat. ἀπώδωκεν A 33 lat-c f.
 16. rec απαντας, with ACFLRTX (33, e sil): txt BD rel. rec εγρηγορα (apert sense), with B rel Chr: εξηγηθη D: txt ABCLX 1. 33.
 17. ουτος bef ο λογος D vulg lat-b e ff. καὶ παση τη περιχωρω bef περι αττων
 FLX 33 lat-b c. rec ins εν bef παση, with ADR rel vulg lat-a e f: om BFLX 1
 am (with fuld forj ing) lat-b c.
 18, 19. D reads εν οις και μεχρι ιωαννου του βαπτιστου ος και προσκαλισαμενος
 δυο των μαθητων αυτου λεγει κορευθεντες ικαται αυτω συ ει κ.τ.λ., simply lat-e.—
 τινος is also omd by vulg lat-b c f ff, g, l Syr copt goth aeth. [ιωαννη (itacism) ?]
 AB'N, similarly elsewhere.]

ii. 25, 36, and accentuate, as there, αὔρη.

14.] The σορός (= λάρναξ, Jos. Antt. xv. 8. 2) was an *open coffin*. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,—‘Damsel, arise,’—‘Young man, arise,’—‘Lazarus, come forth.’ Trench quotes an eloquent passage from Massillon’s sermons (Miracles, p. 241),—‘Elie ressuscite des morts, c’est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l’enfant qu’il ressuscite: il souffle, il se rétrécit, il s’agit: on voit bien qu’il invoque une puissance étrangère; qu’il rappelle de l’empire de la mort une âme qui n’est pas soumise à sa voix: et qu’il n’est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d’un sommeil éternel: et l’on sent bien qu’il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu’il opère les plus grandes choses.’

15. εἰπ. τῇ μ. αὐ.] Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) re-

marks, “A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a mere means to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised.” He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to ἔδωκεν αὐτ. τῇ μ. αὐ. and make her joy to be a true and abiding one.

16.] φόβος, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. προφ. μέγ.] For they had only been the *greatest of prophets* who had before raised the dead,—Elijah and Elisha; and the Prophet who was to come was doubtless in their minds.

Bornemann supposes ὅτι in both cases to be not merely ὁτι loquutis, but ‘for that,’ and to be connected with ἰδοξαζον (but qu.?).

17.] Meyer refers δ λόγος οὗτος to the saying just cited: but it seems more natural to interpret it this account, viz. of the miracle. And so in ref. On the construction ἐξηλθεν ἐν, Meyer cites Thuc. iv. 42, ἐν λευκαίᾳ ἀπῆσαν.

18—35.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD’S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident

μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπέμψεν πρὸς τὸν κύριον ὡς λέγων Σὺ εἶ ὁ ἔρχόμενος, ἢ ἄλλον ἠ προσδοκῶμεν; 20 Ἐπαγγελλόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων Σὺ εἶ ὁ ἔρχόμενος ἢ ἄλλον ἠ προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται, 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 24 ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον ἃ θεάσασθαι; ὁ κάλαμον ὑπὸ ἀνέμου ὁ σαλευόμενος; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν ὁμαλικοῖς ἱματίοις ἢ ἡμφιεσμένον; ἰδοὺ οἱ ἐν

19. om ὁ bef ἰωαννης X¹ 1. rec (for κυριον) ἰησουν, with AD rel vulg lat-b c f syrr copt goth: txt BLR² 33 am (with fuld tol) lat-a ff₂ g₁ with arm, κυριον αυτου 69. for αλλον, ιερον (|| Mf) BLR² 33 Cyt: txt AD rel Orig.

20. om ver (homotetel) R al fuld lat-g₁ l. οἱ ἄνδρες bef προς αυτον D 33 lat-a syrr. [ειπας, so BDLE² N.] for απισταλκεν, απιστιλεν B al Cyt. for αλλον, ιερον (|| Mf as in ver 19) DLX² 1. 33 Cyt: txt AB rel.

21. rec (for ιεσινη) αυτη, with ADR² rel 33 (sic) vulg lat-a δ f ff₂ g₁, syrr goth arm: txt BL² 1. 69 ev-y lat-o e q copt Cyr Bas-ael. rec ins δε bef τη, with ADR² rel vulg lat-e f g₁, syrr goth arm: om BL² 1. 33. 69 ev-y lat-a δ c ff₂ l copt Cyr Bas-ael for ωρα, ημερα LN 69 Cyt. ιθεραπευειν D-gr lat-a δ ff₂ q.

rec ins το bef βλεπειν (it appears from the weight of MS testimony, that το of χαρισατο was mistaken for the article, and it thus became inserted after the verb), with (F, e sil) LVA 1. 33: om ABR² rel.—και τυφλους ιπαισι βλεπειν D.

22. rec aft αποκριθεις ins ο ιησους (|| Mf), with AB rel lat-c f q syrr goth with: om BD² vulg lat-a δ c ff₂ g₁, l copt arm Cyr Thl. for απαγγελλαι, ειπας D.

for ειδετε και ηκουσατε, ειδον υμων οι οφθαλμοι και α ηκουσαν υμων τα ωτα D lat-o. om οτι (see || Mf) BLX² 1. 69 lat-a δ c ff₂ l q (Orig) Did Ambr.

om χωλοι περιπατουσιν X. ins και bef κωφοι (from || Mf) BDFG² A¹ Syr with arm-mas: om A² rel latt syrr.

23. for εαν, αν D.

24. for προς τους οχλους, τοις οχλοις (|| Mf) DEFGHVΓΔA copt Thl: txt AB² rel. περι ιωαννου bef προς τους οχλους D am lat-a f copt. εξηλθας (from || Mf)

ABDL² 69: εξηλθεις K 1: txt X rel.

25. εξηλθας (|| Mf) ABDL² 33. 69: εξηλθας KM 1: txt E rel. for

there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. πάντων τούτων here may extend very wide: so may τὰ ἔργα τοῦ χριστοῦ in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry. 21.] This fact follows

by inference from Matt. ver. 4: for they could not tell John ἃ ἐβλεπον, unless our Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *dis-eased* and the *possessed*. 22 f.] Nearly verbatim as Matt. The expression νεκροὶ ἐγ. does not necessarily imply that more than one such miracle had

1 ch. ix. 29. 1 imatismw̄ k̄ ἐνδόξω καὶ 1 τρυφῇ m̄ ὑπάρχοντες ἐν τοῖς
John xix. 24. n̄ βασιλείαις εἰσιν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην;
from Ps. xxi. 18. Acts x. 38. 1 Tim. ii. 9 only. 27 οὗτός
k̄ = here (ch. xiii. 17. 1 Cor. iv. 10. Eph. v. 27) only, see Isa. xlii. 17. 28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
12 Pet. ii. 18 only. Gen. xlii. 20. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν,
Prov. xix. 10. m̄ = ch. xvi. 28. Phil. ii. 6. n̄ = here (1 Pet. ii. 9) only. Math. ii. 18. ō ref. 30 οἱ δὲ Φαρισαῖοι
p̄ MAL. iii. 1. q̄ Mark i. 9 ref. Num. xxi. 27. r̄ 1 only. Job xiv. 1. s̄ 1 ref. 31 τί νιν οὖν ὁμοίω-
c̄ = Matt. xi. 19. 1 Tim. iii. 16. Ps. i. 4. ū Acts xix. 4. v̄ = Luke (ch. x. 25 al.) only, see Matt. xxii. 35. Tit. iii. (v) 18 f. w̄ = ch. x. 16 ref. Cat. iii. 2. x̄ 2 Cor. xi. 10. ȳ Matt. vii. 24 ref. ā 1 ref. b̄ 1. 1 Cor. xiv. 7 only f. (-ληγῆς, Matt. ix. 23.) s̄ 1 Matt. xx. 2. xxi. 7. m̄ 1. 31 al. c̄ 1 (ref.)

υπαρχοντες, διαγοντες DK Clem. (agent D-lat.)

26. ἐξηλαθε (|| M̄) BDLX 69: ἐξηλαθε 1: txt A rel. at end ins οτι ουδεις
ιστιν μειζων εν γεννητοις γυναικων προφητης ιωαννου σου βαπτιστου D, omg these
words in ver 28; lat-a has them in both vv.

27. rec aft ιδου ins εγω (from || M̄), with A rel syrr goth sēth Orig: om BDLX 1
latt copt arm Mcion Orig-ms. om προ προσωπου σου X.—om σου D-gr 57 Tert.
om μπροσθεν σου (M̄ i. 3) D 122¹ lat-a l Mcion-t.

28. rec aft λεγω ins γαρ, with A rel vulg lat-f g, q syr goth; de D 69 lat-a δ c e ff,
g, l: pref αμην LX syr-jer arm (all corvns): om BXL 33 ev-y Syr copt. aft ωμιν
ins ορι D lat-c e. om προφητης (see || M̄) BKLMXEN 1. 33 lat-a δ c e ff; l
syr-marg syr-jer copt sēth Orig, Thl Euthym: ins A (D ver 26) rel vulg lat-f g_{1,2} q
syrr goth Clem Mcion-t.—om (but see ver 26) μειζων το ουδεις ιστιν D. rec aft
ιωαννου adds του βαπτιστου (from || M̄), with A (D ver 26) rel latt syrr goth sēth
Orig, Ambr Quæst: om BLXN 1 Syr-ms syr-jer copt arm Orig₁. for δ δε, ορι δ
D. aft μικροτερος ins αυτου D.

29. ειδικαιωσαι D¹.

30. om εις αυτους D 60. 243 sēth.

31. rec aft beg ins ειπε δε ο κυριος (used to signify that the precedg ver is not part
of the discourse, and to resume it here), with M-marg evn lat-f g₁; ουκ εις ερευνους
ελεγεν αλλα τοις μαθηταις X: om ABD rel am (with fuld em forj gat harl ing jac mm
mt per tol) syrr copt goth sēth arm Thl Euthym Bede.

32. ins τοις bef παιδιοις D¹. ins τη bef αγορα D. rec (for λεγοντες) και
λεγουσιν (see || M̄), with AP rel vulg lat-f g₁ syrr: a λεγει BN 1: οι λεγουσιν A
262: λεγοντα X 157: txt D-gr L 69 lat-a δ e ff₂ l q copt. (The variations have all
been corrections of the harsh construction.) om 2nd υμιν (see || M̄) B(Mai)
DLX ev-y¹ vulg lat-c e g_{1,2} l copt arm Ambr Aug: ins AP rel lat-a δ f ff₂ syrr
goth sēth.

taken place: the plural is generic.

24—26.] See Matt. 29, 30.] It
has been imagined that these words are a
continuation of our Lord's discourse,
(Grot., De Wette, Meyer, Dr. Words-
worth,) but surely they would thus be
most unnatural. They are evidently a
parenthetical insertion of the Evangelist,

expressive not of what had taken place
during John's baptism, but of the present
effect of our Lord's discourse on the then
assembled multitude. Their whole diction
and form is *historical*, not belonging to
discourse. Besides, if ἀκούσας were meant
to signify 'when they heard him' (John),
then βαπτισθ. should be βαπτιζόμενοι.

ἐκλαύσατε. ³³ ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ^d only t. ¹ Prov. xxiil. ²⁰ only. ³⁰ only. ⁵ l. Mark vii. ²¹ 1 Cor. i. ²⁰ 2 Cor. vii. ¹⁸ Jam. i. 12. ^{Rev.} xii. 6. ^{Isa.} xiv. 20. ^{h w. l. 100.} Mark vii. 26. ^{ch.} xvi. 27. ^{John} iv. 47. ^{xvii.} 16. ³ John 6. ^{ch. ix.} 14. ^{xiv. 8.} xxiv. ²⁰ only. ¹ Kings xvi. ^{11.} Judth xii. 16.

ἔσθων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε ὁ Δαιμόνιον ἔχει. ³⁴ ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἔσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. ³⁵ καὶ ἰδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. ³⁷ καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἀμαρ-

φα-
ρι-
σι-
ου
...
λαο...

^{33.} [syrr-cu contains Lu. vii. 33—xv. 21.] for 1st *μήτε*, *μη* BZ. rec
αρτον bef εσθίων and οἶνον bef πίνων, with AP rel syrr goth: txt BLZ vulg lat-*f* 91,2
Syr copt arm.—om αρτον and οἶνον (|| *Mt*) D 1. 69 lat-*a* *b* *c* *e* *f* 2 *l* *q* aeth Orig.
rec εσθίων, with APZM rel: txt BD.

^{34.} rec τελωνων bef φίλος (|| *Mt*), with HX [Clem]: txt ABDPZ rel vulg lat-*a* *c* *e*
f 91,2 (syrr copt goth ?) Thl Aug.

^{35.} rec των τέκνων αυτης bef παντων, with APZ rel syrr copt goth: om παντων
DF(Wtat) LMX 1 syrr-cu arm Iren-lat Ambr: txt B 69 latt Syr Ambr. (παντων
being om'd as in || *Mt*, was restored in the wrong place.)

^{36.} ηρωτησεν D lat-*a* *b* *c* *e* *f* 91,2 *g*, Amphil. αυτον bef τις D 1 latt: των φ.
bef αυτ. 33. rec (for τον οικον) την οικιαν (more usual in the gospels), with AP
rel: txt BDLZ 1. 33. 69 Mcion-e Amphil. rec ανεκλιθη, with AP rel Amphil:
txt BDLXZ 1. 33 Mcion-e.

^{37.} rec εν τη πολει bef ητις ην, with AP rel lat-*a* *b* *c* *e* *g* syrr goth Amphil: om ητις

xi.

31—35.] See on Matt. vv. 16—19.
36—50.] ANOINTING OF JESUS' FEET
BY A PENITENT WOMAN. Peculiar to
Luke. It is hardly possible to imagine
that this history can relate to the same
incident as that detailed Matt. xxvi. 6;
Mark xiv. 3; John xii. 3: although such
an opinion has been entertained from the
earliest times. Origen on Matt. xxvi. 6
ff. vol. iii. p. 892, mentions and contro-
verts it. It has been held in modern
times by Grotius, Schleiermacher, Ewald,
and Hug: and recently by Bleek. But
the *only particular common to the two*
(unless indeed we account the *name of the*
host to be such, which is hardly worth
recounting), *is the anointing itself; and*
even that is not strictly the same. The
character of the woman,—the description
of the host,—the sayings uttered,—the
time,—all are different. And if the pro-
bability of this occurring twice is to be
questioned, we may fairly say, that an
action of this kind, which had been once
commended by our Lord, was *very likely*
to have been repeated, and especially at
such a time as 'six days before the last
Passover,' and by one anointing Him for
His burial. I may add, that there
is not the least reason for supposing the
woman in this incident to have been Mary
Magdalene. The introduction of her as a
new person so soon after (ch. viii. 2), and

what is there stated of her, make the notion
exceedingly improbable.

36.] The
exact time and place are indeterminate—
the occasion of Luke's inserting the history
here may have been the φίλος τελωνῶν *ε*.
ἀμαρτωλῶν in ver. 34. Wieseler places it
at *Nais*, which certainly is the last πόλις
that has been named: but it is more natu-
ral to suppose τῇ πόλει to refer only to τῇ
οικίᾳ before—the city where the house was.
Meyer thinks that the definite article
points out Capernaum. The position of
the words ἐν τ. πόλει in the amended text
requires a different rendering from 'a
woman in the city which was a sinner.'
We must either render, 'which was a
sinner in the city,' i. e. known as such in
the place by public repute,—carrying on a
sinful occupation in the place,—or (2) re-
gard ἥτις ἐν τ. πόλ. as parenthetic,
'a woman which was in the city, a sin-
ner.' The latter seems preferable.
ἀμαρτωλός, in the sense usually under-
stood—a *prostitute*: but, by the context,
penitent.

ἦν is not however to be
taken as a pluperfect. She *was*, even up
to this time (see ver. 39), a prostitute
(compare Augustine, Sermon xcix. "Accessit
ad Dominum immunda, ut rediret, munda;"
which cannot, as Wordsw., be explained
away by what follows, "accessit confessa,
ut rediret professa." The latter was a
matter of course, otherwise she would not

k — ch. xliii.
 7. Acts xxi.
 29. xxviii. 1.
 Bath. iii. 6.
 1 — Mark ii. 10
 red.
 m — here only.
 (Matt. xxv.
 27 al.) Bath.
 ix. 20. 40.
 n Matt. xxi.
 7 || Mk. only.
 4 Kings xxi.
 18 only.
 o Matt. xxi.
 7 red.
 p ch. viii. 35.
 Acts xxi. 8.
 q — ver. 44.
 Rev. xi. 6.
 (Matt. v. 45
 red.) Ps. vi.
 6.
 r ver. 44. John
 xi. 2. xli. 2.
 xlii. 5 only. f.
 57. Bath i. 9. 14.
 w Matt. viii. 27 red. f

τωλὸς καὶ ἑπιγνούσα ὅτι ἡ κατάκειται ἐν τῇ οἰκίᾳ τοῦ
 Φαρισαίου, ἡ κομίσασα ἡ ἀλάβαστρον ὁ μύρου 38 καὶ στάσα
 ὀπίσω ἢ παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν
 ἤρξατο ἢ βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξίν τῆς
 κεφαλῆς αὐτῆς ἑξέμασεν, καὶ ἑκατέφιλει τοὺς πόδας
 αὐτοῦ καὶ ἠλείφεν τῇ ὀμῶ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ
 ἡ καλέσας αὐτὸν εἶπεν ἑν ἑαυτῷ λέγων Οὗτος εἰ ἦν
 προφῆτης, εἰγίνωσκεν ἂν τίς καὶ ἡ ποταπὴ ἡ γυνὴ ἥτις
 ἀπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. 40 καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, ἔχω σοί τι εἰπεῖν.

a ver. 45. ch. xv. 26. Matt. xxi. 40 || Mk. Acts xx.
 n — Matt. xlii. 3, 9 red. v Matt. iii. 9 red.
 t Matt. vi. 17 red.
 x — Acts xlii. 17, 18, 19. xxv. 26. xxviii. 19.

ην D sēth: txt BLXN vulg lat-c f f, l (Syr syr-cu) copt arm Ambr. rec
 om kai bef eπγ., with DLX rel latt syr-cu sēth arm: ins ABFMPSVXA 69 syrr copt
 goth Antch. (for eπγ., γνούσα D. rec ανακείται (cf ανακλιθη ver 36), with
 P rel: txt AB (D) LXA 33 Tit-bostr Antch.—(aft φαρισαίου D lat-c e.) μύρου
 bef αλαβαστρον D.

38. rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth: txt BDLXA
 1. 33 latt Syr syr-cu copt sēth arm Orig-lat (Mcion-e) Antch. Ambr. for αυτου,
 του ιησου AK. rec ηρξατο βρεχειν τους ποδας αυτου bef τοις δακρυσιν, with AP
 rel syr copt goth sēth Amphil: txt BDL 33 latt syr-cu arm Orig-lat.—for ηρξατο
 βρεχειν, βρεξις D. εξεμασεν (as in ver 44 and John xii. 3) ADLX 33 copt: txt
 BP rel latt syrr syr-cu Orig-lat, εξεμασεν E'H'Δ 69.

39. for ο καλεσας αυτον, παρ' ω κατεκειτο D lat-c. om λεγων DX 69 lat-c
 syr-lat arm Orig-lat Amphil Aug. ins ο bef προφητης B(Mai) X: om ADP rel.
 for ητις απτεται, η απτομενη D Orig.

40. ειπεν bef ο ιησ. X. ικον D. rec φησι bef διδασκαλις ειπι, with P rel
 Amphil; so, but for φησι, φη AD copt sēth: txt B I, LX 1.

have come at all)—and this was the first
 manifestation of her penitence. "Quid
 mirum, tales ad Christum confugisse, cum
 et ad Johannis baptismum venerint?"
 Matt. xxi. 32 (Grotius). It is possible,
 that the woman may have just heard the
 closing words of the discourse concerning
 John, Matt. xi. 28—30; but I would not
 press this, on account of the obvious want
 of sequence in this part of our Gospel.
 The behaviour of the woman certainly
 implies that she had heard our Lord, and
 been awakened by His teaching.
 Ἀλάβ. μ.: for the word, &c., see on Matt.
 xxi. 7. Our Lord would, after the ordi-
 nary custom of persons at table, be re-
 clining on a couch, on the left side, turned
 towards the table, and His feet would be
 behind Him. She seems to have embraced
 His feet (see Matt. xxviii. 9), as it was also
 the Jews' custom to do by way of honour
 and affection to their Rabbis (see Wetstein
 on this passage), and kissed them, and in
 doing so to have shed abundant tears,
 which, falling on them, she wiped off with
 her hair. It does not appear that this

latter was an intentional part of her
 honouring our Lord: had it been, there
 would hardly have been an article before
 δάκρυσιν. As it stands, τοῖς δάκρυσιν is
 the tears, implied in κλαίουσα,—the tears
 which she shed,—not 'her tears,' which
 would be δάκρυσιν only. The ointment
 here has a peculiar interest, as being the
 offering by a penitent of that which had
 been an accessory in her unhallowed work
 of sin. 39. εἰπ. ἐν ἑαυ. λέγων] This
 phraseology is perhaps a mark of transla-
 tion from the Hebrew. The Pharisee

assumes that our Lord did not know who,
 or of what sort, this woman was, and
 thence doubts His being a prophet (see
 ver. 16);—the possibility of His knowing
 this and permitting it, never so much as
 occurs to him. It was the touching by an
 unclean person, which constituted the
 defilement. This is all that the Pharisee
 fixes on: his offence is merely technical
 and ceremonial. 40.] ἀποκριθεὶς—
 perhaps to the disgust manifested in the
 Pharisee's countenance; for that must
 have been the ground on which the nar-

ὁ δὲ Διδάσκαλε, εἰπέ φησιν. ⁴¹ Δύο ὅ χρεοφιλῆται ἦσαν ^{ch. xvi. 5 only. Job xxi. 27. Prov. xxix. 13 only. 4 Kings iv. 1 al. (see ch. vi. 34, 35 ref.)} δανειστῇ τινι· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. ⁴² μὴ ἔχόντων αὐτῶν ἀποδοῦναι ἁμφοτέροις ἔχαριστο. τίς οὖν αὐτῶν, εἰπέ, πλείον

a — Matt. xviii. 28. Dent. xv. 2. 10. xii. 18. Col. ii. 13 L.F.† (Chr. xii. 8 al.) b — Matt. xviii. 28 ref. c — Matt. v. 26 ref. d — 2 Cor. ii. 10. xii. 17, 19 ref.

⁴¹ at beg, ins α δι ειπεν D syr-marg, and simly X lat-δ c syrr syr-cu copt. [*χρεοφιλῆται* so A B(sic: see table at end of prolegomena) D I, L(as corr'd by orig scribe) ℥ &c.] ins *δηνάρια* bef *πεντήκοντα* D 69 lat-a c Syr syr-cu.

⁴² rec aft *εχόντων* ins δε, with A I, rel lat-δ f g, q syr copt goth æth arm (et insd in lat-e c Syr syr-cu): om BDLP℥ vulg lat-a ff, g, i Orig-lat Amphil Aug. om 2nd *αὐτῶν* D I, 69 latt æth arm Ambr Aug: ins ΔBP℥ rel lat-e f Orig-lat. om *ειπε* (more likely to be dropped out than inserted, of the mistake in A) BDL℥ 1 latt Syr syr-cu copt æth Aug: for *ειπε*, *ειπ*: A: txt I, P rel syr goth.

rative relates ver. 39. We must not however forget that in similar cases *ιδὼν δ' ἴησ. τὰς ἐνθυμήσεις αὐτῶν* is inserted (Matt. ix. 4), and doubtless might also have been here.

There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial *ἔχω σοὶ τι εἰπὼν*, refer to the *inner thoughts of the heart*, and at once bring the answer *διδάσ.*, *εἰπὼν*, so different from *οὗτος εἰ ἦν προφήτης*.

⁴¹] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the *case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.

ὁὗο χρ.] The *debtors* are the prominent persons in the parable—the creditor is necessary indeed to it, but is in the background. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks from the *position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration*; the examples being two persons, both *aware*

of their debt. This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which we never can know, but God only: see on ver. 47 below.

πεντακόσια . . . πενήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God.

⁴². μὴ ἔχόντων . . . ἔχαριστο.] What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the *μὴ ἔχ.* is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense and confession* of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an *avowed* one, the forgiveness is a *personal* one,—*ἀμφοτέροις*.

τίς οὖν . . .] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him

¹—Acts (I. 9) H. 15. (ch. 2. 30. 8 John 8) only. Job xxv. 5. ² Acts xix. 32. xxvii. 18. 1 Cor. ix. 19. 2 al. Exod. xxiii. 2 vat. h Mark vii. 36. ref. Gen. xi. 16. ³ see Mark xv. 24 | J. Heb. xii. 16. ⁴ ver. 38 (ref.). k ch. xii. 48. Rom. xvi. 16. 1 Cor. xvi. 20. 3 Cor. xii. 12. 1 Thess. v. 20. 1 Pet. v. 14 only. Prov. xxvii. 6. Cant. i. 2 only. m here only. and constr., Jer. xvii. 8 al. xiv. 2. p Matt. vi. 17 ref. xxvii. 6 al. ⁵ absol. — 2 Pet. iii. 4 only. 1 Macc. i. 11. see Acts xxvii. 11. n ver. 38 ref. o Mark vi. 13. James v. 14. 2 Kings i. 10. 19 al. 3 Kings xiv. 16 P. 38r. ⁶ ⁷ Gal. ii. 19 al. 8 Kings xiv. 16 P. 38r.

ἀγαπήσει αὐτόν; ⁴³ ἀποκριθεὶς ὁ Σίμων εἶπεν ὅτι ὅτι ὁ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὁρθῶς ἔκρινας. ⁴⁴ καὶ στραφεὶς πρὸς τὴν γυναῖκα τῇ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰς ἡλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἔξεμαξεν. ⁴⁵ φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἅψ' ἧς εἰς ἡλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. ⁴⁶ ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου. ⁴⁷ οὐ χάριν,

rec αυτον bef αγαπησει, with A I₂ P rel tol lat-f goth: αυτον πλεον αγαπησει D al latt Ambr Aug: om αυτον Δ (not Γ, Treg): txt BFLX³ 33.

43. rec aft αποκριθεις ins δε, with AL¹P rel lat-a f q syr goth Amphil, and aft o I₂ 1 arm: txt BDL²X vulg lat-b o e ff₂ g_{1,2} l Syr copt.—om o BLI²X. for πλεον, πλεον D.

44. for τω σιμωνι εφη, ειπεν τω σιμωνι D latt. ins και bef υδωρ D 157. rec (for μοι επι ποδας) επι τους ποδας μου, with A I₂ P rel vulg lat-b c f g₂ Amphil; ποδας μου I₂¹: μου επι τους ποδας LX³ copt: μοι επι τους ποδας X: επι ποδας μοι D lat-a ff₂ g₁ q: μοι επι ποδ. μου goth: txt B 33. (The construction was perhaps gradually changed to suit the next clause.) rec aft θριξιν ins της κεφαλης (from ver 38), with E rel syr-co: om ABD I₂ KLPX³ 1 latt syrr copt goth sath arm Ambr Aug.

45. εισηλθον L¹ 69 ev-y vulg lat-a e ff₂ g_{1,2} copt Amphil Aug Vict-tun. διελειπεν AEG I₂ KLMXΔΔX³ 33. 69. τους ποδας bef μου P al.

46. rec μου bef τους ποδας (from last ver, as appears by the MS authority), with KM S(e sil) XΔΔ: om μου D I₂ lat-a δ o e ff₂ l q arm Aug₁: txt ABP²X rel vulg lat-f.—τους ποδας μου bef ηλειψεν LX³ Syr.

who has forgiven them, the most devoted;—in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow, their aims one-sided:—that though *ἀγάπη* be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the

assurance, of pardon, ever awaking devoted and earnest love.

In the *ὁπλοαβάνη* of Simon, we have, understood, “that is, if they feel as they ought.”

44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests:—but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4; Judg. xix. 21. Observe the contrasts here:—ὕδωρ,—δάκρυον (‘fudit lacrymas, sanguinem cordis,’ Aug. Serm. xcix. (xxiii.) 1).—φιλημα οὐκ ἔδωκε. (on the face),—καταφιλοῦσα τοὺς πόδας:—ἐλαίῳ τὴν κεφ.,—μύρῳ (which was more precious) τοὺς πόδας. ἅψ' ἧς εἰς ἡλθ[ε]. These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee. She

λέγω σοι, ἀφίονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησεν πολὺ. ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.
 48 εἶπεν δὲ αὐτῇ Ἀφίονται σου αἱ ἁμαρτίαι. 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

VIII. 1. Καὶ ἐγένετο ἐν τῇ καθέξῃ, καὶ αὐτὸς

47. aft οὐ χάριν ins δε D-gr. for αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, αὐτῇ πολλὰ D lat-f; 1: αὐτῇ αἱ ἁμαρτίαι αὐτῆς P, αὐτῇ αἱ ἁμαρτίαι vulg lat-a c: αὐτῆς αἱ αμ. AFK. om οἱ ηγ. το ἀγαπα D lat-e. for ω, ο B. aft ἀφίεται ins καὶ B.

48. for σου, σοι P al vulg lat-b o.

49. ἐστιν bef ουτος DP f. 69 latt copt.

50. εν ιρηνη in pace D latt.

CHAP. VIII. 1. for καθέξῃς, ἐξῃς A.

for συν αὐτῷ, μετ' αὐτοῦ D.

appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea:—ἐπιγινώσκουσα ὅτι κατέκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered.

47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: for (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.' Thus the εἶπεν is not the causative particle, 'because she loved much;' but, as rightly rendered in E. V., *for she loved much*: 'for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.' Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur a fructu, ver. 42, qui est evidens et in oculis incurrit, quum illa sit occulta;'—and Calov., 'probabat Christus a posteriori.' But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of sin is not

altogether correspondent to the sense of forgiveness of a *debt*. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the *pietis* of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The ἀφίαις τῶν ἁμαρτιῶν, into which we have been baptized, and in which we live, yet waits for that great ἀφίονται σου αἱ ἁμαρτίαι, which He will then pronounce.

The aorist ἡγάπησεν is in apposition with the aorists throughout vv. 44—46, as referring to the same facts.

Remark that the assertion regarding Simon is not αἱ ὀλίγαι ἀφίονται, but ὀλίγον ἀφίεται; stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, but *little forgiveness*, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the καὶ alludes to the miracles wrought in the presence of John's messengers.

50.] See on ver. 47. The woman's faith embraced as her own, and awoke her deepest love on account of that forgiveness, which the Lord now first formally pronounced.

εἰς εἰρήνην, εἰρήνη 1 Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH

- ^a Acts xvii. 1 only. Gen. xlii. 17.
^a Acts xiv. 28. xv. 21. xx. 28 al. fr.
^b ch. iv. 48. xvi. 18. (Acts vii. 12.)
^c ch. v. 18. vi. 18. vii. 21.
^d = ch. vii. 21 ref.
^e = ch. v. 18 ref.
^f = Matt. xx. 8 (Gal. iv. 2) only.
^g = Matt. xiv. 1. 2 Mace. xi. 1. xlii. 2. xiv. 2 only.
^h = Matt. vii. 18 ref. Deut. v. 26.
ⁱ = Matt. xx. 28 ref.
^j w. dal. ch. xii. 18. Acts iv. 28 only. Gen. xxxi. 18. Job xx. 19 var. (gen. Matt. xix. 21.)
^k here only.
^l Matt. xiv. 14. xx. 29 al.
^m ver. 1 ref.
ⁿ here only.
^o Lev. xxi. 28. Ezech. xxxix. 14. 2 Mace. ii. 28 only.
^p ver. 11. Mark iv. 26, 27. 2 Cor. ix. 10 only. Lev. xxvi. 5.
^q 1. Deut. xiv. 19, 20. u | Mt. ref. v Acts xxvi. 14. xxviii. 8 only. Neh. viii. 11. w here bis &
^r Heb. xii. 18 (but instr.) only. Prov. xxvi. 2. x Matt. xxi. 19, 20. y here only. Job xxvi. 14. Jer. xvii. 8 only. z Matt. vii. 4 ref. Isa. v. 6. a here only. Wisd. xlii. 18 only. (φρονει, Rom. vi. 5.) b | Mt. ver. 28 only. Tobit iii. 8 only.
- ^a διώδευεν ^a κατὰ πόλιν καὶ κώμην κηρύσσων καὶ ^b εὐαγγε-
 λιζόμενος τὴν ^b βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν
 αὐτῷ, ² καὶ γυναῖκες τινες αἱ ἦσαν ^c θεραπευόμεναι ^c ἀπὸ
 πνευμάτων ^d πονηρῶν καὶ ^e ἀσθενείων, Μαρία ἡ καλου-
 μένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, ³ καὶ
 Ἰωάννα γυνὴ Χουζᾶ ^f ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα,
 καὶ ἕτεραι πολλαί, ^g αἵτινες ^h διηκόνουν αὐτοῖς ἐκ τῶν
 ὑπαρχόντων αὐταῖς.
⁴ Συνιόντος δὲ ὄχλου ⁱ πολλοῦ καὶ τῶν ⁱ κατὰ
 πόλιν ^m ἐπιπορευομένων πρὸς αὐτὸν εἶπεν ^a διὰ παρα-
 βολῆς ^b Ἐξῆλθεν ὁ σπείρων ^b τοῦ σπείραι τὸν ^c σπόρον
 αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτόν, ^d ὁ μὲν ἔπεσεν παρα-
 τὴν ὁδόν, καὶ ^e κατεπατήθη, καὶ τὰ ^e πτερινὰ τοῦ οὐρα-
 νοῦ ^e κατέφαγεν αὐτό. ⁶ καὶ ἕτερον ^f κατέπεσεν ἐπὶ τὴν
 πέτραν, καὶ ^g φὺν ^g ἐξηράνθη διὰ τὸ μὴ ἔχειν ^h ἱκμάδα.
⁷ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ⁱ ἀκανθῶν, καὶ ⁱ συμφυε-
 σαι αἱ ^j ἀκανθαὶ ^j ἀπέπνιξαν αὐτό. ⁸ καὶ ἕτερον ἔπεσεν εἰς

2. [μαρισμ ALP 1. 33 Syr.]

εἶπα bef δαιμονια D vulg(ed and some mss).

for εἶπα, πολλὰ H(sic): om F.

3. aft αἰτινες ins kai D lat-a o Mcion-t. rec (for αυτοις) αυτω (see Mt xxvii. 55; Mk xv. 41), with ALMX 1. 33 fuld(with ing per) lat-a b g₂ l syr-txt copt aeth arm Mcion-t: txt BD rel am(with em forj gat jac san) lat-c e f ff₂ g₁ Syr syr-cu syr-marg goth Aug. rec (for εἰ) απο, with X rel: txt A B(aic: see table) DKL 1. 69 Orig.

4. συνελθόντος D 69. ins την bef πολιν D-gr. for δια παραβολης, παραβολην τοιαυτην προς αυτους D 39 lat-b e q aeth.

5. om 1st του (see || Mk) DK. εαυτου AMSVΓΔ. om αυτον D. for ο, α, and for αυτο, αυτα (|| Mt) B. for επι, παρα B(Treg expr). om του ουρανου (|| Mt, cf || Mk) D lat-a b e ff₂ l q Syr syr-cu.

6. for ετερον, αλλο (|| Mk) D. (So also in vv 7, 8.) rec επισεν (from || Mt Mk), with AD rel: txt BLRZ. for επι, παρα X al. om την B(Mai).

7. for εν μεσω, μεσον D: μεσω 69: εμμεσω ALPZ.

8. rec (for εἰς) ἐπὶ (from || Mt, as the weight of MSS shows), with D al lat-a c

HIS TWELVE DISCIPLES, AND MINISTER-
 ING WOMEN. Peculiar to Luke. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him. 2.] δαιδόν. ἐπτά: see ver. 30. 3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his servants (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his steward's wife was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.

This is Herod Antipas. Johanna is mentioned again ch. xxiv. 10, and again in company with Mary Magdalene and others. Susanna is not again mentioned. 2ηκ., providing food, and giving other necessary attentions.

4—15.] PARABLE OF THE SOWER. Matt. xiii. 1—8, 18—23. Mark iv. 1—20. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,—and

τὴν γῆν τὴν ἀγαθὴν, καὶ ^οφυὲν ^οἐποίησεν ^οκαρπὸν ^οἐκατον- ^οταπλασίονα. ταῦτα λέγων ^οἐφώνει Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω. ^ο9 ^οἐκπρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέγοντες] ^οΤίς ^οεἴη ἡ παραβολὴ αὕτη; ^ο10 ^οὁ δὲ εἶπεν Ὑμῖν ^οἰδέδοται ^ογινῶναι τὰ ^ομυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπω- ^οσιν, καὶ ἀκούοντες μὴ συνιῶσιν. ^ο11 ^οἡ ἔστιν δὲ ^οαὕτη ἡ παραβολή. ^οὁ ^οσπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. ^ο12 ^οοἱ δὲ ^οπαρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, ^οεἴτα ἔρχεται ὁ διά- ^οβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα ^ομὴ πιστεύσαντες σωθῶσιν. ^ο13 ^οοἱ δὲ ἐπὶ τῆς πέτρας, οἱ ^οὅταν ἀκούσωσιν ^ομετὰ ^οχαρᾶς ^οδέχονται τὸν λόγον, καὶ ^οοὗτοι ^ορίζαν οὐκ ἔχουσιν, οἱ ^οπρὸς ^οκαιρὸν πιστεύουσιν, καὶ ἐν ^οκαιρῷ ^οπειρασμοῦ ^οἀφίστανται. ^ο14 ^οτὸ δὲ εἰς τὰς ^οἀκάνθας ^οπεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ ^ομεριμνῶν καὶ ^οπλούτου καὶ ^οἡδονῶν τοῦ ^οβίου ^οπορευόμενοι ^οσυνπνίγονται καὶ οὐ ^οτελεσφοροῦσιν. ^ο15 ^οτὸ δὲ ἐν τῇ

u | Mt. reff.
1 John ii. 16.
Jos. Ant. i. 6. 8.

v Th. iii. 3. James iv. 1. 2. 3 Pet. ii. 15 only.
x = | [Mt. bte] only t. (ver. 42.)

Prov. xvii. 1.
y here only t. Pa. Lxiv. 10 Symm.

Justin Ambr: txt ABRΞ rel vulg lat-δ e f ff₂ g_{1,2} l q Hippol. aft αγαθην
ins και καλην (from || Mt Mk) D lat-a c e Syr syr-cu arm. aft φυνε ins και
D-gr lat-e f.

9. om αυτου R lat-a δ c ff₂. om λεγοντες (on account of the indirect construc-
tion following ?) BDLΞ 1. 33 latt Syr syr-cu copt arm : ins A rel lat-f q syr goth sath.
ins το bef τις D. om ιη LΓΞ. [εἰ η, (sic) B².] αυτη bef η παρα-
βολη LΞ 1 : bef ιη B. om η B al.

10. for βλεπωσιν, ιδωσιν DΛΞ 1 : βλεπωσιν και μη ιδωσιν R. ακουσαντες
A. aft ακουοντες ins ακουσωσιν και (|| Mk) R 69 copt.

12. ακουσαντες B(nic) LUΞ : ακολουθουντες (error) D. for ιτα, ων quorum D.
απο της καρδιας αυτων bef τον λογον D lat-a δ c f.

13. την πετραν D F(Wst) X Syr arm Orig. om ουτοι D lat-e syr-cu sath arm :
αυτοι B¹.

14. om 3rd και D lat-c e f l sath. (Tischdf wrongly adds 69.) ins υπο bef
ηδωνων A al.

thither this multitude were flocking to-
gether to Him.

συνιόντες is the pre-
sent participle, which the E. V. overlooks.

τῶν κατὰ πόλιν—'ex quavis urbe
erat cohors aliqua,' Bengel.

ἐπνωρ.,
coming up one after another. It was
the desire of those who had been impressed
by His discourses and miracles to be further
taught, that brought them together to
Him now. He spoke this parable sitting
in a boat, and the multitude on the shore.

14.] ἐπὶ must not be taken
(Meyer) as belonging to πορευόμενοι (ἐπὶ
μερ. ἀντι τοῦ μετὰ μερ., Euthym.), for no
such usage of the preposition is found in
the N. T., and the sense would be tame
and frigid in the extreme; but ἐπὶ

belongs to συνπνίγονται, and πορευόμενοι
(which Meyer contends would have no
meaning in this case) is in its ordinary
sense of going their way, namely, after
having heard the word: see for this usage
of πορεύομαι Matt. ii. 8; ix. 13; xi. 4 al.
(but not Mark, except xvi. 10 ff., where
see note), and Luke vii. 22; ix. 13 al.
freq. It is surprising that such a critic as
Meyer should have upheld so absurd an
interpretation as that impugned above.

τοῦ βίου belongs to all three
substantives. 15.] It has been said,
on Matt. ver. 23, that all receptivity
of the seed is from God—and all men have
receptivity enough to make it matter of
condemnation to them that they receive

a — Matt. vii. 16 *ref.*
 a see Heb. xiii. 18.
 b — 1 Cor. xi. 2, xv. 2.
 c — Mark iv. 28, Rom. vii. 4, 5. Col. i. 10 only.
 d — Heb. iii. 17. Wisd. x. 7 only.
 d Gopp., here only. Rom. vii. 26.
 e Heb. xiii. 1. Rev. xiii. 10 al.
 f Matt. vii. 24 *ref.*
 g Mark xi. 16. John xix. 20. Lev. vi. 28.
 h Matt. xxii. 44 *ref.*
 i Heb. ix. 2. Rev. i. 12 al.
 k — ch. xi. 33. xix. 20. Jer. xvii. 20.
 m 1 Cor. iii. 10. Eph. v. 15.
 n here only. 2 Mac. viii. 14 only.

καλῇ γῇ, οὗτοί εἰσιν * οἵτινες ἐν καρδίᾳ * καλῇ καὶ ἀγαθῇ *For the*
 ἀκούσαντες τὸν λόγον * κατέχουσιν καὶ * καρποφοροῦσιν *— the*
 ἐν * ὑπομονῇ. ¹⁶ Οὐδεὶς δὲ * λύχρον * ἄψας * καλύπτει *— the*
 αὐτὸν * σκευεῖ ἢ * ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ * λυ- *R*
 χίας τίθησιν, ἵνα οἱ * εἰσπορευόμενοι βλέπωσιν τὸ φῶς. *ABDEP*
 οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ *GHKL*
 ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. *MSCTV*
 18 ^m βλέπετε οὖν * πῶς ἀκούετε* ὅς ἂν γὰρ ἔχῃ, δοθήσε- *ΓΔΔΕ*
 ται αὐτῷ* καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται *I. 21. G.*
 ἀπ' αὐτοῦ.
 19 * Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-
 φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο ^p συντυχεῖν αὐτῷ διὰ τὸν

15. *εις την καλην γην* (|| *Mt*) D 157 Orig, *in bonam terram* latt. *om καλη*
 και D lat-a b c e ff₂ l q Ambr. *aft τον λογον ins του θεου D.* *for καρποφουσιν,*
τελεςφορουσιν (from ver 14) LΞ.

16. for *λυχνιας, την λυχνιαν* (|| *Mt Mk*) DKM (U) X. *rec επιτιθησιν (a*
similar corr in || Mk), with A rel: τιθι D: txt B(sic) FLΔΞN 1. 69. *om ινα*
 to φως (|| *Mk*) B.

17. for *γενησεται, ισται D.* *rec o ου γνωσθησεται (from Mt x. 26: not as*
Meyer, altered to taxi, to correspond with ελθῃ: the rec reading was evidently
originated by some scribe, who omitted to alter ελθῃ into accordance with it), with
A rel: o ου μη γνωσθησεται F: αλλ ινα γνωσθη D: txt BLΞ 33. (μη is over the
line in L.)

18. *rec γαρ bef αν, with DKUXA (S 1. 83, e sil); γαρ ιαν A rel: txt BLΞ.*
αρθησεται απ αυτων bef και ο δοκει εχειν D lat-e.

19. *παρεγενοντο B(Mai) DX.* *aft η μητηρ ins αυτου DN 69 ev-y lat-o e Syr*
syr-cu copt Epiph.

it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc. *καλῆς καὶ ἀγαθῆς* has here nothing to do with its classical sense of *εὐγενής*, but is purely ethical,—and to be rendered as in E. V., *honest and good.* *ἐν ὁπωμ.*] in patience—consistently, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομεινας *εις* *ῥιλος, οὐτος σωθήσεται*, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts

of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, *εἰδὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν χριστὸν εἰπῆν.* On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, *πῶς ἀκούετε = τί ἀκούετε* Mark, and *δοκεῖ ἔχειν = ἰχέι* Mark.

19—21.] THE MOTHER AND BROTHERS OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., *ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις* and Mark *καὶ ἔρχονται* having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, "He is beside Himself." We must conclude therefore that *they* have it in the *exact place*, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but *without fixing its place.* His account is abridged, and without marks of an eye-

ὄχλον. 20 ἡ ἀπηγγέλη δὲ αὐτῷ [λεγόντων] Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἰσθήκασιν ἔξω ἰδεῖν σε θέλοντες.

21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί ἐσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

22 Ἐγένετο δὲ ἐν ἡμέρῃ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ἀνήχθησαν.

23 Ἡ πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγεροθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο ἡ γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς

ποιου-
ντες.
BDEF
3HKL
MSUV
ΓΔΔ 1.
33. 69.

ἡ θαύ-
μασαν...

o — here (ch. ix. 51. Acts ii. 1) only.
f ch. v. 5 ref.
i only f. Pa. evl. 29 Symm.

d absol., 1 Cor. xv. 50 (Acts xix. 37, 40) only. *Joanah* i. 4.
g l. Pa. ev. 9.

20. rec (for *απηγγ.* δε) καὶ *απηγγ.*, with A rel vulg lat-s f g, syrr syrcu goth *æth* arm Bas : txt BDLX 33. 69 lat-a δ ff, g, l q coopt. om *λεγοντων* (as *unneces-*
sary and harsh?) BDLX 1. 33 latt Syr syrcu copt goth *æth* Bas. add *οι* DLX
1 ev-y lat-a δ o goth Bas. *εξω* bef *ισθηκασιν* D al lat-o o Bas (Mcion-t).
θελοντες bef *οι* BZ : *ζητουντες* *οι* (see || *Mt*) D.

21. *αυτοις* D al lat-o o. ins η bef *μητηρ* and *οι* bef *αδελφοι* (|| *Mt Mt*) DXΔ
69 : om ABX rel. rec at end adds *αυτον*, with V (as corrd by origl scribe) X rel
Syr syrcu copt Cyrc Mcion-t : om ABDH²LV² 1. 33 latt syr goth *æth* arm Tit-bostr
Thl Ambr.

22. rec (for *γεν.* δε) καὶ *γεν.*, with X rel syrcu *æth* arm : txt ABDKLMU 1. 33.
69 latt syrr copt goth. *αναβηναι αυτον* D-gr. (*ανεβη* FLM 69 Thl.)

23. *εις την λιμνην* bef *ανεμου* B lat-a. aft *ανεμου* ins πολλη D.

24. *for επιστατα* (twice), κυρι (|| *Mt*) D. *διεγερθεις* (conform to *adone and*
|| *Mt*) BLN 33 : txt AD rel. om *του υδατος* D.

25. rec aft *του* ins *εστιν*, with D rel latt : om ABX 1 *æth*. πρὸς ἀλλήλους

witness, which the others have. 20.] If we read *λεγόντων*, it may be observed that we have the same elliptic gen. absol. in Hom. II. s. 685 ff., *οὐρις ἐπιφράσαν' οὐδ' ἰόνησι, μηροῦ ἱεῖρσαι δόρυ μείλιον, ὄφρ' ἐπιβαίη, σπενδόντων* :—Herod. i. 3, *οὐδὲ ἰδόντες ἀπαιτιδόντων* : see also *οὐ προσδικομίνων*, Thuc. iii. 34; *ἰόντων*, Pind. Nem. i. 46, and other examples in Bernhardt, Syntax, p. 481. In ref. *Joah*. we have *λίγοντες* similarly placed.

22—25.] JESUS, CROSSING THE LAKE, STILL THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by *ἐν ἡμέρῃ τῇ ἡμέρᾳ ὁψίας ὥρας*,—i. e. on the same day in which the preceding parables were delivered. How it has come to be mis-

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placed in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable than the proof that it furnishes of the independence of the two other Evangelists.

23. *ἐν μιᾷ τ. ἡμ.*] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so?

23.] *ἀφ' οὗ*. belongs to the later Greek, and even there more commonly signifies 'to awaken.' κατέβη—from the sky—or perhaps from the mountain valleys around : see Matt. vii. 27, and note on Acts xxvii. 14.

24.] *συνεπλη.*] They (= their ship) were filling.

25.] See notes on Matt. 25.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

L. L

j see ch. i. 66. ἀλλήλους ἵ Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις R. 11. 12.
 k — Mark i. 27. ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; ABCEFG
 l here only t. 26 Καὶ ἵ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασσηνῶν, GHIL
 m — ch. ix. 50. ἥτις ἐστὶν ἡ ἀντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ WENY
 n here only t. — par., Daut. οὐκ ἔχεν δαιμόνια ἕκ χρόνων ἱκανῶν, καὶ ἱμά-
 o const., Matt. 28. αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν [οὐτῷ] ἀνὴρ τις ἐκ τῆς
 p [Mt. ref.] πόλεως, ὃς ἔχεν δαιμόνια ἕκ χρόνων ἱκανῶν, καὶ ἱμά-
 q Matt. xi. 18. τιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ'
 r Acts ix. 32. ἐν τοῖς ἑσπέραις. 28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
 s of time, Luke only. ch. xx. 9. Acts viii. 11. ix. 28, 40 al. 2 Mac. i. 20. 29 προσέειπεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν ὅτι ἔμοι καὶ
 t (-διδόσκ.) ch. xvi. 19. με ἡ βασιλεία σου. 30 παρήγγελλον γὰρ τῷ πνεύματι τῷ
 u — John i. 89, 40 ref. v [Mt. (his) ref.] w Mark vi. 40. ch. iv. 35 [Mt. xxi. 12. Judg. vi. 20.
 x — [Mt. (ref.)] y 1. 2 Kings xvi. 10 al. z [Mt. ref.] a ch. v. 12. Gal. iv. 13 al. fr. L.P.
 d dat., Acts viii. 11. Rom. xvi. 26. b 1. 2 Pet. ii. 8. Rev. ix. 5 al. 1 Kings v. 8. c Mark viii. 6 ref.

bef λεγοντες LX 33 lat-a b c.

om και υπακουουσιν αυτω B.

26. κατέπλευσαν R al. for και κατ., κατ. δε D am (with fuld em forj) lat-a c.
 rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth: γαδαρηνων LX [C²P
 in ver 37] 1. 33 syr-jer copt meth arm: txt (see *prolegomena*) BD[C¹ sah in ver 37]
 latt syr-marg Ambr. rec αντιπεραν (cf περαν, || Με Με), with LA: περαν SM:
 txt ABDREN rel.

27. κ. ἐξηλθον ε. τ. γ. και D. om 2nd αυτω BE 1. 33 arm: ins ADR rel vna.
 (τω ησ. H.) τις bef ανηρ B: om τις D ev-y tol' lat-a (meth?). for ος
 ειχεν, εχων B. (not L, Treg.) for ες χρ. το ενιδ., κ. χρονω ικανω ουκ ενιδυσσαστο
 ιματιον BL 1. 33 syr-marg syr-jer copt meth arm.—for ες, απο D.—for και, ος D.
 for οικια, οικω D. μινεν AL 1. for μνημασιν, μνημειοις D al.

28. rec ins και bef ανακραξας, with AR rel syr goth arm: om B (D) LX 33 latt
 Syr syr-cu copt meth. ανακραξες D, addg και bef ειπεν, D²-gr.—om προς πεισιν
 αυτω και D. om ησου DR 1. 69 ev-y lat-e copt. om του θεου D 1
 lat-g, l.

29. rec παρηγγειλε (corrtn to αορ, as so often), with BFMSA 69 Cyr-jer: ελεγει
 (|| Mk) D lat-e: txt ACR rel latt syrt syr-cu. for πνευματι, δαιμονιω D lat-e.

26—39.] HEALING OF A DEMONIAIC IN
 THE LAND OF THE GERASENES. Matt.
 viii. 28—34. Mark v. 1—20, in both of
 which places see notes. 26.] ανηρ.

τ. Γ., a more precise description than τὸ
 πέραν Matt., or τὸ κ. τῆς θαλ. Mark.

27.] ἐκ τῆς πόλ. belongs, not to
 ὑπήντ. (Meyer and E. V.), but to ἀνὴρ
 τις—a certain man of the city. The man
 did not come from the city, but from the
 tombs. I put to any reader the question,

whether it were possible for either
 Mark or Luke to have drawn up their ac-
 count from Matt., or with Matt. before
 them, seeing that he mentions *two pos-
 sessed* throughout? Would no notice be
 taken of this? Then indeed would the
 Evangelists be but poor witnesses to the
 truth, if they could consciously allow such
 a discrepancy to go forth. Of the discre-
 pancy itself, no solution has been proposed
 which can satisfy any really critical mind.

That one should have been prominent, and
 the spokesman is of course possible, but
 such a hypothesis does not help us one
 whit. Where *two* healings take place,
 narrators do not commonly, being fully
 aware of this, relate in the singular: and
 this is the phenomenon to be accounted
 for. It is at least reasonable to assign
 accuracy in such a case to the more
 detailed and chronologically inserted ac-
 counts of Mark and Luke.

28.] παρήγγελλον. He was
 ordering, imperf.: in the midst of this
 ordering, and as a consequence of it, the
 possessed man cried out, as in *last* verse.
 On πολ. χρόνους see ref. Plutarch, *Theb.*
 6, uses χρόνους πολλοῖς ὅσπερ—*not 'for
 many years,' still less, 'oftentimes,'* E. V.,

^d χρόνοις ^e συνηρπάκει αὐτόν, καὶ ^f ἰδεσμεῖτο ^g ἀλύσειν ^h αὐτόν
καὶ ⁱ πῆδαις φυλασσόμενος, καὶ ^j διαρῆσων τὰ ^k δεσμά
^l ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. ^m 30 ἐπ-
ηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ
δὲ εἶπεν ⁿ Λεγεών, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.
^o 31 καὶ ^p παρεκάλεε αὐτὸν ^q ἵνα μὴ ^r ἐπιτάξῃ αὐτοῖς εἰς τὴν
^s ἄβυσσον ἀπελθεῖν. ^t 32 ἦν δὲ ἐκεῖ ^u ἀγέλη ^v χοίρων
^w ἱκανῶν ^x βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν
^y ἵνα ^z ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ^{aa} ἐπέτρεψεν
^{ab} αὐτοῖς. ^{ac} 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
^{ad} εἰσῆλθον εἰς τοὺς ^{ae} χοίρους, καὶ ^{af} ὤρμησεν ἡ ^{ag} ἀγέλη κατὰ

^{ae} only t. ^{af} a Matt. xiv. 26 ref. ^{ag} o comstr., Mark vi. 29 ref. ^{ah} p Rom. x. 7.
Rev. ix. 1, 2, 11. x. 17. xvii. 8. xx. 1, 3 only. Gen. i. 2. q i (Mt. ref.) r = Matt. xxviii.
12 ref. s i Mt. ref. t i. Matt. viii. 21. Ruth. ix. 14. u i. Acts vi. 67. xix. 39
only. i Kings xv. 19.

ἐξῆλθε D lat-e. for κ. ἰδεσμ., ἰδισμ. γαρ D lat-a b c.—ἰδισμεντο BLX^z
33: txt ACDE rel. [διαρῆσων, so (with one ρ) AB^cC (D) RU^a 1.] ^{dis}disos.
(^{is}isacism?) D. aft ἡλαυνετο ins γαρ D lat-e e. for υπο, απο B^z: txt ACDE
rel. rec δαιμονος, with AC³R rel lat-a: txt B(Mai) C³DE³X^z latt: των
δαιμονων A al Syr-ms syr-marg. την ιρημον D Syr syr-cu.
30. om λεγων (as || Mk) B 1 lat-a b c e f f₂ l q Syr. ins οτι bef σοι ³¹(appy).
ονομα bef εστιν BDL 1. 33 latt Orig-lat: ον. σοι ιστ. C²: ον. σοι, omg ιστιν
(|| Mk), C¹ (hence the rearrangements): txt AC³R rel syr Dial. aft λεγων ins
ονομα μοι (|| Mk) D lat-e syr-jer sath. for οτι το ες αυτον, πολλα γαρ ησαν
δαιμονια D.—εἰσῆλθεν bef δαιμονια πολλα B vulg lat-b c copt: txt AC³R^z rel lat-a
f syrr goth.

31. for και παρ., παρ. δε D lat-f₂. παρακαλουν B(Mai) CDFLS 1. 33. 69 copt
arm Cyr: txt APR U(Treg expr) ³² rel copt-ms goth.

32. om ικανων D al lat-c: for ιε., πολλων (|| Mt) X. βοσκομενη (from || Mt
Mk) B D-gr KU 69 lat-a Syr sath: txt ACPR^z rel vulg lat-b c D-lat syr-cu syr copt
goth. for και παρ., παρ. δε D. rec παρακαλουν (|| Mt), with AC³DPR rel
vulg lat-g, copt: txt (|| Mk, so that it is not easy to decide, except by txt being less
usual) BC¹LE 1. 33 lat-a b c f f₂ q goth. aft ινα ins μη A. αυτοις bef
επιτρεψη LR^z 33. for επιτρεψη... εἰσελθειν, εις τ. χοιρους εἰσελθωσιν D;
similarly lat-a b f₂ l q. for last και, ο δε D.

33. rec εἰσῆλθεν, with U (S 1. 69, e sil): ὤρμησαν ^{ad}adierunt D: txt ABCPR^z rel

Grot. :—but during a long time.
συνηρπ., it had seized him and carried
him: see ref. ἰδεσμ.: notice the
imperfect, giving the sense, it was at-
tempted to bind him. ³² διαρ. τ. 8.]
The unnatural increase of muscular
strength is also observed in cases of raving
madness (as indeed also in those of any
strong concentration of the will); see
Trench as above. ³⁰] Lightfoot (on
Mark v. 9) quotes instances of the use of
πρ, for a great number, in the Rabbinical
writings. The fact of many demons
having entered into this wretched man,
sets before us terribly the utter break-up
of his personal and rational being. The
words will not bear any figurative render-
ing, but must be taken literally (see ver.
2 of this chap., and ch. xi. 24 ff.); viz.
that in the same sense in which other

poor creatures were possessed by one evil
spirit (see note on || Matt.), this man,
and Mary Magdalene, were possessed by
many.

31.] παρακάλει—most prob-
ably singular—for the plural is used of
the demons in the next verse:—the man
besought Him. It has been perhaps to
prevent this understanding of the verb
that it has been altered to παρακαλουν
in some MSS. There is throughout this
narrative an interchange of the personality
of the man and the devils: see on Matt. as
above.

τ. ἄβυσσον] This word is
sometimes used for Hades in general (Rom.
x. 7), but more usually in Scripture for the
abode of damned spirits: see ref. This
last is certainly meant here—for the re-
quest is co-ordinate with the fear of tor-
ment expressed above (see Gresswell on the
Parables, v. [pt. 2] 365, and note on ch.

τού ὁ κρημνοῦ εἰς τὴν ὁ λίμνην καὶ ὁ ἀπεπνίγη. ³⁴ ἰδόντες
 δὲ οἱ ὁ βόσκοντες τὸ γεγονός ἐφυγον, καὶ ἀπήγγειλαν
 εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ
 ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον
 καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει
 ὁ ἱματισμένον καὶ ὁ σωφρονούντα ὁ παρὰ τοὺς πόδας
 τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ³⁶ ἀπήγγειλαν δὲ αὐτοῖς
 [καὶ] οἱ ἰδόντες ὁ πῶς ὁ ἐσώθη ὁ ὁ δαιμονισθείς. ³⁷ καὶ
 ὁ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς ὁ περιχώρου τῶν
 Γερασσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
 ὁ συνείχοντο· αὐτὸς δὲ ὁ ἐμβὰς εἰς πλοῖον ὁ ὑπέστρεψεν.
³⁸ ὁ εἰδεῖτο δὲ αὐτοῦ ὁ ἄνθρωπος ἀφ' οὗ ἐξεληλύθει τὰ
 δαιμόνια εἶναι σὺν αὐτῷ. ὁ ἀπέλυσε δὲ αὐτὸν λέγων
³⁹ ὁ Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ ὁ διηγοῦ ὁ ὅσα σοι
 ὁ ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν ὁ καθ' ὁ ὅλην τὴν ὁ πόλιν
 ὁ κηρύσσων ὁ ὅσα ὁ ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

v only.
 2 Chron. xxv.
 12 bis only.
 w ch. v. 1, 2
 ref.
 x ver. 7 | Mt.
 only 1. Tobit
 III. 8 only.
 y | Mk. only 1.
 2 — | Mk. (ref.)
 2 Cor. v. 12
 only 1.
 a ch. vii. 28.
 Acts xiii. 8.
 b | Mk. ch.
 xiv. 7 al.
 c — Matt. ix.
 21 ref.
 d Matt. viii. 16
 ref.
 e w. inf. ch. v.
 8. John iv.
 40. Acts iii.
 5. x. 45.
 f Matt. xiv. 35
 al. Deut. iii.
 13, 14.
 g — Matt. iv.
 24. ch. iv. 28.
 Job iii. 24.
 xxxi. 22.
 (Acts xviii.
 5.)
 h Matt. viii. 23
 ref.
 i ch. ii. 20 ref.
 k w. inf. Acts
 xxvi. 8.
 (2 Cor. x. 2.)
 l Matt. xiv. 16 ref.
 p — Mark i. 45. v. 20. vii. 36.

ABCDE
 GHKL
 MPST
 VITAA
 Z123
 4.

απεπνιγοντο C lat-b c ff₂; απεπνιγησαν Sal.

34. rec (for γεγονός) γεγεννημενον, with X rel: txt ABCDKLPRUΣ 1. 33. 69. [εφυγαν DA.] rec ins απελθοντες (|| M) bef απηγγειλαν, with al æth: om ABCDPRΣ rel latt syrt syr-cu copt goth arm Thl Euthym.

35. for ver, παραγενομενων δε εκ της πολεις και θεωρησαντων καθημενον τον δαιμονιζομενα σωφρονοντα και ιματισμενον καθημενον παρα τους ποδας του ιησου φοβηθησαν D. for εξηλθ. δε, και εξηλθ. C¹(appy) 1 Syr syr-cu æth. [ηλθαν and ευραν B¹] τον ανθρωπον bef καθημενον P 1 vulg lat-b c f ff₂ g_{1,2} for εξεληλυθει, εξηλθεν B lat-f. om του bef ιησου B.

36. for δε, γαρ D lat-c.—και απηγγ. C Syr syr-cu. om και BCDLPX 33. 69 lat-a b c f l Syr syr-cu copt arm: ins AR rel vulg lat-f₂ (g₁?) syr goth. for δαιμονισθεις, ο λεγατων D², ο λιων D¹-gr, a legione vulg lat-f₂ ff₂ g_{1,2} l g.

37. for και ηρωτ., ηρωτ. δε D lat-a sah. rec ηρωτησας, with DΣ rel vulg lat-b c f g_{1,2} coptt goth: txt ABCCKMPR 33. 69 lat-a syr, επηρωτησεν X. for απαν τ. πλ. τ. πρ., τον ιησουν παντες και η χωρα D. rec γαδαρανων, with ARN² rel syrt syr-cu goth: γεργεσηνων C²LFXN¹⁻² 1. 33. 69 copt æth arm: txt BC¹D latt sah.

for οτι φοβω, φ. γαρ D lat-c goth. for αυτ. δε με., ενβας δε D: om δε A al. rec ins το bef πλοιον, with AP rel: om BCLRX 1. 33 goth arm.—om εις πλ. D lat-l Ambr.

38. rec εδειτο, with C¹RN¹ rel: εδειτο AP: txt BC²LXN² 33 Cyr. τα δαιμονια bef εξεληλυθει CRX 1. 69 vulg lat-b c sah goth. for ειναι, ινα η (see || Mk) P. rec aft αυτον ins ο ιησους, with ACPR rel vulg lat-(a) f ff₂ g₂ q syrt syr-cu goth Vig: om BDL 1 lat-b c g₁ l coptt æth arm Cyr.

39. for υποστρεψε, πορευου D lat-c. for και διηγου, διηγουμενος D. rec εκποιησε bef σοι, with AC² rel syrt copt goth: α σοι ο θ. επ. D lat-f: οσα σοι ο κυριος πεποιηκεν και ηλεησεν σε (|| Mk) C¹: txt BLP (R) X 1. 33 vulg lat-a c l Tit-bostr Vict Cyr.—πεποιηκεν CR Cyr. απελθων κατα τ. πολιν εκηρυσσεν D.

xvi. 23). But, as Dr. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3, 10.

35.] ἐξῆλ., viz. the people in the town and country = πᾶσα ἡ πόλις, Matt.; here understood in ἀπήγ. εἰς τ.

πόλ. κ. εἰς τ. ἀγ. παρὰ τ. π. τ. ἴη.] This particularity denotes an eye-witness. The phrases common to Mark and Luke, e. g. ἰμ. και σωφ., οἱ ἰδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. 38, 39.] See notes on Mark.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἅπ-
 ἐδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες ἡσυχάζοντες
 αὐτόν. 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃς ὄνομα Ἰάειρος, καὶ
 αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεισὼν παρὰ
 τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν
 οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ ἡ μονογενὴς ἦν αὐτῷ ὥς
 ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐγένετο δὲ ἐν τῷ
 πορεύεσθαι αὐτόν, οἱ ὄχλοι συνέπνιγον αὐτόν. 43 καὶ
 γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις
 ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν
 ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὅπισθεν ἤψατο

o ch. iv. 28 ref.
 g Matt. xv. 28 ref.

d here only t.

e — Mark xii. 41 ref.

f — Matt. viii. 26 ref.

40. εν bef δε, omg εγενετο, BLR 1. 33 Syr syr-cu coptt eth Mcion-e: txt ACDP rel
 latt syr goth.—υποστρέφειν BR. αποδεξασθαι and τον οχλον D. om o C¹.
 41. for ιδου ηλθεν, ελθων D lat-c. ουτος (from ignorance of reference of
 αυτος) BDR 1. 69 lat-a f coptt: txt AP vulg lat-b ff₂ g₁ syr arm. (C uncert.)
 om υπηρχεν και D lat-o Syr. for παρα, υπο D. om tou bef ιησου BP: ins
 ACDP rel. ινα εσελθη C¹(appy). την οικιαν D(appy).

42. for οτι το αυτω, ην γαρ θυγ. αυτω μονογ. D. for και αυτ. απειθ.,
 αποθνησκουσα D Syr syr-jer². rec (for και εγενετο εν τω πορευεσθαι) εν δε τω
 υπαγειν, with ABC¹R rel syrr syr-cu goth eth: txt C¹DP arm. συνεπνιγαν D:
 συνεθλιβον (|| Mk) CL 33. 69, συνεθλιγον U.

43. for ητις το θεραπευθηναι, ην ουδε εις ισχυιν θεραπευσαι D sah.—ιατροις το
 βιον is also omitted in B arm. rec (for ιατροις) εις ιατρον (with some cursive ?);
 εις τους ιατρον Orig: txt ACPR² rel Scr's-mss. aft βιον ins αυτης CX latt
 syrr copt goth eth arm-usc Ambr. rec (for αν') υπ', with P² rel Orig, υπο C:
 παρ' 69: txt ABR²1.

44. aft προσελθοουσα ins δε C(appy) coptt-ms.

om οπισθεν D 258.

om

40—56.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 1, 18—26. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] ἐν τῷ ἔπ., when Jesus had returned. ἐπ., welcomed Him; see ref. ἦσαν γ.: here we have an eye-witness again.

41.] ἄρχων—a ruler = εἷς τῶν ἀρχισυναγῶγων Mark; —in Matt. only ἄρχων.

42.] μονογ., peculiar to Luke, but perhaps implied in τὴ θυγατρίον of Mark.

ἀπέθ., was dying. In Matt. she is represented as already dead. He is not aware of the subsequent message to Jaecirus, and narrates concisely and generally. The crowd seems to have followed to see what would happen at Jaecirus's house: see ver. 54.

43.] προσαναλ. 'having, besides all her suffering, spent,' &c. But,—see notes on μὴ προσεῶντος τοῦ ἀνίμου, Acts xxvii. 7, and on συμμαρτυρεῖν, Rom. ii. 15; viii. 16; ix. 1.—πρὸς may denote the direc-

tion or tendency of her spending. Mark adds, that she grew nothing better, but rather worse. The omission of this clause, *ιατρ. προσαν.* δλ. τ. β., in some of the best MSS., is curious. I have not ventured to exclude it, on account of the characteristic ἀπαξ λεγόμενον προσαναλώσασα, which seems to betray St. Luke's hand. The ἐπ' instead of ὑπ', which latter may have come from the ὑπὸ πολλῶν *ιάτρων* of St. Mark, conveys a slightly differing sense. ὑπὸ is more of direct agency, ἀπὸ of ultimate derivation. She could not get more from any system of treatment adopted by any.

44.] Her inner thoughts are given in Mark, ver. 28. There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringes of his garment as the most sacred, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37—40. But she obtained what she desired. She sought it, though in error, yet in faith. And she obtained it, because

h Mt. ref. τοῦ ἡ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ἡ παραχρῆμα
 i Matt. xxi. 19. ἡ ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς
 k = here only. Τίς ὁ ἀψάμενός μου; ἀρουνμένων δὲ πάντων εἶπεν ὁ
 l ch. v. 6 ref. Πέτρος καὶ οἱ σὺν αὐτῷ ἑπιστάτα, οἱ ὄχλοι ὡς συνέχουσιν
 m = here only. 46 ὁ δὲ Ἰησοῦς εἶπεν Ἠψατό μου τις ἐγὼ γὰρ ἔγνω
 n = here only. 47 ἰδοῦσα δὲ ἡ γυνὴ
 o = Matt. xiv. ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν, καὶ προσπεσούσα αὐτῷ
 p Mk. ch. vi. 19.
 q Mark vii. 24
 r = Mk. 2 Pet. ii. 10 only. Isa. lxxi. 2 al. s Mark iii. 11 ref.

του κρασπέδου (|| Mk) D lat-a ff. om αυτου A1(perhaps).

45. for kai to 1st μου, ο δε ιησους γινους την εξελθουσαν εξ αυτου δυναμιν επηρωτα τις μου ηψατο (see || Mk) D lat-a. om και οι συν αυτω Balsyr-cu syr-jer sah.—rec (for συν αυτω) μετ' αυτου, with X rel: txt ACCLPRU 1. 33. 69. om και λεγεις to 2nd μου BL 1 copt arm: ins AC (D) PR 3 rel lat syr-cu goth aeth.—for ο αν. μου, μου ηψατο D vulg lat-b c f.

46. om ιησους D 3 lat-a Syr. (Tregelles expressly states that L 1 syr-cu syr do not omit ιησους.) rec (for εξελθουσαν) εξελθουσαν (|| Mk), with ACDFR 3 rel Orig₁: txt BL 33 Orig₂.

this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing virtue from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. 45.] We are

not to imagine that our Lord *was ignorant* of the woman, or any of the circumstances. The question is asked to draw out what followed. See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place *by His will, and owing to His recognition of her faith*: see similar questions, Gen. iii. 9, and 2 Kings v. 25. δ Πέτρ. κ. σ. σ.

σβ.] A detail contained only here. On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, 'Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum' (Serm. lxii. 4). And Chrysos-

tom, ὁ πιστεύων εἰς τὸν σωτήρα ἀπτεται αὐτοῦ· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυκαῖ. It is difficult to imagine how the miracle should be, as Dr. Wordsw., "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with δεῦτε πρὸς με πάντες. . . . Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues. 47.] It is

not necessary (though perhaps probable), from the ἀν. 32 πάντων ver. 46, that *the woman* should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see τὴν τοῦτο νοήσαν—*a wonderful precision of expression*, by which His absolute knowledge of the whole matter is set before us.

δι' ἣν αἰτίαν ἤφατο αὐτοῦ ἀπήγγειλεν ἑνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη ἡ παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ
 Θύγατερ, ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην. 49 ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχι-
 συναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ
 σκύλλῃς τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπ-
 ἐκρίθη αὐτῇ [λέγων] Μὴ φοβοῦ, ὁ μόνον πίστευσον, καὶ σωθήσεται. 51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν
 εἰσελθεῖν τινα σὺν αὐτῇ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ

--μορον
 τ. P.
 ..σωθη-
 ται M.
 P. ιωαν-
 νην--
 "η---

47. for τρεμουσα, εντρομος ουσα D. om ηφατο αυτου A¹. rec aft
 απηγγειλεν ins αυτω, with C¹(appy) PR rel syr goth: om ABC²DLX² 1. 33. 69 latt
 Syr syr-cu copt aeth arm. for ως, οτι D: ευθιως X: ως 69.
 48. aft ο δε ins ιησους CMPEXA Syr goth. rec aft αυτη ins θαρσει (from
 || M¹), with ACPR rel lat-q syrr goth aeth arm: om BDL² 1 latt syr-cu syr-jer coptt.
 θυγατηρ BKL. for εις ειρηνην, εν ειρηνη D-gr lat-a b c coptt.
 49. ερχονται and om τις (both || M¹) D lat-c syr-cu. for παρα, απο (|| M¹)
 AD 1 Damasc, a am lat-a b. om αυτω (see || M¹) BLX² 1. 33 lat-c coptt: ins
 ACDPR rel latt syrr syr-cu goth. σου bef η θυγατηρ D-gr. for μη, ημεστι
 BD syr-with-aet sah: txt ACPR² rel. (33 defective.)
 50. aft ακουσας ins τον λογον (|| M¹) D vulg lat-b c e f g, syr-cu. om λεγων
 BLX²Δ² 1. 33 vulg lat-f², l syr-cu (Syr sah aeth): ins ACDPR syr copt goth arm.
 rec πιστιν (from || M¹), with ACDB X(Treg, expr) rel Ath: txt BL².
 51. for εἰσελθὼν, εἰσθων (to avoid repetition, from || M¹ and M² v. 38) A B(M¹)
 CR rel latt syrr syr-cu copt-schw sah goth Thl: txt DV copt-wilk aeth arm.
 rec (for τινα) ουδενα (|| M¹), with AC²R rel: txt B[sic: see table] C¹DX 33. 69 latt
 coptt. rec om συν αυτω, with AC²R rel syr-cu goth arm: ins bef τινα D latt:
 txt BC¹LX 33. 69 (syrr) coptt aeth. rec transp ιακωβον and ιωαννην, with AL

τῷ. + εἰδὺς δὲ γίγνετο αὐτῇ. Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly derive the wrong lesson from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her act itself. Her confession ἐνώπ. τ. λ., is very striking here, as shewing us that Christ will have Himself openly confessed, and not only secretly sought: that our Christian life is not, as it is sometimes called, merely 'a thing between ourselves and God;' but a good confession, to be witnessed ἐνώπιον παν. τ. λ.

48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by the act of confession;—it saved her mediately, as the connecting link between herself and Christ: but the δόναμις ἐξελθ- λυθῆα ἀπ' αὐτοῦ, working through that faith, saved her energetically, and as the working cause;—τῇ χάριτι. διὰ [τῇ] πίστει, Eph. ii. 8. etc etc.] See ch. vii. 50 and note. Mark's addition, ἵσθι ὅτι ἀπὸ τ. μαστιγός σου, is im-

portant, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word. 49.] Little marks of accuracy come out in each of the two fuller accounts. Here we have ἐρχεται τις, which was doubtless the exact fact:—in Mark ἔρχονται,—generally expressed. In Mark again we learn not only that Jesus heard,—but παρακούσας τὸν λόγον λαλούμενον, i. e. it was not reported to Him, but He overheard it being said, which is a minute detail not given here. Nothing could more satisfactorily mark the independent authority of the two narratives. 50.] καὶ σωθ. is only here.

51.] Our Lord had entered the house, where He found θάψον, τοῦ ἀληγῆς καὶ τὸν ὄχλον (Matt. Mark), who were all following Him into the chamber of death. On this He declared who were to follow Him (οὐκ ἀφῆκεν, ε. τ. λ.), and uttered the words ἀναχωρεῖτε: οὐ γὰρ ε. τ. λ.—Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonizing,

a constr., ch. xlii. 27. (Matt. xi. 17 ref.) Gen. xlii. 2. Aristoph. Lysist. 287. εἰσενεῖθ' Ἄδουιν.
b = i. see. 1 Thoms. v. 10. Dan. xli. 2. c only. Gen. xlii. 28. d i. Mark i. 81. Gen. xli. 16. e = ver. 8 ref. f voc., ch. xlii. 39 ref. g Judg. xv. 19. h Kings xvii. 21. i vv. 44, 47. j Matt. xli. 1 ref. k Matt. xli. 28 ref. l Mark viii. 6 ref.

Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἐκλαίον δὲ πάντες καὶ ἑκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ ὁ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι σπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἑφώνησεν λέγων Ἥ παῖς ἐγείρε. 55 καὶ ἑπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ ἰπαρήγγειλεν αὐτοῖς μηδενὶ εἰπῆν τὸ γεγονός.

IX. 1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους.

a constr., ch. x. 19. Rev. vi. 8. xlii. 7. Sir. xxx. (xxxi.) 19.

S(e sil) XA 33 vulg Syr syr-cu coptt goth æth arm: txt BCDR rel forj (with san tol) lat-a b c e f syr syr-jer Chr Damasc Thl Jer. for τῆς παιδός, τοῦ κορασίου D.

52. rec (for ου γαρ) ουκ (from || Mk. This, in the very strong concurrence of MSS, is more prob., than that txt shd be from || Mt), with AR rel vulg lat-b e syr-marg Orig Ambr: txt BCDFLXA 1. 33. 69 em (with per) lat-a c syrr syr-cu coptt goth arm Cyr.

53. καταγελων (itacism ?) D¹KX.

54. rec aft αυτος δε ins εβαλυν εξω παντας και (probably from || Mt and Mk. Meyer suggests that εβαλυν εξω may be a reminiscence from Acts ix. 40), with C³ rel; παντ. εκβ. εξω και AKRSU 33 em lat-f q syrr goth Thl; παντ. κ. (only) C¹ coptt: txt BDLX 1 latt syr-cu æth Ambr Bede. rec γειρον, with AR rel: txt BCDX 1. 33, γειραι (itacism ?) L.

55. επιστρεψεν D, conuertit lat-b. επισταξεν D. δοθηναι bef αυτη (|| Mk) DR 1. 33. 69 lat-a syrr syr-cu æth arm Ambr.

56. οι δε γονεις αυτης θεωρουντες εξεστησαν D lat-c (omg θεωρ.). for ο δε παρηγγ., παρηγγ. δε D. for μηδενι, μηδε D¹-gr.

CHAP. IX. 1. om δε C³H X (once). rec aft δωδεκα ins μαθητας αυτων (from || Mt), with C³EFHU lat-b ff₂, g₁ l q; αποστολους C¹LXA² 33. 69 vulg lat-a c e f g, syr-cu goth æth arm: om ABR rel Syr syr-cu sah arm Dial Thl Euthym. δυναμιν bef αυτοις B. πασαν (παντα D²; omne D-lat) δαιμονιον D¹.

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφῆκεν, seems disturbed.

53.] The maiden was actually dead, as plainly appears from the εἰδότες ὅτι ἀπέθ. The words ουκ ἀπ. ἀλ. κ. are no ground for surmising the contrary: see note on Matt. ver. 24.

54.] Mark gives the actual Aramaic words uttered by the Lord, ταλιθα κουμ.

55.] Her spirit returned: see ref., in the former of which death had not taken place, but in the latter it had; so that no inference adverse to her actual death can be derived from the use of the word. The command to give her to eat,

shews that she was restored to actual life with its wants and weaknesses; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a

recovery from a mere paroxysm—καὶ περιπατεῖ. One who ἰσχυρῶς εἶχεν at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, εἰδότες ὅτι ἀπέθανεν, could not, supposing that they were mistaken and she was only in a trance, have risen up and walked, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle a raising from the dead, in the strictest sense. 56.] The injunction, however, was not observed; for we read in Matt., ἐξῆλθεν ἡ φῆμη αὐτῇ εἰς ὅλην τὴν γῆν ἰσχυρῶς.

CHAP. IX. 1—5.] MISSION OF THE TWELVE. Matt. x. 5—15. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see

θεραπεύειν· ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι. ³ καὶ εἶπεν πρὸς αὐτοὺς Μηδὲν αἵρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε ᾠήραν μήτε ἄρτον μήτε ἀργύριον, μήτε [ἂν] δύο χιτῶνας ἔχειν. ⁴ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. ⁵ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς. ⁶ ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγε-
 λίζόμενοι καὶ θεραπεύοντες πανταχοῦ. ⁷ ἤκουσεν δὲ Ἡρώδης ὁ τετραρρχὴς τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν, ⁸ ὑπὸ τινῶν δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη. ⁹ εἶπεν δὲ Ἡρώδης

v. 7. Acts ii. 12. v. 24. x. 17 only t. Dan. ii. 8 Symm. y Matt. xvii. 9 reff. s — ver. 19.
 Matt. v. 21, 22. 2 Pet. ii. 5. 8 Kings iv. 30. a — Mark xvi. 9 al. R.

2. rec aft ιασθαι ins τους ασθενουντας (|| Mt), with C rel; τους ασθενεις ADLZ
 1. 33: om B syr-cu Dial.

3. om την (|| Mt Mk) CXΔ 69. rec (for ραβδον) ραβδους (see note, || Mt),
 with AC³ Δ-gr rel goth: txt BC'DE'FKLM X(ραβδιον) Z 1. 33. 69 latt syr syr-cu
 sah scti arm Cyr Thl. om ana BC'FL Δ-gr Z latt Syr syr-cu goth arm: ins
 AC³D rel syr.

5. ean CEFHMXΓΔZ 69. rec δεξονται (cf || Mt Mk), with C³D rel;
 δεξονται ΗΓΔ 69; receperint latt: txt ABC'KLMUZ 1. 33 goth. for 1st απο,
 εκ D al, de latt. rec ins kai bef τον κονιορτον, with AC³ rel vulg lat-δ e ff₂ g₁
 syr syr-cu goth: om BC'DLXZ 1. 33 lat-a c f coptt scti arm. αποτινασσετε
 B 1: εκτιναζετε (placed bef τ. κ. α. π. υμ.) D lat-c.

6. for διηρχοντο κατα τας κωμας, κατα πολεις και ηρχοντο D, simply lat-c.

7. for ηκουσιν, ακουσας D. γενομενα AX 1. 69. rec adds υπ' αυτου,
 with AC³ rel vulg lat-c f g₁ z q goth: om BC'DLXZ 69 lat-a δ ff₂ l syr-cu coptt arm.
 om παντα Df tol. for κ. διηκ., ηπορειτο D. for εγηγερται, ηγερθη
 (from || Mt) BCLZ 1. 69. for εη. εκ νεκρ., εκ νεκρ. ανεστη D.

8. for αλλων, αλλοι D: υπο τινων, omg δε, Z. rec (for τις) εις (see || Mk),
 with A rel vulg lat-δ c sah: om D 69 lat-a e Syr coptt: txt BCLX Δ(Treg expr) Z
 1. 33 ev-y syr coptt goth.

9. rec κ. ειπεν (see || Mt), with A rel vulg syr syr-cu: txt BCDLXZ 1. 33. 69 latt
 coptt. rec ins e bef ηρωδης, with B(Mai) LX (1. 33. 69, e sil): om ACD rel Thl.

notes. 1.] θεραπεύειν belongs to θύν.

καὶ ἰᾶσθαι. as in 1 Cor. ix. 5; some join
 it with Δουκαν, as in John v. 26; Matt. xiii.

11. 3.] μήτε [ἀνὰ] δύο χ. ἔχειν—a
 mixed construction;—the former clause
 having been in the second person, this is
 added as if it had been in the infin., αἰρεῖν.
 The infinitive for the imperative would not
 be in place here,—see Winer, Gram. § 43.
 5. d, edn. 6. It is remarkable that in

|| Mark, there is also a mixed construction,
 ἵνα μηδὲν αἰρῶσιν . . . ἀλλ' ὑποδιδομί-
 νους . . . καὶ μὴ ἐνδύσασθαι . . . [On
 ἀνὰ, see reff.] 5.] ἐπ' αὐτοῦ, against
 them;—more determinate than αὐτοῖς,
 Mark.

7—9.] HEROD ANTIPAS HEARS OF THE
 FAME OF JESUS THROUGH THE DOINGS
 OF THE TWELVE. Matt. xiv. 1—12.
 Mark vi. 14—29. How inexplicable would
 be the omission of the death of John the
 Baptist, by the Evangelist who has given
 so particular an account of his ministry,
 (ch. iii. 1—20,) if Luke had had before
 him the narratives of Matt. and Mark.

7.] ἐπ' αὐτοῦ, of the rec., though
 a gloss, points to the right account of the
 matter. Herod (see Mark) heard the ac-
 count of the miracles wrought by the
 Twelve; but even then it was τὸ ὄνομα
 αὐτοῦ which was spread abroad. These
 works were done in their Master's Name,

b1 (Mk. lds) ^{only. i King} ^{xxxi. 9} ^{complat.} ^{Pa. ch. 7} ^{only.} ^{cch. vi. 19.} ^{Exod. ii. 15.} ^{d ch. ii. 30 ref.} ^{Josh. ii. 23.} ^{Mark v. 16} ^{ref. Josh. ii. 33.} ^{f Mark ix. 2} ^{ref.} ^{g ch. v. 16 (ref.)} ^{only.} ^{h (Mt. ref.)} ^{ich. viii. 40} ^{ref.} ^{j Matt. vi. 8} ^{ref.} ^{k = Rev. xxii. 2} ^(ch. xii. 49) ^{only f. Beth.} ^{ii. 12.} ^{l = ch. xxiv. 30} ^{only. (Matt. viii. 20 ref.)} ^{Judg. xix. 11 f.} ^{Jer. vi. 4.} ^{m = Mt. ref.} ^{n Mark iii. 34} ^{only. Gen. xxiv. 25, 25.} ^(-Λωμα, ch. ii. 7.) ^{p = Acts vii. 11.} ^(Rom. iv. 1.) ^{2 Tim. i. 18.} ^{Lam. i. 6.} ^{q here only. Gen. xlii. 26.}

Ἰωάννην ἐγὼ ἂπεκεφάλισα, τίς δέ ἐστιν οὗτος περὶ οὗ
ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. ¹⁰ Καὶ
ὑποστρέφοντες οἱ ἀπόστολοι διηγῆσαντο αὐτῷ ὅσα
ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ'
ἰδίαν εἰς πόλιν καλουμένην Βηθσαιδᾶ. ¹¹ οἱ δὲ ὄχλοι
γινόντες ἠκολούθησαν αὐτῷ· καὶ [ἀπο]δεξιάμενος αὐτοὺς
ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς
ἰχθεῖας ἔχοντας θεραπείας ἰατο. ¹² ἡ δὲ ἡμέρα ἦρξαστο
κλίειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ Ἀπό-
λυσον τὸν ὄχλον, ἵνα worευθέντες εἰς τὰς κύκλῳ κώμας
καὶ [τοὺς] ἀγροὺς καταλύσωσιν καὶ εὐρῶσιν ἐπισπι-
ναι.

ins ori bef iωαν. CD coptt. om 2nd εγω BC¹L² lat-s fff, coptt arm.
for ταυτα, ταυτα DLX² 69 lat-s Syr syt-cu sah.—r. bef ακουω D. αυτον bef
ιδειν D al lat-b l q goth.

10. aft εκοισαν ins κ. οσα ειδικαν (from || Mk) A. ανεχωρησεν D εν-γ.
[υπεχωρησεν as in txt is the reading of Cod. B: see table.] rec (for πολιν
καλουμενην) τοπον ερημον πολεις καλουμενης (txt, not appearing to suit the re-
quirements of the narrative following, was amended from || Mt and Mk: cf the
variations), with C rel: ερημ. τοπ. πολ. καλ. A: τοπον πολ. καλ. l: εωμην λεγομενη
D: txt BLX² 33 coptt.

11. rec (for αποδεξ.) δεξιμενος, with AC rel: txt BDLX² 1. 33. 69. aft
θεραπειας ins αυτου παντας D. ιασατο CL² 1. 33. 69: txt ABD rel latt syt
coptt.

12. for η δε, ηδη B[sic: see table] lat-s syr-cu. rec (for πορευθεντες)
απελθοντες (from || Mt Mk), with X rel: txt ABCDKLR² 33. 69. om τως
BEX 1. 69: ins ACDRL² rel coptt. om καταλ. και C¹(appy) lat-f. om και
επισπι. D.

and in popular rumour passed for His.

9.] The repetition of *ἐγὼ* implies personal concern and alarm at the growing fame of Jesus: see notes on Matt.

10—17.] RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FRED-
ING OF THE FIVE THOUSAND. Matt.
xiv. 13—21. Mark vi. 30—44. John vi.
1—13. Compare the notes on each of
these.

10.] He went in a ship
(Matt., Mark, John), of which our Evan-
gelist seems not to have been aware; for
we should gather from our text that it
was by land. A great difficulty also at-
tends the mention of Bethsaida here. At
first sight, it would appear to be the well-
known Bethsaida, on the western bank of
the lake, not far from Capernaum. But
(1) our Lord was on this side before,—see
ch. viii. 37; and (2) Mark (vi. 46) re-
lates that after the miracle of the loaves
He caused His disciples to cross over to
Bethsaida. But there were two places of
this name:—another Bethsaida (Julias) lay
at the top of the lake, on the Jordan: see

Stanley, p. 381, edn. 3: Van de Velde.
index, sub voce. Now it is very likely
that our Lord may have crossed the lake
to this Bethsaida, and St. Luke, finding
that the miracle happened near Bethsaida,
and not being aware of the crossing of the
lake, may have left the name thus without
explanation, as being that of the other
Bethsaida. Mark gives us the exact ac-
count: that the Lord and the disciples,
who went by sea, were perceived by the
multitude who went by land, πεζῶ, and
arrived before Him. How any of these
accounts could have been compiled with a
knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34.
[ἀπο]δεξάμενος This word includes
what Mark tells us of His going forth
from His solitude, or perhaps landing from
the ship, and seeing a great multitude, and
having compassion on them; having re-
ceived them, i. e. not sent them away.

12.] As the Three agree in their
account, and John differs from them, see
the difference discussed in notes there. In

τισμόν, ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν. ¹³ εἶπεν δὲ πρὸς αὐτοὺς Ἐπίπαι. Δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν πλεον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, ἢ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον ἄρῳματα. ¹⁴ ἦσαν γὰρ ὥσει ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας [ὥσει] ἀνά πεντήκοντα. ¹⁵ καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλῆψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινι δώδεκα.

o | Mt. Mk. Rev. xii. 21. Ps. xxvii. 10. f | Mt. John. Matt. v. 20. Tobit iv. 10. viii. 2 | Mt., 19, 20 only. Lev. ii. 6. Mark. xiii. 19. h | Mk. ref. g | 1. Mark

13. for πρ. αὐτοὺς, αὐτοῖς L²Σ. aft αὐτοὺς ins οἱ C lat-f ff₂ (g₁?) Syr syr-cu. rec υμεῖς bef φαγεῖν (from || Mt Mk), with ACDRE² rel coptt: txt B lat-b. [εἶπαν, so BCDL²Σ 33.] for πλεον, πλεον DΓ 1. αρτοι bef πεντε BN. for πεντε, επτα (mistake) C, but πεντε below. rec δυο bef ιχθυες (|| Mt Mk), with DLR²Σ 33 vulg lat-b c: txt ABC rel lat-a coptt goth aeth. ημεῖς bef πορευθεντες D al latt coptt goth.
14. for ωσει ανδρες, ανδρες ως D; similarly 1 lat-a e. rec om 2nd ωσει, with A rel copt: ins BCDL²Σ 33 lat-e sah Orig.
15. κατακλιναν BL²Σ 1. 33. 69: txt ACR² rel.—om και ανεκλιναν απαντας DX.
16. ins προσευχασθε και bef ευλογησεν D. [ευλογησεν A F(Wtst) Γ 33.] ins επ' bef αὐτοὺς D lat-a b ff₂ g_{1,2} l syr-cu Mcion-e. om και κατακλασεν D. aft τοις μαθηταις ins αὐτων LR²Σ 33. 69 vulg lat-e Syr syr-cu syt-w-ast sah aeth: om ABCD rel lat-a b f ff₂ coptt. rec (for παραθειναι) παρατιθεναι, with ADR²Σ rel: παρατιθεναι 69: txt BC 1, παραθηναι X. for τω οχλω, τοις οχλοις D latt syrr syr-cu coptt.
17. for περισσευσαν αυτοις, περισσευματων D al lat-e. for δωδεκα, δεκα-δυο D.

his account, the enquiry proceeds from our Lord Himself, and is addressed to Philip, and answered by Philip and Andrew.

13.] εἰ μήτι—unless indeed we were to go and buy, &c. On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5; Rev. xi. 5 (rec.); and Winer, § 41. 2 prope fin., edn. 6.

14.] κλισίας—by companies—the accusative of the manner, or situation, or time, in which; see Winer, § 32. 6, edn. 6.

15.] ἀνά π. Mark gives κατὰ ἑκατὸν καὶ κατὰ π. with his usual precision. Besides these companies, there were the women and children *unarranged*; see on John vi. 10.

16.] On the symbolic import of the miracle, see notes on John vi.

17.] κλασ. in Matt. is joined with τὸ περισσεῖον, —in Mark with κοφίνους πλήρεις: here it may be taken with τὸ περισσ. (ordinarily, and De Wette) or κόφ. (Meyer), but best, it appears to me, the latter,—because the article is not

expressed as in Matt.

Immediately after this miracle, Matt., Mark, and John relate the walking on the sea, which, and the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Genesareth, the discourse about un-washed hands, the Syrophenician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread, are *wholly omitted* by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained? It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as Schleiermacher has done (transl. p. 144), since it is only omitted as *occurring in the midst of a large section, which the accounts gathered by Luke did not contain*. We see also, that the characteristic κοφίνους of

18 Καὶ ἐγένετο ἔν τῳ εἶναι αὐτὸν προσευχόμενον ἀποκρ
GHI
M²-C
Syr¹ L¹
καταμόνας, ἵ συνῆσαν αὐτῷ οἱ μαθηταί. καὶ ἔπρωτη-
σεν αὐτοὺς λέγων ἂ Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; 1. 21
65
19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν,
ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι ὁ προφῆτης τις τῶν ἁρ-
χαίων ὁ ἀνέστη. 20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν ὁ χριστὸν τοῦ
θεοῦ. 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς ὁ παρῆγγειλεν μηδενὶ
λέγειν τοῦτο, 22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυ-
τέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 23 ἔλεγεν δὲ πρὸς πάντας
Εἰ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ
ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἡμέραν, καὶ ἀκολου-
θεῖτω μοι. 24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,

18. aft αὐτον ins εκει και αυτους D sah-mnt.—om προσευχομενον D lat-a c e
syr-cu. rec λεγουσιν bef οι οχλοι, with CD rel lat-a c syrr syr-cu: λεγουσιν α
ανθρωποι (|| *Mt Mk*) A al lat-e g₁: txt BLRZ 1.

19. [επαν, so BDN.] for αλλοι το ανεστη, η ενα των πρ. D lat-e.

20. rec αποκρ. δε ο πετρ. (see || *Mt Mk*), with ADR rel (several omit δ) vms: txt
BCLZ 1 syr-cu copt. aft χριστον ins υιον D al lat-e (f l goth) Orig-ms.
(*christus deus copt.*)

21. rec (for λεγειν) ειπεν, with R rel: txt ABCDKLMZ 1. 33. 69 Orig.

22. for απω, υπο (|| *Mk*) D 1 Thl. for τη τρ. ημ., μεθ ημερας τρεις D lat-b:
simly Mcion. rec (for αναστηναι) εγερθηναι (from || *Mt*, which also has τη
τριτη ημ. *It was thus more natural to subst the temp. of || Mt than the anast. of*
|| *Mk, which follows μετα τρ. ημ. This agst Meyer*), with BRZ rel: txt ACD
F¹ (Wst) K 1. 69¹ Justin Orig Thaum.

23. rec (for ερχεσθαι) ελθειν (|| *Mt*), with C²R rel: txt ABC²DKLZ 1. 33. 69 Orig.
rec απαρνησασθω (|| *Mt Mk*), with B¹(Mai) CR rel: txt AB²DKLZ 33
Orig. om και αρατω τον σταυρον αυτου D lat-a l. om καθ ημεραν (see
|| *Mt Mk*) CDN² rel vulg-ms lat-a b c e ff, l q syr-marg Orig Chr Thl Euthym Ambr
Jer: ins ABKLMRZ¹ 1. 33. 69 am(with fuld em forj) lat-f g₁, Syr syr-cu syr-w-
ast coptt goth eth Cyr Thl-ed mss-in-Jer.

24. εαν CG H-corr¹ RUVXΓΔΔ 1 Thl.

the first feeding is preserved, without any
confusion of terms: στυριδας being always
used in relating and referring to the se-
cond,—Matt. xv. 37; xvi. 10; Mark viii.
8, 20.

18—27.] CONFESSION OF PETER.
FIRST ANNOUNCEMENT OF THE PASSION
AND RESURRECTION. Matt. xvi. 13—23.
Mark viii. 27—ix. 1. The Lord had gone
into the neighbourhood of Caesarea Phi-
lippi;—see notes on Matthew. 19.

ὅτι πρ. τῆς τ. ἀρχ. ἀν.] See ver. 8. There
is no improbability, nor contradiction to
John's account that the multitudes sought
to make him a king, in our Lord's asking
this question. We must remember that

such enquiries were not made by Him for
information, but as a means of drawing
out the confession of others, as here.

20.] See the important addition,
the promise to Peter, in Matt. vv. 17—19.

23.] as far as ἀρνησθαι is nearly
verbatim with Mark: the last clause
nearly so with Matt. And yet, according
to the Commentators, Mark has compiled
his account from Matt. and Luke. The
almost verbal agreement of the three in
so solemn and sad an announcement, is
what we might expect. Such words
would not be easily forgotten.

23.] πρὸς πάντας—'having called the
multitude with His disciples,' Mark.

ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζῆμιωθῆις; ²⁶ ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. ²⁷ λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἰστώτων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. ²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥς ἐι ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὕρος προσεβασθαι. ²⁹ καὶ ἐγένετο ἐν τῷ προσεβασθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μω-

²⁵ Cor. v. 7. 1 Thess. v. 23 only. Read. xlv. 17. O = here only. see 1 Cor. xv. 40. ²⁶ p. ch. vii. 25 ref. ²⁷ q. here only. ²⁸ Euseb. i. 4. 7. ²⁹ Nab. iii. 8 only. ³⁰ Matt. xxi. 12. 1 Tim. iii. 16. Heb. ix. 2, 9 al.

²⁵ for ὠφελείται, ὠφελει CD. ἄνθρωπον κερδήσαι and ἀπολέσαι η ζῆμιωθῆναι D¹ lat-a c Cyp: ἀνθρώπος εαν κερδήση and ἀπολέση η ζῆμιωθῇ D³.

²⁶ εαν (as || Mk) CLM 33. 69. εμε D Orig¹. om λογους D lat-a e l syr-cu Orig¹. aft πατρος ins αυτου D al coptt.

²⁷ ins uti bef αληθως D al: add uti KMR sah.—αληθως is joined to εισιν in ADHLSUΔA am lat-f Orig¹. rec (for αυτου) ωδε (from || Mt Mk), with ACDPR

rel Orig Eus Cas Phot: txt BLX 1 Cyr. rec εστηκατος (|| Mk), with BLRUXTZ Cyr Phot: txt ACDP rel 1. 33. 69 Orig Eus. for οι, οιτινες AK Orig Cas Phot.

rec γευσονται, with HRTA (G 69, e sil) Orig Cas Phot: txt ABCDPZ rel Cyr. for τ. βασι. τ. θ., τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου (see || Mt) D Orig¹.

²⁸ εγενετο P. om και BH forj lat-a b g₁ l syr coptt goth sēth arm: ins ACDPRZ rel vulg lat-a e f f₂ g₂ syr-cu. (33 def.) rec ins τον bef πετρον (||), with G-marg-eccles: om ABCDRZ rel. (F def.) transp iax. and iwan. (|| Mt

Mk and more usual order) C'DLMTXZ 33 forj lat-f₂ g₁ Syr syr-cu copt goth sēth arm: txt ABC'PR rel lat-a b c e f g₂ syr sah.

²⁹ for το ειδος, η ιδεα D Orig. for ετερον και, ηλλοιωθη και D copt: ετ. κ. ηλλ. syr-w-ast sah arm Orig.

³⁰ οι ησαν C¹: ην δε D lat-a Arnob: ησαν δε latt: om syr-cu Mcion-e₂.

There is no allusion to what He had said to Peter in this πάντα. ²⁵] *ἑαυτὸν* = τὴν ψυχὴν αὐτοῦ, Matt.:—his life, in the highest sense. ²⁶] after λόγους, Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. Meyer

remarks: 'the Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah; (2) *the glory of God*, which accompanies Him as coming down from God's Throne; (3) *the glory of the angels*, who surround him with their brightness.' ²⁷] See note on Matt. ver. 28.

²⁸—³⁰] THE TRANSFIGURATION.

Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here. ²⁸] *ἐγένετο*—it was, see ref. (k). *ὡς ἐι ἡμ. ὀκτὼ* = μὲθ' ἡμ. || Matt. and Mark, the one reckoning being *exclusive*, the other *inclusive*.

προσεβέξ.] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

²⁹] "St. Luke seems to have declined the use of μεταμορφώθη (employed

(Ps. xl. 12. u = Col. 14. 4. v = Mark x. 27. Rom. iv. 6 al. w = 2 Pet. i. 15 (Heb. xi. 22) only. x = Matt. i. 23 al. 3 Kings ii. 27. y Matt. xxvi. 43 recd. s have only t. a = here only. i Kings xvii. 30 P. b ver. 28. c have only. Gen. xii. 9, 11, 14. d ch. v. 5 recd. e Matt. xxvi. 34. i Cor. vii. 8. Job vii. 8. Sir. xiv. 8. f i Kings x. 2. g i Mk. Num. x. 34. h i Mk. ch. i. 25. Acts v. 16 only. Exod. xl. 20 (36). i Acts ii. 6. xii. 24. Rev. xi. 15. k Mark xiii. 20. ch. vi. 12. John vi. 70. Eph. i. 4 al. Numb. xvii. 5. 20 P, 24, 25. m ch. xviii. 26 only. l = Rev. xvi. 20. Gen. xviii. 1, 2, 3.

σῆς καὶ Ἡλίας, ³¹ οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν ἐμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ³² οὗ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βαβαραμένοι ὕπνῳ, διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἀνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, ἑμίαν σοὶ καὶ ἑμίαν Μωυσεῖ καὶ ἑμίαν Ἡλίᾳ· μὴ εἰδὼς ὁ λέγει. ³⁴ ταῦτα ὁ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς, ἐφοβήθησαν δὲ ἐν τῷ ἐκελθεῖν αὐτοὺς ἐς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. ³⁶ καὶ ἐν τῷ γενέσθαι τὴν φωνὴν ἐφύθη Ἰησοῦς μόνος, καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

^{31.} om o: D latt arm Orig. ins τη bef δοξη A. ins oi bef ελεγον P sah. aft ελεγον ins de C'D 69 lat-c e syrr: pref και, C'M vulg lat-b f ff, g, l q arm Arnob. ημελλεν AC, μελλει D. for εν, εις D. ^{32.} διαχωρισθηναι D. om o bef πετρος AP rel: ins BCDKLMRXXAZ. for τον ιησουν, τω ιησου D: om lat-a b ff. for 2nd και: θαλεις (see || M) D: om MU 69 lat-l sah. τρεις bef σκηνας D F(Wist) KLZ 33. 69 vulg lat-c f ff, Syr syr-cu coptt aeth arm Tert. rec μω. bef 2nd μιαν (|| Ml Mk), with (some cursive?) Syr syr-cu Tert: txt ABCDPR rel latt syr copt goth aeth arm. for o, a D. ^{34.} rec επεσκιασεν (|| Ml), with ACDPR rel vulg lat-b c: txt BLN lat-a. rec εκεινους εκελθειν (corrta to specify Moses and Elias, cf Syr below), with ADPE rel syr(appy) sah goth: εκεινους ελθιν S: αυτους εκελθειν C al: txt BL copt aeth(appy) arm.—cum viderent Moses et Eliam ascendentes Syr. ^{35.} for γινετο, ηλθιν D. μου bef o υιος P. rec (for εκλελεγμενος) αγαπητος (from || Ml Mk), with ACDPR rel vulg lat-b f goth: aeth-rom has both: txt BLZ gat lat-a ff, l syr-marg coptt aeth-pl. add εν ω ευδοκησα C'DM. ηκουετε bef αυτου (|| Mk) D lat-c e coptt. (so also D in || Ml [with B 1. 33] and is || Mk [with BCL 1. 33 Frag-cant vulg].) ^{36.} rec ins o bef ιησουν, with C'KLMXA (1. 33. 69, e sil): om ABC'DR rel. for και αυτοι, αυτοι δε D lat-e sah. om ουδεν D al. rec ιωρακασιν (more usual form), with AC'R rel: ιθιασαν D', -αντο D': ιωρακισαν G: txt BC'IX.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous metamorphoses of their heathen deities." Wordsw. ^{31.]} This εφθες could be no other than His death—see reff. ^{32.]} εληροῦν—to fulfil by divine appointment. ^{33.]} διαγρ. not 'when they were awake,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πύσης τῆς νυκτός . . διαγρηγορήσαντες. It seems to be expressly used here to shew

that it was not merely a vision, seen in sleep. ^{33.]} while they were departing—with a desire to hinder their departure. ^{μὴ εἰδ. 8 λ.}—from fear and astonishment—*ισοβαυ γὰρ ἐγίνοντο*, Mark. ^{34.]} There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word *ἐκλελεγμένος* of the correct text: and compare the reff. ^{36.]} Luke gives the result of our

37 Ἐγένετο δὲ τῇ ^{no} ἑξῆς ὁ ἡμέρα, κατελθόντων αὐτῶν ^{ch. vii. 11}
 ἀπὸ τοῦ ὄρους ^{o here only.} ³⁸ συνήνησεν αὐτῷ ὄχλος πολὺς. ^{ch. xxi. 10} καὶ
 ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ^{xxii. 1.} ἑβόησεν λέγων Διδάσκαλε,
 δέομαί σου ^{John i. 28} ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι ^{ch. i. 48.} ἡ ^{only, Levit.} μονο-
 γενής μοί ἐστιν, ^{xxvi. 9.} καὶ ἰδοὺ πνεῦμα ^{1 Kings i. 11.} λαμβάνει αὐτὸν καὶ
 ἑξαίφνης ^{ch. vii. 12 ref.} κράζει καὶ ^{ch. v. 25.} σπαράσσει αὐτὸν ^{vii. 16.} μετὰ ^{Exod. xv. 15.} ἄφρου,
 καὶ ^{Mark xiii. 26} μόγις ^{ref.} ἀποχωρεῖ ἀπ' αὐτοῦ ^{v Mk. bis.} συντρίβον αὐτόν.
 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό,
 καὶ οὐκ ᾔδυνήθησαν. ^{Mark i. 36} 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 ὦ ^{only, 2 Kings} γενεὰ ^{xxii. 8.} ἄπιστος καὶ ^{see Matt.} δισταραμμένη, ^{xxv. 11.} ἕως ^{ch. vii. 12} πότε ^{here only t.} ἔσομαι
 πρὸς ὑμᾶς καὶ ^{(ἀφ' οὗ, t.} ἀνέξομαι ὑμῶν; ^{1 Mt. bis.)} ^{here only t.} προσάγαγε ^{here only t.} ὡς τὸν
 υἱόν σου. ^{Matt. vii. 28.} 42 ἔτι δὲ ^{Aote xii. 18} προσερχομένου αὐτοῦ ^{only, Jer.} ἔρρηξεν αὐτόν
 τῷ δαιμόνιον καὶ ^{xxvi. (xvii)} συνεπάραξεν ^{5. 9 Macc.} ἑπετίμησεν δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ^{iv. 53 only.} ἰάσατο τὸν παῖδα καὶ
 ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ. ^{Matt. xii. 20} 43 ἐκπλήσσοντο δὲ
 πάντες ^{ref.} ἐπὶ τῇ ^{o Mt. ref.} μεγαλειότητι τοῦ θεοῦ. ^{o bis. John x.} Πάντων δὲ ^{24. Rev. vi.} θαυμαζόντων ^{19 col. 17.} ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
 ὁ ^{ch. i. 47 ref.} θαυμαζόντων ^{o Mark xii. 17 ref.} ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς

37. rec ins εν bef τη εξης, with ACR rel vulg lat-c copt: om B[sic: see table] LS
 1. 69 lat-q.—δια της ημερας D lat-a b e ff, l sah. κατελθοντα αυτον D.
 for συνηνησεν το πολυς, συνελθιν αυτω οχλον πολυν D.—συνηνητησαν R.

38. rec ανεβοσην, with AR rel: txt BCDL 69. rec επιβλεψον (corrtn, -ψαι
 being mistaken for imperat mid. whereas it is inf-aor-act), with DXA Frag-par
 (E 1. 33. 69, e sil): txt ABCR rel Thl. rec εστι bef μοι, with R rel vulg lat-b e
 f ff, g, arm: txt ABCDLX 1. 33 lat-a e coptt goth.

39. for και ιδου το κραζει, λαμβανει γαρ αυτον εξαίφνης πνευμα D lat-e.
 add και ρησαι (see || Mk) DX 1 vulg copt aeth arm. for μογις, μολις BR.
 for συντριβον, και συντριβει D.

40. rec εκβαλλωσιν, with (1, e sil) 69: txt ABCR rel.—απαλλαξωσιν D.
 αυτον D al.

41. απιστοι D. for προσαγαγε, προσεγαγε D 33. add μοι LXX Frag-par
 33 syr-cu syr-w-ast aeth. τον υιον σου bef ωδε (ωδε omitted and wrongly restored)
 ACR rel syr-cu syr copt goth: om ωδε D am(with per): txt BLXX 1 lat-(a e) b c f
 Syr aeth arm.

42. συνεπαραξεν D al. for τω πν. τω ακ., τω ακ. πν. D lat-e. for
 ιασατο αυτον, αφηκεν αυτον και απεδωκεν τον παιδα D (lat-e).

43. παντ. δε εξ. D lat-o e. rec (for ποιει) ποιησιν, with X rel: txt
 ABCDLX Frag-par 1. 33. 69 latt syr syr-cu. rec aft ποιοι. ins ο ιησους, with
 AC rel lat-f g syr goth: om BDLX 1 latt syr-cu copt arm. om αυτου Frag-par
 lat-c.

Lord's command to them: the *command itself* is related in Matt. ver. 9, and Mark ver. 9.

37—42.] HEALING OF A POSSESSED PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. τ. εξ. ημ.] The transfiguration probably took place at night,—see on Matt. xvii. 1,—and this was

in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9—13).

38.] μον. μοι εστιν is peculiar to Luke. 38.] κραζει—i. e. the *child*—there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1, edn. 6. συντριβον is perhaps literal—bruising him.

43—45.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.

p — ch. xxi.
 14. Acts v.
 4. xix. 31.
 Hagg. ii. 19.
 q Matt. xxiv. 9
 ref. Esck.
 xxi. 28.
 r — j Mk. ref.
 s here only.
 t — John ix. 2.
 xii. 40.
 u here only.
 Isa. xxxiii. 11.
 a — here only.
 b — ch. xxi.
 38 ref.
 c ch. i. 68.
 xxi. 2, 4, 38.
 24. Acts iv.
 31. Rom.
 viii. 28.
 d — Matt. ix. 4.
 see Lam. iii. 60.
 μαθητὰς αὐτοῦ ⁴⁴ ἦθεσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λό-
 γους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει ⁴⁵ παρα-
 δίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ
 ῥῆμα τούτο, καὶ ἦν ⁴⁶ παρακαλεσμένοι ἀπ' αὐτῶν ἵνα
 μὴ ⁴⁷ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ
 τοῦ ῥήματος τούτου.
⁴⁶ Ἐἰσῆλθεν δὲ ⁴⁸ διαλογισμὸς ἐν αὐτοῖς, ⁴⁹ τὸ τίς ἂν
 εἴη μείζων αὐτῶν. ⁵⁰ ὁ δὲ Ἰησοῦς ἰδὼν τὸν ⁵¹ διαλογισμὸν
 τῆς καρδίας αὐτῶν, ⁵² ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ
 ἐπ' αὐτῷ ⁵³ καὶ εἶπεν αὐτοῖς Ὅς ἐάν ⁵⁴ δεῖξηται τοῦτο τὸ

45. for παρακε., κεκαλεσμένοι D.
 om αυτον D lat-e.

επρωτησαι (|| Mk) CDKM: txt ABZ rel.

46. om εισηλθεν το αυτοις D.

47. for ιδων, ιδως B(Mai) FKA syrr syr-cu sesh arm: txt ACDZ latt copt goth
 Orig.—(γινος 1.) αυτων bef της καρδιας D. rec παιδιον, with AΛ rel:
 txt BCD Orig. παρ' αυτων D.

48. om αυτοις D 157 lat-a b c e ff, l syr-cu.

for αυ, αν (B?)DLZ 33.

22, 23. Mark ix. 30—32. ^{43, 44.}
 πάντες—the multitude—in contrast with
 τοὺς λ. τ., not
 (Meyer), 'the foregoing discourses and
 wonders:'—that would give no sense,—for
 the disciples were thinking exclusively of
 those already: nor strictly (Stier, but corrected
 in edn. 2) 'what I am about to tell
 you,' so that τοὺς λ. τ. should be || with
 τὸ ῥῆμα below: but these sayings, of
 which this was now the second;—these
 intimations which I make to you from
 time to time respecting My sufferings and
 death.' The Resurrection, expressly men-
 tioned in the others, is omitted here.

45.] ἵνα—not to be evaded by
 forcing it to mean 'so that they did not
 . . . , but to be rendered that they
 might not, as in Matt. i. 22 al. It was
 the divine purpose, that they should not at
 present be aware of the full significance of
 these words.

46—50.] JESUS REBUKES THE DIS-
 CIPLES FOR THEIR EMULATION AND EX-
 CLOSIVENESS. Matt. xviii. 1—5. Mark ix.
 33—40. The most detailed account is in
 Mark, where I have discussed the differ-
 ences in the three narratives. ^{46.}
 There is not the least occasion to confine
 διαλ. to the sense of an inward doubt and
 questioning in the heart of each; indeed I
 will venture to say that no interpreter
 would have thought of doing so, had not
 the narratives of Matt. and Mark, by
 mentioning an outward expression of this
 thought, offered a temptation to discover
 a discrepancy,—of which Meyer, as usual,

has not failed to avail himself. Had our
 narrative stood by itself, we should have
 understood it, as I do now, of a dispute
 which had taken place or was taking
 place, and which, though not actually
 spoken out before the Lord, was yet open
 to His discerning eye, so that not only
 the words, but the disputing of their
 thoughts, was known to Him.

The idea of τὸ τίς ἂν εἴη μ. meaning that
 each one thought "Who is greater than
 I?" (Meyer, in loc.) is absurd enough.
 Still more absurd however is the harmon-
 istic attempt of Greswell, to make two dis-
 tinct events out of (1) the incident in Mark
 and Luke, and (2) that in Matthew; one,
 'absente Petro,' the other 'reverso Petro,
 discipuli sponte contentionem suam ad
 Jesum referant; de qua Ille uti prius, sed
 uberius, disserit.' (Harmony, p. 192, 3.)
 He has been led into this partly by the
 lower, literal-harmonistic spirit which per-
 vades his school, and partly by the assump-
 tion which connects this strife and dis-
 course immediately with the incident
 about the tribute-money,—for which there
 is not the least ground in the text of
 Matt.

48.] The discourse as here
 related has the closest connexion and
 harmony. The dispute had been, who
 (among the Twelve) should be greatest,—
 i. e. greatest in the kingdom of heaven:
 for other greatness is not to be thought
 of,—the minds of the disciples being
 always on this, as just about to appear
 (against De Wette and Meyer); and our
 Lord reminds them that no such prece-

παιδίον ἑπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. 49 ἀποκριθεὶς δὲ Ἰωάννης εἶπεν Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς

το παιδιον bef του D latt. om ος το δεχεται D. om υπαρχων D. rec
ισται, with AD rel lat-e syrr mss-in-Orig Cyp₂: txt BCLX² 1. 33 latt syr-cu copt
Orig.

49. om δε C¹(perhaps). rec ins ο bef ιωαννης, with AC²Ξ rel: om B.
C¹(appy) D 69. for επιστατα, διδασκαλς (|| Mk) C¹L²Ξ syr-marg copt.
for επι, εν (|| Mk) BLXΔΞ 1. 33. 69 copt: txt ACD rel. rec ins τα bef
δαιμονια, with H(Treg, expr): om ABCDΞ rel goth arm. εκωλυομεν (|| Mk)
BLX² lat-a b e.

50. rec (for ιη. δει) και ιη., with A rel vulg lat-b f syr goth arm: txt B(Mai in
errata) CDLX² 1. 33 lat-a c e copt syr-marg. om προς αυτον D tol¹. om
ο B. (Ξ defective.) aft κωλυει ins αυτον (|| Mk) CDFLMX em(with tol) copt
sath: om ABΞ rel vulg lat-b c e syrr syr-cu copt-ms goth. ins ου γαρ ιστιν καθ
υμων bef ος γαρ LX 33 syr-w-ast copt. rec ημων υπερ ημων (|| Mk), with E rel:
υμων υπ. ημων AXΔ (69): txt BCDEKLX² 33 latt syrr syr-cu copt goth sath arm
Synop Tit-bostr Euthym Opt Ambr Aug Jer.

dence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, *he is the greatest*.

"The whole discourse in *Luke* is without connexion." De Wette, strangely enough: who also says, *α. ὃς ἐὰν ἐμὲ δέξ.* . . . is borrowed from Matt. x. 40; and that ὁ γὰρ μικρ. . . . οὗτος ἔσται . . . ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, *Essay on Luke*, translation, pp. 159—162.

49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name—and that if there were any difference, it

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was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . see the rest in Mark.

51—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar in *this form*, and most of it *entirely* peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them.

Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one* (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in *time* or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this

M x

o here only t. ^σ ἀναλήμψως αὐτοῦ, ^ρ καὶ αὐτὸς τὸ ^ι πρόσωπον [αὐτοῦ] ABCE
F¹ G¹
H¹ I¹ L¹ M¹ N¹
O¹ P¹ Q¹ R¹ S¹ T¹ U¹ V¹ W¹ X¹ Y¹ Z¹
(-λαμβα-
νειν, Mark
xvi. 19 reff.)
p = ch. ii. 21
reff.
q here only.
Jer. xxi. 10.
Ezek. vi. 9.
al. see 4 Kings xii. 17.
x. i. xxvii. 1. ch. iv. 30. v. 7 al. ^ρ ch. xvi. 28. xviii. 22 al.
Math. C. G. § 562. ^σ Matt. xiii. 3 reff. ^τ constant, Matt.

51. for συμπληρ., πληρουσθαι D. om 2nd αὐτου BLZ; 4 lat-e: ins ACD rel.
rec εσθηριξεν, with AD rel: txt BCLVXZ 33.—εσθη. bef το πρ. LXX 33 lat-e
copt Jer. for εις, εν A al.
52. αουτου AEGSVA 692. for ωστε, ως B.

very time, described Matt. xix. 1, *μετῆρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου*, and Mark x. 1, *ἐκίθιν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδ. καὶ πέραν τοῦ Ἰορδάνου*,—which, in their narrative also, is the *last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany *beyond Jordan*;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was *to the feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially *to a feast*) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first evangelists relate nothing of the being in Jerusalem at the feast of dedication, or *indeed at all, except at the last passover*. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as *uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey,

beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13–15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and,—which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1, xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] συμπλ. not *past*—not, when the days were fulfilled; but, *were being fulfilled*: i. e. approaching their fulfilment. ‘When the time was come,’ E. V. is too strong: when the days were come would be better, for that would include the whole of the journey in those days. See reff. ἀνάλημψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see reff.), His assumption, i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λίγει τὸν καιρὸν τὸν ἀφορισθῆναι μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν, Euthym. αὐτὸς resumes the *subject*, not without some emphasis implying his own voluntary action. τὸ πρὸς. αὐ. ἐστ. a Hebraism, see reff., implying determinate fixed purpose; cf. Isa. i. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, *ἴθι καὶ τὸ πρόσωπόν μου ὡς στερεάν πύργον*. 52.] ἀγγέλους, who have been assumed without reason to have been James and John. Σαμαρ.] On the enmity of the Jews and Samaritans,

53 καὶ οὐκ ἰδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, θέλεις εἰπω-
 1000-
 7 F.
 BCDE
 HKL
 SUVX
 ΔΔΞ 1.
 13. 69.
 1000-
 7 F.
 BCDE
 HKL
 SUVX
 ΔΔΞ 1.
 13. 69.
 (2 Thess. ii. 8 v. r.) only. Joel ii. 3.
 f ver. 42. Matt. xvi. 22. Eccl. iii. 2.
 d 4 Kings i. 10, 12.
 e Matt. vii. 6. xvi. 23 al.
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54. om αὐτοῦ B 1 lat-e. [εἶπεν, so BCLX.] for αὐτοῦ, see CD 1 goth Bas Chr: txt AB rel, απ' LΞ. om ως καὶ ἡλίας ἐποίησεν (see note) BLX vulg lat-e l syr-cu copt-dz arm Jer: ins ACD rel lat-a b c f syrr copt goth sath (Text?).

55. rec añ antioch adds καὶ εἶπεν Οὐκ οἴδατε οἶον πνεύματός ἐστε υμῖν, with D F(Wtst) KMuGA 1. 69 latt syrr syrr-cu copt Clem(?) see Tischdf) Did Epiph(sic) Chr, Dion-areop Antch Thdor-stud Thl Chrysoc Cyp(appy) Op Ambr Aug (but of these DFUGA 69 latt goth Chr, Antch om υμῖν): om ABCX rel (see note) fuld(with gat) lat-g, l copt-schw sath Eus(appy) Bas Cyr Gand. rec adds further ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι, with F(Wtst) KMuGA 1. 69 latt syrr syrr-cu Antch Cypr Ambr Quast (but of these UGA 1. 69 vulg lat-a e Antch Cypr om γαρ, Γ has ψυχην, vulg lat-e e Syr syrr-cu goth om ἀνθρώπων, and UΓ have ἀποστειναι for ἀπολ.): om ABCDX rel lat-g, l copt-schw Chr.

see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xliii. 5.

ἔτιτε ἔτ. ἀντῷ must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judaea and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. 54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria. τῷ, not *lightning*, but *fire*, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly diffi-

cult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . ἀναλῶσαι αὐτούς; στραφεῖς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homocoteleuton may have had some share in the omission of the latter debated portion, from KAIEIΠ to KAIEIΠ: but this does not touch ὡς καὶ ἡλ. ἔτ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their *insertion* into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debateable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS, contain these words. 55.] [οὐκ οἴδατε οἶον πνεύματός ἐστε. Besides the *mis-taken* ways of explaining these words of our Lord (e. g. 'Do you not see what a [bad] spirit you are shewing?' Bornemann) there are two senses which it may bear. (1) Affirmative, as in E. V.,—'put-tatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον

57 καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς αὐτὸν ARNDT
G-KL
M^{ss} V I
L^{at} S.
 Ἀκολουθήσω σοι ὅπου εἶαν ἡ ἀπέρχῃ [κύριε]. 58 καὶ
 εἶπεν αὐτῷ ὁ Ἰησοῦς Αἰ ἡ ἀλμπτικες ἡ φωλιούς ἐχουσιν
 καὶ τὰ κ πετεινὰ τοῦ κ οὐρανοῦ κατασκηνώσεις, ὁ δὲ
 ὡιός τοῦ ἡ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κ κλήρ.
 59 εἶπεν δὲ πρὸς ἕτερον Ἀκολουθε μοι. ὁ δὲ εἶπεν Κύρι
 ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα
 μου. 60 εἶπεν δὲ αὐτῷ ἡ Ἀφες τοὺς νεκροὺς θάψαι τοὺς
 ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν ὁ διάγγελλε τὴν βασιλείαν
 τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύρι
 πρῶτον δὲ ἐπίτρεψόν μοι ἡ ἀποτάξασθαι τοῖς ἡ εἰς τὸν

57. rec (for καὶ) ἐγενετο δε (beginning of lection: cf D and G below), with A rel
 vulg syr goth: καὶ ἐγενετο D al lat-a c e: txt BCLX³ 33. 69 Syr syr-cu copt æth
 arm. rec an, with D rel: txt ABCKLU³ 33. 69 Ath² for ἀπέρχῃ,
 ὑπαγῇ D 157. om κυρι (its unusual place at end of the clause and its
 non-occurrence in || Mt account for the omission) BDI, Z(appy) 1 vulg lat-a c syr-cu
 copt arm Mcion-t Ath Aug: ins AC rel lat-b f g syrr goth.

58. om o B.

59. om κυρις B¹ [but corrd by origl scribe: see table] DV. πρῶτον bef ἀπελθόντι
 B (D-θοντα) 33: πρ. ἀπελθὼν καὶ 1 latt Orig: ἀπελθὼν πρ. AK: ἀπελθὼν, omg
 πρῶτ., 69 (all more or less from || Mt): txt CZ rel syr æth.

60. o δε ε:π. D. rec aft αυτω ins o ιησους (cf || Mt), with AC rel: om
 B(D)L³ 33 lat-a copt. for ἀπελθὼν, πορευθεὶς D Iren-lat.

61. ἐπιτρ. δε μοι πρ. D Iren-gr. om τον bef οικον D.

sed oὐ κατ' ἐπίγνωσιν, et qui proinde
 humani est affectus, non divine motionis.
 Grot.; or (2) interrogative—'Know ye
 not what manner of spirit ye belong to
 (are of)?' the spirit meant being the Holy
 Spirit. 'The Spirit in Elias was a fiery and
 judicial spirit, as befitted the times and the
 character of God's dealings then; but the
 Spirit in Me and mine is of a different kind
 —a spirit of love and forgiveness.'
 The latter of these is perhaps better suited
 to the context: but we seem to want an
 example in the gospels of (ὅς) οἵδ'αs used
 interrogatively: see Matt. vii. 11 ||; xx.
 22, 25 ||; xxiv. 42 ||; xxv. 13; xxvi. 2;
 Mark iv. 13 (doubtful, but the construc-
 tion is direct), ch. xii. 58; John viii. 14;
 xiv. 4 al. I have therefore punctuated
 according to the former sense: which, in-
 deed, seems more naturally followed by
 the γάρ of the clause following. It
 is very interesting to remember that this
 same John came down to Samaria (Acts
 viii. 14—17) with Peter, to confer the
 gift of the Holy Spirit on the Samaritan
 believers.]

57—62.] Matthew (viii. 19—22) relates
 the contents of vv. 57—60, but at a totally
 different period of our Lord's ministry, viz.

His crossing the lake to go to Gadara. It
 is quite impossible to decide which Evan-
 gelist has placed the incidents in their
 proper chronological place. When we once
 begin to speculate on such things, it is
 easy to find a fitness, on whichever side of
 the argument we range ourselves. Only
 (see notes on Matt.) we must not adopt
 the wretched subterfuge of the harmonists,
 and maintain that the two events took
 place twice, each time consecutively, and
 each time with the same reply from our
 Lord. 57, 58.] See notes on Matt.

59. ἀκολουθε μοι.] This command
 is implied in Matthew, where the reply
 is, as here, κύριε, ἐπίτρεψόν μοι πρῶτον
 . . . which words could hardly be spoken
 without a reference in the πρῶτον to it.
 60.] διέγ. κ.τ.λ., peculiar to Luke,
 and shews the independence of his source
 of information. Am I wrong in supposing
 also, that it connects this incident with the
 sending out of the Seventy, which follows
 immediately afterwards? 61, 62.]

Peculiar to Luke. τοῖς εἰς . . . a
 mixture of two constructions—ἀπέρχεσθαι
 εἰς τ. οἰκ. μου καὶ ἀποτάξ. τοῖς ἐν τ.
 οἰκῷ μου. The meaning is, to bid farewell
 to the persons, not to set in order the

οἰκόν μου. ⁶² εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω "εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

X. ¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος [καὶ] ἑτέρους ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἄνα δύο πρὸ πρως-

u ch. xiv. 28. Heb. vi. 7 only. Pa. xxxi. 6. Sam. 15 only. v Acts i. 24 only. Heb. iii. 2. — 3 Mac. ix. 28. (—δὲς ε. ch. i. 86.) w Matt. xx. 9, 10. ch. ix. [2.] 14 (1 Mk. v. r.). John ii. 6. Rev. ix. 2. xx. 14. Ps. ix. 2.

62. rec aft *εἶπεν δε* ins *προς αυτον*, with L² lat-o Syr copt goth sath arm: aft *ησ.*, AC rel: om B. — ο δε *ησ.* *αυτω* D lat-e. ουδεις εις τα οπισω *βλεπων* και *επιβαλλων* την *χειρα* αυτου *επ'* *αροτρον* D lat-a δ ο ε q Clem Cyp, Promiss Hil Zeno.—om αυτου B 1 lat-a δ q arm Iren-gr Orig, Cyr Bas, Tert Jer.—*επιβαλλων* (*conformation* to *βλεπων*) ADL Clem. rec (for *τη βασιλεια*) εις την *βασιλειαν* (*prob* as Meyer, *exegetical gloss on the dat*, see *oh* xiv. 35), with ACD rel Bas Cyr Chr: txt BL² 1. 33 latt Syr arm Clem Orig, Bas Iren-lat.

CHAP. X. 1. for *μετα δε τ. ανεδ. ο κυρ.*, *απεδειξεν δε* D lat-a δ c e. om 1st kas BL² Syr copt sath: ins ACDM rel latt syr-cu syr Eus Tert. aft *εβδωμηκοντα* ins *δυο* (*prob traditional corrtn*, to agree with the number of the members of the *Sanhedrim*) BDM R (in index to chapters) vulg lat-a c e l syr-cu arm Dial, Clem Epiph Recog Hil Aug Prud Isid Bede: om AC² rel lat-b f q syrr copt goth sath Eus, Nyssen Cyr Thl Euthym Iren Tert Ambr Jer. om αυτου; B Eus. aft *ανα δευ* ins

things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, *εργ. ii. 60, θεινν οβλας' ελσυνον, μηκτι πανταλιν μεθ' ομγλικας* *αλλ' επι εργω θυμὸν ἔχων*. εὐθετος, not 'fit,' but well adapted, 'the right sort of workman.' The sense is more immediately applicable to the *ministry* of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that Luke has given us also the sending of the *Twelve*;—or we should have had some of the Commentators asserting that this was the *same* mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 89, edn. 2), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly

of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have no *such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith, as Haec supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them* in the *Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written by *this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth.

1.] *μετα ταυτα*—chronological—after these things, not 'besides these things,' as Schleiermacher and Olsh. render it. *ἀνδ.*, an official word; see reff. Bleek has observed, that ὁ κύριος, of our Lord, in narration, is peculiar to St. Luke, and to narrations which he alone gives. Cf. ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xxii. 31, 61. But this is only true of the Synoptic Gospels. It occurs in the fragment at the end of

x — Matt. xxviii. 16.
 1 Cor. xvi. 6.
 a Matt. ix. 37, 38 r.c.
 b Matt. x. 10, 22. 1, 2 al. t. Vind. xvii. 17 al.
 c Mark i. 12. John x. 4. 1 Maco. xii. 27.
 d here only. Isa. lxi. 25.
 e Matt. vi. 15 r.c.
 f — Matt. iii. 11. ch. xii. 10. ch. xii. 34, 36 only. Job xiv. 17 only. h ch. ix. 8. i ch. xii. 35, 36 only. 4 Kings iv. 42 comp. Judith x. 6. xvii. 16, 18 only. j — ch. xvi. 8. John xii. 36. Eph. ii. 2. v. 6. k — Matt. ii. 12. Acts xviii. 22. Heb. xii. 19 only. Exod. xxxii. 27.
 1 Matt. iii. 11. ch. xii. 35 al. Exod. xii. 11. k = here (Rom. ii. 17) only. Num. xi. 23, 24. Matt. ix. 17 r.c.

ῶπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἡμελλεν αὐτὸς ἐρχεσθαι. ² ἔλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν ^a θερῖσμός πολύς, οἱ δὲ ^b ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ ^c θερῖσμοῦ, ὅπως ^d ἐργάτας ἐκβάλλῃ εἰς τὸν ^e θερῖσμον αὐτοῦ. ³ ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ^f ἄρνες ἐν μέσῳ ^g λύκων. ⁴ μὴ ^h βροσάζετε ⁱ βαλλάντιον, μὴ ^j πήραν μὴ ^k ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε. ⁵ εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. ⁶ καὶ ἐὰν ἡ ἐκεῖ υἱὸς εἰρήνης, ⁷ ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· ⁸ εἰ δὲ μήγε, ἐφ' ὑμᾶς ⁹ ἀνακάμψει. ¹⁰ ἐν αὐτῇ δὲ τῇ οἰκίᾳ

duo BK 69 syr-with-ob: om ACDΞN rel Eus. for πᾶσαν π. ε. τ., πάντα τόπον καὶ πόλιν D lat-a b c e l q Syr syr-cu (Eus). [rec ἡμελλεν, with DKL (S 1, e sil) Eus: txt ABCΞ rel. (33 def.)] om αὐτοῦ D latt Syr syr-cu. περιερχομαι A 1 lat-a e syr-marg Eus Thl: διέρχ. 69 al.
 2. rec (for 1st δε) οὖν, with A rel syr-txt: txt BCDLΞ 1. 33. 69 lat-a e e q syr-marg copt-schw goth arm. om μὲν D lat-a c. om οὖν D-gr. rec εἰβ. bef ἐργάτας (§ Mt ix. 38), with ACΞ rel lat-a b c: txt BD lat-e.—rec εἰβάλλη, with Γ: txt A B[sic: see table] CDE rel Bas.
 3. rec aft ἰδοὺ ins εγω (from Mt x. 16), with CDΞ rel lat-b c: om AB lat-a e l arm. for ἄρνες, προβάτα (Mt x. 16) AM. for ἐν μέσῳ, μέσον D.
 4. [βαλλάντιον, so ABCDΞ &c.] rec (for 3rd μὴ) μηδὲ, with ACR rel Clem: μὴγε. M 69 vulg lat-a b f Ambr: txt B(Mai) DLΞ 1 lat-o e syr.
 5. αν bef δε D¹. rec οικίαν bef verb, with ARΞ rel vulg lat-f syrr copt goth eth arm: txt BC F(Wtst) LXΞ 1.—ins πρῶτον between verb and οικίαν D¹-gr, simly lat-a b q syr-cu, but om D² (and lat).—πολὺν εἰσέλθῃτε εἰς οικίαν 69(aic).—rec (for εἰσέλθῃτε) εἰσερχεσθε, with AR rel: txt BCD F(Wtst) LXΞ 1. 69.
 6. καν D. rec aft εαν ins μεν (Mt x. 18), with (but e sil) Scr's d l m n s: om ABC DRΞ rel Orig, Constt Bas. εκεῖ bef η B al vulg lat-a b f l Orig. elz ins o bef υιος (without any ms authority?): om ABCDRΞ rel Scr's mss goth arm Orig, Constt Thl. ins η εἰρηνη υμων bef εφ' υμας (|| Mt) R Syr-ed copt Orig, lat.—for ανακαμψει, επιστρεψει η εἰρ. υμ. D.

St. Mark (xvi. 19), and in John (iv. 1 ref.). In the Acts, the usage is very general: see ii. 47; v. 9, 14; ix. 1, &c.; and in St. Paul's Epistles; see 1 Cor. vi. 14, 17; vii. 10, &c. καὶ ἐτ. 133, not 'other seventy also,' but others also, seventy in number, see ch. xxiii. 32. The ἐτέρ. may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the ἀγγελοι in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses. The number of seventy might perhaps have reference to the seventy elders of Israel, Exod. xxiv. 1; Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. οδ for οί,—see ref.

2.] See Matt. ix. 37 and notes.

If ἐκβάλλῃ were read, the pres., as usual, would have the force of the continually repeated act: as it is, the aor. (as in || Mt.) indicates the whole mission, considered as one great act.

3, 4.] The time was now one of greater danger than at the mission of the Twelve; therefore ver. 3 is bound immediately up with their present sending, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste, which accounts for the addition, μηδὲνα π. τ. δδ. &c. These reasons also account for merely the healing the sick being enjoined, ver. 9.

6.] υἱὸς εἰρ., a (or more probably, the,—as words like πατήρ, μήτηρ, υἱός, &c. are often definite though anarthrous) son of peace: i. e. persons receptive of your message of peace;—see ref. 7—12.] See on

μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν ὁ ἄξιός γάρ ὁ ἐργάτης τοῦ ἰμισθοῦ αὐτοῦ. μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. ⁸ καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἡ γγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ¹⁰ εἰς ἣν δ' ἂν πόλιν εἰ-
ἔλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς
ἑλθόντες εἰς τὰς ¹¹ Καὶ τὸν κωνιορτόν τὸν
ἑλθόντες εἰς τὰς ¹² λέγω ὑμῖν ὅτι
ἑλθόντες εἰς τὰς ¹³ οὐαὶ σοι Χοραζὲν, οὐαὶ σοι Βηθσαϊδᾶ,
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
καθημένοι μετενόησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι

Frag-
Par.
μὲν εν
τη...

7. rec *ἐσθοντες*, with ACR \mathfrak{X} rel: txt BD. rec aft τ. *μισθ. αυτ.* ins *ιστι* (see Mt x. 10), with AC R (Treg expr) rel arm: om BDL \mathfrak{X} \mathfrak{Z} . for *εξ*, *απο* D-gr.

8. rec aft *ην* ins δ' (see ver 10), with AKL \mathfrak{X} A (1, e sil): om B (Mai) CDR \mathfrak{X} rel Orig, Constt Thl. δεχονται E'KL'MRUX \mathfrak{Z} A 69.

9. for *ασθενεις*, *ασθενουντας* D al lat-e s. ηγγισιν \mathfrak{Z} 1.

10. rec (for *εξελθητε*) *εισερχησθε* (from ver 8: see above, ver 5), with AB rel: txt BCDL \mathfrak{X} 1. 33. 69 latt. διδωνται D al.

11. rec om *εις τους ποδας ημων* (*homages from myn to ημων*), with EGSV \mathfrak{Z} ΔΔA vulg *eth*: ins ABCDR \mathfrak{X} rel mm lat-a b c e f i l syrr syr-cu copt goth arm, but of these BDR mm lat-a b c e f i l syrr-cu (appy) *æth* om *ημων*. rec aft *ηγγισιν* ins ἐφ' υμᾶς (from ver 9), with ACR rel mm lat-f i syrr copt-achw: om BDL \mathfrak{X} 1. 33 ev-y latt syr-cu copt goth arm Thl Tert.

12. rec aft *λεγω* ins *δε*, with DMV \mathfrak{Z} (S, e sil) lat-a f copt: om ABCR rel vulg lat-b c e i syrr syr-cu goth *æth* arm. ανεκτοτερον ισται bef εν τη ημερα εκεινη A 69 Syr syr-cu arm; similar order in D lat-e.—for *τη ημερα εκεινη*, *βασιλεια του θεου* D lat-e, similarly lat-a b.

13. for *2nd ουαι σοι*, *και* D. rec (for *εγενηθησαν*) *εγενοντο* (from Mt xi. 21), with ACE rel: txt BDL \mathfrak{X} 33. 69. rec *καθημεναι* (*grammatical corra*), with D rel: txt ABCFLRX \mathfrak{Z} Frag-par 33.

Matt. x. 11-15. The particular direc-
tions here are different. 7.] *ἐν αὐτῇ*

33 *τῇ οἰκ.* but in the (that) house itself
(see ver. 5, where it was last spoken of,
the *inhabitants* having been since men-
tioned) remain. Beware of rendering it
in the same house, q. d. *ἐν δὲ τῇ αὐτῇ οἰκ.*

τὰ παρ' αὐτῶν, the things which
come from them; which are theirs, and
by them set before you: cf. ver. 8.

9.] *ἡγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ.* is a later
announcement than generally *ἡγγ. ἡ βασ.*
τ. οὐρ. Matt. x. 7.

11.] *ἀπομασ-
σόμεθα ὑμῖν* can hardly be with Wordsw.,
"we wipe off from ourselves on you:"

the dat. pron. holds too slight and un-
emphatic a place for this, and is merely a
dativus incommodi: 'against you,' as
E. V. Cf. Acts xiii. 51, where *ἐπ' αὐτούς*
represents the same, and is similarly ren-
dered in E. V. 12.] In these

words, which our Lord had uttered before
(Matt. xi. 21 ff.), He takes His solemn
farewell of the cities where the greatest
number of His miracles had been done,
and discourses uttered: they being awful
examples of the *ἡ πόλις ἱκανῶς* just de-
scribed. It is wonderful how De Wette
can write of these four verses 'falsche
Reminiscenz; f. g. Matt. xi. 20'—and this

c — ch. xi. 23.
 22 | Mt. xl.
 Pa. L. 5.
 d Matt. xi. 23
 rec.
 e ch. i. 52.
 Acts xlii. 17.
 S. Cov. xl. 7 al.
 1 Chron. xvii.
 17.
 f Matt. xi. 23
 rec.
 g here (Matt.
 xi. 23 v. r.)
 only. B. 20.
 xxix. 16 (w.
 eis ἔδου).
 h — ch. vii. 20.
 John xii. 48.
 Gal. ii. 21.
 1 Thess. iv. 2. 1st. xxiv. 16.
 m Mark xvi. 17 rec.
 var. Pa. i. xlii. 9.
 i ch. ii. 20 rec.
 n ch. xiv. 28. Mark iii. 11.
 o Matt. xxiv. 27 rec. Exod. xix. 16.
 k ch. viii. 13 rec.
 l ch. vi. 10. Acts vii. 54 al. Josh. vii. 29
 p Rev. viii. 12. ix. 1. (ἀσέ, Matt. xxiv. 28)
 18 καὶ οὐ
 ἀνέκτοτερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ οὐ
 Καθαρναούμ μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ
 ἔδου καταβιβασθήσῃ. 16 ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει
 καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ
 τὸν ἀποστείλαντά με. 17 Ὑπείστρεψαν δὲ οἱ ἐβδομήκοντα
 μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια ὑπο-
 τάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 εἶπεν δὲ αὐτοῖς
 Ὁ θεὸς τὸν σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ

14. om *en tē krisei* D al lat-c: transposed in 1 lat-a b g.

15. rec (for *μη* and *υψωθηση*) *η* and *υψωθησα* (see *digest* M^t xi. 23), with ACR rel (69) vulg lat-c f g₁ q syrr goth Cæs Aug: txt BDLX lat-a b c i l copt xeth. om
1st tou B¹CD: ins B (as corrd by origl scribe) RZ rel. ins η bef 2nd *σεως* C D-gr
1 lat-a b d i l. rec om 2nd *του*, with ACDB rel Cæs: ins BL Frag-par. (Procl
the art is origl, cf ch xvi. 23, and was omd to suit || M^t.) καταβηση (|| M^t) BD
syrr-cu Cæs: txt ACRZ rel latt copt goth.

16. *υμων* bef *ακουων* AK latt Syr Ign Iren-lat. aft *ακουει* add *και ο ιησους*
ακουων *ακουει* *του* *πικνυαντος* *μι* Frag-par Cyp. for *ο δε εμε* *το* *αποστειλαντα*
με, *ο* *δε* *μου* *ακουων* *ακουει* *του* *αποστειλαντος* *μι* D lat-i l.

17. aft *εβδομηκοντα* ins *δυο* (see ver 1) BD vulg lat-a syrr-marg arm. *μετα*
χαρας bef *οι εβδομηκοντα* AK.

18. *εκ του ουρανου* bef *ως* *αστραπην* B 254.

when he believes Luke to have had Matt. before him. 16.] See Matt. x. 40 and notes.

17—24.] RETURN OF THE SEVENTY. As in ch. ix. 6—10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be prominently brought forward, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth.

17.] The *ἐν τῇ ὁν. σου* is perhaps too much lost sight of in the *ἡμῖν* here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph just gained, which our Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums

up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The *θεωρ. τ. σ.* refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this *θεωρουν* belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. [In this fifth Edition, I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "*triumph just gained*," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.]

ἀσ. ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth. The de-

^ππεσόντα. ¹⁹ ἰδοὺ δέδωκα ὑμῖν τὴν ⁹ ἐξουσίαν τοῦ ⁷ πατεῖν ⁹ ἐναντ., ἑν-
²ἐπάνω ὄψεων καὶ ¹ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν ¹ Matt. x. 1
^{ανω...} τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ² ἀδικήσει. ²⁰ πλὴν ¹ ch. xxi. 24.
^{εν} ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ³ ὑποτάσσεται, ¹ Rev. xi. 2.
^{την...} χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ⁴ ἐγγέγραπται ἐν τοῖς ¹ xiv. 20. xix.
^{ματι} οὐρανοῖς. ²¹ ἐν αὐτῇ τῇ ὥρᾳ ⁵ ἠγαλλιάσατο τῷ πνεύ- ¹ 15 only. Isa.
^{ματι} ματι τῷ ἀγίῳ καὶ ἔπεν ⁶ Ἐξομολογοῦμαι σοι, πάτερ ¹ Matt. v. 14.
^{ματι} ¹ Isa. xlii. 16. ¹ xliii. 18. 62.
^{ματι} ¹ Isa. xlii. 16. ¹ Mark xvi. 19.
^{ματι} ¹ ch. xi. 12.
^{ματι} ¹ Rev. ix. 8, 9,
^{ματι} ¹ 10 only.
^{ματι} ¹ Deut. vii. 15. ¹ v — here only, see Matt. xiii. 28, 29. ¹ w — here only, exo. Rev. vi. 6 a17.
^{ματι} ¹ Isa. x. 20. ¹ x 2 Cor. iii. 2, 3 only. ¹ 1 Mac. xiii. 49 only. ¹ y Matt. v. 12. ¹ Acts ii. 36 (from
^{ματι} ¹ Ps. xv. 9). xvi. 24. Ps. ii. 11. ¹ s — Matt. xi. 25. Rom. xiv. 11. xv. 2. 3 Kings xiii. 50.

¹⁹ rec διδωμι (from misunderstanding, into which De W. also has fallen: δέδωκα
does not apply merely to the past, but asserts an abiding fact), with AC²D rel lat-o
Syr syr-cu Justin Eus Iren-lat: txt BC¹LX 1 vulg lat-b e f g, i l q syr-marg goth æth
Orig, Cyr Chr Thdrt Mac Epiph Hil Lucif Ambr Cæs. ins των bef οψεων D.
ins την bef του εχθρου B. Steph αδικηση (grammā corrū or itacism),
with BC rel Thl: txt AD²HLMTA 1. 33 Orig.

²⁰ for πνεύματα, δαιμόνια (gloss) D 1 lat-e f syr-cu copt-mss æth Orig-lat
Eus Bas Cyr Thdrt Ambr Ambrst Aug. rec aft de ins μλλον, with (S, e sil)
X Cyr: om ABCD rel latt Eus Bas Ambr. rec (for ἐγγεγραπται) γραφη, with
ACD rel Eus, 1: txt BLX 1. 33 Eus, Constt Bas Cyr. τω ουρανω D lat-a b c
Constt Hil.

²¹ ταυτη ΑΔ copt. add δε DA lat-f. ins εν bef τω πνευματι D F(Wtet)
LX Frag-par 33 lat-a b c e f f, i l copt Clem. rec om τω αγιω, with A rel lat-f
goth (Clem): ins BCDKLX 1. 33 latt syr-cu syr-jer copt æth arm Aug Bede.
rec adds ο ιησους, with AC rel: and bef τω πνευματι LX 33 lat-c e f f, Syr æth

scription is not figurative, but literal;
i. e. as far as divine words can be said to
be literal, being accommodated to our
sensual conceptions. See on this verse,
Isa. xiv. 9—15, to which the words have a
reference; and Rev. xii. 7—12.

¹⁹] Our Lord here,—including all the
evil and poison in nature in the δύνανται
τοῦ ἐχθ.,—from the power given Him
over that enemy, gives to them, extended
afterwards to all believers (Mark xvi. 18),
authority to ‘bruise the head of the ser-
pent’ (Gen. iii. 15). There is an evident
allusion to Ps. xci. 13.

²⁰] The
connexion is—‘seeing that the power
which I grant to you is so large, arising
from my victory over the enemy,—make
not one particular department of it your
cause of joy, nor indeed the mere subjection
of evil to you at all—but this,—the posi-
tive and infinite side of God’s mercy and
goodness to you, that He hath placed you
among His redeemed ones.’

τὰ
πνεύμα. is something different from τὰ
δαιμόνια in those words above, and de-
notes a wider range of influence—influence
over spirits for good—whereby the πνευ-
ματιζαὶ τῆς κοινῆς are subjected to the
believers in Christ. The ἐγγεγραπται

ἐν τοῖς οὐρανοῖς is an expression in various
forms frequent in Scripture, and is op-

posed to ἐν τῇς γῆς γραφῆται, Jer.
xvii. 13, said of the rebellious. But no
immutable predestination is asserted by
it;—in the very first place where it
occurs, Exod. xxxii. 32, 33, the contrary is
implied, see Ps. lxix. 28; Isa. iv. 3; Dan.
xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii.
5; xiii. 8; xx. 12, 15. The τὰ ὀνόμα. ἑμ.
seems to be a reference to ἐν τῷ ὄν. σου
above, which perhaps was with them a
medium of self-praise, as so often with
Christians. Our Lord says, ‘the true
cause of joy for you is, not the power
shewn forth by or in you in My Name, but
that you, your names, are in the book of
life’—as testified by the πνεύμα which
συμμαρτυρεῖ τῷ πν. ἡμῶν ὅτι ἵσμεν ἰσχυρὰ
θεοῦ, Rom. viii. 16. And this brings us to
ver. 21, where our Lord rejoices in the
revelation of these things even to the babes
of the earth by the will and pleasure of the
Father:—these things—not, the power
over the enemy—but all that is implied in
ἐγγεγραπται ἐν τ. οὐρ. This, which
is the true cause of joy to the believer,
causes even the Saviour Himself to
triumph, anticipating Isa. liii. 11.

The words τῷ ἀγίῳ cannot well be ex-
cluded from the text; the expression as
thus standing, forms an ἀπαι. λογ., but is
agreeable to the analogy of Scripture: cf.

a Matt. xi. 25. ^a κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 Acts xvii. 24. ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ ὑπηκόις
 Gen. xxi. 7. καὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
 b (Matt. xi. 25. xxv. 11 v. 7.)
 1 Cor. ii. 7. 22 [καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν] Πάντα μοι
 Eph. iii. 9. παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδὲς γινώσκει τις
 Col. i. 26. ἔστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ εἰ
 c Matt. xi. 25. μὴ ὁ υἱός, καὶ ᾧ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.
 (ref.).
 d Matt. xi. 25. 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν
 e = Mark i. 24. μὴ ὁ υἱός, καὶ ᾧ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.
 f absol., Matt. xi. 27 ref.
 g Matt. xiv. 28 ref.

23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν
 Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω
 γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν
 ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν καὶ ἀκουῶσαι ἃ
 ἀκούετε καὶ οὐκ ἤκουσαν.

arm: om BDZ vulg lat-a b i l syr-cu copt. transp συνετων and σοφων D.
 rec εγενετο bef εδοκια (from || M), with AC²D rel lat-i syrr syr-cu copt goth aeth
 arm: txt BC¹LXX 33 lat-b c e ff, l q Eus.

22. om και τοι ειπεν BDLMZ i. 33. 69 vulg lat-a b e f syr-cu aeth arm: ins AC rel
 lat-c ff, l q syrr copt goth.—σπ. δε Frag-par.—aft μαθ. ins αυτου C²(appy) Γ.
 rec παρεδοθη bef μοι, with vss: txt ABCDZ rel latt goth Orig Eus. for σπο,
 απο D. om μου D am(with forj per) lat-a c l arm [Justin Iren-lat].
 επιγνωσει (|| M) C F(Wtst) HΔ 38. rec εαν (|| M), with ACZ rel Eus: txt
 BD Frag-par 33. βουληται AXΔ Frag-par 69.

23. for και σπ., σπ. δε D lat-e. om κατ' ιδιαν D latt(not f). aft ειπεν
 ins αυτοις D i copt. at end ins και ακουοντες α ακουετε D; similarly tol
 lat-c e f.

24. om και βασιεις D lat-a e ff, i l Method (Mcion-t): et iusti lat-b q. [ειδαν,
 so BCLZ 33.] aft ακουσαι ins μου B. ins υμεις bef ακουετε D lat-b c f.

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession: compare the whole discursive words and notes. That the introductory words ἐν ἑκ. τ. ὁ π. = ἐν ἑκ. τῷ καιρῷ, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such. On vv. 21, 22, see notes on Matt. xi. 25—27, ob-

serving here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, στραφ. πρ. τ. μ.,—then ver. 23 the same, with κατ' ἰδίαν added.

23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the grace of Christian love, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion. 24. πρὸς κ. βασι.

David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—6, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"—see also Gen. xlix. 18.

25 Καὶ ἰδοὺ ^h νομικός τις ^k ἀνέστη ^l ἐκπαιράζων αὐτὸν ^h λέγων Διδάσκαλε, τί ποιήσας ^l ζῶν ^l αἰώνιον ^l κληρο-
νομίῳ; 26 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγρα-
πται; πῶς ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγα-
πήσεις κύριον τὸν θεόν σου ^a ἐξ ὅλης τῆς καρδίας σου καὶ
ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου
καὶ ἐξ ὅλης τῆς ^o διανοίας σου, καὶ τὸν ^p πλησίον σου
ὡς σεαυτόν. 28 εἶπεν δὲ αὐτῷ ^q Ὁρθῶς ἀπεκρίθης· τοῦτο
ποιεῖ, καὶ ζήσῃ. 29 ὁ δὲ θέλων ^r δικαιῶσαι ἑαυτὸν εἶπεν

q ch. vii. 48 ref.

r Matt. xii. 37. 1 Cor. iv. 4. Gen. xlii. 18.

25. for καὶ ἰδου νομ. τις ἀνέστη, ἀνέστη δὲ τις νομικός D lat-(c) e. rec
ins καὶ bef λέγων, with ACD rel: om BLΞN lat-e copt. om διδάσκαλε D
Mcion-t.

26. om τ: D¹-gr al.

27. [1st σου was at first omitted but afterwards supplied 1. m. in B: see table.]
εν ὁλη τ. κ. σου D 1 lat-a b c ff₂ i with. om 1st της BΞ. εν ὁλη
τ. ψ. σ. κ. εν ὁλη τ. ισχ. σ. κ. εν ὁλη τ. δ. σ. (from Mt xxii. 37) BLΞ 1 copt (with ?)
and omg εν ὁλη τη διαν. σ. DΓ lat-a b c ff₂ i Tert: txt AC rel lat-e f syrr syr-cu goth
arm. εαυτον AVX 69 Orig.

28. for ζηση, ζησεις D.

29. rec δικαιουν (more obvious tense), with AC³ rel: txt BC¹DLXΞ Cyr Isid.—
εαυτ. bef δικ. D lat-e e Cyr Isid.

25—27.] QUESTION OF A LAWYER:
THE PARABLE OF THE GOOD SAMARITAN.
Peculiar to Luke. As Stier remarks (iii.
101, edn. 2), it is well that Luke has related
the other incident respecting an enquiry
of the same kind, for the critics would be
sure to have maintained that this incident
was another report of Matt. xix. 16. Such
clear cases as this should certainly teach us
caution, where *no such proof is given* of
the independence of different narratives:
and should shew us that both questions
addressed to our Lord, and answers from
Him, were, as matter of fact, repeated.
See however a case to which this remark
does not apply, ch. ix. 57 ff.

25.] No immediate sequence from ver. 24 is
implied. νομικός, a kind of scribe =
νομοδιδάσκαλος, ch. v. 17—whose especial
office it was to teach the law, see Tit. iii.
13; = εἰς τὸν γραμματεῖον, Mark xii. 28.

There is no reason to suppose
that the lawyer had any hostile inten-
tion towards Jesus,—rather perhaps a
self-righteous spirit (see ver. 29), which
wanted to see what this Teacher could
inform him, who knew so much already.
Thus it was a *tempting* or *trying* of
Jesus, though not to *entangle* Him: for
whatever had been the answer, this could
hardly have followed. τί ποιήσας
he doubtless expects to hear of *some great
deed*; but our Lord refers him back to
the Law of which he was a teacher.

26. πῶς εἰπ.;] A common rabbinical for-
mula for eliciting a text of Scripture.
πῶς is not merely = τί, but im-
plies *how*? i. e. to what purport; so that
the answer should contain a summary
of his reading in the Law.

27.] The first part of this, together with Deut.
xi. 13 ff., the Jews had written on their
phylacteries, and recited night and morn-
ing: but not the second; so that Kui-
noel's idea that Jesus pointed to the phy-
lactery of the lawyer, will not hold.

Meyer thinks the man answered thus,
because he had before heard our Lord
cite these in connexion, and with an
especial view to asking the question τίς
ἐστίν μου πλησίον; It may have been
so;—but I should rather believe the same
spirit with which he began, to have car-
ried him on to this second question.
The words θεία. δικ. εαυτ. seem to imply
this, but see below.

29.] Meyer ex-
plains this; The questioner, having been
by our Lord's enquiry, πῶς ἀνὰ, him-
self thrown into the position of the an-
swerer, yet, θέλων δικ. εαυτ., wishing to
carry out the purpose with which he
asked at first, and to cover what other-
wise would be his shame at being an-
swered by so simple a reply, and that his
own,—asks τίς ἐστίν μου πλησίον;—I
may observe that we need not take the
whole of this explanation, but may well
suppose that δικαιῶσαι εαυτ. may mean,

πρὸς τὸν Ἰησοῦν * Καὶ τίς ἐστίν μου ἑπλησίον; ³⁰ ὕπο-
 λαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἀνθρωπὸς τις ἑκατέβαινεν ἀπὸ
 Ἱερουσαλὴμ εἰς Ἱεριχώ, καὶ ἑλθὼν πλεῖστα ἑπερίεπεσεν, οἱ καὶ
 ἑκδύσαντες αὐτὸν καὶ ἑλθὼν πλεῖστα ἑπέθεντες ἀπὸ
 ἀφέντες ἑμίθην [ἑτυγχάνοντα]. ³¹ κατὰ ἑσυγκυρίαν
 δὲ ἱερεὺς τις ἑκατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
 αὐτὸν ἑαντιπαρῆλθεν. ³² ὁμοίως δὲ καὶ Λευεΐτης γενό-
 μενος ἑκατὰ τὸν τόπον, ἑλθὼν καὶ ἰδὼν ἑαντιπαρῆλθεν.
³³ Σαμαρίτης δὲ τις ἑὐδεύων ἦλθεν ἑκατ' αὐτόν, καὶ ἰδὼν
 ἑσπλαγχνίσθη. ³⁴ καὶ προσελθὼν ἑκατέδωκεν τὰ ἑτραί-
 α. interrog., ch. xvii. 35. 1 Cor. v. 2. 2 Cor. ii. 2. without article, ver. 26 only. u = here only. (ch. vii. 43. ref.) Job ii. 4. iv. 1 al. v Mark iii. 28. ch. ii. 51 al. w Matt. xxi. 18. x Acts xxvii. 41. James i. 2 only. 2 Kings i. 6. y Matt. xxvii. 28 ref. z Acts xvi. 28. Rev. xxii. 18. a ch. xii. 48. Acts xvi. 28, 29. 2 Cor. vi. 8. xi. 28. olaw., Rev. (ix. 18, 20 al.) only. b = Matt. iv. 11, 12. c here only. d = here only. 2 Macc. iii. 2. e here only. f here bin only. g Matt. xxvii. 41 ref. h = Acts xv. 28. xxvii. 1. i here only. 2 Kings vi. 13 f. Tobit vi. 5 only. k const., here only. l ch. vii. 18. Matt. xv. 28 al. m here only. Ezech. xxxiv. 4, 16. n here only. Isa. i. 6. (μανίζου, ch. xii. 12)

30. om δε B C¹ (perhaps) copt.-ms. aft ειπεν ins αυτω DI¹ Syr syr-cu copt. for καταβαινεν, καταβαινεν C¹: καταβαινον Z. om 1st ch. C¹. om αυτον D al. om τυγχανοντα BDLX¹ 1. 33 latt syrr syr-cu latt Chr¹, Vict: ins AC rel copt.

31. for συγκυριαν, τυχα D: latt vary. for καταβαινεν, καταβαινων D. om εν B[sic: see table] 1 vulg lat-f l q.

32. om γενομενος BLX¹ 1. 33 lat-a c e f copt aeth (appy) arm. om ελθων D al vulg lat-b c i syr-cu Chr Thl. aft ιδων ins αυτον (see last ver) ADGA latt syr syr-cu copt Thl: om BCZ rel lat-c aeth arm.

33. rec aft ιδων adds αυτον (as above), with ACD rel lat-a copt-wilk: om BLZ l. 33 lat-b c i l q copt-schw.

'to get himself out of the difficulty': viz. by throwing on Jesus the definition of ὁ πλεσίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὕπολ. taking him up—implies that the question was made an occasion of saying more than the mere answer. See Herod. vii. 101; Thucyd. v. 49.

κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis.

31.] ἑλθ. εἰς Ἱεριχά, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabes . . . quæ gens, latrociniiis dedita, usque hodie incurat terminos Palestinæ, et descenditibus de Hierusalem in Hiericho obsidet vias, cujus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under Adomim). περιέω. exactly fell among. They surrounded him. ἐκδύσ., not

merely of his clothing, but of all he had; —'despoliaverunt eum,' Vulg.

τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμιθ., in a state of (being) half-dead.

31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (καταβαινεν).

The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5: Deut. xxi. 1—4: Isa. lviii. 7, not, it is true, literally, —and therefore he neglected it.

"The form συγκυρία is uncommon: Polybius has συγκύρημα and -ρησις." Bleek.

ἀντιπαρῆλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

33—35.] The Samaritans were entirely, not half, Gentiles (= ἄλλογενής, ch. xvii. 18).

Why our Lord mentions the name here, see below. ἀσπλαγχν. This was the great difference between the Samaritan and the others;—the actions which follow are but the expansion of this

ματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὐρίον [ἐξελθὼν] ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν [αὐτῷ]· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπροσθέντος ἐκ τούτων ληστές; 37 ὁ δὲ εἶπεν· Ὁ ποιεῖσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

u = Matt. xii. 20, 26, xiii. 52. v Matt. xx. 2 ref. w here only t.
y Matt. xiii. 4 al. Euseb. ix. 8. s ch. xix. 15 only. Gen. i. 9. ach. xix. 8. Matt. v. 20 al.
Gen. xiii. 28. b vv. 37, 20 ref. c = 1 Tim. iii. 6, 7. vi. 9. Prov. xvii. 20.
d ver. 30. e ch. i. 72 ref.

34. for επιβ. δε, και επιβ. D latt Syr syr-cu aeth.

35. for την, τη A al. om ἐξελθὼν (*dropped out because of similar participation*?) BDL X (Treg expr) 1. 33 latt Syr syr-cu copt aeth Vict Chr Ambr: ins AC rel syr arm. aft εἰ. ins και C¹ al. δηνάρια bef δυο D lat-c e. ἔδωκεν bef δυο δηνάρια B. om αὐτῷ BDL 1. 33 vulg lat-b c syr-cu copt arm Ambr: ins AC rel lat-a f syr aeth. εν τῷ ἐπανέρχ. με bef εγω D, simply lat-c e: om εγω 1 arm Chr Ambr Aug. om σοι D.

36. for τις, τινα B. rec aft τις ins ουν, with ACD rel lat-c e syr copt aeth arm: om BL 2N 1 vulg lat-a b syr-cu copt-ms. [των is not omitted in B: see table at end of prolegomena.] rec δοκεῖ σοι bef πλησίον, with 1 latt syr syr-cu arm Orig-lat; δοκεῖς πλησίον D: txt A B[sic: see table] C 2 rel.—om π. δ. σοι 33.

37. rec (for 2nd δε) ουν, with AC²P rel lat-g syr-txt: om al lat-c Syr syr-cu arm: και ειρ. al vulg lat-b f i: txt BC¹D¹FLXΔ 1. 33. 69 lat-a e syr-marg copt. om αὐτῷ DX copt-dz. om o bef ιησους B¹(Verc).

compassion. ἔλαιον κ. οἶνον] These were usual remedies for wounds in the East; Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, ἑλαιας φύλλα τὰ ἀπαλώματα τρίψας παράχει ἑλαίου καὶ οἶνου μέλανος καὶ κατάμασσε:—see also Isa. i. 6. ἐπὶ τῷ 18. κτ., thereby denying himself the use of it. κτ. is rarely found in the sing. in the classics: see an instance, Herod. ii. 132. πανδοχεῖον] the Attic form, as in the cognate words ἱεροδόκος, ξενοδοκεῖν, δωροδόκος, &c. is πανδοκεῖον. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἀμαρτάνουσιν· διὰ γὰρ τοῦ κ χοῦ λέγειν πανδοκεῖον κ. πανδοκεῖς κ. πανδοκειυρία:—p. 307, where see Lo-beck's note. This is the only place where an inn, as we understand the word, a house for reception of travellers kept by a host, as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, פונדק (Wetstein). Bleek remarks that this serves to shew, that there were such inns in that neighbourhood, though certainly they were not frequent.

ἐξελθ. . . .] when he went on his journey. δύο δην.] some see in this, two days' wages (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, to whom he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject one who fulfilled them to another. The reason of this is to be found,—partly in the relation of neighbourship being mutual, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the active place, and thus to reflect back the ἀμαρτίας more pointedly. "Observe γεινῶναι, to have become neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth.

37. πορεύου, κ.τ.λ.] The rendering is as in E. V., go and do thou likewise. The και σύ belongs, not to the πορεύου, but

† constr. ch. ii. 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς ἑκατέρωθεν αὐτὸς
21 red. ἀντὶ τοῦ
ἑκείνου
ἵνα
ἵσταται
ἐν τῷ
ῥόθῳ

38. for *εγένετο ἐν τῷ, ἐν δὲ τῷ* BL² 33 syr-cu copt æth: txt ACDP rel syrr.
om αὐτοὺς D. om καὶ BDL² 69 lat-a syr-cu copt: ins ACP rel. ἀντὶ

to the *ποιεῖ*, which carries the main stress, the *πορεύειν* being only secondary.

The lawyer does not answer—'The Samaritan:' he avoids this; but he cannot avoid it in conviction and matter of fact. *ποιεῖ δὲ*, i. e. 'count all men thy neighbours and love them as thyself.'

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy* which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—*the race of man, the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, *Parables*, p. 316, note, edn. 4, that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval);—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—who for *our sakes became poor, that we through His poverty might become rich*: who, though now gone

from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations,—*knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee, and endeavours to establish this from John xi. 1 (where he says *ἀπὸ* only indicates residence, *ἐκ* origin; and the *κωμὴ* is not Bethany, but the village in Galilee; see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted *is it*, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name *Martha*, it is in Aramaean מרת, from *το dominus*, and answers to the Greek κυρία." Bleek.

38.] *ἐν τῷ* *πορ.* need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to the *last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this

εἰσῆλθεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὕπ- sch. xix. 4.
 ἐδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ καὶ τῇδε ἦν ἀδελφὴ Acto xvii. 7.
 καλουμένη Μαρία, ἣ καὶ ἡ παρακαθεσθεῖσα ἰπρὸς τοὺς James ii. 26
 πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. ⁴⁰ ἡ δὲ Μάρθα Tobit
 ἡ περιεσπᾶτο περὶ πολλὰν ἰδιακονίαν. ἡ ἐπιστάσα δὲ vii. 8; 1 Mac.
 εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνον με κατ- xvi. 15 only.
 εἴλειπεν διακονεῖν; ἡ εἰπὲ οὖν αὐτῇ ἵνα μοι ὁ συναντιλάβη- here only f.
 ται. ⁴¹ ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα, 1 Mark v. 22.
 ἡ μεριμνᾷς καὶ ὁ θορυβάζῃ περὶ πολλὰ. ⁴² ἐνὸς δέ ἐστιν vii. 26. Rev.
i. 17.

v. 2. 2 Tim. iv. 2, 6 only. L. P.
 1 Tim. i. 19. vi. 4, 21. Tit. ii. 7.

a w. 100, Matt. iv. 3 rec.
 q here only f.

o Rom. viii. 26 only. Pa.
 r = Acto xix. 36. Phil. ii. 38.

εἰσῆλθεν D. om εἰς τὸν οἶκον αὐτῆς B. (αὐτῆς [alone, appy] is supplied on the margin 2. m.) om αὐτῆς C¹L² 33: ins AD rel, αὐτῆς P.

³⁹. om 2nd καὶ D lat-a o. rec παρακαθίστασα (more usual form), with C²DP rel: παρακαθίστα K 69: txt ABC¹L² Mac. rec (for πρὸς) παρα, with AB¹[qu? very uncertain] C²DP rel: txt B¹C¹L² 33 Mac. rec (for κυρίου) ἱησοῦ, with A B¹[perhaps: see table] C²P rel lat-b syr-txt: txt B¹C¹(appy) DL² vulg lat-a o & o Syr syr-cu syr-marg copt aeth arm. om αὐτοῦ D.

⁴⁰. for ἐπιστάσα, ἐπιστάθεις D. rec κατελείπει (itacism f), with B¹D(FSUV, e sil): txt AB¹CP² rel. κατελείπειν bef με 3: κατ. με μόνον D latt. εἶπον DL² 1. 33: εἶπεν P: εἶπε 69: txt AC rel.

⁴¹. for ἱησοῦς, κυριος B¹L vulg lat-a i l syr-marg Ambr, Aug. o ἱησοῦς bef εἶπεν αὐτῇ C²DKU 69 copt aeth. rec (for θορυβάζῃ) τυρβαζῇ, with AP rel (Ζεις 69) Clem Bas Chr Cyr Damasc: txt BCDL 1. 33 Bas Evagr. om μεριμνᾷς καὶ D (Clem) Bas Aug.

⁴². for ἐνὸς δὲ ἐστὶν χρεια, ὀλιγων δὲ ἐστὶν χρεια ἡ ἐνὸς BC¹L 1. 33 syr-marg copt aeth (arm) Orig Bas Jer Aug: om D lat-a b o c ff₁ i l (Clem) Ambr, (the variations have arisen from understanding ἐνὸς to refer merely to the provisions then being prepared,—then softening it by ὀλιγων, and finally combining both readings): txt AC¹3P rel vulg lat-f g₁ q Syr syr-cu syr-txt Bas Chr Damasc Aug. for

word implies surely hospitality and intercourse.

γυνή τις—it does not follow that Martha was a widow; the incident brings out the two sisters, and therefore no others are mentioned. She may have had a husband or a father living. At all events, it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.

³⁹.] It does not appear that the meal had begun; far rather is it likely that Martha was busy about preparing it. Mary sat at Jesus' feet, as His disciple, while He was discoursing.

⁴⁰.] περιεσπ. (as also the form παρακαθεσθεῖσα above) is a word of later Greek. We have in Dion. Hal. ix. 43. περισπᾶ περὶ τὰς ἐξω στρατίας τὸν δῆμον; and in Jos. Antt. v. 1. 4, πρὸς τοσαύτας ὑπηρεσίας διασπῶμενος. See also Diod. Sic. i. 74: Polyb. xv. 3. 4. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, Sat. ii. 8. 67, and to a midland provincial expression 'to be put about,' meaning 'to be distracted with officious care.' See Phryn. ed. Lobeck, p.

415, who gives ἀσχολος εἶναι for the corresponding classical expression.

ἐπιστ. generally, but not always, used by Luke of a sudden coming into presence. It looks here as if our Lord were teaching in another apartment from that where the διακονία was going on:—this appears also in the κατελείπειν.

⁴¹, ⁴².] The repetition of her name indicates reproof.

μεριμνᾷς expresses the inner anxiety (from μεριζω), θορυβάζῃ the outer bustle and confusion. The latter word is not elsewhere found in Greek.

πολλά, many things. ἐνός, of one thing; perhaps we should not express the two words more definitely, for fear of narrowing the wide sense in which they are spoken. I can hardly doubt that our Lord, in the first and most obvious meaning, indicated that simpler preparation would have been all that was needful, but the πολλά leads to the ἐν, and that to the ἀγαθὴ μερίς, the ἐν being the middle term of comparison between the natural πολλά and the spiritual ἀγαθὴ μερίς. So that the whole will imply—only within the circle of Christ's

= Heb. vii.
 11. Sir. iii.
 24.
 t = here only.
 (Acts viii. 21.
 xvi. 12.
 2 Cor. vi. 16.
 Col. i. 12
 only. L.P.)
 Pa. lxvii. 30.
 u ch. xiv. 7.
 Gen. xlii. 11.
 v = Matt. ii. 6
 al.
 w ch. x. 55, 58
 al.
 x = Matt. vi.
 10. 1 Pet. iii. 15. Isa. xxi. 20.

* χρεία. Μαρία δὲ τὴν ἀγαθὴν ἑμερίδα * ἐξελέξατο, * ἥτις
 οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς.
 XI. ¹ Καὶ ἐγένετο * ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ
 προσευχόμενον, ὡς ἐπαύσατο, εἰπέν τις τῶν μαθητῶν αὐ-
 τοῦ πρὸς αὐτὸν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. ² εἶπεν δὲ
 αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, * ἁγιασθήτω

2nd δε, γαρ BLA 1. 69 copt-ms Bas, Antch Damasc: om D al latt syr-cu arm
 Orig-lat Jer Ambr₂: txt ACP rel mm(with mt) lat-f g, q syrr copt Clem Bas,
 Chr. (33 def.) om an⁺ BDL lat-a b c ff₂ i l: ins ACP rel vulg lat-c f Clem
 Bas, Damasc.

CHAP. XI. 1. for καὶ εγ., εγ. δε A al lat-s syr-cu. προσευχόμενον bef εν τω
 τινι P Orig. ins και bef ως επαυσατο DM lat-a b c.
 2. for ειπ. δε, ο δε ειπ. D lat-e. om αυτοις D. aft προσευχησθε ins μη
 βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογία αυτων ης ακουουθη-
 σονται αλλα προσευχομενοι D (see Mi vi. 7: D throughout conforms many expres-
 sions to Mi). rec aft πατερ ins ημων ο εν τοις ουρανοις (from || Mi), with ACDP
 rel gat(with harl' per) lat-a b c e syrr syr-cu copt i ins ημων (alone) L al: om B i.

disciples, those who act from love (mis-
 taken or otherwise) to Him—much as
 John vi. 27,—and will set before us the
 bread which perisheth on one hand, and
 that which endureth to everlasting life
 on the other. The ἀγαθὴ μερίς, the good
 portion, is the *ἔν* which is needful—see
 John vi. 53,—the *feeding on the bread of
 life by faith*; which faith cometh by
 hearing, and hearing by the ῥῆμα χρι-
 στοῦ, which Mary was now receiving into
 her soul, and which (John vi. 54) shall
 never be taken away, but result in ever-
 lasting life. The two types of charac-
 ter have ever been found in the Church;
 both, caring for Him, and for love to Him
 doing what they do: but the one busy and
 restless, anxious, and stirring; the other
 quiet and humble, content to sit at His
 feet and learn. We see here which of the
 two He praises. But on the other hand
 we must not derive any argument hence
 against an active Christian life of doing
 good: *this is*, in fact, to sit at His feet
 and learn—to take His yoke on us, and
 learn of Him. It is the bustling about
 the πολλά of which there is no need,
 which is blamed; not the working out the
 fruits of the Spirit, which are needful,
 being parts themselves of the ἀγαθὴ
 μερίς.

CHAP. XI. 1—13.] JESUS TEACHES
 THE DISCIPLES TO PRAY. The locality
 and time of the following incident are
 alike indefinite. The only limits are
 those of the great journey which is the
 subject of this section. There is no reason

for supposing this to be the *only occasion*
 on which the Lord delivered this prayer to
 His disciples. In the Sermon on the
 Mount, it stands in close connexion with
 what goes before;—and here also. In so
 weighty a summary of His teaching as
 that was, He was not likely, when speak-
 ing of prayer, to omit it;—when asked by
 His disciples to teach them to pray, He was
 not likely to depart from the form once
 given them. Such are ordinary probabi-
 lities, antecedent to every question affect-
 ing the two Gospels: and those critics
 who throw aside all such, are *far more*
prejudiced in reality, than those who allow
 them full weight. "The peculiar and
 abridged form in Luke," says Meyer, "*is*
a proof that the apostolic Church did not
use the Lord's prayer as a form." Rather,
 we may say, a proof of the fidelity with
 which our Evangelist reproduced his ori-
 ginal reports, not correcting them as
 others after him did (see var. readd.) to
 suit the forms most probably in use. If
 the apostolic Church did not use the Lord's
 Prayer as a form,—*when did its use begin*,
 which we find in every known Liturgy?
 (See Bingham, Antiqq. xiii. 7.)
 1.] καθ. κ. 'Ιω. . . . of this fact we know
 nothing beyond the allusion here.
 2.] εἶπεν προσ. λέγ. . . . more definite
 than οὕτως προσ. . . . in Matt. On
 the prayer itself, see notes on Matt. vi.
 9—13. The clauses not found in the text
 could hardly by any possibility have been
 omitted by any, had they ever formed a
 part of it. Stier's argument, that our text

αὐτῷ. ⁷ καὶ κείνος ἔσθωθεν ἀποκριθεὶς εἶπεν Μὴ μοι ¹⁰ λό-
 ο Matt. xvi. 10 ref. ¹⁰ σου ¹¹ παρέχε' ἥδη ἡ ¹² οὐθὺρα ¹³ ἐκλείσται, καὶ τὰ παιῶνά ¹⁴ μου μετ' ἐμοῦ ¹⁵ εἰς τὴν ¹⁶ κοίτην εἰσίν· οὐ δύναμαι ¹⁷ ἀνα-
 ο Matt. vi. 6, xiv. 10, John x. 19, 26. ¹⁸ στας δοῦναί σοι. ¹⁹ λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
 3 Chron. xxviii. 24. ²⁰ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ²¹ ἀνάδυσαν
 p = ch. iv. 28. ²² αὐτοῦ ²³ ἐγερθεὶς δώσει αὐτῷ ὅσων ²⁴ χρῆζει. ²⁵ καὶ ὑμῖν
 vii. 1, ix. 61. ²⁶ λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ ἐύρησκει·
 Mark i. 29. ²⁷ κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. ²⁸ πᾶς γὰρ ὁ αἰτῶν
 q = here (Rom. ix. 10, xiii. 18. Heb. xiii. 4) only. ²⁹ λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ ³⁰ κρούοντι ἀνοι-
 r = Mark i. 28. ³¹ χθήσεται. ³² τίνα δὲ ἐξ ὑμῶν τὸν πατέρα ³³ αἰτήσῃ οὐ υἱὸς
 ch. viii. 60. ³⁴ ἔργον, μὴ λίθον ³⁵ ἐπιδώσει αὐτῷ; ³⁶ ἢ καὶ ἰχθύν, μὴ ἀντὶ
 1 Mk. xxi. 46. ³⁷ ἰχθύος ὅφιν αὐτῷ ³⁸ ἐπιδώσει; ³⁹ ἢ καὶ [εἰάν] αἰτήσῃ
 s here only t. ⁴⁰ Sir. xxv. 23 only.
 t = Matt. ii. 12, Gen. xii. 4, 7. ⁴¹ u ch. xii. 50 ref.
 v Matt. vii. 7, 8 ref.
 w constr., Matt. vii. 9 ref.
 16. 1 Cor. ix. 8. xvi. 6 al. Job ix. 26. x Matt. vii. 9, 10 ref. s = 1 Cor. xi. 16. y ch. xviii. 11. Rom. 8

7. και εκ. A: εκ. δε D sah. for ειπη, απει D lat-b copt. om μου C1M1
 lat-b o ff, g, i syr-cu syr-uth. for εις την κοιτην, εν τη κοιτη D al latt sah Clem
 Bas. for εισιν, εισιν D.
 8. om ει και D. rec αυτου bef φιλον, with E rel: αυτου φιλον AR: αυτου
 φιλον αυτου D: txt BCLX 33 latt Orig, Bas Chr Mac. om αυτου D-gr Syr-cl
 Orig. οσον DL rel Orig, Bas-ms Mac Thl: txt ABCKMR (33, o sil) Orig, Bas.
 9. rec ανοιγησεται (from || Mt), with ABCKLMRXA 1. 33. 69 Clem: txt D rel.
 10. rec ανοιγησεται (from || Mt), with CLMRX 1. 33. 69 Clem Bas: ανοιγησ
 (corr to ευρασει, made by B in || Mt also) BD: txt A rel.
 11. for τινα, τις DLX 33 vulg lat-c syr-marg Orig Cyr Aug: txt ABCR rel lat-
 hom-CL. rec om ε, with E rel: ins ABCDKLMRX 33. 69 Orig Mcion-e Dial.
 αιτησει bef τον πατερα B. o υιος bef αιτησει D al. om απρον to
 η και B lat-ff, i l sah Orig Mcion-e. rec (for η) ει, with (but o sil) Scr's q r: txt
 ACDE rel copt hom-CL. aft ιχθυον ins αιτησει D al. for μη, και B al Mcion-e.
 rec 2nd επιδωσει bef αυτω (corr to preceding and || Mt), with ACR rel: txt BDL lat-c.
 12. C places this verse bef η και ιχθ. om η C Syr syr-cu. om ιαν BLR
 1. 69 Dial: ins C rel, αν AA. rec αιτηση (gramm corr or itacism ?), with E

which abound: the significance of the thing asked for, see below on ver. 13.

7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it: the father and children are in bed (εἰς τ. κ. εἰς. ellipt. for 'have gone εἰς τ. κ. and are ἐν τῇ κ.' see ref.); (observe how in all the parables which place the Father, or the Husband, before us, the Mother, or the Bride, does not appear;) and he cannot (i. e. will not, cannot from being overcome by reluctance) rise and give to him.

8.] ἀναίθεα is too mildly rendered by 'importunity,' E. V. It should be shamelessness. It is presupposed here that the postulant goes on knocking and asking.

9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the features of the

parable.

10.] declares to us not merely a result observable here among men, (in which sense it is *not universally true*;) but a *great law of our Father's spiritual Kingdom*: a clause out of the eternal covenant, which cannot be changed.

11—13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit. (the *unspeakable gift*, in which all other δόματα ἀγαθὰ are included,) from our Father, by another 'à fortiori' argument drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children.

The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 ff. The egg and scorpion are added here. The serpent and scorpion are the positively mischievous: the samples, ch. x. 19, of the δύναμις τοῦ ἰχθυοῦ:—the stone, that which is simply unfit for food. So that God's answers to our prayers consist of

ὧν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς ^{a here only. Job xxxix. 14.} πονηροὶ ὑπάρχοντες οἴδατε ^{b ch. x. 19 ref. c Acts xvi. 20 note.} δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει ^{d Matt. vii. 11. Eph. iv. 8 (from Ps. lxxvii. 18). Phil. iv. 17 only. 2 Chron.} πνεῦμα ἅγιον τοῖς αἰτούσιν αὐτόν;

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν.

xxi. 2.
g Mark vii. 23 ref.

a — here only. see Matt. xxiv. 17. 2 Cor. v. 2.

f same, Matt. v. 42 ref.

rel: txt ABCDHL R (Treg expr) ΓΔΔ 1. 33. ^{ων} bef ^{αὐτ.} D R (Treg expr) U
fuld lat-c Aug. om μη BL sah. transp σκορπιον and επιδωσει D.

^{13.} for *υπαρχοντες, οντες* (|| *Mt*) DKMX Clem Mcion-s Dial Ath Cyr: txt ABCR
rel. rec αγαθα bef δοματα, with (some cursive ?) latt Clem Orig-lat Hil: txt
ABCD R rel Scr's mss Mcion-e. aft ο πατηρ ins υμων (|| *Mt*) CU vulg Syr sah
Ambr Jer Aug. for πνευμα αγιον, αγαθον δομα D mss-in-Ambr lat-δ c ff, i l.

^{14.} for *ver, ταυτα διεικοντος αυτου προσφερειται αυτω δαιμονιζομενος κωφος και εκβαλοντος αυτου παντες εθαυμαζον* D lat-c f. om και αυτο ην Δ' (appy) B(D)L

neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the *ἀπρος* of the parable;—the ‘paterfamilias’ is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man’s own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit. Notice that when we address God (Mt. vi. 9), He is ὁ πατήρ ὁ ἐν τ. οὐρ.—when He answers us, He is ὁ πατήρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) ὁ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, ὁ ἐκ Παλοποννήσου πόλεμος, denoting the quarter whence the influence implied in the *ἐκστασις* comes, which here is the result of that relation implied in *πατήρ*.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD’S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to shew that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and

striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke’s Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly.

On the other hand, the narrative in Matt. is introduced by his usual *τότε*, following upon a very general description of a retirement of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the *οἱ ὄχλοι* are the same, and the *τότε* meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, and can hardly be said with certainty to define the *very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20, iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It

ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
 τοῦ θεοῦ. 21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ
 τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.
 22 ἐπὶ αὐτὸν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
 τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧς ἐπεποίθει, καὶ τὰ
 σκύλα αὐτοῦ διαδίδωσιν. 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ'
 ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
 24 ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
 διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ
 εὕρισκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν
 ἐξῆλθον. 25 καὶ ἐλθὼν εὕρισκει σεσαρωμένον καὶ κε-
 κοσμημένον. 26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα

ch. xviii. 22. John vi. 11. Acts iv. 25 (Rev. xvii. 18 v. r.) only. Job. xiii. 6. d = ch. xv. 18. John
 vi. 12. xv. 6. Exod. xxiii. 10. e | Mt. John x. 12. xvi. 22. 3 Cor. ix. 9 (from Pa. xxi. 9) only.
 f | Mt. 3 Pet. ii. 17. Jude 13 only. Ps. lxxii. 1. Jer. ii. 6. g Matt. xi. 20 ref. h | Mt. ch.
 xv. 8 only. i | Mt. ch. xxi. 8. 1 Tim. ii. 9. Ezek. xxxiii. 41. k Matt. xvii. 1 ref.

21. φυλάσσει (*itacism* ?) ΔΕΜΧΓΑ. for εαυτ. αυλ., αυλην αυτου D. for
 εστιν, εσται R al.

22. for επαν, εαν D al. rec ο ισχυροτερος (from ο ισχυρος αδοσε: cf also
 ch iii. 16 || Mk), with ACR rel: txt BDLΓ' copt arm. om αυτου D. om
 νικηση αυτον D. for επικοιθει, πεποιθεν D.

24. aft εταν ins δε DUX 1 lat-b syr copt. for δι ανυδρων, δια των υδρων D-gr.
 ins tote bef λεγει (|| Mt) BLXΞ 33 lat-b l syr copt Orig-lat: om ACDR rel
 vulg lat-c f i Syr syt-cu eth arm.

25. ελθων CD (R) rel: txt A B[sic in cod: see table] ELMS²U V(e sil) ΔΣ.—εξελθων
 R. ins σχολαζοντα bef σεσαρωμενον (|| Mt) BCLRGΞ 1. 33. 69 lat-f l copt eth
 Vict-tun. for και εκκοσμ., και κοσμ. L: om και DLF copt. (Both by homoeotele
 from itacism.)

26. om tote D (syr-cu) Orig-lat. aft παραλαμβάνει ins μεθ' εαυτου (see || Mt)

heavens are 'the works of Thy fingers,'
 will sufficiently shew how little reliance is
 to be placed on such subtleties.

21.] This parabolic sentence is in close
 connexion with many prophetic sayings,
 Isa. xl. 10 marg., liii. 12, and most
 pointedly Isa. xlix. 24, 25. It will be re-
 membered that the Baptist called the Lord
 by this name, ὁ ἰσχυρότερος—placing after
 it, it is true, μου, but still using it as in-
 dicative of the Almightyness of the Son of
 God, rather than in comparison with him-
 self.

The ἰσχυρός is the adversary,
 Satan; his εὐλή, this present world,—
 John xii. 31; xiv. 30; xvi. 11. His
 goods, or tools, or spoils,—τὰ ὑπάρχοντα
 = τὰ σεύη = τὰ σῦλα,—are the sons of
 men,—2 Tim. ii. 26; 1 John v. 19 (Greek).
 With these is he clothed and armed, or
 rather with their evil capacities, which he
 furbishes and brightens for his use: with
 the πανοπλία τοῦ διαβόλου, compare by
 way of contrast, the πανοπλία τοῦ θεοῦ,
 Eph. vi. 11—20. Without these arms and
 tools he would be powerless: the evil one

must have evil men—something receptive
 of evil—to work upon. But these the ἰσχυ-
 ρότερος takes from him, and divides his
 spoils, Isa. liii. 12. He divides his spoils—
 turns to His own use and that of His
 followers all that good which the enemy
 had corrupted into evil.

The Stronger had already come into the
 strong man's house—the Saviour, into the
 world—and was robbing him of his cap-
 tives, and making them into His own dis-
 ciples—e. g. Mary Magdalene and others:
 but the work was not fully completed yet,
 till the Lord, by and in His death, over-
 came him that had the power of death,
 i. e. the devil. And that His great victory
 is still proceeding;—He is still taking from
 him one and another,—rescuing the sons
 of men by the power of His Gospel, till
 the end, when He shall (Rev. xx. 1 ff.) bind
 him in the abyss; and though he be
 loosed for the final conflict by His suffer-
 ance, shall cast him overthrown into the
 lake of fire for ever. Rev. xx. 14.

23.] See on Matt. ver. 30. 24—26.]

πονηρά ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται
 αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. ³⁰ καθὼς γὰρ ἐγένετο
 Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς
 τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ ἡ βασιλίςσα ἡ νότου
 ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς
 ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων
 τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλεῖον
 Σολομῶνος ὤδε. ³² ἄνδρες Νινευὴ ἀναστήσονται ἐν τῇ
 κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν,
 ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλεῖον
 Ἰωνᾶ ὤδε. ³³ οὐδεὶς λύχνον ἄψας εἰς κρύπτην
 τίθῃσιν οὐδὲ ὑπὸ τὸν ὁμόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. ³⁴ ὁ λύχνος
 τοῦ σώματος ἐστίν ὁ ὀφθαλμὸς σου· ὅταν ὁ ὀφθαλμὸς

1 = as above [ch. xxii. 55 v. 2.] & Acts xxviii. 2 only. Judith xiii. 18.
 n here only f. see nota. o Matt. v. 15 (ref.). ver. 7.

m = Acts xiii. 20. Rev. xi. 9.
 p ch. xix. 20.

syr-w-ast copt arm Ambr. rec *ἐπιζητεῖ* (from || *Mt*), with CD rel: txt ABLX.
 rec aft *ἰωνα* ins *του προφητου* (from || *Mt*), with AC rel lat-e-f q syrr copt:
 om BDLX am (with em forj fuld jac mt per san) lat-a d c ff₂ g_{1,2} i syr-jer copt-ms
 arm Bede.

30. ins o bef *ἰωνας* BA. rec *σημεῖον* bef *τοῖς νινευίταις*, with AD rel latt:
 txt BCLX³³. add *καὶ καθὼς ἰωνας ἐν τῇ κοιλίᾳ του κητους ἐγενετο τρεῖς*
ἡμέρας καὶ τρεῖς νύκτας οὕτως καὶ ὁ υἱὸς του ἀνθρώπου ἐν τῇ γῇ D, simply lat-a ff₂.
 31. om ἐν τῇ κρίσει D lat-ff₂. om *των ἀνδρῶν* (see || *Mt*) C al syr-cu sath.

32. om ver D. for *νινευη, νινευιται* (from || *Mt*, where there is no such *earn*
as here) ABC rel latt Syr syr-marg arm: *νινευι* K al: txt E'HKSVΔ.

33. om *δε* (see ch viii. 16) BCDÜΓ 33 vulg lat-a o Syr syr-cu copt-ms arm: ins AΣ
 rel lat-b f ff₂ syr sath. Steph *κρυπτον*, with (S, e sil) 1 Thl-ms: txt ABCD³³ rel.
 om *ουδὲς ὑπο τον μοδιον* LIT³³ 1. 69 arm. [αλλ', so ABCZ³³ etc.]

rec (for *φως*) *φειγος*, with A rel: txt BCDX 1. 83. 69 Thl.
 34. aft *σωματος* ins *σου* D latt (not i q) Syr copt sath Jer. rec om 1st *σου*
 (|| *Mt*), with L rel syr-cu arm: ins ABCD³³ latt syrr copt sath Jer. rec aft *οταν*
 ins *ουν* (see *Mt* vi. 22), with AC rel syrr syr-cu: om BDLA latt copt sath arm.

which is not touched on in Matt., viz. his
preaching after his resurrection to the
 Ninevites, announcing—for that would
 necessarily be involved in that preaching—the
 wonderful judgment of God in bringing
 him there,—and thus *making his own*
deliverance, that he might *preach to*
them, a sign to that people; which sign
 (ver. 32) they received, and repented;—
 but a greater than Jonas, shewing and
 preaching a greater sign by far, this
 generation shall reject. 32. *πλεῖον*
 Ἰωνᾶ] not 'a greater than Jonas,' or
 'than Solomon;' but Jonah = the sign
 of Jonah,—so that *πλεῖον* is *He who is*
the sign to this generation:—a sign,
πλεῖον, both in its actuality, its signifi-
 cance, and its consequences. The order,
 here, seems to be for the sake of climax;—
 for the undervaluing and not appre-

ciating His wisdom, will not lie so heavy
 on them in the judgment, as the rejection
 of His preaching of repentance.

33—36.] Our Lord goes on to speak of
 His teaching and miracles, which this
 generation despised, and demanded a sign
 from heaven in preference; He tells them
 that they will not see the significance
 of them, because they shut the eyes of
 their understanding, which should be the
 light of the soul;—this is set before them
 in a parable concerning the light of the
 body, which is the outward eye. The sen-
 tences are repeated from the Sermon on
 the Mount, see Matt. v. 15; vi. 22 f.
 (where see notes on all that is common),
 and ch. viii. 16; but, as has been shewn,
 the truth shines from a different side of
 them here. 33.] *κρύπτην*, (for so it
 should be accentuated,) a crypt, or

σου ἁπλοῦς ᾗ, καὶ ὅλον τὸ σῶμά σου ἴσταιν· AR. 11
 ἐπὶ δὲ ἁπλοῦς ᾗ, καὶ τὸ σῶμά σου σκοτεινόν. G. 11
 35 ἡ σκόπη οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἴσταιν. K. 11
 36 εἰ οὖν τὸ σῶμά σου ὅλον ἴσταιν, μὴ ἔχον μέρος τι L. 11
 σκοτεινόν, ἴσταιν ἁπλοῦς ὅλον ὡς ὅταν ὁ λύχνος τῇ M. 11
 ἀστραπῇ ἴσταιν. N. 11
 37 ἐν δὲ τῷ λαλῆσαι ἔρωτα O. 11
 αὐτὸν Φαρισαῖος ὅπως ἄριστήσῃ παρ' αὐτῶ, εἰσελθὼν P. 11
 δὲ ἀνέπεσεν. Q. 11
 38 ὁ δὲ Φαρισαῖος ἰδὼν ἔθαύμασεν ὅτι οὐ R. 11

η bef ο οφθαλμος D lat-b e ff, i. om 1st και (|| Mf) CDF 69 latt. for ολον, for ολον,
 παν D-gr. for επαν, οταν D al. aft σκοτ. ins ιστιν D al lat-e copt aeth Jer. aft σκοτ.

36. for ver, ει ουν το φως το εν σοι σκοτος το σκοτος ποσον (|| Mf) D lat-a b e ff, i om 1st και (|| Mf) CDF 69 latt.
 syr-cu Aug. aft σκοτ. ins ιστιν D al lat-e copt aeth Jer.

38. om ver (|| Mf) D lat-a b e ff, i syr-cu. rec τι bef μερος, with E rel vulg om 1st και (|| Mf) CDF 69 latt.
 lat-c: om τι CLF: txt ABGKM 1. 33. 69 lat-f. ins εν bef τη αστραπη B. aft σκοτ. ins ιστιν D al lat-e copt aeth Jer.

37. om εν δε τω λαλῆσαι D syr-cu. aft λαλῆσαι ins αυτον A; αυτον ταυτα 1. rec τι bef μερος, with E rel vulg
 69 lat-c e f g, i. for ερωτα [so ABM 69] αυτον, ιδεσθαι δε αυτου D. rec aft ins εν bef τη αστραπη B.
 φαρισαιος ins τις, with AC rel lat-b e syrr syr-cu copt arm: pref, DX vulg lat-a c f f, aft λαλῆσαι ins αυτον A; αυτον ταυτα 1.
 aeth: om BL 1. 69 copt. for οπως, ινα D. for παρ αυτω, μετ αυτου D for ερωτα [so ABM 69] αυτον, ιδεσθαι δε αυτου D.
 lat-a f, g. for οπως, ινα D.

38. for ιδων θαυμασιν οτι, ηρξατο διακρινομενος εν εαυτω λεγειν δια τι D al, for παρ αυτω, μετ αυτου D
 similarly latt syr-cu Tert Aug. for οπως, ινα D.

covered passage; τὴν ἀπόκρυφον οἰκίαν, for παρ αυτω, μετ αυτου D
 Euthym. Athenæus, v. 206, describing a for οπως, ινα D.
 splendid ship built by Ptolemy Philo- for οπως, ινα D.
 pator, speaks of a κρύπτῃ φραγμοῖς καὶ for οπως, ινα D.
 θυρίσι περιεχομένη πάντοθεν. for οπως, ινα D.

35.] σκόπη . . . μὴ . . . take heed, lest . . . for οπως, ινα D.
 and the ἴσταιν, more forcible than ᾗ, for οπως, ινα D.
 implies the actual existence, in the hearers, for οπως, ινα D.
 of the state against which they are cau- for οπως, ινα D.
 tioned:—σκόπη μὴ ὁ νοῦς ὁ φωταγωγός for οπως, ινα D.
 τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν, for οπως, ινα D.
 Euthym. for οπως, ινα D.

36.] "Tautological: the for οπως, ινα D.
 second member contains the same assertion for οπως, ινα D.
 as the first." (De Wette.)—Let us examine for οπως, ινα D.
 this. "When thine eye is single (ver. 34),— for οπως, ινα D.
 i. e. simple,—straight and single-seeing,— for οπως, ινα D.
 thy whole body will be light." Then (ver. for οπως, ινα D.
 36),—*if this be so*,—if thy whole body be for οπως, ινα D.
 light, having no part dark,—then it shall for οπως, ινα D.
 all be light as when a lamp with its bright- for οπως, ινα D.
 ness illuminates thee.' Of what is our Lord for οπως, ινα D.
 speaking? Of *His teaching*, as appre- for οπως, ινα D.
 hended by the simple, single-seeing soul. for οπως, ινα D.
 If then the soul be so,—having no part for οπως, ινα D.
 darkened by prejudice or selfish lusts, and for οπως, ινα D.
 approach thus to His teaching, it shall be for οπως, ινα D.
 wholly illuminated by it, as by the candle for οπως, ινα D.
 of the Lord, searching its inward parts. for οπως, ινα D.
 So this saying, which, even as it stands, is for οπως, ινα D.
 not tautological,—for the second clause for οπως, ινα D.
 expresses the further result and waxing for οπως, ινα D.
 onward of the shining light, arising from for οπως, ινα D.

the singleness of the eye,—becomes, in its for οπως, ινα D.
 spiritual significance, a weighty declaration for οπως, ινα D.
 of truth, answering to ch. viii. 15:—see for οπως, ινα D.
 also John viii. 12. for οπως, ινα D.

37—34.] DISCOURSE AGAINST THE for οπως, ινα D.
 PHARISEES. There can be no antecedent for οπως, ινα D.
 improbability in the supposition that our for οπως, ινα D.
 Lord spoke on various occasions, and with for οπως, ινα D.
 various incidental references, the compo- for οπως, ινα D.
 nent parts of that great anti-pharisaic dis- for οπως, ινα D.
 course contained in Matt. xxiii. *That was* for οπως, ινα D.
spoken in the temple, during the last week for οπως, ινα D.
 of His ministry; it formed the *solems* for οπως, ινα D.
close of His public teaching,—and at the for οπως, ινα D.
 end of it He departed out of the temple to for οπως, ινα D.
 return no more. I do not think it possible for οπως, ινα D.
 to suppose any part of that discourse in for οπως, ινα D.
 Matthew to be related otherwise than in for οπως, ινα D.
 its true place; all probability is against for οπως, ινα D.
 such an idea,—and so is the character of for οπως, ινα D.
 the reports of discourses in that Gospel, for οπως, ινα D.
 in general so strictly coherent and exact. for οπως, ινα D.
 There is then but one supposition left, un- for οπως, ινα D.
 less we suppose Luke to have put together for οπως, ινα D.
 at random a number of fragments, and to for οπως, ινα D.
 have inserted them here, *creating an occa-* for οπως, ινα D.
sion for them (for it amounts to this), which for οπως, ινα D.
 is equally inconceivable. And that is, that for οπως, ινα D.
 our Lord *spoke at this meal*, the occasion for οπως, ινα D.
 being the wonder of the Pharisee at His for οπως, ινα D.
 not washing before sitting down to meat, for οπως, ινα D.
parts of that discourse, with which He for οπως, ινα D.

πρῶτον ἵεβαπτίσθη πρὸ τοῦ ἁρίστου. ³⁹ εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσῶθεν ὑμῶν γέμει ἄρπαγῆς καὶ πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἐξῶθεν καὶ τὸ ἐσῶθεν ἐποίησεν; ⁴¹ πλὴν τὰ ἐνόντα δότε ἑλεημοσύνην, καὶ ἰδοὺ πάντα

f = Mark vii. 4 only. 4 Kings v. 14. ch. xiv. 12 (15 v. r.). Matt. xxii. 4 only. 2 Kings xiv. 16. here bla. Matt. xxiii. 25. 1 Tim. iii. 7. 1 Pet. iii. 2. Rev. xi. 2 only. Mark. xii. 17. 1 Matt. xiv. 8, 11 | Mk. only. 1 Matt. viii. 9 al. Levit. xiv. 8. m 2 Cor. iv. 16 only. Mark. xii. 17. n Matt. xxiii. 27 ref. o Matt. xxiii. 28. Heb. x. 34 only. Isa. iii. 14. p Matt. xxii. 18 ref. Isa. i. 16. q ch. xii. 20. 1 Cor. xv. 26 al. L P. exc. 1 Pet. ii. 16. Pa. xiii. 1. r = Matt. xi. 23 ref. Judg. iv. 9. s here only. 1 Mac. v. 8. t Matt. vi. 2, &c. ref.

39. aft φαρισαῖοι ins υποκριταὶ D lat-b.

40. transp ἐσῶθεν and ἐξῶθεν CD Γ (Treg expr) lat-a c e Petr-alex Tit-bostr Cypr₂: txt AB rel vulg lat-b f f₂ g₁ i syrr syr-cu copt sēth arm Cyr Tert Aug.

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xiii. 37.] ἁγιασθήσθῃ, the morning meal.

εἰσελ. 33 ἀνέκεσεν] i. e. without any delay; as soon as He had entered, He sat down.

39.] The expression of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, *ὑμεῖς οἱ Φ.*, unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.

[βπτ. . . .] This use of the word shews that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat.

39.] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion.

νῦν, i. e. as instanced by your present conduct—Here is an instance of your &c.

τοῦ ποτ. κ. τ. πίν.—understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it. τὸ ἐξῶθεν and τὸ ἐσῶθεν of a *man*, are not the outside and inside of the body—but the outside apparent *conduct*, and the inner unseen *motives*.

Some difficulty has been found in the parallelism of τὸ ἐξῶθεν τοῦ

ποτηρίου κ. πίνακος, and τὸ ἐσῶθεν ὑμῶν: and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take ὑμῶν with what follows: "the inside (of the cup and platter) is full of your plunder and wickedness." But surely all verisimilitude is against this, as well as the emphatic position thus given to ὑμῶν. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part.

40.] seems clearly to me to be a *question*, and to mean, as E. V., Did not He, who made the outside, make the inside also?—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for any thing, extend to the whole? The making ὁ πωφώρας to mean, 'he who has cleansed,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, should have adopted it.

41.] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'but ye give alms of their contents, and behold, all things are clean (in your estimation) to you.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care *about outward cleanliness, when the inside was*

- καθαρά ὑμῖν ἐστίν. ⁴² ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ⁴³ ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ παρῆναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγατὰ τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, ὅτι ἐστὶ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν. ⁴⁵ ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ⁴⁶ ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,
- ⁴¹ Matt. xxiii. 28. ch. xviii. 12. Heb. viii. 13 only. Gen. xlviii. 22. ⁴² Matt. xxiii. 23 only. ⁴³ here only. ⁴⁴ Matt. xiii. 29. ⁴⁵ Mk. Rom. xiv. 2 only. Gen. ix. 8. ⁴⁶ ch. xv. 20 only. (Matt. v. 19 rec.) Jer. xli. (xxiv.) 18. ⁴⁷ Matt. xxiii. 28 only. ⁴⁸ Dent. xxiii. 4. ⁴⁹ John v. 42. ⁵⁰ Thess. iii. 6. ⁵¹ John ii. 6. ⁵² 1 Th. ii. 17. ⁵³ iv. 12. v. 2. ⁵⁴ here (Heb. xli. 12) only. ⁵⁵ Str. xxiii. 2. ⁵⁶ ch. xx. 46 rec. ⁵⁷ d ch. xx. 46 rec. ⁵⁸ e ch. vii. 23 rec. ⁵⁹ Matt. viii. 26 al. fr. ⁶⁰ Gopp. only, etc. Acts xiii. 29. ⁶¹ Gen. xxiii. 6, 9. ⁶² 1 Cor. xiv. 5 only. ⁶³ Ps. i. 6 R. ⁶⁴ (Ave, 1 Cor. ix. 26.) ⁶⁵ h = ch. x. 19. ⁶⁶ Isa. iv. 14. ⁶⁷ i = Mark iv. 27. ⁶⁸ John ii. 9. ⁶⁹ Matt. xxiii. 28 rec. ⁷⁰ h Matt. xxiii. 6. ⁷¹ ch. xviii. 28. ⁷² Acts xiv. 5. ⁷³ 1 Thess. ii. 5 only. ⁷⁴ 2 Kings xiv. 4. ⁷⁵ Matt. xi. 28 only. ⁷⁶ Erek. xvi. 33 only. ⁷⁷ m Matt. xi. 28. ⁷⁸ xxiii. 4. ⁷⁹ Acts xxiii. 10. ⁸⁰ Gal. vi. 5 only. ⁸¹ 2 King. xix. 28. ⁸² n here (Matt. xxiii. 4 v. r.) only. ⁸³ Prov. xxvii. 5 only.

⁴¹ for ἐστίν, ἐσται DXΓ 1. 69 lat-a Baa-mss' Mcion-t.—est. bef ὑμῖν D al.

⁴² for παρερχεσθε, παρερχεσθε A. [του θεου is written over the line in B by the original scribe.] om ταῦτα to παρῆναι D lat-b. aft ταῦτα ins ἐ (from || Mf) BCKLMX 33. 69 vulg lat-c Syr syr-w-ast syr-cu copt-wilk arh: om AD rel lat-a ff; copt-schw arm. rec (for παρῆναι) αφῆναι (from || Mf), with B^c rel: παρῆφῆναι (comb'n of readgs) A: txt B¹ L.

⁴³ for τοῖς φαρισαίοις, φαρισαῖοι D lat-a b c e ff; i syr-cu. aft ἀγοραῖς ins εα ρας πρωτοκαθίστας ἐν τοῖς δειπνοῖς (from Mf xxiii. 6) CD lat-b q: aft συναγ. (but την -σιαν) 69.—om ρας D.

⁴⁴ rec aft ὑμῖν ins γραμματεῖς καὶ φαρισαῖοι υποκριταί (from Mf xxiii. 27), with A rel em lat-b f q syr Cyr; γρ. ε. φαρ. (but not υποκρ.) D lat-i Lucif: om BCL 1. 33 vulg lat-a c e ff; 3, 1, 2 i syr-cu copt arm Mcion Aug. om ως τα and 2nd τα D, similarly lat-a b c e ff; i syr-cu. om 2nd εα AD rel Thl: ins B[ic: see table] CLM.

⁴⁶ οὐαὶ bef τοῖς νομικοῖς D syr-cu.

ins βαρεα καὶ (from Mf xxiii. 4) bef

left unclean. (4) It would be inconsistent with the emphatic position of τὰ ἐνὸντα, which are thus pointed out as the *true material*, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is a *rebuke for their covetousness* (see ch. xvi. 14), which follows in close connexion with ἀπ' αὐτῶν καὶ πομπῆς, ver. 39. The τὰ ἐνὸντα are the *contents of the vessel*, which vessel (ver. 39: see note above) is ἡμᾶς: = therefore, in its meaning, the τὰ ἐνὸντα of ch. xii. 33,—and the πάντα καθαρά ἐστιν answers to the θεοσευργεῖν ἐν ὀφθαλμῷ of that verse, the *result* of which is the καρδία ἐν ὀφθαλμῷ: and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Tit. i. 15). ⁴³] But woe unto you, for ye do not this,—but make the

most trifling payments, &c. The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

⁴³] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

⁴⁴] See Matt. ver. 27;—but here the point of comparison is different. *There* (see note) *the sepulchres are whitened, that men may not pass over them unawares*: and the comparison is to the outside fairness, and inside abomination. *Here*, the graves are not seen, and men thinking they are walking on clean ground are defiled by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.

οἱ ἄνθρωποι οἱ περὶ ἐκ. the men who walk over them . . . οἱ ἄνθρωποι περὶ ἐκ. men, *when they walk over them.* ⁴⁵] This man appears to have been not a common

καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ ὁ προσφάυετε τοῖς
 φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ ἱμνημῶν
 τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
 48 ἄρα μάρτυρές ἐστε καὶ ὁ συνευδοκεῖτε τοῖς ἔργοις τῶν
 πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ
 οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν
 Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ
 ἐξ αὐτῶν ἀποκτενοῦσιν καὶ [ἐκ]διώξουσιν, 50 ἵνα ἐκ-
 ζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυννόμενον
 ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ

3 Kings iv. 11.

a Matt. xxiii. 35 rec.

v Matt. xxv. 34 rec.

δυσβασταστα CX syr-marg.

aft αυτοι ins υμεις B.

for ενι, ετι C 1: om X.

om τοις φορτίοις D lat-b q.

48. rec (for μαρτυρες εστε) μαρτυριτε (Mt xxiii. 31), with ACD rel latt Chr Lucif: txt BLN Orig. for και συνευδοκειτε, μη συνευδοκειν D lat-a b e q Lucif.

rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων f al Lucif; pref r. ταφ. αυτ. 69 al: om BDL lat-a b (e) i l.

49. om και η σοφια του θεου ειπεν (as Mt xxiii. 34) D lat-b. αποστελλω (Mt xxiii. 34) D lat-b Lucif. om και bef εξ AKU 1. 69 syrr syr-cu. for εκδ., διωξουσιν BCLX Thl: txt AD rel.

50. εκεχυννόμενον B 33. 69 [εχυννομενον, so ACDEGLUA]. for 2nd απο, εως D lat-a b c i l q syr-cu Lucif.

Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or generally among the other Pharisees. 48.] See on Matt. ver. 4. 47.] See on Matt. vv. 29—32. 48.] See on Matt. vv. 34—36. We have here a remarkable variation of expression in ver. 49, ἡ σοφία τοῦ θεοῦ εἶπεν here = ἐγώ, Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that no such passage exists in the O. T. But I have little doubt that the true explanation is this:—the whole saying is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, 'He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . And they conspired against him, and stoned him with stones at the commandment of

the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it, and require it.' The words in our text are not indeed a citation, but an amplification of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them:—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the divine revelation of the whole purpose of God as the counsel of His will in heaven. In Matt. the Lord Jesus Himself, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On 'son of Barachias' see on Matt. ver. 35.) Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ἡ σοφ. r. θ. εἶπεν, which Luke puts into the mouth of Jesus Himself, 'lāst hier Jesum selbst reden.' Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that

w Matt. xxiii. 18, &c. reff.
 x abn., here only. 2 Chron. xxi. 5.
 y = Mark iv. 18. ὑμῖν, ἡ ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ
 vrr. 22.
 z Matt. xvi. 19 reff.
 a = Ch. i. 77. Rom. ii. 29 al. 1 Kings ii. 8.
 b Matt. xix. 14 reff.
 c Matt. viii. 6 (reff.) only.
 d = Mark vi. 19 (Gal. v. 1) only. Gen. xlix. 28 (Ezek. xiv. 4) only.
 e here only t.
 f = Acts ii. 40. Heb. vii. 28 al. Num. ix. 19. 1 = here only.
 h here only. Ps. lvi. 8. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Gen. xxiv. 60.
 g Acts xxiii. 51 only. Dent. xix. 11. Imbrans. 1. 22. k ch. xvii. 34 reff. i Acts xix. 19. xxi. 24. Heb.

αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου
 μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. ναὶ λέγω
 ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ
 ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως
 αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς ἐκτερχομένους ἐκωλύσατε.
 53 κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ
 οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζεν αὐτὸν
 περὶ πλεόνων, 54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ
 τοῦ στόματος αὐτοῦ.

XII. 1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ

51. rec aft απο ins του (Mt xxiii. 35), with A rel: om BCDLX 1. 33. rec aft
 εως ins του (see Mt), with AC rel: om BDLX 1. 33. aft ζαχαριου ins υιου βαρε-
 χιου (from Mt) D al syr-cu copt. for του απολομενου μεταξυ, ον εφονευσαν ανα-
 μυσον (from Mt) D lat-a sath. for οικου, ναου temple D lat-a.
 52. for ηρατε, εκρυψατε D lat-a (b) c e q syr-cu arm: sath has both. ins εαυ-
 bef αντου D 69 lat-a b c i l q sath Orig-lat Ambr. rec εισηλατε, with X rel Orig:
 txt ABC'DE'HLMGΔ 33. 69. (C' uncert.)
 53. rec (for κειθεν εξελθοντος αυτου) λεγοντος δε αυτου ταυτα προς τον λαον,
 with A rel lat-a, and addg ενωπιον παντος τ. λαου [X οχλου] DX lat-b c syr-cu:
 txt BCLN 33 copt. (The confusion has probably arisen from the seeming incongruity
 of the αποστοματιζειν αυτον &c after His departure.) for οι γραμματις και οι
 φαρισαι, οι φαρ. και οι νομικοι D vulg lat-b c e f l: οι νομικοι κ. οι φαρ. i al
 lat-i. επιχειν C: εχειν DS lat-c e i: συνεχ. H al: txt AB rel vulg copt sath
 arm. for αποστοματιζειν αυτον, συμβαλλειν αυτω D 69 lat-b c e i l.
 54. om ενεδρευοντες αυτον D al lat-a b c e i l q syr-cu arm: om αυτον XN 130.
 rec adds και, with (S, e sil) vulg syr sath arm: om ABCDN rel latt Syr syr-cu copt.
 rec ins ζητουντες bef θηρευσαι, with ACD rel vas: om BLN i copt sath. for
 ver, ζητουντες αφορμην τινα λαβειν αυτου ινα ευρωσιν κατηγορησαι αυτου D, simi-
 larly lat-a b c e f i l q. rec at end adds ινα κατηγορησωσιν αυτου (εξρασεις
 gloss, as is the above), with AC rel latt syrr arm: om BLN copt sath.

CHAP. XII. 1. for εν οἷς το οχλου, πολλων δε οχλων συμπεριχοντων εκεινω D

they then held the same place as now.

52.] ἦρ. τὴν κλ. τῆς γν. =
 κλειετὴν τὴν βασ. τ. οὐ. ἔμπροσθεν τ. ἀνθ.
 Matt. ver. 14, which words are the best
 explanation of our text:—the key of
 knowledge (i. e. not of, as admitting to,
 knowledge—but the key is the know-
 ledge), being that right understanding of
 the Law and Prophets, which should shew
 Him to the people, of whom they testified;
 this the expounders of Scripture had
 taken away, neither themselves entering,
 nor permitting those to enter who were
 otherwise doing so,—and thus shutting
 the kingdom of heaven in men's faces.

53.] ἐνέχ., ἀντὶ understood, see
 reff., to press vehemently upon Him with
 a hostile view; a sense confined apparently
 to N. T. and LXX. ἀποστ.—
 ἀποστοματίζειν φασὶ τὸν διδάσκαλον,
 ὅταν κελύει τὸν καὶ ἀνα λῆγειν ἄλλα ἀπὸ

στόματος, Suidas. So it will mean, to
 examine Him,—to question Him,—espe-
 cially, we may suppose, on such things as
 would require answers out of, or expository
 of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν] The accus. is
 Hellenistic, instead of the usual dative:
 so ἐνέδρευσαν τὰς παρθένους, Jos. Ant.
 v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST
 HYPOCRISY. A discourse spoken im-
 mediately or very soon after the former, and
 in connexion with it;—consisting for the
 most part of sayings repeated from other
 occasions, and found nearly verbatim in
 Matt. It is impossible that there should
 be any reasonable doubt of this view, when
 we remember that some of them have
 appeared before, or appear again, in this
 very Gospel. While our Lord was in
 the house of the Pharisee, the multitudes

ὄχλου, ὥστε ^m καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς ^m τοὺς μαθητὰς αὐτοῦ πρῶτον ^a Προσέχετε ἑαυτοῖς ἀπὸ τῆς ^a ζύμης τῶν Φαρισαίων, ^p ἥτις ἐστὶν ^a ὑπόκρισις. ² οὐδὲν δὲ ^a συγκεκαλυμμένον ἐστὶν ὃ οὐκ ^a ἀποκαλυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ³ ἀνθ' ὧν ὅσα ἐν τῇ ^a σκοτίᾳ εἶπατε, ἐν τῇ φωτὶ ^a ἀκουσθήσεται· καὶ ὃ πρὸς τὸ ^a οὐς ἐλαλήσατε ἐν τοῖς ^a ταμείοις, κηρυχθήσεται ἐπὶ τῶν ^a δωματίων. ⁴ λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ ^a φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων ^a περισσώτερόν τι ποιῆσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ^a ἐξουσίαν ^a ἐμβαλεῖν εἰς τὴν ^a γέενναν, ναὶ λέγω ὑμῖν τοῦτον φοβήθητε. ⁶ οὐχὶ πέντε ^a στρουθία πωλοῦνται ^a ἄσασαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ^a ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλ-

lv. 33 Theod. d ch. iii. 7 | Mt. vi. 47. Acts ix. 16. xx. 35 only. 9 Chron. xv. 3. e Matt. vii. 33 ref. 29, 31 only. Eccl. xii. 4. g Matt. x. 20 only. h pass., here only (Matt. xvi. 5 ref.). 1m. xxi. 16.

lat-b, similarly lat-c syr-marg. for καταπατεῖν ἀλλήλους, ἀλλήλους συνπνίγειν D. [πρῶτον is joined to foregoing in ACDEHKA copt: to following in GLA lat-f i q Syr syr-cu Cyr Lucif.] ἥτις ἐστὶν ὑπόκρισις bef των φαρισαιων BL lat-c. 2. for δὲ, γαρ D lat-a syr-cu syr-marg Iren-lat. for ἀποκαλυφθήσεται, φανερω- θήσεται D. 3. ταμείοις K al, ταμιοὺς AF. 4. rec ἀποκτενόντων, with B(Mai) al Orig: ἀποκτενόντων DGHSXA 33. 69, ἀποκταίνοντων M: txt AEKLUVF 1. for καὶ μετὰ ταῦτα μὴ, τὴν δὲ ψυχὴν μὴ δυνάμεων ἀποκτεῖναι μηδὲ D. for περισσώτερον, περισσὸν ADKR 33: txt B rel Orig. 5. om 2nd φοβηθῆτε D 69 lat-a Syr. rec ἐξουσίαν bef ἔχοντα, with E rel mth Tert: txt ABDKLRX 1. 33. 69 latt syr arm Orig, Mcion-e. for ἐμβαλεῖν εἰς τὴν γέενν., εἰς γέενν. βαλεῖν D Mcion-e (Thdot). 6. rec πωλεῖται (grammatical correction), with ADR rel Orig Cyr: txt B 69 Epiph.

appear to have assembled together again. If so, ἐν οἷς will mean, during which things, viz. those related above. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelve verses may be thus enunciated:—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (vv. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my*

works to the evil one (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12). 1. πρῶτον] I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . . Every instance which they quote of πρῶτον being thus used, is where some definite matter is subsequent to the thing said or done; e.g. Matt. vi. 33. But here is no such matter:—πρ. would only mean, 'earnestly,'—'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken to the crowd, ver. 13 ff. On the rest, see on Matt. xvi. 6. 2—9.] See on Matt. x. 26—33. 3.] ἀνθ' ὧν, wherefore. 4.] τοῖς

l Matt. x. 39. Rev. vii. 9 only. Pa. cxi. vi. 4. k — Matt. vi. 28. x. 30. xii. 12. 2 Maec. xv. 12. l constr., Matt. x. 32 *ibid* only. — John xii. 42. Rom. x. 9, 10. m Matt. v. 16. vi. 1 al. n — Matt. x. 33 *rec*. o ch. viii. 47. xii. 9 al. p Mark xiv. 30. 31 *rec*. q — Matt. xviii. 10, 21. r Matt. vi. 13 *rec*. s w. sic. Mark iii. 29 *rec*. t ch. v. 18, 19 *rec*. u — Tit. iii. 1. v — Rom. xiii. 1. Th. iii. 1 al. w — Matt. vi. 26 *rec*. x ch. xxi. 14. Acts xix. 33. xxiv. 10 al. Rom. ii. 15. 2 Cor. xii. 12. L.P. y Matt. viii. 19 al. 2 Maec. i. 10 only. z constr., Mark v. 42. viii. 7. Exod. xxxv. 1. a — Mark vi. 41. Rom. xii. 3. 1 Cor. vii. 17. Prov. xxix. 24. b Matt. xxi. 28 l. Acts vii. 5 al. Josh. xvi. 5. c — Acts vii. 10, 27, 35, from Exod. ii. 14. Heb. viii. 25. d here only f.

l Matt. x. 39. Rev. vii. 9 only. Pa. cxi. vi. 4. k — Matt. vi. 28. x. 30. xii. 12. 2 Maec. xv. 12. l constr., Matt. x. 32 *ibid* only. — John xii. 42. Rom. x. 9, 10. m Matt. v. 16. vi. 1 al. n — Matt. x. 33 *rec*. o ch. viii. 47. xii. 9 al. p Mark xiv. 30. 31 *rec*. q — Matt. xviii. 10, 21. r Matt. vi. 13 *rec*. s w. sic. Mark iii. 29 *rec*. t ch. v. 18, 19 *rec*. u — Tit. iii. 1. v — Rom. xiii. 1. Th. iii. 1 al. w — Matt. vi. 26 *rec*. x ch. xxi. 14. Acts xix. 33. xxiv. 10 al. Rom. ii. 15. 2 Cor. xii. 12. L.P. y Matt. viii. 19 al. 2 Maec. i. 10 only. z constr., Mark v. 42. viii. 7. Exod. xxxv. 1. a — Mark vi. 41. Rom. xii. 3. 1 Cor. vii. 17. Prov. xxix. 24. b Matt. xxi. 28 l. Acts vii. 5 al. Josh. xvi. 5. c — Acts vii. 10, 27, 35, from Exod. ii. 14. Heb. viii. 25. d here only f.

7. υμων πασαι bef της κεφαλης D. for ηριθμηνται, ηριθμηνεαι εισιν (Mt x. 30) D al Clem., rec aft μη ins ουν (|| Mt), with ADQ rel vulg lat-e e f syr syrcu aeth arm (Orig): om BLR lat-s b ff, i l coptt Ambr. for φοβεσθε, φοβηθητε D. aft πολλων ins γαρ D (Syr?) syrcu arm. at end ins υπεας (|| Mt) DFGKM 33. 69 vulg lat-s e aeth.

8. aft υμιν ins οτι D. for ομολογηση, ομολογησει (ιλασις?) AB'DRGA.

9. for 1st ενωπιον, εμπροσθεν (|| Mt) ADKQ. for απαρν., αρνηθησεται D al. for 2nd ενωπιον, ενπροσθεν (|| Mt) D al Clem.

10. aft ος ins αν D al. for εις, προς D. εις δε το πν. τ. αγ., omag tw and, as 69 also does, βλασφ. D. aft αφηθησεται ins αυτω ουτε εν τω αιωνι τοστω ουδε εν τω μελλοντι (see Mt xii. 32) D lat-s e aeth [Lucif Jer].

11. rec προσφωρσιν, with AQR rel lat-s: φερωσιν D lat-b q Clem Orig Cyr-jer: txt BLX 1. 33 vulg lat-e f i coptt Lucif. for επι, εις DR 1. 69 Clem. μετριμνησθητε (grammatical correction, and || Mt) BLQRX 1. 33. 69 Orig Cyr-jer: προμετριμνατε (Mt xiii. 11) D-gr Clem: txt A rel. om 1st η τι D 157 lat-s b c e ff, i l Syr syrcu aeth Clem Orig Cyr-jer Ambr: ins (from || Mt?) ABQR rel vulg lat-f syr coptt Lucif.

13. εκ του ουχλου bef αυτω BFLQ 33: txt ADR rel am syr coptt arm. for επι, επιπον D.

14. rec (for κριτην) δικαστην, with AQR rel: txt BDL 1. 33 sah-gr Tert.—om η μεριστην D lat-a (appy) c syrcu Tert.—κριτην η δικαστην 69: αρχοντα και δικαστην 157. (The element of confusion has been the αρχοντα κ. δικαστην of Acts vii. 27, 35: hence the variations.)

φλους μου: see John xv. 13—15.

10.] See on Matt. xii. 31. 11, 12.] See on Matt. x. 19, 20.

13—21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently not a disciple, nor preparing to be one, (as Schleierm. thinks,) but some hearer in the crowd, whose mind had been working in him during our Lord's

last sayings about the care of Providence for His friends, and he thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messiah, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of our own wrongs,

πρὸς αὐτοὺς Ὁρατε καὶ φυλάσσεσθε ἀπὸ πάσης ^{mid., 1 Joha}
 πλεονεξίας· ὅτι οὐκ ἐν τῷ ^{1, 21 (2 Thoma} περισεύειν τινὶ ἡ ζωὴ ^{id. 2, act.)}
 αὐτοῦ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. ^{only, Deat.} 16 εἶπεν δὲ ^{xxiii. 9,}
 παραβολὴν πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς πλου- ^{Mark vii. 23}
 σίου ^{al. Jcr. xxi.} ἐυφόρησεν ἡ χώρα. ^{17. Ezech.} 17 καὶ διελογίζετο ἐν ἑαυτῷ ^{xxi. 27.}
 λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ ^{h = 1 Cor. ii. 6.} συνάξω τοὺς καρ- ^{Mark xii. 44}
 πούς μου; ^{ref.} 18 καὶ εἶπεν Τοῦτο ποιήσω· ^{h = Joha xviii.} καθελῶ μου τὰς ^{26. Acta}
 ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ ^{26. Acta} συνάξω ἐκεῖ ^{1 = ch. viii. 8}
 πάντα τὰ γενήματά [μου] καὶ τὰ ἀγαθὰ μου, ^{ref.} 19 καὶ ^{m here only t.} ^{a = ch. xxi. 21.} ^{Joha iv. 35.} ^{Jam. v. 4.} ^{Sir. xliii. 8.}

o = Matt. xvi. 7, 8.
s Matt. iii. 13 ref.

p Matt. vii. 20 ref.
t = Matt. xxvi. 20 ref.

q = Matt. iii. 10 ref.
u = ch. xvi. 26. Gen. xiv. 15, 20.

15. rec (for πασης) της, with EGHVΓΔΑ (FS, o sil): txt ABDQR rel latt syr
 syr-cu coptt æth arm Clem Bas Antch Tit-bostr Aug. om αυτων D Syr syr-cu.
 εστιν bef η ζωη D lat-c. rec (for αυτω) αυτου (repetition of foregoing),
 with A rel: txt BDFQRT 33 copt Cyr Bas Tit-bostr.

18. προς αυτους bef παραβολην D sah.

[ηυφορησεν ADGKLΓΑ 33.]

17. for αυτω, αυτω BL¹.

18. for μειζονας οικοδομωω, ποιησω αυτας μειζονας D lat-e. for και σ. εκει,
 κακει συναξω D al latt Ambr. for γενηματα [one v ADQ &c], τον σιτον
 (exegetical alteration) BLTX 1. 69 coptt æth arm. om 2nd μου BHT 1 arm:
 ins AD rel latt syr syr-cu. om και τα αγαθα μου D al lat-a b c e ff; i l q syr-cu
 Euthym Ambr.

broke out with this inopportune request.

14.] *ἄνθρωπος*, a word of solemn re-
 proof; see Rom. ii. 1; ix. 20. The *ἄνθρωπος*
 also forms a definite subject for *ἡμᾶς* to
 refer to, . . . 'men,' i.e. mankind in
 general. This question is expressed in
 almost the very words of the Egyptian
 rejecting the arbitration of Moses, Exod.
 ii. 14;—and may shew us the essential
 difference of the two offices of Moses and
 Christ.

15.] *αὐτοῦς*, i.e. *τὸν ὄχλον*.
 He saw into the covetousness of the man's
 disposition, and made it an instructive
 warning for His hearers. *πάσης πλ.*
 There is a meaning in *πάσης*—every kind
 of πλ. *This kind*, of which they had an
 example before them, was by no means one
 of the worst; but *all* kinds must be
 avoided.

οὐκ ἐν τ. . . .] not,
 because a man has abundance, does his
 life (therefore) consist in his goods.
 That is, no man's life *ἐστιν ἐκ τῶν ὑπαρχ.*,
 consists in what He possesses; (*οὐκ ἐπ'*
ἀρτῳ μόνῳ ζήσεται ἄνθρωπος) . . . nor
ἐν τῷ περισεύειν τινι, by his having
 abundance, can this be made to be the
 case. Man's life is of God, not of his
 goods, however abundant they may be.
 And this is the lesson conveyed by the
 following parable, and lying at the founda-
 tion of the still higher lesson conveyed
 in ver. 21.

ζωή is life in the preg-
 nant sense, emphatically his life; includ-
 ing time and eternity. This is self-evident

from the parable and its application.

18.] Our Lord in this parable sets before
 us one arrived at the very height of
 worldly prosperity, and that by no unfair
 means; 'non limite perturbato, non
 spoliato paupere, non circumvento sim-
 plica.' Aug. Sermon. 178, c. 2. It was by
 God's blessing that he became thus rich,
 which might have been a *real* blessing, if
 he had known how to use it.

17.] 'character animi sine requie quieti,
 egregie expressus.' Bengel. *οὐκ ἔχω*
ποῦ σὺν. ' . . . Habes apothecas—
 inopum sinus, viduarum domus, ora in-
 fantum Istæ sunt apothecæ quæ
 maneat in æternum.' Ambrose de Na-
 buthe, ch. vii. 37, p. 575.

18.] "His
 folly is fourfold:—he forgets the Giver,
 ('my fruits, my goods,')—he greedily re-
 serves all for himself, (*συνάξω ἐκὰ πάντα*),
 —he imagines such things to be food for
 his soul (*ψυχῇ*, . . . *ἀναπν.*, *φ.*, *π.*, *ἐσθρ.*)
 —he forgets death, which is every day
 possible." (Stier, iii. 146, edn. 2.) A
 very striking similarity is found in Sir. xi.

18, 19, *ἐστι πλουτῶν ἀπὸ προσοχής καὶ*
σφιγγίας αὐτοῦ, καὶ αὐτῇ ἡ μερίς τοῦ
μοθοῦ αὐτοῦ ἐν τῷ εἰπεῖν αὐτὸν Εὐρον
ἀνάπασιν, καὶ νῦν γάγωμαι ἐκ τῶν
ἀγαθῶν μου, καὶ οὐκ οἶδς τίς καιρὸς
καταλείψεται, καὶ καταλείψει αὐτὰ ἑτέροις
καὶ ἀποθανεῖται. Stier thinks this a
 convincing proof that our Lord did occa-
 sionally refer to the Apocrypha (?).

21.] *ὅμως*, thus : in utter confusion, and sudden destitution of all help and provision for eternity. There is no *ἔσχατος* : because the case, alas, is an every-day one in every place. *ἑαυτῷ . . . ἐκ θεοῦ . . .* The meaning of these expressions will be brought out thus: He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources : he is laying up store for, providing for, the *flesh* ; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches. These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—31.] LESSONS OF TRUST IN GOD. In the closest connexion with the preceding ;—*ὅσα τοῦτο*, 'qua cum ita sint,' since worldly riches are of so little real use, &c. : see Matt. vi. 25—33, and notes.

24.] *τοῖς κόποις*, who are elsewhere spoken of in Scripture as the objects of the

ζουσιν, οἷς οὐκ ἔστιν ^k ταμεῖον οὐδὲ ^l ἀποθήκη, καὶ ὁ θεὸς ^k τρέφει αὐτούς. πόσῳ ^m μᾶλλον ὑμεῖς ^{mn} διαφέρετε τῶν
^o πετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν [^o μεριμνῶν] δύναται ^p ἐπὶ
τὴν ^q ἡλικίαν αὐτοῦ ^r προσθεῖναι ^s πῆχυν; ²⁶ εἰ οὖν οὐδὲ
ἐλάχιστον ^t δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
²⁷ ^u κατανοήσατε τὰ ^v κρίνα, ^w πῶς οὕτε ^x νήθει οὕτε
^y ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
αὐτοῦ ^z περιβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ ἐν ἀγρῷ τὸν
^{aa} χορτόν ὄντα σήμερον καὶ ^{ab} αὔριον εἰς ^{ac} κλίβανον βαλ-
^{ad} λόμενον ὁ θεὸς οὕτως ^{ae} ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς,
^{af} ὀλιγόπιστοι; ²⁹ καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί
^{ag} πίνητε, καὶ μὴ ^{ah} μεταωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ
^{ai} ἔθνη τοῦ κόσμου ^{aj} ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν
^{ak} ὅτι ^{al} χρῄζειτε τούτων. ³¹ ^{am} πλὴν ^{an} ζητεῖτε τὴν βασιλείαν
αὐτοῦ, καὶ ταῦτα ^{ao} προστεθήσεται ὑμῖν. ³² μὴ φοβοῦ,

18 al. Math. v. 1. y Matt. vi. 30 (ref.). s Matt. vi. 30 | only. Gen. xv. 17. z here
only. see Matt. vi. 30 ref. b Matt. vi. 30. viii. 26. xiv. 31. xvi. 8 only t. e here only 3. Mkah
iv. 1. d Matt. vi. 33 ref. e Matt. vi. 32. ch. xi. 8. Rom. xvi. 9. 3 Cor. iii. 1 only. Judg.
xi. 7 ref. f = Matt. xi. 23 ref. Judg. iv. 9. g Matt. vi. 33. ch. iii. 30. xii. 26. Tobit iv. 15.
Rev. iii. 6.

txt DLQ lat-s. ουτε ταμ. ουτε D. for αυτους, αυτα D 69. for ποσω
μαλλον, ουχι D mt lat-c e ff₂ i.

25. om μεριμνων D 225 (Tert): ins (from || Mt?) ABQ rel Eus. rec
προσθειναι bef ει την ηλικιαν αυτου (from || Mt), with ADQT rel Eus: txt B.
rec aft πηχυν ins ινα (|| Mt), with AQT rel: om B[sic: see table] D lat-i l coptt.

26. for ιι το λοιπων, και περι των λοιπων τι D lat-a b c ff₂ i l. rec ους, with
A rel Eus: txt BLQT 1. 33 sah.

27. rec πως αυξανει ου κοπια ουδε νηθει (|| Mt), with ABQT rel: txt D lat-a
syr-cu Clem(quotes vv. 27-8 entire) Mcion-t(appy). aft υμιν ins οτι (|| Mt)
ADLMX 1. 33. 69 lat-b c e f ff₂ i Clem Jer: om BQT rel vulg lat-a copt sath arm.

28. rec ins τω bef αγρω, with E rel coptt arm Clem: om ABLMQTUA. —
rec τον χορτον bef εν αγρω, with E rel: τον χορτον σημ. bef εν αγρω AKMQTU
1. 33 vulg lat-b c f g₁ syrr copt arm Clem: τ. χορτ. του αγρου (|| Mt) DG²HX vss
Cyr-jer: txt BL—rec σημερον bef οντα (|| Mt), with ADQT rel vss Clem: txt
BLA lat-s coptt. rec (for αμφιζει). αμφιεννυσι (from || Mt), with AQ rel:
txt DLT, αμφιαζει B.

29. for η, και (from Mt vi. 25, which our passage more resembles than ib. ver 31)
BLQT 33 lat-s Syr syr-cu copt-schw Bas: txt AD rel latt syr copt-wilk sah.

30. rec επιζηται (grammatical correction, here and in || Mt), with AQ rel; ζητει
D Clem: txt BLTX 33. 69. for υμων το οιδεν, οιδεν γαρ ο πατηρ υμων (|| Mt)
D lat-a b c.

31. for πλην ζητ., ζητ. δε (|| Mt) D lat-a Mcion-e. rec (for αυτου) του θεου
(corrn here, and in || Mt), with A D²(and lat) QT rel vulg lat-b c e f ff₂ g_{1,2} i syrr
syr-cu Clem Mcion-e-t: txt BD¹L lat-a c coptt sath. rec aft ταυτα ins παντα
(from || Mt), with ADT rel vulg lat-b c e f ff₂ g_{1,2} i Syr syr-w-ast copt sath arm-mss
Mcion-e Ambr: om BEHLQSVΔΔ lat-a e syr-cu sah arm Mcion-t Tert.

divine care: see Job xxxviii. 41, Ps. cxlvii.
9.

26.] ἐλάχιστον: this shows the
truth of the interpretation of ἡλικ. given
in the note on Matt. A *cwisit* would not
be ἐλάχιστον to add to the stature, but a
very large increase. 29.] μεταωρίζε-
ται, certainly not 'nolite in sublime tolli,'
Vulg.; which Meyer approves, and Luther

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has adopted. For what have *high thoughts*
to do with the present subject,—which is,
the duty of dismissing anxiety and over-
carefulness, in confidence on God's pa-
ternal care? It is, be not anxious, 'at
sea,' tossed about between hope and fear.
So Thucyd. (ii. 8) describes Greece as
being *πᾶσα μετίωρος* when the two first

O o

h voc. Matt. ^{xxv. 10} ^{Mark x. 47} ^{ch. xviii. 11} ^{18 al.} ^{1 Acta xx. 24} ^{20. 1 Pet. v.} ^{2, 3 only} ^{Jer. xiii. 17} ^{k constr., Rom.} ^{xv. 28} ^{1 Cor.} ^{i. 21} ^{Gal. i.} ^{15, 16} ^{Pa.} ^{ixvii. 16} ^{1 = Matt. xix.} ^{21 ref.} ^{Job} ^{xviii. 7} ^{m Matt. vi. 2,} ^{etc. ref.} ^{n ch. xvi. 9} ^{Exod. xx. 4} ²⁵ ^{o ch. x. 4} ^{xxii. 28, 29} ^{only.} ^{Job} ^{xiv. 17 only.} ^{p Heb. i. 11} ^{(from Ps. ci.} ^{26).} ^{viii. 18} ^{his only.} ^{Joah. ix. 12.} ^{q Matt. ix. 11 al.} ^{Neh. xiii. 12.} ^{r here only t.} ^(-λνγν, Wied. vii. 14, viii. 18.) ^{s ch. xviii. 40.} ^{xix. 27, 41.} ^{xxiv. 18 al.} ^{Gen. xxvii. 26.} ^{t Matt. vi. 19, 20 only.} ^{Isa. ii. 8.} ^{u 2 Cor. iv.} ^{16. 1 Tim. vi. 6.} ^{Rev. viii. 9.} ^{xi. 18 his only.} ^{1 Kings xxi. 10.} ^{v Matt. iii. 4 ref.} ^{w Exod. xii.} ^{11. see Eph. vi. 14.} ^{1 Pet. i. 12.} ^{x here hie. ch. xvii. 8.} ^{Eph. vi. 14.} ^{Rev. i. 18.} ^{xv. 6 only.} ^{Dan. x. 6} ^{y = Matt. v. 16 ref.} ^{z Matt. xv. 48 ref.} ^{a here (Phil. i. 28) only t.} ^{Wied. ii. 1} ^{b = ch. xi. 6.} ^{John iv. 6 (t).} ^{c = Matt. xxi. 2, etc. ref.} ^{d Matt. vii. 7, 8 ref.} ^{e abn., Matt. xxv. 11.} ^{ch. xiii. 26.}

h τὸ μικρὸν ¹ ποίμνιον, ὅτι ^k εὐδόκησεν ὁ πατὴρ ὑμῶν
δοῦναι ὑμῖν τὴν βασιλείαν. ³³ πωλήσατε τὰ ¹ ὑπάρχοντα
ὑμῶν, καὶ δότε ^m ἐλεημοσύνην. ⁿ ποιήσατε ¹ ἑαυτοῖς ¹ βαλ-
λάντια μὴ ^p παλαιούμενα, ^q θησαυρὸν ¹ ἀνέκλειπτον ἐν τοῖς
οὐρανοῖς, ὅπου κλέπτῃς οὐκ ^r ἐγγίζει οὐδὲ ^s σῆς ¹ διαφθεῖρει.
³⁴ ὅπου γὰρ ἔστιν ὁ ^q θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ^r ἐστὶν
ὑμῶν ἔσται. ³⁵ ἔστωσαν ὑμῶν αἱ ^t ὀσφύες ^u περιεζω-
σμέναι καὶ οἱ ^v λύχνοι ¹ καίομενοι. ³⁶ καὶ ὑμεῖς ὅμοιοι
ἀνθρώποις ^w προσδεχομένοις τὸν κύριον ἑαυτῶν πότε
^x ἀναλύσῃ ¹ ἐκ τῶν ^y γάμων, ἵνα ἐλθόντος καὶ ^z κρούσαντος
εὐθὺς ^a ἀνοίξωσιν αὐτῷ. ³⁷ μακάριοι οἱ δοῦλοι ἐκεῖνοι
οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγορούντας. ἀμὴν λέγω

32. aft ori ins εν αυτω D lat-e. [ηυδοκησεν DG.]
33. [βαλλαντια, so A B(sic: see table) DQT &c.]
34. ισται bef και η καρδια υμων D lat-a b c f. om η TA.
35. for ιστωσαν, ιστω D. αι οσφυες bef υμων AKQT latt Iren-lat Orig Constt
Bas Cyr.—υμων η οσφυς περιεζωσμενη D.
36. αυτων D 1. 33. 69 Clem Orig Method. rec αναλυσει (grammatical corre),
with GKXFA Bas: txt ABDPQT rel Clem Method. aft κρουσαντος ins αυτους
A al.
37. ο κυριος bef ελθων LQ 33. for ευρησει, ευρη D Clem.

cities were at war. 32–34.] Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. τὸ μικ. w.] Thus He sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10–14) as a weak and despised people. 33.] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the μικρὸν ποίμνιον, who are all the elect people of God. πωλ.] This is the true way of investing worldly wealth:—‘He that giveth to the poor, lendeth to the Lord.’ See on Matt. vi. 19–21.

35–48.] EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the μικρὸν ποίμνιον is carried on, even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—‘since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.’ There are continual points of similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but no more; and the

close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist. 35.] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff.

But the image here is of servants waiting for their lord to return from the wedding:—left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: γάμος may mean almost any feast or entertainment—and the same thought here only is that He is away at a feast, and will return. But in the background lies the wedding in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff. αἱ ὀσφ. wap.] See ref., and John xiii. 4.

λύχνοι.] See note on Matt. xxv. 1. 36.] καὶ ὑμεῖς—emphatic—distinguished from the ὀσφ. and λύχ. above:—ye yourselves, i. e. your whole conduct and demeanour. κρούσαντος . . . εὐθὺς—a very common construction of the gen. abs.; see ch. xvii. 12; xxii. 10 al.—and Winer, § 30. 11, note, edn. 6, for classical examples. 37.] See Rev. iii. 20, 21, where the same similitude is presented,

ἡμῖν ὅτι ³⁸ περιζώσεται καὶ ἄνακλινεῖ αὐτοὺς καὶ ³⁹ παρ-
 ελθὼν ³⁸ διακονήσῃ αὐτοῖς. ³⁸ κὰν ἐν τῇ δευτέρᾳ ³⁹ κὰν ἐν
 τῇ τρίτῃ ³⁹ φυλακῇ ἔλθῃ, καὶ εὖρῃ ³⁹ οὕτως, μακάριοί εἰσιν
 [οἱ δούλοι] ἐκείνοι. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδε
 ὁ οἰκοδοσιπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ³⁹ ἔγρη-
 γόρησεν ἂν καὶ οὐκ ³⁹ ἀφήκεν ³⁹ διορυχθῆναι τὸν οἶκον
 αὐτοῦ. ⁴⁰ καὶ ἡμῖς ³⁹ γίνεσθε ἑτοιμοί, ὅτι ᾗ ὥρα οὐ
 δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴¹ εἶπεν δὲ [αὐτῷ]
 ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην

³⁸. at beg ins *καὶ ἐαν ἐλθῇ τῇ ἐσπερινῇ φυλακῇ καὶ εὐρησὶ οὕτως ποιήσει* D, similarly 1 lat-o e syr-cu Iren-lat. rec (for *ἐάν* twice) *καὶ ἐαν*, insg *ἐλθῇ* bef *ἐν τῇ δευτέρᾳ* and adding *φυλακῇ*, with APQ rel vulg lat-f syrr copt: txt BLTX (1) 33. for *ἐλθῇ καὶ, καὶ ἐλθὼν* AK. for *εὐρῇ, εὐρησὶ* PA. om *οἱ δούλοι* BDL gat (with mm) lat-b e ff₂ i l syr-cu copt-ds Iren-lat: ins APQT rel vulg lat-o f syrr copt xth arm. [lat-a is defective vv. 38—59.]

³⁹. om *ἐγρηγόρησεν ἂν καὶ* D lat-s i syr-cu sah-woide arm. om *ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ* D. rec aft *οὐκ ἐαν* (Mt xxiv. 48), with ADQT rel Orig: om BKLPS 1. 69. rec *διορυγῆναι* (|| Mt), with APQT rel: txt BL 33.

⁴⁰. rec aft *ἡμῖς* ins *οὐν* (cf || Mt, *δια τὸντο κ. υμ.*), with AP rel syrr; *δὲ* D-gr: om BLQT latf syr-cu coptt arm. aft *ἡ ὥρα* ins *ἡ* D-gr L (Treg expr).

⁴¹. for *ἐκ. δὲ, καὶ ἐκ. D.* om *αὐτῷ* (prob as *superfluous*: it seems impossible to give any account of its insertion) BDLEX 33 lat-b e o ff₂ g₁ i l arm: ins APQT rel

and the promise carried on yet further,—to the *sharing of his Throne*. The Lord himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. *παρελθ.*, coming in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love.

³⁸.] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed:—for the *decorum* of the parable. ³⁹.] I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unexpected nature of his coming, and the

necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *οἰκοδοσιπότης*. For the purposes of this verse, *they* represent the *οἰκοδοσιπότης*—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the *οἰκοδοσιπότης* of his own *οικῆς*, to be kept with watchfulness against that day:—*He* is represented by the thief—*ἰδοὺ ἔρχομαι ὡς κλέπτης*, Rev. xvi. 15; iii. 3. Olshausen's view that the *οἰκοδ.* is the *ἀρχὴν τοῦ κόσμου*, *τούτου*, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (*καὶ ἡμεῖς*) seems impossible: besides that the *πῶρὲς οἰκονόμος* below is this very *οἰκοδ.*, being such in the absence of his Lord, but the *οἰκονόμος* when *He* appears.

⁴¹.] τὴν παρ. τ. not, the two last verses (Stier), but *the whole*:—'Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this

λέγεις, ἡ καὶ πρὸς πάντας; ⁴² καὶ εἶπεν ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος ὃν κατεστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ [τοῦ] δίδοναι ἐν καιρῷ σιτομέτριον; ⁴³ μακάριος ὁ δούλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. ⁴⁴ ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁵ εἰ δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ⁴⁶ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ⁴⁷ ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ ἰδανήσεται πολλὰς. ⁴⁸ ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξιον

vulg lat-syrr syr-cu coptt mth. om η καὶ πρὸς πάντας D.

λεγεις bef την παραβολην ταυτην D vulg lat-c.

⁴² rec (for καὶ εἶπεν) εἶπεν δε, with AQR T rel latt syr sah arm: txt BDL 1. 33. 69 lat-l copt mth. rec (for ὁ bef φρονιμος) καὶ (|| Mf), with ALMURXIG Orig: txt BDPQT rel syr-marg sah. aft φρονιμος ins ο αγαθος D al lat-c e syr-cu καταστησεν T. την θεραπειαν D. om του DLQX Orig: ins (from || Mf) ABPRT rel Orig. rec ins το bef σιτομετριον, with APQRT rel: om BD 69.

⁴³ aft ευρησει ins αυτον D.

⁴⁴ for αληθως, αμην (|| Mf) D al lat-c.

αυτω MPTTA lat-c e.

⁴⁵ for τυπτειν, τυπειν D. εσθιων τε και πινων, and for και μεθυσκεσθαι, μεθυσκομενος D-gr.

⁴⁶ for του δουλου εκεινου, αυτου D lat-c Iren-lat. θησει bef μετα των απιστων D.

⁴⁷ rec (for 1st αυτου) αυτου, with AR rel: txt BDE'KLTX 1. 33. 69. om ετοιμασας μηδε D al (Iren-lat Orig Dial) Ambr: om μηδε ποιησας L lat-δ fff; i Syr syr-cu Jer: for μηδε, η BT 33 sah.

discourse (against De Wette, &c.).

⁴² ff.] Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the οἰκονόμοι—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.

⁴⁷, ⁴⁸.] *primarily*, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples.

οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation:—after both πολλὰς and ὀλίγας, πληγὰς is to be supplied, see reff.: and cf. Aristoph., Nub. 969, ἐκτετριβω τυττόμενος πολλὰς. ἐτοιμα, not ἐανρόν, but, matters, πρὸς τ. θ. αὐ.: almost in the absolute sense of 'making ready':—it refers back to the γινεσθε ἑτοιμοὶ of ver. 40; this readiness being not only preparing *himself*, but the

¹¹ πληγῶν ἡ δαρήσεται ὀλίγας. ¹² παντὶ δὲ ὃ ἐδόθη πολὺ, ¹³ πολὺ ἡ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ ὁ παρίθεντο πολὺ, ¹⁴ ἡ περισσώτερον αἰτήσουσιν αὐτόν. ⁴⁹ πῦρ ἦλθον βαλεῖν ⁵⁰ ἐπὶ τὴν γῆν, καὶ τί θέλω; ἡ εἰ ἦδη ἀνήφθη. ⁵⁰ βάλ-

iv. 19. Tobit iv. 20. p ver. 4 rēf. q constr., Matt. vii. 9, 10 rēf. r = ch. xiii. 19 rēf. t see ch. xiii. 9 rēf. Winer, edn. 6, § 63, 2, c. u James iii. 5 (Acts xxviii. 2 v. r.) only. 2 Chron. xiii. 11. v = Mark x. 28, 39 (1 Mt. v. r.).

48. for *εἰδοθῇ, ἔδωκεν* D. *ζητήσουσιν ἀπ' αὐτοῦ περισσώτερον* D lat. ff., with.—
for *παρ', ἀπ' R* (Treg expr) 1. *for περισσώτερον, πλέον* D. *αἰτήσουσιν*

49. rec *εἰς*, with DR² rel Method: *ἐπὶ* (from *Mt* x. 34?) ABKLM R¹ (Treg expr)
TUX 1. 33. 69 syr-marg Clem Orig, Euseb Tit-bostr Chr, Vict Hil Jer Angl.

matters over which he has charge, ver.

35. There is reference to Deut. xxv. 2. *ὁ δὲ μὴ γν.*] The case is of one (a disciple in the first reference, but then generally of all men) who bona fide is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15, —that the *natural conscience* would have prevented the *μὴ ποιῆσαι*. (Observe that the two classes, *not included here*, are *ὁ γνοὺς καὶ ποιήσας*, and *ὁ μὴ γνοὺς καὶ ποιήσας*, as far as that can be said [see Rom. ii. 14];—the reference *here* being only to the *μὴ ποιήσας* in both cases, or rather to the *μὴ γν.* in the first case and its equivalent *π. ἄξια πληγῶν* in the second.) But the difficulty seems to be to assign a *spiritual meaning* to the *δαρήσεται ὀλίγας*. *That such will be the case*, would *a priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that *it shall be so*: but *how*, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

παντὶ ὃ, attr. for παρὰ παντός, φ.
πολύ . . . πολὺ] The second *πολύ* is not the *πολύ* that has been given, but a proportionable amount of result of diligence, a *πολύ* which he is to render. *περισσ.*] perhaps, *more than from others*; but more likely *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff. 49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the *ground* of that difference, and its necessary develop-

ment in the progress of His kingdom on earth.

49. *πῦρ*] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—*αὐτὸς ἐμὰς βαπτίσαι ἐν πν. ἁγ. καὶ πῦρ*—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as *διαμεριζόμενα γλῶσσαι ὡς: πῦρος*,—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord and division* which follow. The *fire* is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the *διαμερισμός* afterwards spoken of.

The construction of *τί θέλω. εἰ ἦδη* *ἔσθ.* *ἔσθ.* has been ever a matter of dispute, while the *meaning* is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (*appy*), and is adopted by Grot., and defended by Meyer and Stier,—making *εἰ = εἴθε*, and rendering, *And what will I! would that it were already kindled!* Certainly thus there is nothing forced in the construction; we have *εἰ* for '*utinam*' joined with an aorist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, *καὶ τί εἶπω*; . . . and under similar circumstances, of *His soul being troubled*. (2) which Theophyl., Kuinoel, Olah., De Wette, Bleek, &c. adopt, taking *εἰ = ὥς*, as some do, adopting that reading, in Matt. vii. 14 (but see note there), and *εἰ = ὅτι*, and rendering, *How I wish that it*

w = 2 Cor. iv. 1. Phil. i. 30.
 Acts xviii. 18.
 x = John xi. 36.
 y = Acts xviii. 5. 2 Cor. v. 14. Phil. i. 28, see Matt. iv. 24 ref.
 z = John xix. 30.
 a ch. xix. 16.
 John iii. 32.
 Acts v. 21 al.
 fr. Josh. xxi. 8.
 b = ch. i. 77.
 Lev. xxi. 6.
 c 2 Cor. i. 12.
 Num. xiii. 29.
 d here only.
 Ezek. xlviii.
 20. Micah vii. 12 his only.
 xxiii. 31).
 e ch. v. 10 ref.
 h = ch. xi. 17 f. Matt. xxiv. 7 al.
 f ch. xi. 17, 18 ref.
 i ch. iv. 38 ref.
 g = Rom. x. 19 (from Deut. x = Rev. xi. 12).
 πτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως
 οὗτου τελεσθῆ. ⁵¹ δοκεῖτε ὅτι εἰρήνην παρεγενόμην
 δίδουαι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν.
⁵² ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμερι-
 ρισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν ⁵³ διαμερι-
 σθησονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ
 ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τῇ μητέρα, πενθερά
 ἐπὶ τὴν νόμφην αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθεράν.
⁵⁴ Ἐλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε [τὴν] νεφέλην

50. rec (for σπον) σπ, with X rel: txt ABDEKLMBTU 38. 69 Orig.

51. for δουναι, ποιησαι D lat-e syr-cu. for ἀλλ η, ἀλλὰ D 69 coptt.

52. rec σκω bef ετι, with AT rel vulg lat-δ f syrr arm Eus: txt B D-gr L lat-o e f, syr-cu Hil. τρεῖς bef διαμερισμένοι D. for ετι, εν (twice) D lat-o e.

53. rec διαμερισθησεται, with A rel syrr syr-cu sah-mnt with arm Meion-t: txt BDLTU vulg lat-δ e e f f, copt Eus Hil Ambr Eucher. rec (for lat ετι) εφ, with ADL 1. 69: txt BT rel Eus. aft πατρι ins αυτου D lat-o e i q. ins διαμερισθησονται bef μητηρ D, diuidetur lat-δ o e i q Ambr. rec (for θυγατρας) θυγατρι (conformation to foregoing), with A rel: txt BD, την θυγατρα LT 1 Eus. rec (for των μητρα) μητρι, with A rel: txt BDL 1 Eus, μητρα (omg την) T. for lat αυτης, αυτης T. rec aft πενθεραν ins αυτης, with AT rel latt syrr syr-cu: om BDL copt-ins Eus Meion-t.

were already kindled! But here we have serious difficulties of an idiomatic kind:—*ri* is apparently never thus used—and *et* only after words of wondering, being grieved, &c.: see Mark xv. 44.

(3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. *ri* πλεον θίλω ἵδαν ἀνέφθῃ; *ri* πλεον ἀναμῖνω ἐν τῷ κόσμῳ; Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently *was not yet kindled*; and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be rapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation.

50.] The symbolic nature of Baptism is here to be borne in mind. *Baptism = Death*. The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man* and the *resurrection* of the *new man*: see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism was His Death*, in which the Body inherited from the first Adam (ἐν ὁμοιώματι σαρκὸς ἀμαρτίας) was buried, and the new Body (τὸ σῶμα τῆς δόξης αὐτοῦ) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened

(the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit. The 84 here implies, but first, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES. The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern τὸν καιρὸν τοῦτον (ver. 56) and those who do not. Our Lord then turns to the crowd (καί). He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not

ἵ ἀνατέλλουσιν ἀπὸ ^m δυσμῶν, εὐθὺς λέγετε ὅτι ὁ ἄμβροσ ¹ — Matt. iv. 16
 ἔρχεται, καὶ γίνεται οὕτως. ⁵⁵ καὶ ὅταν ^{op} νότον ^{pa} πνέοντα, ^m Matt. viii. 11
 λέγετε ὅτι ^r καύσων ἔσται, καὶ γίνεται. ⁵⁶ ὑποκριταί, τὸ ^{ref.} Is.
^a πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε ^u δοκιμάζεις, ^z — Acts
 τὸν δὲ καιρὸν τοῦτον ^v πῶς οὐ ^a δοκιμάζετε; ⁵⁷ τί δὲ καὶ ^{xxvii. 18}
^v ἀφ' ἐαυτῶν οὐ ^z κρίνετε τὸ δίκαιον; ⁵⁸ ὡς γὰρ ^u ὑπάγεις ^{only. (Matt.}
 μετὰ τοῦ ^a ἀντιδίκου σου ^b ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ ^c δὸς ^{xi. 42 ref.)}
^d ἐργασίαν ^e ἀπῆλλάχθαι ἀπ' αὐτοῦ, μήποτε ^f κατασύρῃ ^{John iii. 8}
 σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε ^g παραδώσει τῷ ^{ref.}
^h πράκτορι, καὶ ὁ ⁱ πράκτωρ σε ^j βαλεῖ εἰς ^k φυλακὴν. ^l — [Matt. xvi. 12.]
^m — James i. 11
ⁿ only. Jonah
^o iv. 8.
^p — [Matt. xvi. 12.]
^q — James i. 11
^r only. Jonah
^s iv. 8.
^t — [Matt. xvi. 12.]
^u — James i. 11
^v only. Jonah
^w iv. 8.
^x — [Matt. xvi. 12.]
^y — James i. 11
^z only. Jonah
^{aa} iv. 8.
^{ab} — [Matt. xvi. 12.]
^{ac} — James i. 11
^{ad} only. Jonah
^{ae} iv. 8.

—βαλῇ
E.

t Matt. vii. 11. Phil. iv. 12 al. 3 Kings v. 6. u Rom. ii. 18. Phil. i. 10. Job xxxiv. 3.
 v Matt. xvi. 11. Mark iv. 40. w John v. 19 ref. x = 1 Cor. x. 15. y = John xii. 35, 36.
 z = ch. xix. 26. John vi. 31 f. a Matt. v. 26 bla. ch. xviii. 3. 1 Pet. v. 8 only. 1 Kings ii. 10.
 b = Matt. x. 16, ch. xxi. 12. xxiii. 1 al. c = here only. (Acts xvi. 16, xix. 24, 26. Eph. iv. 19 only. Ps. cvl. 23 al.) d = here only. (Acts xix. 12) only. Job ix. 34.
 f here only. Jer. xxix. (xlix.) 10. g Matt. v. 26. xxvii. 26 f. Ezek. xxiii. 28. h here bis
 only. Isa. lxi. 13 only. i John iii. 24 ref.

54. om την ABLXΔ 1. 33. 69 arm: ins DT rel. for απο, επι BL: txt ADT
 rel. rec om οτι (see Mt xvi. 3), with D rel vulg lat-b f g₂: ins ABKLUX 33. 69
 lat-c e ff, syrr syr-cu coptt arm Bas.

55. om οτι DL æth.

56. aft το ins μεν D ev-y lat-b q coptt-wilk. transp του ουρανου and της γης
 (more usual order) DKLTIX 33 vulg-ed lat-b c Syr syr-cu coptt: txt AB rel am: with
 harl) Syr-mss syrr. for τον δε καιρον, πλην τον καιρον D al; τον κ. L: τ. κ.
 δε B. om πως D lat-c e i syr-cu. οὐκ οἶδατε δοκιμάζειν BLT 33

lat-ff₂, syr-marg coptt æth: ου δοκιμάζετε AD rel latt Syr syr-cu arm.
 57. om τι δε D lat-b (appy) syr-cu.

58. απαλλάχθαι (itacism?) ΔΔ; απαλλαγῆναι D. om απ' B Bas. for
 κατασύρῃ, καταστρεφῇ D lat-b ff₂ i l q syr-cu Ambr_r. rec (for παραδῶσει) παραδῶ
 (see || Mt v. 25), with L rel: txt ABDT 69 Mcion-e.—π. bef σε D al latt. rec
 (for βαλεῖ) βαλλῇ, with T al: βαλῇ A rel Bas: βαλλεῖ 69 lat-c: txt BDXΓ 33 ev-y.
 βαλ. bef σε D latt.

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of vv. 49 ff.

54.] There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. τὴν νεφ., just as τὰς νεφίλας, —the cloud,—that usually rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.

55.] ὅταν, sc. ἰδῇτε. 56.] τὸ πρ. τῆς γῆς—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. τὸν δὲ κ. τ. . . .]

The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57.] In what follows, our Lord takes occa-

sion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνειν τὸ δίκ. and the δ' ἀντιδικῶς σ. have a reference to that request, in the ability and duty of every man to 'judge what is right:'—but the sense of the words far outruns that reference, and treats of loftier things. 'Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore by the way take pains (δὸς ἰσχυρ., da operam— a Latinism: there is no reference to interest of money, as Thl.,—who also has the other interpretation,—supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. 12), lest he drag thee to the judge (κριτής—who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is com-

ἐκτείνειν αὐτούς, δοκιᾶτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο ^{— Matt. vi. 12 (re2).}
 ὁ παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερου- ^{1 constr., Matt. xxiii. 21 reff.}
 σαλήμ; ὁ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ῥ' μετανοήσητε,
 πάντες ὥσαύτως ἀπολεισθε. ὁ ἔλεγεν δὲ ταύτην τὴν παρα- ^{2 Matt. xxiv. 22 reff.}
 βολήν. ὁ Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ὁ ἀμπε- ^{3 Matt. xv. 18 reff.}
 λῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ ^{4 Matt. xx. 1, 2c. reff.}

4. om 1st καὶ B D-gr L sah Cyr: ins AT rel vulg lat-a c f ff₂. for εν τω, του D-gr. rec ουτοι (conformation to ver 2), with E rel copt: om D al lat-e Syr syr-cu: txt ABKLTx (33) 69 latt syr sah Chr. rec om τους, with X rel: ins ABDLMTA 69 sah Bas. ενοικουντας inhabitantibus D lat-a. rec ins εν bef ιερουσαλημ, with AT rel latt syrr syr-cu coptt arm: om BDLX 1 lat-e Chr. (33 def.)

5. aft λεγω ins δε D. rec μετανοητε (see ver 3), with B rel: txt ADLMTUX 1. 69 vulg lat-a c sah Antch Epiph Chr Euthym. rec (for ωσαυτως) ομοιως, with ADT rel: txt BLM 1. 33 syr-marg Bas Chr.

6. τις bef ειχεν DK lat-e Ambr. rec εν τω αμπελωνι αυτου bef πεφυτευμενην (more usual order), with A rel: txt BDLX 1. 33 latt syrr coptt arm Petr-alex. rec καρπον bef ζητων, with Scr's g(e sil) lat-e ff₂ i l: txt ABDT rel vulg lat-a b c f g₁ coptt uth Petr-alex Bas &c. for εν αυτη, απ αυτης D-gr. for ουχ ευρεν, μη ευρων D 157 lat-e l.

was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωάμ ἐκιστρίφον πηγὴν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. vi. 7. 2, he uses μέχρι τοῦ Σιλωάμ, as here, meaning apparently a district of the city: see on John i. c. ὀφειλέται, sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a prison for debtors is for a moment to be thought of.) See on ὥσαύτως above,—similarly—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the *Eternal Father*: the dresser and intercessor, the *Son of God*: the fig-tree, the *whole Jewish people*: the vineyard, the *world*. But it may be objected to this, that the owner comes to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθεν—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the*

vineyard ὅταν ἦλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοήτε . . . ; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not *the world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασιλ. r. οὐρ.—the Gospel dispensation, in which the field—not the vineyard—is the whole world); but, as in Isa. v. 7, the house of Israel and the men of Judah (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man's thought upon one tree—and that one, *himself*; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—'All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vinedresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Inter-

x here only. *ἐύρεν.* 7 *εἶπεν δὲ πρὸς τὸν ἄμπελουργὸν ὅτι ἰδοὺ τρία* 1576
 2 Chron. *ἔτη ἀφ' οὗ ἔρχομαι ἡπών καρπὸν ἐν τῇ σὺν κατὰ ταύτην* 1577
 y ver. 10 ref. *καὶ οὐκ εὐρίακω· ἔκκοψον αὐτήν· ὥστε καὶ τὴν γῆν* 1578
 2 = ver. 25. ch. *καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, ὅτι* 1579
 xxiv. 21. *αὐτὴν καὶ τοῦτο τὸ ἔτος ἕως ὅτου σκάψω περὶ αὐτήν,* 1580
 Rev. xvi. 18. *καὶ ἡ βάλλω κόπρια.* 9 *καὶ μὲν ποιήσῃ καρπὸν ἐκ*
 Rev. x. 9. *τὸ μέλλον· αἱ δὲ μήγε, ἐκκόψεις αὐτήν.*
 see ch. vii. 46.
 a proa. John *οὐκ εὐρίακω· ἔκκοψον αὐτήν· ὥστε καὶ τὴν γῆν*
 xv. 27. *καὶ ἡ βάλλω κόπρια.* 9 *καὶ μὲν ποιήσῃ καρπὸν ἐκ*
 2 Pet. iii. 4. *αὐτὴν καὶ τοῦτο τὸ ἔτος ἕως ὅτου σκάψω περὶ αὐτήν,*
 1 John iii. 8. *καὶ ἡ βάλλω κόπρια.* 9 *καὶ μὲν ποιήσῃ καρπὸν ἐκ*
 Jer. i. 5. *τὸ μέλλον· αἱ δὲ μήγε, ἐκκόψεις αὐτήν.*
 b Matt. iii. 10. *οὐκ εὐρίακω· ἔκκοψον αὐτήν· ὥστε καὶ τὴν γῆν*
 vii. 19 al.
 Dan. iv. 11.
 (14 Theod.-P.). c Matt. ix. 4 ref. d elsew. P. only (Rom. iii. 2. 1 Cor. xiii. 2 al.), om.
 Heb. ii. 14. *ἐκκαίρῃ τῇ 23. v. 6. vi. 8 only.* e = Matt. xxiv. 2. 4 Kings xxi. 11.
 fch. xv. 8 ref. g ch. vi. 48. xvi. 8 only. h ver. 19 ref. i have
 only t. Jer. xxiii. (xxv.) 28. 1 Mac. ii. 63 P. only. (p. 14. ch. xiv. 25.) k apocryp. ch. xxi.
 42. xxii. 42. Acts xiii. 9. 1 Kings xii. 14. l Matt. iii. 8 ref. m 1 Tim. vi. 19 only.
 n Matt. ix. 17 ref.

7. om δε D al lat-e l. om αφ ου A rel syrr sah Iren-lat Orig: ins BDLT
 69 latt syr-cu copt arm Petr-alex, Vict Ambr. ins φερει την αξιωνν bef εκκοψον
 D. aft εκκοψον ins ουν ALTX 33. 69 latt syrr coptt sath arm: om BD rel lat-e
 Syrr syrr-cu Orig Petr-alex. for την γην, τον τοπον B¹ al.
 8. for και το ετος, εις τοντον τον ενιαυτον D arm. aft σκαψω ins τα T Petr-
 alex. Steph κοπριαν, with GHK: κοπρον 1. 69: κοπρινον κοπριων D lat-e δ c f
 f₂ i l Ambr Aug: txt ABT rel vulg lat-e Orig Petr-alex Ath Cyr.
 9. και εαν D al: om και T. rec ει δε μηγε bef εις το μελλον, with AD rel latt
 syrr syrr-cu arm Petr-alex: εις το μελλον αφησεις ει δε μη γε T sah: εις το μελλον δε
 ει μη ποιηση 69: txt BL 33 coptt sath.

cessor himself has no more plea to urge—
 it is to be cut down. Now *who is*
this Intercessor? First look at the
 matter of fact. *Who were the vine-*
dressers of God's vineyard? They were
 many. Moses, the Prophets, the Baptist,
 the Lord Himself, the Apostles and Teach-
 ers after Him. But what *one Personality*
 might be set forth as pervading all these,
 'striving with man' in them all—as being
 ὁ ἀμπελουργός? Clearly, it seems to me,
 the *Holy Spirit of God*. In the passage
 just alluded to, Gen. vi. 3, we can hardly
 but recognize the main features of our
 present parable; especially when the Days
 of Noah are compared by the Lord Himself
 to His own coming to vengeance. The in-
 tercessory office of the Spirit (ὁ παρακλη-
 ρος, see on John xiv. 16), pleading with
 man and for man, and resigning that
 blessed conflict when met with inveterate
 obduracy, is often set before us in Scrip-
 ture. (See the whole history of Saul;
 Zech. vii. 12—14: Prov. i. 23—32: Isa.
 lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)

7. τρία ἔτη] I have little doubt
 (against Bleek, al.) that an *allusion*
 is intended to the *three years of our Lord's*
ministry. The objection to this, that the
 cutting down ought then to have taken
 place at the end of τοῦτο τὸ ἔτος, does not
 apply; for all is left indefinite in the
 request and the implied answer. In the
 individual application, *many thousands*
did bear fruit this very year; and of

those who did not, who shall say when the
 Spirit ceased pleading with them, and the
 final sentence went forth? καὶ τ.

γ. καρ.] Why, besides bearing no fruit,
 is it impoverishing the soil? 8.]

σκ. καὶ βάλλ. κ., dig holes about the root,
 and cast in manure, as is done (Trench in
 loc.) to orange-trees in the south of Italy:
 and to hops in England. 9.]

After καρπὸν, λείπει, τὸ εὖ ἔχει, Euthyma. but
 not without reason: to fill up the
 apostrophe *did not belong to the purpose*
of this parable. εἰς τὸ μέλλον,

not ἔτος (Meyer), but indefinite (see ref.),
 hereafter:—and purposely so;—because,
 in the *collective sense*, the sentence in-
 gered. ἐκκόψεις, ΤΙΟΥ shalt cut

it down—not ἐκκόψω; and I find in this
 an additional proof of the correctness of
 the foregoing interpretation. It is the
 κύριος τ. ἀμπελωνος who στεν ἔλαθ,
 κακοῦς κακοῦς ἀπολλοῖσι αὐτούς. *All*
judgment is committed to THE SON:—it
 is not the work of the Holy Spirit to
 cut down and destroy, for He is the Giver
 of life.

The above interpretation is
 partially given by Stier, who has however
 in my view (in his 2nd edn. also) quite
 missed the ἀμπελουργός, understanding
 by him the *husbandmen* in Matt. xxi.
 forgetting that they are *destroyed* in the
 sequel of that parable, and that their
 position, that of the *tenants* of the vine-
 yard, does not appear at all in this, any
 more than does the ἀμπελουργός in that.

10 ^ο Ἦν δὲ διδάσκων ἐν ^ρ μιᾷ τῶν συναγωγῶν ἐν τοῖς ^ο σάββασιν. 11 καὶ ἰδοὺ γυνὴ ^ρ πνεῦμα ἔχουσα ^ο ἀσθε-
νίας ἐτῆ δέκα καὶ ὀκτώ, καὶ ἦν ^ρ συγκύπτουσα καὶ μὴ ^ο δυναμένη ^ρ ἀνακύψαι εἰς τὸ ^ο παντελές. 12 ἰδὼν δὲ αὐτὴν
^η Ἰησοὺς ^ρ προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, ^ρ ἀπο-
λέλυσαι τῆς ἀσθενείας σου. 13 καὶ ἐπέθηκεν αὐτῇ τὰς
χεῖρας, καὶ ^ρ παραχρῆμα ^ρ ἀνορθώθη καὶ ἰδοῦξάzen τὸν
θεόν. 14 ^ρ ἀποκριθεὶς δὲ ὁ ^ρ ἀρχισυνάγωγος, ^ρ ἀγανακτῶν
ὅτι τῷ σαββάτῳ ^ρ ἐθεράπευσεν ὁ ^ρ Ἰησοὺς, ἐλεγεν τῷ ὄχλῳ
ὅτι ἐξ ἡμέραι εἰσὶν ἐν αἷς δει ^ρ ἐργάζεσθαι ἐν αὐταῖς οὖν
ἐρχόμενοι θεραπεύετε, καὶ μὴ τῷ ^ρ ἡμέρᾳ τοῦ ^ρ σαββάτου.
15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί,
ἐκαστος ὑμῶν τῷ σαββάτῳ οὐ ^ρ λύει τὸν βούν αὐτοῦ ἢ
τὸν ὄνον ἀπὸ τῆς ^ρ φάτνης καὶ ἀπαγαγὼν ^ρ ποτίζει;

^γ Acts xv. 16. Heb. xiii. 12 only. Ps. xvi. 86. ^α — Matt. xi. 26 ref. ^α Mark v. 28 ref.
^δ Matt. xx. 34 ref. ^ε — Acts xviii. 8. 1 Cor. iv. 12. 2 Thess. iii. 8. 2o. Exod. xx. 9.
^δ ch. iv. 16 ref. ^ε — Matt. xxi. 2 | Mk. ^ζ Matt. xxi. 2, 5 | J., 7 (ch. xiv. 6 v. r.,
^ζ βούν) only. Isa. i. 8. ^η ch. ii. 7, 12, 16 only. Job xxxix. 9. ^η Matt. xxv. 26.
Gen. xxv. 26 | Mk. Gen. xxi. 30.

10. om 2nd εν DT 1. 69 latt.

11. rec aft γυνή ins ην, with A rel lat-e: transposed in D: om BLTX 33 latt syr coptt arm.—for πνεῦμα ἔχουσα ἀσθενίας, εν ἀσθενία ην πνευματος D. om στη B¹(Rl). om και bef ουτω B[but ins in ver. 16] T sah.—ιη' D.

13. om προσεφώνησεν και D lat-e. aft απολελυσαι ins απο ADX 33 syrr syr-cu: om BLT Orig.

13. τας χεῖρας bef αυτη D Syr syr-cu coptt. rec ανωρθωθη, with B(Mai) EG¹K TU (SV 1, e sil): txt A B(Tisch) D rel. εδοξασεν D lat-e Syr copt-wilk.

14. om ο bef ιησ. D. ελεγεν τω οχλω bef ου τω σαββατω D lat-a e. rec om 2nd ου, with ADT rel: ins BL gat. (83 def.) [εν αις is written over the line in B a prima manu.] rec ταυταις, with D rel latt syrr syr-cu: txt ABLTX 1. 69. for ον αρχου., συνερχου. A.

15. rec (for δι) ον, with AT rel lat-q syr coptt: txt BDL 1. 69 latt Syr. for κυριος, ιησους D-gr FUP 1. 69 forj Syr syr-cu: txt ABT rel syr. rec (for υποκριται) υποκριτα (corrū to αυτω), with DVX lat-f Syr syr-cu sah-mnt arm: txt ABT rel latt syr coptt Iren-lat Hippol. ins εν bef τω σαββατω AT coptt. for η, και D. for τον bef ονον, την AV. απαγων B¹[sic: see table] 1.

10—21.] HEALING OF A WOMAN ON THE SABBATH: DISCOURSE THEREUPON. Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33; Mark iv. 31—34. 10.] Time and place alike indefinite. 11. πν. δσθ.] Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of possession, seems very doubtful. There is nothing in our Lord's words addressed to her, to imply it: and in such cases He did not lay on His hands, or touch,—but only in cases of sickness or bodily infirmity.

12.] εἰς τὸ παντελές belongs to ἀνακύψαι, not to δυναμ.: see note on ref. Heb. 12.] There is no reason to suppose any eminence of faith in her—though we

may fairly conclude that she was there with some expectation of a cure: see ver. 14.

14. ἀνωλδ. expresses the setting free of her muscles from the power which bound them down,—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright. 14.] The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making θεραπεύεσθαι, a reception of divine grace and help, a species of ἐργάζεσθαι.

15. ἐπωκριναι] The Lord saw the real

- 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδυσεν ὁ σατα-
 νᾶς ἰδὼν δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ
 δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα
 λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι
 αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδοξοῖς
 τοῖς γινομένοις ὑπ' αὐτοῦ. 18 ἔλεγεν οὖν Τίμι ὁμοία ἐστὶν
 ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι ὁμοιώσω αὐτήν; 19 ὁμοία
 ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν ἐς
 κήπον ἑαυτοῦ καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον
 [μέγα] καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν
 τοῖς κλάδοις αὐτοῦ. 20 καὶ πάλιν εἶπεν Τίτι ὁμοιώσω
 τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λα-
 βούσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
 ἐζυμώθη ὅλον.
- 22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

16. ins του bef αβρααμ D.
 17. om ταυτα λεγοντος αυτου D lat-e. for κατασχυνοντο, κατασκηνωσαν
 D-gr lat-e sah. εν πασιν οἱς εθιμουεν ενδοξοις υπ αυτου γινομενους D lat-e f l.
 γενομενοις B: γιγν. T.
 18. rec (for ουν) δε, with ADT rel lat-e q Syr arm: txt BL 69 vulg lat-e δ &
 syr-marg coptt.
 19. ins τον bef κηπον D al. αυτου DFKLUX. om εις D f lat-a δ e ff; i l
 syr-cu syr-jer copt-ms sah arm. om μεγα (|| Mf) BDLT lat-a δ e ff; i l syr-cu
 syr-jer copt-dz-txt sah arm Ambr: ins A rel vulg lat-e f syrr copt eth.
 κατεσκηνωσαν D(Γ): κατεσκηνοουν A 69.
 20. for ver, η τιτι ομοια εστιν η βασιλεια του θεου και τιτι ομοιωσω αυτην D.
 om και (see Mf xiii. 33) A rel Syr syr-cu sah Thl: ins BGLT 1. 69 latt copt
 eth arm.
 21. rec ενεκρυψεν (|| Mf), with ADT rel Eus: txt BKL U Thl. ζυμωθη D-gr.
 22. ins τας bef πολεις LTX 1 sah.

thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That by-end *here* was enmity to and jealousy of Jesus. The instance chosen *exactly fits* the circumstances. A beast tied to the manger is confined down as this poor woman was. 18.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a *spiritual daughtership* [Gal. iii. 7] being here implied),—between a *few hours*, since the last watering, and ‘*lo these eighteen*

years’ (compare ver. 7, *ἰδὼν τρ. ἔτ.*).

17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord’s power and irresistible words, and the following parables as spoken *immediately thereupon*, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE SAVED. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below.

22.] This notice includes what follows in the cycle of this last

καὶ ^{ed} πορείαν ^d ποιούμενος εἰς Ἱερουσαλήμ. ²³ εἶπεν δέ ^{James i. 11} ^{only. Jonah} ^{iii. 3, 4.} ^{d 3 Macc. xii.} ^{10. see Mark} ^{ii. 23.} ^{— Matt. xii.} ^{10. xix. 8.} ^{9 Kings xii.} ^{19.} ^{— Matt. x. 23} ^{al.} ^{John xviii. 26} ^{ref.} ^{John x. 2, 9.} ^{Matt. xii. 24.} ^{vii. 12.} ^{Matt. vii. 12.} ^{14 only. Isa.} ^{xlii. 20.} ^{k — Mark ix.} ^{13.} ^{1 ver. 7 ref.} ^{m — Mark iii.} ^{8. x. 40 al.}

τις αὐτῷ Κύριε, ^{εἰ} ὀλίγοι οἱ [᾿] σωζόμενοι; ὁ δὲ εἶπεν ^d πρὸς αὐτοὺς ²⁴ ^ε Ἀγωνίζεσθε ^h εἰσελθεῖν διὰ τῆς ⁱ στενῆς ^h θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ^h ἰσχύσουσιν. ²⁵ ^{ἄφ} οὐ ^{ἂν} ^m ἐγερθῇ ὁ ^ο οἶκος· ^{— Matt. x. 23} ^{al.} ^{John xviii. 26} ^{ref.} ^{John x. 2, 9.} ^{Matt. xii. 24.} ^{vii. 12.} ^{Matt. vii. 12.} ^{14 only. Isa.} ^{xlii. 20.} ^{k — Mark ix.} ^{13.} ^{1 ver. 7 ref.} ^{m — Mark iii.} ^{8. x. 40 al.}

ἑστάναι καὶ ^h κρούειν τὴν θύραν λέγοντες Κύριε ἀνοίξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ²⁶ τότε [᾿] ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ^ο ἐπίομεν, καὶ ἐν ταῖς ⁱ πλατείαις ἡμῶν ἰδίδαξας. ²⁷ καὶ

^{n Matt. x. 26 al. 7} ^{o here only. Gen. xix. 10.} ^{p Matt. iv. 17 al. Gen. xi. 6.}
^{q Matt. vii. 7, 8 ref.} ^{const., Acts xii. 13. Judith xiv. 14.} ^{r ch. xiv. 31 ref.} ^{Prov. vii. 6.}

23. aft ολίγοι ins εἰσιν D al latt copt arm. ins ἀποκριθεὶς bef 2nd εἶπεν D. om πρὸς αὐτοὺς D 69.

24. rec (for θύρας) πύλης (Mt vii. 13), with A rel Orig₂: txt BDLT 1 arm Orig₁. for ἰσχύσουσιν, ἐνρησουσιν D syr(appy).

25. for οὐ, οὐον D. for ἐγερθῇ ο οἶκος, ο οἶκος. εἰσελθῇ D. εαν T 69. om 2nd τὴν θύραν D lat-δ q sah-mnt. rec ins a 2nd κυρε (from Mt xxv. 11), with ADT rel syrr syr-cu Bas Lucif: om BL vulg lat-a o e l coptt.

26. ἀρξῆσθε ADKLMXTXΓΔ 69. aft λέγειν ins κυρε D.

journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter.

The enquirer can hardly have been a disciple of Jesus (see ver. 23), but most likely a Jew from the multitude, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question. 23.] On οἱ σωζόμενοι, see note, Acts ii. 47. Here, the implication of final salvation is obvious.

αὐτοῖς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict.

24.] See on Matt. vii. 13. The description of the broad and narrow ways is not here inserted, and as probably by this time, ἡ στενὴ θύρα (or πύλη) was a familiar image.

ζητ. εἰς. κ. οὐκ ἰσχ., not, 'shall seek to enter by it, and shall not be able:'—the emphasis of the command is, seek to enter at the strait door: for many shall seek to enter (elsewhere), and shall not be able. After εἰσελθ., is to be supplied in both places, εἰς σωτηρίαν, or εἰς τ. βασ. τ. θεοῦ. This remark will dispose of the punctuation of Lachmann and Tischendorf in his former editions, who place only a comma at ἰσχύσουσιν, and connect it with ἀφ' οὐ. 25.] A reason why this ἀγωνίζεσθαι is so important:—because there will be a day when the gate

will be shut. The figure is the usual one,—of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted.

The ἀφ' οὐ extends to ἐστέ, end of ver. 25,—and the second member of the sentence begins with τότε.

ἔξ ἑστάναι and κρούειν both depend on ἀρξῆσθε:—Hearing that the door is shut, ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

οὐκ οἶδ. κ. ἐστέ, 'Ye are none of my family—have no relationship with me.'

26. ἐφάγ. ἐν. σου κ. ἐπ.] As applied to the then assembled crowd, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning anything different from ἐφάγ.:—the expression is a general one for taking a meal);—as applied to Christians, to the eating and drinking whereof those miracles were anticipatory.

Both these are ἐνώπιόν σου merely,—in His presence;—very different from the drinking μεθ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the δεικνῆσαι μετ' αὐτοῦ καὶ αὐτοῖς μετ' ἡμῶν, Rev. iii. 20.

ἐν τ. πλ. ἡμ. ἐσ., applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

ἐρεῖ Λέγων ὑμῖν, οὐκ οἶδα πόθεν ἐστέ. ἡ ἀπόστασις ἀπ' ἐμοῦ πάντες ἐργάται ἡ ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι. 31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξελεθε καὶ πυρεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε

ABDE
GHKL
MNST
UVW
A 1. 13
B.

27. λεγων B[sic: see table] T. rec aft οἶδα ins υμας (so Mt vii. 23, xiv. 12), with A rel vulg lat-a c f f, Orig.; om BLRT tol lat-b i l Lucif Ambr Fanst.—οἶδα ποτε ιδον υμας D. om ποθεν ιστε D al Orig(appy) Jer. rec ins οἱ bef εργαται (Mt vii. 23), with AKMTUΓ 1. 33. 69: om BDE rel Cyr (Clem-rom Justin Orig Epiph). rec ins της bef αδικιας, with AT rel coopt Epiph, Cyr: om B(D)LR arm Orig.—for αδικιας, ονομας D al Orig, Epiph. 28. οψεσθε B' D-gr X 69: txt ABRT rel. for του θεου, αυτου A 29. om 2nd απο A D-gr rel vulg lat-b c e f f, i l syr coopt: ins BLRT lat-a f q (syr syr-cu) Ambr. 31. ταυτη DKMT coopt. rec (for ωρα) ημερα, with B'T rel latt syrr coopt æth arm: txt AB'D R(appy) rel syr-marg (cf ch. ii. 38, vii. 21, x. 21, xii. 12, xx. 13, xxiv. 33: this may have been conformed to those places, but the evidence is very strong, and ημερα is read in vii. 21 by L 69. Notwithstanding the evidence of the ancient versions, Tregelles seems hardly consistent with his principles here in editing ημερα.) [προσηλθαν, so B'(Mai) DL.] αυτω bef τινες φαρ. λεγ D. al. for θελε, ζητει D al sah.

27. ἐργάται δδκ.] This unusual expression seems to mean, *persons engaged in the hire and receiving the wages of unrighteousness*:—see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίαν answers to it. This meaning of ἐργάτης is peculiar: see reff.

28, 29.] See Matt. viii. 11, 12, and notes.

The verses occur here in a different connexion: 'Ye Jews, who neglect the earnest endeavour to enter now, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded' (see ch. xvi. 23).

In these two verses is the real answer to the question of ver. 23 given:—'they shall be MANY—but what is that to you, if you be not among them?' 30.] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versa.

This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded

and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile offshoots have flourished.

31—35.] WARNING OF HEROD'S EX-MITT; OUR LORD'S REPLY. Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37—39. 31.] αὐτ. τ. ὥρα is not necessarily definite.

These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill one who was so popular;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees invented the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment

α Acts xiv. 19. ² ἔξω Ἱερουσαλήμ. ³⁴ Ἱερουσαλὴμ Ἱερουσαλήμ, ἡ ἀπο-
xxi. 5, 30.
Neh. xiii. 20.
ο Matt. xxi. 35.
ref.
q = Matt. xxiii. 37.
Rev. xviii. 24.
Luc. xxii. 16 Heb.
Gen ch. i. 46.
r ch. xvii. 34.
ref.
s Matt. xxiii. 37.
only. 3 Kings
iv. 28 P. only. ἔτις [ᾗ ἔξει ὅτε] εἶπτε ² Εὐλογημένος ὁ ἐρχόμενος ἐν
t here only.
(= νόσσια, ὀνόματι κυρίου.
Matt. xxiii.
37.) Gen. vi.
14.
u Matt. xxiii.
37 ref.
v = Matt. iv. 11,
&c.
w = John ii. 4.
3 Pet. iii. 10.
Ps. xxi. 1.
12.
x Matt. xxi. 9 ref. Ps. cxviii. 38.
a ch. vi. 7 ref. b here only †. c ch. ii. 21 ref. Passim in Lk.
o Matt. v. 16 al. 3 Kings iii. 31 P. s Matt. xii. 23 ref.

XIV. ¹ Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν
τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν
ἄρτον, ² καὶ αὐτοὶ ᾗσαν παρατηρούμενοι αὐτόν. ² καὶ
ἰδοὺ ἀνθρωπὸς τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ.
y ch. ii. 21 ref. Passim in Lk.
o Matt. v. 16 al. 3 Kings iii. 31 P. s Matt. xii. 23 ref.

34. [ἀποκτείνουσα AKU¹: -κτείνουσα XA 1 al.] τὰ εσθης νόσσια (|| Mf)
AXM 1 sah arm: τὰ νόσσια ασθης D lat-c Iren-lat.

35. rec aft ὕμων ins ερημος (Mf xiii. 38), with D rel vulg-ed lat-a b c f (g, l?)
syrr syrr-cu copt-wilk æth Iren-lat: om ABKLRSVFA 69 am(with fuld bodi em forj
jac san tol trev) lat-c ff₂ g, i copt-schw sah arm Orig, Epiph Cypr Bede. rec (for
λεγω δε) αμην δε λεγω, with Scr's o (esil): λεγω alone L lat-b c ff₂ l syrr-cu sah æth: txt
ABDR rel Scr's mss vulg lat-f q syrr copt arm. om ore (|| Mf) BDHLR 1 gat(with
mm) lat-b c o e i l q: ins A rel vulg lat-a f ff₂. rec me bef ὁπρς (|| Mf), with DL rel
lat-b c o e g: txt ABKMR 69 vulg lat-a f i l syrr syrr-cu copt Epiph. rec aft ρας
ins an, with A rel: om BDLR. om ηξει ore (|| Mf) BLMRX 1. 69 gat(with mm)
lat-c i Syr coptt arm (om ηξει K): ins AD rel.

CHAP. XIV. 1. εὐαλθεῖν DM 69 latt coptt arm (Syr æth?). ins ρον bef οκον
A. om 2nd ρον B(Mai) K¹.
2. om τις D 1 mt lat-b c ff₂ i.

denn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολίσθαι only is here in question;—and our Lord never would place himself in such a category (Meyer).

34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose: and their variations from those in Matthew (xxiii. 37—39) are striking and characteristic. For γάρ, which there accounts for the ἱερμία of the temple, then for the last time left by our Lord, does not appear here, but δι, introducing a fresh saying, having I believe another meaning: and the words ἀπ' ἀπρ, which follow ὁπρς there, marking that moment as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words prophetically, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should

be desolate and trodden down of the Gentiles.

That the very words εὐλ. δ' ἐρχ. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke.

1.] ἐν τῷ ἐλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33.

τ. ἐρχ. τ. φ., of the chief man of the Pharisees; not, 'of the Pharisees who were rulers,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.)

φ. ἀπρ.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12; Tobit ii. 1. The practice latterly became an abuse,—'Hodiernus dies sabbati eat: hunc in presenti tempore otio quodam corporaliter

³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς ⁴ νομικοὺς καὶ ^d Φαρισαίους λέγων Ἐξεστὶν τῷ σαββάτῳ ^e θεραπεῦσαι ἡ ^d οὐ; ⁴ οἱ δὲ ἠσύνχασαν, καὶ ^e ἐπιλαβόμενος ἰάσατο αὐτὸν ^f καὶ ^h ἀπέλυσεν, ⁵ καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν Τίνος ^g ὑμῶν υἱὸς ἢ βοῦς εἰς ^h φρέαρ πεσεῖται, καὶ οὐκ εὐθὺς ⁱ ἀνασπάσει αὐτὸν ἐν τῇ ^j ἡμέρᾳ τοῦ ^k σαββάτου; ⁶ καὶ ^l οὐκ ^m ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. ⁷ ἔλεγεν ⁿ δὲ πρὸς τοὺς ^o κεκλημένους παραβολὴν, ^p ἐπέχων πῶς τὰς ^q πρωτοκλισίας ^r ἐξελέγοντο, λέγων πρὸς αὐτοὺς ^s Ὅταν

only. Hah. l. 15. k ch. iv. 16 ref. l = Matt. viii. 25 ref. m Rom. ix. 20
only. Job xvi. 8. n = Matt. xxii. 3, &c. ref. o = Acts iii. 5, (ix. 23. Phil. ii. 16.) 1 Tim. iv. 10 only. Sir. xxxi. (xxvii.) 2, constr., here only. p = here bla. ch. (xi. 48 v. 7.) xxi. 6 | only †. q ch. x. 42. Gen. xlii. 11.

3. om λεγων D al am lat-a b e q Syr syr-cu. rec ins εἰ bef εξεστιν (from Mt xii. 10), with A rel fuld(with forj san) lat-a b c e ff; syrr syr-cu arm: om BDL am lat-f syr-jer. rec θεραπευειν (from Mt xii. 10), with A rel: txt BDL 1.

rec om η ου (Mt ib), with A rel vulg lat-a c ff; Syr sah-woid arm: ins BDL 1. 69 mm lat-b e f q syr-cu syr-wast syr-jer coptt aeth Cyr.

4. aft επιλαβόμενος ins αυτου και D lat-e Syr syr-cu; αυτου 1. 69 lat-b c ff; l coptt aeth arm. for ιασατο, ιασαμένος D. om αυτου D 69 am lat-e. om last και D.

5. om αποκριθεις (not in Mt xii. 11) BDKL 1. 69 lat-a b c e ff; i l Syr syr-cu coptt aeth arm: ins A rel vulg lat-f syr. (33 def.) ιεπεν bef προς αυτους (Mt) ADK

lat-a b c e f ff; i l coptt aeth arm: txt B rel vulg. rec (for υιος) ονος (see note), with KLX 1. 33. 69(ονος) latt copt arm: προβατον D: υιος η ονος syr-cu: txt AB rel lat-e f q syrr sah Tit-bostr Thl Euthym.—pref ὁ AU. rec επιπισται (Mt), with D rel: txt ABL 1. 69. for αυτου, αυτο A. om εν ADKLXΔ 69 vulg

lat-b c l: ins B rel lat-a e f coptt. om τη bef ημερα B. τη ημ. τ. σαβ. bef και ουκ ευθ. D Syr syr-cu.

6. for και, οι δε D al lat-e. for ισχ. αντ. απεκριθησαν D al lat-e. rec aft ανταποκριθηναι ins αυτου, with A rel (latt): om BDL 1 lat-e l.

7. aft ελεγεν δε ins και D vulg lat-a arm.

languido et fluxo et luxurioso celebrant Judaei. Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis delictis . . . ' Enarr. ii. in Ps. xxxii. 6.

καὶ, usual after ἐγένετο: not 'also,' or 'even.'

2.] ἔμπρ. αὐτ., not as a guest; see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ἦν ἰσάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδῶν οὐκ ἐκτενέσθαι τοῦτον ἀφ' ἑαυτοῦ καὶ ἀπαλλάξαι τοῦ ὕδρωπος, Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the meal (ver. 7).

5.] There is a strict propriety in the comparison: the accident and disease are analogous.

υἱὸς ἢ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument *à minori ad majus*: υἱὸς was therefore altered to ὄνος (as in ch. xiii. 15) or πρόβατον (Mill and Bornemann conjectured δις). But our Lord's argument is of another and a

far deeper kind. The stress is on ὑμῶν: and the point of comparison is the ownership, and consequent tender care, of the object in question. 'Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and rescued from perishing: am I, (the possessor of heaven and earth, —this lies in the background) to let mine perish without care or rescue?' There may be in the words the meaning 'son, or even ox;' but I prefer rendering them simply.

7—24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It does

not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him. As Trench remarks, (Par. in loc.) it is probable this was a splendid entertainment, and the

guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6, P P

^r Matt. xxii. 9
^{sch.} vii. 30
^{ref.}
^t ch. vii. 3 ref.
^a Rom. xii. 10.
^{sph.} iv. 27
^{only.} Sir. iv.
^{6.} xxviii.
^{19.}
^v 2 Cor. iv. 2.
^{Phil.} iii. 19.
^{Heb.} xii. 9.
^{Jude} 16.
^{Rev.} iii. 18
^{only.}
⁹ Chron.
^{xxiii.} 21.
^w — here
[[] Matt. xxi.
³⁶ v. r.] only.
⁽ ch. iv. 42.
^{viii.} 16 al.)
^{Book.} xxviii.
^{24.}
^x ch. xi. 37 ref.
^y here only.
^{Exod.} xix.
^{33.}
^s — Acta vi. 5
^{al.} Num.
^{xiii.} 24.
^a Matt. ix. 10
^{ref.}
^b Matt. xiii. 12 ref.
⁴ only.
^g ch. xv. 6, 9.
^{John} ix. 5 only.
^{Exod.} xii. 4 al.
^{xxvii.} 4. (—Joan., Col. iii. 24.)

ἡ κληθῆς ὑπό τινος εἰς γάμους, μὴ κατακληθῆς εἰς τὴν
 πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος
 ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλίσας ἐρεῖ σοι
 Ὄδος τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν
 ἔσχατον τόπον κατέχειν. ¹⁰ ἀλλ' ὅταν κληθῆς, πορευ-
 θείς ἀνάπαισε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἐλθῇ ὁ
 κεκληκώς σε εἴπῃ σοι Φίλε, προσανάβηθι ἀνώτερον
 τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνακαμμένων
 σοί. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ
 ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. ¹² ἔλεγεν δὲ καὶ τῷ
 κεκληκώτι αὐτὸν Ὅταν ποιῇς ἄριστον ἢ δειπνον, μὴ
 φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ
 τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε
 καὶ αὐτοὶ ἀντικαλέσωσίν σε, καὶ γένηται ἀνταπόδομά

8. om *υπο* τινος D vulg lat-s i syr-cu Clem. for γαμους, γαμον D al.
 for ᾧ κεκλημένος, ἤξει D. om *υπ'* αὐτον D lat-a b c ff; i l Syr syr-cu copt eth.
 9. for ἀρξῃ, εἰη D-gr lat-e. [μετα, so ABD &c.] om τον D.
 10. κληθεὶς B[sic: see table]. om πορευθεὶς D al lat-e. rec αναπαισον, with
 286: αναπαισαι (see al xvii. 7) B¹ [sic] GLMXXA Scr's q r s: αναπαιπτει D: txt A B¹ [sic:
 see table] rel. e. r. ισχ. γοπ. bef ανακ. D lat-e. for εἰη, ερει (mechanical
 repetition) BLX: txt AD rel. ins kai bef τορε D. rec om παντων, with D
 rel latt goth arm: om ABLX 1. 33. 69 syrr syr-cu coptt eth. om σοι D latt.
 11. ταπεινούνται and υψοῦνται D-gr.
 12. κεκληκόντι A. om lat σου D lat-a Iren-lat. om μηδε r. ad. σ. L 69
 Iren-lat. om μηδε τους συγγενεις σου D al lat-a e Cyp. for 3rd μηδε, μη B.
 ins τους bef γειτονας D al. ins μηδε τους bef πλουσιους D lat-a b c arm
 Cyp. rec σε bef αντικαλισωσιν, with A rel latt arm: txt BDLRX 1. 69 mt
 lat-e f syr copt goth arm Iren-lat Cyp. rec σοι bef ανταποδομα, with A rel vulg
 lat-b o syrr syr-cu goth Cyp: txt B[sic: see table] DLR lat-a e syr-cu copt.

the middle place in the triclinium, which
 was the most honourable. At a large feast
 there would be many of these. 8.]
 The whole of this has, besides its plain
 reference, a deeper one, linked into it by
 the pregnant word γάμους, relating to the
 Kingdom of God. Both meanings are
 obvious, and only one remark needed;—
 that all that false humility, by which men
 put themselves lowest and dispraise them-
 selves of set purpose to be placed higher,
 is, by the very nature of our Lord's parable,
 excluded: for that is not *bond fide* ταπει-
 νοῦν ἑαυτὸν. The exaltation at the hands
 of the Host is not to be a subjective end to
 the guests, but will follow true humility.

9.] οὐ καὶ αὐτόν, not, 'thyself
 also,' (see ch. ii. 35,) but thee and him,
 as E. V. ἀπὸ, not dependent on μή,
 but future. ἀρξῇ . . . κερ.] The form
 of exaltation sets forth the reluctance and

lingering with which it is done. 10.]
 ἵνα, not expressing the view with which
 thou art to do it (Meyer, 'bezeichnet die
 Absicht des Anstellers'), but a consequence
 which may follow: the view with which
 the act, as an objective fact, happens: the
 effect, of which it is (however the actor
 may be unaware of this) the cause; as the
 μήποτε in ver. 8. 11.] As an ex-
 ample of the first clause, see Isa. xiv. 13—
 15; of the second, Phil. ii. 5—11.
 12—14.] The composition of the company
 before Him seems to have given occasion
 for this saying of our Lord. The Pha-
 risee his host had doubtless, with the view
 (of watching Him) mentioned in ver. 1,
 invited the principal persons of the place,
 and with the intention of courting their
 favour, and getting a return. The Lord
 rebukes in him this spirit;—and it has
 been well remarked, that the intercourse

Ἐστὶν
ἐκδοθῆ-
ναι...

σοι. ¹³ ἀλλ' ὅταν ^εποιῇς ^κδοχὴν, ^ικάλει πτωχοὺς, ^κ ch. v. 29
¹⁴ ἀναπείρους, ^κ ch. vi. 29.
χωλοὺς, τυφλοὺς. ¹⁴ καὶ μακάριος ἐστὶν, ὅτι ¹ ver. 7, 29.
οὐκ ἔχουσιν ἀνταποδοῦναι σοι. ἀνταποδοθήσεται γάρ ¹ ver. 31.
σοι ἐν τῇ ^ο ἀναστάσει τῶν δικαίων. ¹ only t.
¹ 3 Macc. viii.
¹ 24 only.
¹ have m.
Rom. xi. 26.

¹⁵ Ἀκούσας δὲ τις τῶν ^ρ συνανακειμένων ταῦτα εἶπεν ¹ xii. 19 (8)
αὐτῷ Μακάριος ὅστις ^α φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ ¹ Heb. x. 29.
θεοῦ. ¹⁶ ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπὸς τις ^ε ἐποίει δεῖπνον ¹ Rom Deut.
μέγα καὶ ἐκάλεσεν πολλοὺς, ¹⁷ καὶ ἀπέστειλεν τὸν δούλον ¹ xxi. 28.
αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς ¹ 1 Thess. ii.
¹ 9. 2 Thess.
κεκλημένοις Ἐρ- ¹ 1. 6 only.
χέσθαι, ὅτι ἤδη εἶτοίμα ἐστὶν [πάντα]. ¹⁸ καὶ ἤρξαντο ἄπο ¹ Isa. lxiii. 7.
¹ see John v.
¹ 29. Rev. xx.
5, 6.
¹ ver. 10.
Matt. ix. 10
ref.
¹ ver. 1 al.
Eascl. ii. 20.
Rom. xi. 26 al.

Ant., ch. xviii. 2. John ii. 17. James v. 2.

r here only. see Matt. xviii. 25. Rom. xi. 26 al.

13. δοχὴν bef ποιῇς B. [ἀναπείρους (η and ι are very commonly confounded in MSS), so AB'DE'LR ev-γ.]

15. πάντα bef τῶν συναν. D. rec (for ὅστις) es, with AD rel Clem Epiph: txt BLPRX 1. 69 syr-marg copt.

16. for ο δε, ουδε D. om αυτω D lat-a b e. om τις P Orig. rec (for εποιε) εποιησεν (commoner tense in narration), with ADP rel Orig; Bas: txt BR 1 syr-cu Orig. μεγαν B'DA 69 Clem: txt AB'PR rel Orig Eus. (om X lat-e arm Tert.)

17. for τον δουλον, τους δουλους P al. om τη ωρα του δειπνου P. αρχισθαι (iasticism?) ADKLPR. for εστιν, εισιν LR. om παντα BLR lat-b c ff, i l q: ins AP rel vulg lat-f, and (but bef ετοιμα [as in Mt xxii. 4]) D lat-a e Syr syr-cu copt.

and civilities of social life among friends and neighbours are here *pre-supposed*, (inasmuch as for them there takes place an *ἀνταπόδομα*, and they are struck off the list by this means,) with this caution, —that our means are not to be *sumptuously laid out upon them*, but upon *something far better*, —the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an *ἀνταπόδομα* is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an *ἀνταπόδ.* in *ρ. ἀναστ.* *τ. δικ.*, —which shall not be a mere equivalent, but a rich reward. See an excellent note in Bleek.

14.] *ἀναστ.* *τ. δικ.*, the *first* resurrection, here distinctly asserted by our Lord; otherwise *τ. δικ.* would be rapid and unmeaning. See 1 Cor. xv. 22 f.; 1 Thess. iv. 16; Rev. xx. 4, 5. 15—24.] *Parable of the Great Supper*. One of the guests takes this literally, and imagines the *great feast* to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was *sure and certain*. Our Lord answers him by the parable following, which shewed him that true as his assertion was,

(and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into.

The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*. φάγεται is a well-known future, contracted from φαγήσονται: see ref.

16.] The *βασιλ.* μέγα is the *βασιλεία τ. θεοῦ*, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were proclaimed.

ἐκάλ. πολ.; these first *κεκλημένοι* are the Pharisees and Scribes and learned among the Jews.

17.] The *ἐσθλός* is one *spirit*, one *message*; but not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and our Lord; (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for *ἐτοιμα ἐστιν πάντα* was the message = *ἡγγισεν ἡ βασιλ. τ. οὐρ*.

18—20.] *ἀπὸ μὲς*, supply *γνώμη*: so *ἀπὸ τῆς ἰσθ.*, Thucyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e. g. Nicodemus: but generically. So also ver. 24. The *tempor*

¹ here Bas.
² Acts xxv. 11.
³ 1 Tim. iv. 7.
⁴ v. 11. 2 Tim.
⁵ ii. 28. Tit.
⁶ Hb. 10.
⁷ xii. 19.
⁸ bis only.
⁹ L.P.H.
¹⁰ see 1 Kings
¹¹ xx. 6, 28.
¹² Eccl. iv. 8.
¹³ Matt. xlii. 44.
¹⁴ 2 Chron.
¹⁵ xxiv. 11.
¹⁶ [ch. xlii].
¹⁷ 1 Cor.
¹⁸ vii. 27. Heb.
¹⁹ vii. 27. Jude
²⁰ 8 only.
²¹ v = Matt. xviii.
²² 28. xx. 1. Ro.
²³ w = John xii.
²⁴ 21. Josh. ii.
²⁵ 1.
²⁶ x constr., here
²⁷ bis. ch. xii.
²⁸ 20. Mark iii.
²⁹ 1. vii. 17.
³⁰ y ch. ii. 24 only.
³¹ Lev. v. 11.
³² s = 1 Cor. iii.
³³ 18. 2 Cor.
³⁴ viii. 5.
³⁵ 1 Thess. v.
³⁶ 21. 1 Pet. i. 7 al. Pa. xxv. 2. Prov. xvii. 2.
³⁷ o Matt. v. 22 ref. d ch. xii. 29 al. e ch. xii. 29 al. f Matt. vi. 5. xii. 10. ch. x. 10. xlii. 26. Acts v. 15. Rev. xi. 2. xlii. 21. xlii. 22.
³⁸ 9 only. Isa. xv. 3. Tobit xiii. 17. g Matt. vi. 2. Acts ix. 11. xlii. 10 only. Isa. xv. 2. Tobit xlii. 17.
³⁹ 18. Sir. ix. 7 only. h ver. 18. i = Matt. vi. 10. ch. xlii. 24. Rev. xvi. 17. Gen. i. 2, 3. etc.
⁴⁰ k Mark vi. 27, 29 al. Gen. xlii. 24. l = ver. 9. ch. ii. 7. Gen. xxiv. 24, 25. m Matt. xlii. 28 ref.
⁴¹ a Matt. xiv. 22 ref.

18. rec παραιτῆσθαι bef παντες, with AP rel syr copt goth sēth Bas: om παντες
 syr-cu: txt BDLRX 1 latt Syr arm. ins kai bef o πρῶτος P lat-c. om
 αυτω D 1 lat-a b o e ff; i l copt-ms goth arm. αναγκην bef εγω DP latt: txt
 ABR rel. rec aft εξελθειν ins kai, with AP rel: om BDGLR Syr syr-cu copt
 arm.—εξελθων B(Mai) DL: txt A B(Rl) PR rel.

19. for ερωτω κ.τ.λ., διο ου δυναμαι ελθειν D lat-a o ff; i q (b i) mm-in-Orig(κ. δια
 τουτο . . .).

20. for ετερος, αλλος D latt. for εγνημα, ελαβον D. for δια, διο ου and
 om τουτο D.

21. rec aft o δουλος ins εκεινος (see Mt xlii. 10), with X rel syrr syr-cu: om
 ABDKLP 1. 69 latt copt goth sēth arm Bas. (33 def.) aft αυτου ins παντα
 D (arm-usc). for τουτε, kai D lat-c. τω δουλω αυτου bef ειπεν D al.
 om τους bef πτωχους D. [αναπειρους, so AB²DL ev-y: αναπειρους PR.]
 rec transp χωλους and τυφλους, with R rel Syr syr-cu: om kai χωλους A 69 syr-jer:
 txt BDFKLMPU 33 latt syr copt goth sēth Eus Bas. for εισαγαγε, ενεγει D.

22. o δουλος bef ειπεν D lat-c. aft ειπεν ins αυτω A. om ουτω D lat-c a.
 rec (for δ) ως, with AP rel latt syrr goth sēth: txt BDLR 1 lat-e syr-cu
 syr-marg copt arm Aug.

23. aft δουλος and αυτου D lat-a b Syr syr-cu sēth Bas. rec o οικος bef μου,

of these self-excusers is threefold; the
 excuses themselves are threefold; their
 spirit is one. The first alleges an ἀνάγκη,
 —he must go and see his land: the second
 not so much as this, only his own plan and
 purpose—πορεύομαι: the third not so
 much as either of these, but rudely asserts
 οὐ δύναμαι (i. e. οὐ βούλομαι) ἰλθεῖν.
 Also the excuses themselves are threefold.
 The first has his worldly possession ('one
 to his farm,' Matt. xxii. 5) to go and see:
 the second his purchase ('another to his
 merchandise,' ibid.) of stock to prove: the
 third his home engagements and his lust
 to satisfy. All are detained by worldli-
 ness, in however varied forms. 21.]

τῆς πόλεως, still, in the city (Matt. xxii.
 7); still, among the Jews. κ.τ.λ. κ.
 βύμ., the broad and narrow streets: per-
 haps the πόλις κ. κώμαι through which
 the Lord and his Apostles journeyed
 preaching. Here appear again the
 very persons of ver. 13; the representa-
 tives of the wretched and despised; = ὁ
 πῶλός δ' ἄλλος, Mark xii. 37: not perhaps
 without a hint, that only those who knew
 themselves to be spiritually poor and
 maimed and halt and blind would come
 to the Gospel feast. 23.] The palace
 is large, and the guest-room: 'nec natura
 nec gratia patitur vacuum,' Bengel.
 23.] The calling of the Gentiles, outside

* γεμισθῇ μου ὁ οἶκος. ²⁴ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων ἔγχεσται μου τοῦ δείπνου.

²⁵ ὁ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ ἵστρα-
φείς εἶπεν πρὸς αὐτοὺς ²⁶ Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελ-
φάς, ἐτι τε καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται εἶναί μου μαθητής. ²⁷ καὶ ὅστις οὐ βασιτάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

xxi. 23.

u — John xix. 17. Acts xv. 16. Gal. vi. 2, 5.

with P rel latt: txt A B(Mai) DKLRX lat-e syr-cu syr-marg copt arm Aug.

^{24.} for ἀνδρῶν ἐκείνων, ἀνθρωπῶν D spec.

^{25.} om πολλοί D lat-a b c e ff, l syr-cu. for πρὸς αὐτοὺς, αὐτοῖς D.

^{26.} rec αὐτοῦ, with BL R(e sil) SΓ: txt AD rel. aft μητέρα ins αὐτοῦ D.
rec (for τε) δε, with A D-gr rel vulg lat-e f (ff, ?): txt BLRA. ψυχὴν
bef αὐτοῦ B (69) latt Hil. rec μου μαθητῆς bef εἶναι, with AD rel lat-a b c e f ff,
Syr syr-cu goth Orig Hil: μου εἶν. μαθ. K 69 vulg Orig-lat Eus Cyr Bas Hil: txt
BLMRSX fuld syr copt æth Aug.

^{27.} om ver (ἀποστόλ) M'BF 69. for ὅστις, ὅς D Iren-gr. aft ὅστις ins
om B. [ov is written over the line in B by the original scribe: see table.]
rec (for αὐτ.) αὐτοῦ, with DL' rel Iren-gr: txt ABL'M'A. for ἔρχεται,
ἀκολουθεῖ K al copt Iren-gr Bas. rec μου bef εἶναι μαθητῆς, with AKM' S(e sil)
U vulg am' lat-e ff, Cyr: μου μαθ. εἶν. D: txt BL rel am'(with fuld forj) lat-b e f g
goth Bas Tert.

the city; in the country (Matt. xxii. 9, 10).

ἀνάγκασον etc.] Is there not here an allusion to Infant Baptism? for remember, the εὐσεβέστες are good and bad. (Matt. l. c.)

^{24.} I think with Stier, (iii. 202, edn. 2) that our Lord here speaks in his own Person: ἑαυτὸν will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present. Our Lord speaks, with His usual λίγῃ γὰρ ὑμῖν, to the company present: and half continuing the parable, half expounding it, substitutes Himself for the master of the feast, leaving it hardly doubtful who ἀνδρες ἐκεῖνοι οἱ κεκλημένοι are.

^{25—26.} DISCOURSE TO THE MULTITUDES. Our Lord is, at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

^{26, 27.} See Matt. x. 37, 38, and note. The remark there made of the strangeness of this sound of the Cross, still applies: our Lord had not yet announced his death by crucifixion. μισαί] It is well to enquire what sense this word here bears. That no such thing as active hatred can be meant, is plain: our Lord himself is an example to the contrary, John xix.

^{25—27:} the hate is the general, not personal, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the state of things in this world, are not the home and rest of the heart. This is evident from the ἐτι τε κ. τ. εἶν. ψυχὴν which follows. Let the hate begin here, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but for all time: for ἡ αὐτοῦ ψυχὴ is equally dear to every man in every age. It hardly need be observed that this hate is not only consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend,—not for time only, but for eternity. Beware of thinking, with Wordsw., that in εἶναι μου μαθητῆς, there is any emphasis on μου. Rather is it in the least emphatic place in the sentence, in order to throw all the stress on the verb εἶναι: cf. ἵνα γεμισθῇ μου ὁ οἶκος, ver. 23; καταφθγών σου τὸν βίον, ch. xv. 30. In ver. 33, the collocation is different, and μου has a secondary emphasis. See remarks on this idea of Wordsworth's, in note on Matt. xvi. 18.

^v Matt. xxi. 28 ²⁸ τίς γὰρ ἐξ ὑμῶν θέλων ἵπυργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ἡψηφίσει τὴν δαπάνην, εἰ ἔχει εἰς ἀρτισμόν; ²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρῶνται αὐτῷ ἐμπαίξουσιν ³⁰ λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ ἑκοσι χιλιάδων ἐρχο-

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²⁸ rec aft εχει ins ra, with A rel lat-a f goth (arm) Ephr Thl: om BDLB vulg lat-b c e ff, syrr syr-cu copt mth(appy) Orig-lat. rec (for ες) προς (acc oer 32), with VX (F 1, e al) Bas, Cyr: txt ABDE rel.

²⁹ for και μη ισχυοντος εκτελεσαι, μη ισχυση οικοδομησαι και D lat-e. for αρξ. αντ. εν. λγ., μιλλουςιν λεγειν D lat-e Aug. rec εμπαιξουσιν bef αντω, with Δ rel vulg lat-f syrr syr-cu goth Petr-alex Bas, : txt A(sio) BKLUX 1 Bas, 30. om ori D al syr-cu Ambr.

³¹ rec συμβαλειν bef ιταρω βασιλει, with E rel latt syr copt goth mth arm Bas: txt ABDLRX 33. for ουχι, ουκ ευθιως D. βουλευεται B lat-(a) b g. rec απαντησαι, with L rel Bas: txt ABDRXΔ 1. 33. 69². εν αυτον bef υπαντησαι τω μ. ε. χ. ε. D.

²⁸—³⁰.] Peculiar to Luke. *The same caution* is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and means to build. ³¹—³³.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and God, with whose just and

holy law he is *naturally at variance*;—it is his *αντιδικας*, see ch. xii. 58, and note:—these two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (εν,—*clad in*,—*surrounded by*, all that I have, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετὰ, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—ετι αὐτοῦ πλεονεκτητος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—αποτασσάμενος παρὸν τοῖς ἑαυτοῦ ὑπάρχουσιν, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἀρχων τοῦ κόσμου τούτου—which *destroys all the senses*:—for with him the *natural man is at peace*, but the *disciple of Christ at war*. ³¹.] εἰς πόλ. belongs to συμβ. not to προεβ. συμβαλεῖν προς μάχην occurs Polyb. x. 37. 4 (the instance from Xenoph. Cyrop. vii. 1. 20, cited by Meyer,

holy law he is *naturally at variance*;—it is his *αντιδικας*, see ch. xii. 58, and note:—these two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (εν,—*clad in*,—*surrounded by*, all that I have, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετὰ, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—ετι αὐτοῦ πλεονεκτητος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—αποτασσάμενος παρὸν τοῖς ἑαυτοῦ ὑπάρχουσιν, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἀρχων τοῦ κόσμου τούτου—which *destroys all the senses*:—for with him the *natural man is at peace*, but the *disciple of Christ at war*. ³¹.] εἰς πόλ. belongs to συμβ. not to προεβ. συμβαλεῖν προς μάχην occurs Polyb. x. 37. 4 (the instance from Xenoph. Cyrop. vii. 1. 20, cited by Meyer,

μένει ἐπ' αὐτόν; ³² οἱ δὲ μήγε, ἔτι αὐτοῦ ᾧ πόρρω ὄντος
 ᾧ πρεσβείαν ἀποστείλας ἱερῶτά τὰ ᾧ πρὸς εἰρήνην. ³³ οὐ-
 τως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ᾧ ἀποτάσσεται πᾶσιν τοῖς
 ἑαυτοῦ ᾧ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής.
³⁴ καλὸν οὖν τὸ ᾧ ἄλας ἑὰν δὲ καὶ τὸ ᾧ ἄλας ᾧ μωρανθῇ,
 ᾧ ἐν τίνι ᾧ ἀρτυθήσεται; ³⁵ οὔτε εἰς γῆν οὔτε εἰς ᾧ κοπρίαν
 ᾧ εὐθετόν ἐστίν· ᾧ ἔξω ᾧ βάλλουσιν αὐτό. ὁ ἔχων ᾧ ὥτα
 ἀκούειν ἀκουέτω. XV. ¹ ᾧ Ἦσαν δὲ αὐτῷ ᾧ ἐγγίζοντες
 πάντες οἱ τελεῶναι καὶ οἱ ᾧ ἀμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ
 ᾧ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ ᾧ γραμματεῖς λέγοντες
 ᾧ ὅτι οὗτος ἀμαρτωλοὺς ᾧ προσδέχεται καὶ ᾧ συνεσθίει αὐτοῖς.

(Rom. i. 23. 1 Cor. i. 20 only. 2 Kings xxiv. 16.) x Matt. v. 13. Mark ix. 50. Heb. x. 20.
 y Mark ix. 50. Col. iv. 8 only. 1. Cant. viii. 2 Symon. s here only. 1 Kings ii. 3. (pse, ch. xiii. 3.)
 a ch. ix. 52. Heb. vi. 7 only. Ps. xxxi. 8. Susan. 15 only. b Matt. v. 13 ref. c Matt. xii. 2.
 23 ref. d constr. ver. 25. ch. vii. 12. xiii. 47. Acts ix. 8 al. Gen. xxviii. 26. g Acts x. 41. xl.
 7 only. Exod. xv. 24. f = Rom. xvi. 2. Phil. ii. 30. Isa. xlii. 1.
 2. 1 Cor. v. 11. Gal. ii. 19 only. Gen. xlii. 22. Ps. c. 5 only.

³³ πορρω bef αυτου AR rel goth Bas Damasc : txt BDLX 1. 69 latt. απωστ.
 bef πρεβ. D lat-e copt goth. om τα B. for προς, ες BK.
³⁴ αλτ ουν ins και D. εξ υμων bef πας D. om πασιν DR : ins AB rel
 vas. for εαν. υπαρχ., υπαρχ. αυ. DKM. ειναι bef μου BLR 33 lat-a goth :
 μαθητης bef ειναι DU¹ lat-b c e ff; i q : txt A rel vulg lat-f arm Orig-lat. Bas.
³⁴ rec om ουν (see Mk ix. 50), with ADR rel latt copt-dz : ins BLX 69 copt.
 το αλα (twice) D. rec om και (cf Mt v. 10, Mk ix. 50), with AR rel vulg-ed
 lat-e f ff; i : ins BDLX am (with most other mss of vulg) Syr syr-ca Bede.
³⁵ αλτ 1st ες ins την D 69.

CHAP. XV. 1. rec ἐγγίζοντες bef αυτω, with D rel vas (of which, vulg lat-b c i Syr
 syr-ca omit παντες) : παντες bef ἐγγίζοντες LR : txt ABKMU 1. 69 goth Bas.
 om 2nd oi DU.

2. rec om τα, with A rel copt : ins BDL.

does not apply, being συμβ. πρὸς τὸ μα-
 χόμενον).

³³ τὰ πρὸς εἰρ. So τὰ
 πρὸς πόλεμον, Xen. Anab. iv. 3. 10, but
 there, 'the resources of war';—here, con-
 ditions, preliminaries, of peace.

³⁴, ³⁵.] For the third time, our Lord
 repeats the saying concerning salt : see
 Matt. v. 13 : Mark ix. 50, and notes. The
 εὖν and καί, here restored to the text, are
 both valuable; the former as importing
 the recurrence of a saying known before,
 the latter as giving force to the suppo-
 sition. The salt, in Scripture symbolism,
 is the whole life-retaining antiseptic in-
 fluence of the Spirit of God :—this, work-
 ing in the εἶναι μου μαθητής, is good :
 but if even this be corrupted—if the mere
 appearance of this, and not the veritable
 salt (which is the savor), be in you—
 wherewith, &c. ? Such a disciple is ἔξω
 βλητός. Salt was not used for land, Ps.
 cvii. 34, nor for mingling with manure ; it
 is of no use for either of those purposes,
 but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH
 GOD'S MERCY TO SINNERS. 1—7.] THE

LOST SHEEP. It does not appear where
 or when this happened,—but certainly in
 the progress of this same journey, and, we
 may well believe, consecutively on the
 discourses in the last chapter. This first
 parable had been spoken by our Lord
 before, Matt. xviii. 12—14 : but, as Trench
 has remarked, (Par. in loc.,) with a dif-
 ferent view : there, to bring out the pro-
 minence of each individual little one in
 the eyes of the good Shepherd ; here, to
 shew that no sheep can have strayed so
 widely, but He will seek it and rejoice over
 it when found. The second is peculiar to
 Luke.

1.] ἦσαν ἔγγ., were bused
 in drawing near—were continually
 about Him, struck perhaps with penitence,
 —found, by His seeking them :—having
 come from the husks of a life of sin, to the
 bread of life ;—so the three parables seem
 to imply.

ᾧ ὄντες, a general term,
 admitting of course of exceptions, see ch.
 xiii. 23 and note.

2.] προσέβη.
 into His circle of adherents—συνεσθ.
 allows them to sit at meat with Him ;—on
 the journey, or at entertainments, as in

h Matt. xviii. 12. xxi. 36 ref. 1 — Acts xviii. 10. 1 Thess. iii. 1. 2ech. xi. 17. j ver. 7. Matt. xviii. 12, 13 only. Gen. xvi. 1 only. k — Matt. xxi. 55 l. 1 Matt. xxiii. 4 only. Jdg. xvi. 8. m ver. 9. ch. ix. 1. xxi. 12. Acts v. 31. x. 24. xviii. 17. Luke only. cnc. Mark xv. 16. Exod. vii. 11. q 1 Pet. iv. 18, from Prov. xi. 31. 2 Matt. xxi. 36 ref. 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων ABY GHKL MUV XIAI. 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἑννενηκοντα- 5 εννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὗρῃ αὐτό; 6 καὶ εὗρὼν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Ὁ Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἑπὶ ἐνὶ ἁμαρτωλῷ. 8 ch. xiv. 19 ref. o ch. i. 56 ref. p ch. i. 57 ref.

3. om λεγων D 69 lat-δ e Syr syr-cu arm.

4. for εχων, ος εξει D. ἀπολέσῃ B'D Method: ἀπολεσας AB² rel.

rec εν bef εξ αυτων, with A rel lat-a δ o syr syr-cu: txt B D-gr 1. 69 lat-e. for καταλειπει, αφησει D sah Method. for πορευεται επι το απολωλος, απελθων το απολωλος ζητει D, similarly lat-a e f syr-cu coptt. aft εως ins ου AMUΔΔ 1. 69 arm Bas. [Some fragments of F remain in vv. 4—12.]

5. rec αυτου, with A rel: txt BDFKLXΓΑ 1. 69 Method.

6. ελθων δε D (sah). συγκαλεισται (see ver 9) DFA 1. 69 Method Bas Bas-rel.

7. aft λεγω ins δε D al syr-cu. rec ισται bef εν τω ουρανω, with AD rel

Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this ἀμαρτ. προσδέχ. is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive sinners.

The διεγγόγ. implies either throughout the journey;—or rather, one to another,—responsively. 3—7.] The man

having the hundred sheep, is plainly the Son of God, the Good Shepherd. This had been his prophetic description, and that is this very connexion,—of seeking the lost, Ezek. xxxiv. 6, 11 ff. This it is which gives so peculiar an interest to David as a type of Christ—that he was a shepherd: ibid. ver. 23. Our Lord plainly declares then by this parable—and that I take to be the reason why it is placed first (see below)—that the matter in which they had found fault with Him was the very pursuit most in accordance with his divine Office of Shepherd.

4.] It is the Owner Himself who goes to seek, see Ezek., ver. 11—God in Christ.

The ἑκατὸν πρόβ. are the house of Israel, see Matt. x. 6; but in the present application, mankind: (not, 'believers in Christ'; see on ver. 7.) The argument is to their self-interest: but the act on the part of the good Shepherd is, from the nature of the case, one of love; or, as Stier remarks, also human love for his own; for in Him, Love, and His glory, are one and the same thing.

καταλ. τὰ ἐνν.] These pass altogether

into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for. The ἔρμος is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15).

5.] Not mere self-interest, but love comes forward here; see Isa. xl. 11:—no blows are given for the straying—no hard words—mercy to the lost one,—and joy within himself,—are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28.

6.] In this return to His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself or His agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself—not in reality, so that it should not take place till the death of the penitent—but prophetically,—till the name is written in heaven;—till the sinner is penitent. This is clear from the interpretation in ver. 7. The φίλοι καὶ γείτονας = the angels (and spirits of just men made perfect?).

τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from τ. δραχμὴν ἢ ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of.

7. λέγω ὑμῖν] In these words the Lord often introduces His revelations of the unseen world of glory; see Matt. xviii. 10.

ἡ μετανοοῦντι ἡ ἐπὶ ἑννενηκονταεννέα δικαίοις ὅτινες
 οὐ ἔχουσιν ἔχουσιν μετανοίας. ἡ τίς γυνή δραχμὰς
 ἔχουσα δέκα, εἰς ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτεται
 λύχρον, καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς βίβας
 ὅτου εὖρη; καὶ εὐρούσα συγκαλεῖται τὰς φίλας καὶ
 γείτονας, λέγουσα Ὁ Συγχάρητέ μοι, ὅτι εὐρον τὴν
 δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, γίνεται
 χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-

a have only. Gen. vi. 5. (λαίθηαι, ch. x. 24, 25. -λαία, Acts xxvii. 2.)
 16, 18. John ix. 18. 1 Kings xxx. 4. c = mid., here only.

b ch. xii. 8. xiii. 1.
 d so Rev. iii. 8. xiv.

latt syrr syr-cu coptt goth æth (arm) Cypr Ambr: txt BL 83(appy). εχουσιν
 bef χρειαν D.

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολεση, και
 απολεσσα D. om δραχμην D lat-a b o e ff; i l Syr syr-cu coptt. for
 ορου, ου B 1. 33, σου LX: om D 69: txt A rel.

9. συγκαλει (see ver 6) BKLUXΔ: txt AD rel. rec ins τας bef γειτονας, with
 A rel; τους M al: om BL—τας γιγ. κ. φιλ. D. ην απωλεσα bef δραχμην, omg
 την, D.

10. rec χαρα bef γινεται, with A rel: χαρα εσται (ver 7) D 69 latt arm: txt BLX
 33(appy) Syr copt Vict-tun. om των B.

On these δίκαιοι, see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*,—then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*;—and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.' This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

8—10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The γυνή cannot be the *Church absolutely*, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the ελπίς here the Church—

as will come out by-and-by,—and the γυνή the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been *stamped with the image of God*. But the sinner lies in the dust of sin and death and corruption—'sui plane nescius.' Then the Spirit, lighting the candle of the Lord (Prov. xx. 27; Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. 9.] αἱ φίλαι κ. γειτόνες are invited—but there is *no return home* now—nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit *abides in the Church*—because the *angels are present in the Church*, see 1 Cor. xi. 10:—nor is it ἐσται (as in ver. 7 at the return of the Redeemer then future), but γίνεσθαι—the ministering spirits rejoice over every soul that is brought out of the dust of death into God's treasure-house by the searching of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of *himself and his own real worth*; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are

ο = here only 2. τωλῷ ἑμετανουῶντι. 11 εἶπεν δὲ Ἀνθρωπός τις εἶχεν
 1 Mac. x. 50. see note. δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ
 f here his only 7. Tobit xiv. 18 only; P 1 Cor. xii. 13 only. Josa. xviii. 5. h = Mark xii. 44 red. i ch. xii. 28. John vi. 12. xv. 6. Ezech. xiii. 16. k Matt. xxi. 28 ref. i (Matt. xxv. 24, 26 red.) only. see Pa. col. 9. low ch. xix. 12. (xx. 47 i [Mt. v. r.] only. Prov. vii. 19. m = ch. xvi. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

12. aft επιβαλλον ins μοι D al latt syrr syr-cu (coptt) goth sath. rec (for ο δε)
 kai, with D rel latt syrr syr-cu goth sath arm: txt ABL copt.
 13. for μετ' ου, ου μετα D al. rec απαντα, with A rel: txt BDP. for
 kai εκει, κακει DG 69. for την ουσαν αυτου, ιαυτου τον βιον D-gr.

here assured. 11—32.] THE PRODIGAL SON. Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of *men*, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.' Stier, iii. 227, edn. 2. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the *δισκοι* who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Dr. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below.

11.] εὐθ. τις—*Our heavenly Father*, the Creator and Possessor of all: *not Christ*, who ever represents Himself as a son, although frequently as a possessor or lord. *ὁ υἱός*, *not*, in any direct or primary sense of the Parable, *the Jews and the Gentiles*: that there may be an ulterior application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur.

The two parties standing in the foreground of the parabolic mirror are, *the Scribes and Pharisees* as the elder son, the *publicans and sinners* as the younger;—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews:—not to mention that this interpretation

fails in the very root of the Parable; for in strictness the Gentile should be the *elder*, the Jew not being constituted in his superiority till 2000 years after the Creation.

The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile as younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. Dr. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; *νεώτερος δὲ ὀνομάζει τὸν ἀμαρτωλὸν ὡς νηπιόφρονος καὶ ἀεξασπάρου*. Euthym. 12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.

12.] τὸ επιβαλλον μέρος is classical Greek—*ἐπολαχόντες τῶν ἐτημάτων τὸ επιβάλ- λον*, Herod. iv. 115.

Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews.

βίος = *εὐετία*:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see ver. 31.

The parable sets before us very strikingly the *permission of free will* to man.

13.] μακράν—probably not adverbial (Stier), but agreeing with *χωρᾶν*, see ref., and Ezech. Prom. 814, Xen. Cyr. v. 4. 47: compare however *ἔθνη μακράν*, Acts xxii. 21. The images of both the preceding parables are united here:—in

Ω εγε-
ρετο---

ζῶν ἰσχύως. ¹⁴ ὁ δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο ἰσχυρὰ ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι, ¹⁵ καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκαν ἰσχυρὰ καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. ¹⁷ εἰς αὐτὸν

q = Gen. xli. 21. see Matt. xiv. 20.

s Acts v. 13. viii. 20 al. s Kings xx. 2.

xxviii. 24 vat.) only.

xviii. 20. xxiv. 16. Jer. xxviii. (ii.) 24.

s = here only. see Acts xii. 11.

r = 2 Cor. xi. 2. Phil. iv. 12. Dent. xv. 2 P. Cant. vii. 2.

(ch. xix. 14. Acts xxi. 20. Heb. viii. 11 (from Jer.

v Mark iv. 27 reff. w see Prov.

x here only t. y abs., Matt. v. 42. s. 2 al.

12. 1 Mac. ix. 24 P.

14. rec ισχυρος, with PQB² rel: txt ABDL R¹(appy) 1. 33. ins του before υστεριεσθαι AGMSFA Nyssen.

15. om αυτου D al Syr syr-cu eth.

16. for γεμισαι την κοιλίαν αυτου, χορτασθηναι (overplemism) BDLR 1. 69 lat-s f mah goth(appy) eth Tit-bostr Chr Cyr; manducare syr-cu: txt APQ rel latt syrr copt arm.—for απο, εκ BDLR: txt APQ rel.

ἀπεδμήσαν we have the straying sheep; in his state when he got into the far country, the lost piece of money. But in this case the search is to be carried on within him—we are now on higher ground than in those two parables.

'Regio longinqua est oblivio Dei,' Augustine. (Trench, in loc.) ἰσχύως The old English word *retchlessly* expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of 'saving money' I doubt σώζω ever being used), but incoercibly, past hope of reclaim: —ἀσωτος, ὁ δὲ αὐτὸν ἀπολλύμενος, Aristot. Eth. iv. 1. 14—16.] His misery is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with δαυσκάλωσαν before—he spent his money for that which was no bread.

Λιμὴς λῆξ.] On λιμός fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be subjectively taken; he begins to be in want (no stress on αὐτός, which is inserted on account of the change of subject from the last clause),—to feel the emptiness of soul which precedes either utter abandonment or true penitence. 15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*?) who employs him in an office most vile and odious to the mind of a Jew.

ἐκολλήθη—no emphasis, see ref., he attached himself. Notice the abrupt change of subject, ἐκολλήθη . . . ἐπεμψεν. 16.] ἐπεθύμει—not merely he desired, see

ch. xvi. 21, where the fact is surely implied that Lazarus *did eat* of the crumbs. The mistake has arisen from supplying a wrong object to ἰδίδου, and that from misunderstanding κεράτια. 'These are not the husks or pods of some other fruit, as of peas or beans, but themselves a fruit, that of the carob [or caruba, found not only in the East, but in South Europe, e. g. in abundance on the Riviera between Nice and Genoa. H. A.] tree (καραωνία) . . . They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, . . . they have a hard dark outside and a dull sweet taste . . . the shell or pod alone is eaten.' Trench, Par. in loc. His appetite even drove him to these for food;—for—καί, (implying his state of destitution) no man gave (ought) to him. Meyer, De Wette, Greswell, and others supply κεράτια after ἰδίδου, but wrongly, I think; the *absolute* use of ἰδίδου being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

17—20.] His penitence. And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, *did not God seek and save the sinner*: 'the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will?' Article X. of the Church of England.

εἰς αὐτὸν ἰδίδον] Similar expres-

a ver. 19 only. ¹ Lev. xxv. 50.
b subjective. Phil. iv. 12, 18. 2 Cor. ix. 8. constr., here only.
c Mark vii. 34 refl. Gen. xxi. 10.
d Matt. xviii. 15 refl. see 2 Kings xii. 18.
e — here only. 1 Kings xx. 1.
f constr. Acts xiii. 25. Rev. iv. 11. v. 2, &c. Wld. xviii. 4.
g — Matt. iv. 19 al. Gen. xiv. 8.
h ver. 17 only. 1 Mark xii. 54. Acts xxi. 31 al. Zech. x. 9.
i — Matt. xv. 8 refl. Isa. lv. 9. 1 Matt. ix. 30 refl. p ch. vii. 33 refl. Gen. xiv. 18. 2 Kings xx. 1.
27 only. Gen. xiv. 14. xlv. 29. o Mark ix. 33 refl.

δὲ ἐλθὼν εἶπεν Πόσοι ^a μίσθιοι τοῦ πατρὸς μου ^b περισσεύονται ἄρτων· ἐγὼ δὲ ὧδε λιμῶ ἀπόλλυμαι. ¹⁸ ^c ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ, ^d ἡμαρτον ^e εἰς τὸν οὐρανὸν καὶ ^f ἐνώπιόν σου· ¹⁹ οὐκέτι εἰμὶ ^g ἄξιος κληθῆναι υἱός σου, ^h ποιήσόν με ὡς ἓνα τῶν ⁱ μισθίων σου. ²⁰ καὶ ^j ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ ^k μακρὰν ^l ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ^m ἐσπλαγχνίσθη, καὶ δραμὼν ⁿ ἐπέπεσεν ἐπὶ τὸν ^o τράχηλον αὐτοῦ καὶ ^p κατεφίλησεν αὐτόν. ²¹ εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ^q ἡμαρτον ^r εἰς τὸν οὐρανὸν καὶ ^s ἐνώπιόν σου· οὐκέτι εἰμὶ ^t ἄξιος κληθῆναι υἱός σου. ²² εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ

E 200-21.
ABDE
GHKL
MPQES
UVX
AA 1.
33. 62.

17. for εἶπεν, εἶπεν BL 69. rec (for περισσεύονται) περισσεύουσιν (more usual), with DQR rel: txt ABP 1 Tit-bostr Thphn. rec om ὧδε (homotele, ἐγὼδεὼδε), with APQ rel sah goth: ins DRU 1 latt Syr copt æth arm Chr, Ambr, Jer Aug; aft λιμῶ (i. e. restored in wrong place) BL lat-e syr.

19. rec ins kai bef ουκετι, with GMPX (69, e all) am(with forj fuld mt) syrr syr-cu arm Aug: txt ABDQR rel vulg-ed(with em gat) lat-a b c e f ff, g, coptt goth æth Ambr Jer. σου bef υιος D-gr. om (homotele) from υιος σου to υιος σου in ver 21 R'.

20. for αυτ., αυτου DHKLPQR·XA 69. ins ou bef μακραν PX 33. ενεπεσεν D: επεσεν 1. 69 arm Thl.

21. rec αυτω bef ο υιος, with APQR· rel latt: txt B(D)L 1 (syr-cu) copt.—e δε υιος bef ειπεν D syr-cu. om και P. rec ins kai bef ουκετι, with PQR· rel syrr syr-cu Constt: om ABDKL 1 latt coptt goth æth arm-mss. σου bef υιος D-gr. add ποιησον με ως ενα των μισθίων σου (from ver 19) BDUX 33 bodl(with gat mm tol) syr æth Tit-bostr Vict-tun. (Contra, Aug., who says, *Non addit quod in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis."*)

sions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders "Redi in temetipsum;" but Gesen. understands an accus. "si revocabis ea"); 1 Kings viii. 47; Isa. xli. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *εἰς αὐτὸν ἰλθεῖν*, when too late for repentance. He now recalls the peace and plenty of his *Father's house*. μίσθιοι, for he now was a μίσθιος, but in how different a case! 18.] ἀναστὰς, see ver. 24, νερός ἦν καὶ ἀνέζησεν. This resolution is a further step than his last reflection. In it he *no where gives up his sonship: this*, and the πᾶσι, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made ἓνα τῶν μισθ. but εἰς ἓνα τ. μ.:—still a son, but as an hireling. "And what is it that gives the sinner now

a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance* or recall." Trench. Par. in loc. 20.] What he has resolved, he does: a figure not of the usual, but of the *proper* course of such a state of mind. 20—25. μακρ. ἀπέχ.] Who can say whether *this itself* was not a seeking? whether his courage would have held out to the meeting?

On what follows, see especially Jer. iii. 12; James iv. 8; Gen. xli. 29; 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant*. 22.] All these gifts belong to his reception, not as a servant, but as a

[Ταχὺ] ¹ ἐξενέγκατε ² στολὴν τὴν ³ πρῶτην καὶ ⁴ ἐνδύ-
σατε αὐτόν, καὶ ⁵ δότε ⁶ δακτύλιον εἰς τὴν χεῖρα αὐτοῦ
καὶ ⁷ ὑποδήματα εἰς τοὺς πόδας, ²³ καὶ ⁸ φέρετε τὸν
⁹ μόνον τὸν ¹⁰ σιτευτόν· ¹¹ θύσατε, καὶ φαγόντες ¹² εὐφραν-
θώμεν· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ¹³ ἀνέζησεν,
ἦν ¹⁴ ἀπολωλὼς καὶ εὐρέθη. καὶ ἤρξαντο ¹⁵ εὐφραίνεσθαι.
²⁵ ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς
ἐρχόμενος ¹⁶ ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν ¹⁷ συμφωνίας καὶ
¹⁸ χορῶν. ²⁶ καὶ προσκαλεσάμενος ἕνα τῶν ¹⁹ παίδων αὐ-
τοῦ ²⁰ ἐκυνθάνετο ²¹ τί ²² [αὐ] εἶη ταῦτα. ²⁷ ὁ δὲ εἶπεν αὐτῷ

xl. 42. w Esth. iii. 10. x Matt. iii. 11 j. x. 10 al. Gen. xiv. 26. y = Mark xi. 2.
7. Gen. xlviii. 16. u here, Gen. (Rec.) Heb. ix. 12, 19. Rev. iv. 7 only. Gen. xx. 14.
a (N. T. & LXX alw. w. μόνη.) τν. 27, 30 only. Judg. vi. 26, 28 P. Jer. xxvi. (xlvii.) 21 only. h = Matt.
xxii. 4 rev. c ch. xii. 19 rev. Dent. xiv. 26. d Rom. vii. 9 (ver. 83. Rom. xiv. 9.
Rev. xx. 6 v. r.) only t. e = Matt. xv. 24. xviii. 11. Esch. xxxiv. 4, 6. f constr.
ver. 1 rev. g here only. Dan. iii. 15 (6, 7 LXX, Theod.-F., 10 Theod.-F.) only. h here
only. Exod. xv. 30. i = Matt. viii. 6, 8 rev. k = ch. xviii. 26.

23. rec om ταχὺ, with APQ rel syr sash: ins BLX latt syr-jer copt sath arm goth
Jer. ταχὺς D al. ἐξενεγκαντες, and om και, A. rec ins την βε στολην,
with D¹R rel arm: om ABD¹K¹LPQ. [om την βε χειρα B?] aft ποδας
ins αυτου DGPX 69 vulg lat-a δ f l syr coptt goth sath arm Jer.

23. rec (for φερετε) ενεγκαντες (emendation of construction), with AP rel:
ενεγοντες GQVA: ενεγκα D sah: txt BLRX latt syr coptt sath arm. τ. σιτ.
μ. D lat-a. ins και βε θυσατε DX latt syr sath arm. for φαγοντες, φαγωμεν
και D latt syr copt sath arm.

24. μου bef ο υιος A. for ανεζ., εζησεν (see ver 32) B Syr copt arm. rec
aft ανεζησεν ins και (see ver 32), with E rel syr goth sath: om ABDLPQRX 1. 69
latt copt arm Tit Damasc Thl Jer. rec απολωλ. bef ην, with P rel: om ην DQ
R(Treg expr) 69: txt ABL copt.

25. ελθων δε εγγισας D. ηγγιζειν AM 69.

26. rec om αν, with AD rel vulg-ed: ins BPQRX 1. 69 lat-a δ ε f.—for τι αν, τινα
LA lat-c ff; g, i am. for ειη ταυτα, θελει τουτο ειναι D al.

son: the *first* (best) robe, for him who came in rags.—Isa. lxi. 10; Rev. iii. 18:—not—the robe which he used to wear—his former robe—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left as a son and of his own accord: but a robe, (yea) the first and goodliest. The ring,—a token of a distinguished and free person, see James ii. 2; Gen. xli. 42. The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12; Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father, see Zech. iii. 4, 6.

23. τ. μόνη, τ. στν.] So, Judg. vi. 25. Gideon is commanded to kill τὸν μόνον τὸν ταῦρον ὅς ἐστιν τῷ πατρὶ σου [τ. μ. τ. σιτευτόν τοῦ πατρός σου F]:—some calf fattened for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the *sacri-ficing of Christ*:—which would be *wholly out of place* here,—and is *pre-supposed* in

the whole parable. εὐφρανθ.] So ver. 6, 'joy in heaven;—all rejoice. Some of these are δοῦλοι who have entered into the joy of their Lord: Matt. xxv. 21, 23.

24.] νεκ. κ. ἀνέζ.,—the lost money: ἀπολωλ. καὶ εὐρέθη,—the lost sheep: see 1 John iii. 14; Eph. ii. 5; 1 Pet. ii. 25. ἤρξαντο, a contrast to the ἤρξατο in ver. 14. 25—26.] As far as regards the penitent, the parable is finished:—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his fellow-men, in contrast to that from his father; see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably working, in the course of his δουλεύειν, as he expresses it, ver. 29. ἀρχόμεν., at meal-time. συμφ. κ. χορ.] This is one of those hy-

1 ver. 28. ὅτι ὁ ἀδελφός σου ἦκε· καὶ ἔθυσεν ὁ πατήρ σου τὸν
 m ch. v. 81 ref. μόνον τὸν σιτευτὸν, ὅτι ὕψαινοντα αὐτὸν ἀπέλα-
 n = ch. xviii. 60 ref. βεν. 28 ὁ ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ
 o abs., ch. xiv. 21. Matt. (v. 32) xviii. 24. πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκρι-
 xxi. 7. Eph. θείς εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ ἡ γαστρά μου ἐστίν· δουλεύω
 iv. 6. Rev. xi. 18 (xii. 17) only. σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέ-
 xxi. 1. 18. ποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
 p = Matt. 28. 18. 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον
 xviii. 32 ref. μετὰ τῶν πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν
 see Gen. xxxvii. 36. 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ'
 q = Matt. xv. 28. John xii. 37. (xiv. 9. Heb. iv. 7.) ἔμοῦ εἰ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· 32 εὐφρανθήναι δὲ
 r = Phil. ii. 22. (xxvii. 12. Jer. xii. 18. Matt. xxv. 29) only. αὐτῷ εἰ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· 32 εὐφρανθήναι δὲ
 Gen. xxvii. 9. xviii. 36. u ch. xii. 19 ref. v Matt. xiii. 4. = (-οῦμαι) ch. xx. 47 (1 M. v. 1). 3 Kings
 w Mark xii. 44 ref. x ver. 28 (ref.).

27. om αυτω D. τον σιτευτον μ. and adds αυτω D.
 28. ηθελησιν ALPQRX lat-a c ff; i: txt BD rel vulg lat-b e f syr. rec (for
 2nd δε) ου, with PQ rel vulg syr: txt ABDLRX 1. 38 lat-a b c e f ff; l copt goth
 arm Jer. for παρεκαλει, ηξατο (sic) D-gr, copte rogare lat-a b c: rogabat
 D-lat.
 29. rec om αυτου, with Q rel syr goth arm: ins A B[^{sic}: see table] DGPR(Δ) A
 69 latt Syr coptt. for εντ. σου παρηλθον, παρεβην σου εντολην D. for
 εμοι ουδ. εδωκας, ουδ. εδωκας μοι D. εριφον B. aft εριφ. ins εξ αιχων
 D coptt. for ευφρανθω, αρστησω D goth, apulaver lat-a b c.
 30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετὰ των πορνων και ελθοντι
 ιθυσας τον σιτευτον μονον D lat-e. om τον βεφ βιον P. rec om των, with
 BP X(Trog expr) rel: ins ADLQR coptt. om αυτω D lat-a e. rec (for τον
 σιτ. μ.) τον μονον τον σιτευτον (from ver 23), with AP rel latt: txt B[^{sic}]
 DLQR lat-e.
 31. om τεκνον D lat-a.

glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy? 28—32.] Stier well remarks (iii. 255, edn. 2) that this elder is now the *lost son*: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shewn—the utter want of love and humility in the son strongly contrasted with them.

29.] Ἰδοὺ τὸς ἱγ γαστ. σου, the very manner of speech of a Pharisee: as is the continuation,—οὐδὲν. ἐντ. σου παρ. Could the *Jewish nation* be introduced saying this, even in the falsest hypocrisy? ἐμοὶ οὐδέποτε ἔδωκας answers to the younger son's δός μοι in ver. 12;—it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin. ἔριφον, of less value than a calf. τ. φιλ.

μου—who are these? this elder son also then has *friends, who are not his father's friends*: see Matt. xxii. 16, τ. μαθητὰς αὐτῶν μετὰ τῶν Ἑβραίων.

30.] ὁ υἱ. σου οὗτος, the last degree of scorn and contempt,—just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person my brother.'

σου τ. βιον, a covert reproach of his father for having given it to him.

μετὰ τῶν πόρνων, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

31. ad. τ. σ. μ. parallel with ἀμαρτωλὸς προσδίδεται, καὶ συνεθίσαι αὐτοῖς, ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior favour.'

32.] πάντοτε μ. ἐμ. σὰ, as a reason why no extraordinary joy should be shewn over him; other reasons might

καὶ χαρῆναι ἴδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη. - Matt.
xviii. 28.
xxiii. 28.
xxv. 27 al.
s. ver. 24 red.

XVI. 1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς Ἀνθρω-
πὸς τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος - ch. xli. 48
red.

32. *ιδει* bef *και χαρηναι* D(K) lat-a c f Syr Constt Jer. *rec ανεζησεν* (from ver 24), with ADP rel latt syr goth sesh: txt BLRD Syr coptt arm. om *και* DX 1. 69 latt coptt arm Antch Jer. *rec aft απωλωλος* ins *ην*, with P rel Syr (coptt?): om ABDLRX 1. 33(appy) 69 goth Constt Ephr Damasc.

CHAP. XVI. 1. *rec aft μαθητας* ins *αυτου*, with AP rel syrr coptt goth sesh: om BDLE 69 lat-e arm. *οικονομου* B¹.

be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath.

παντ. τ. ἐμ. σά ἐσ., because the portion of goods which remained was his.

32.] *ἔβη*—not *ε*, but generally—it was right. The Father still asserts the restored sonship of his returned prodigal—*ε* ἔβηλ. σου οὗτος. We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant, —and the great pride and uncharitableness shewn, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable*; that it was the very thing on which the Pharisees prided themselves; that, besides, it is sufficiently contradicted *in fact*, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy.

The result of the Father's entreaty is left purposely uncertain (see Trench, Par. in loc.) :—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond

the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks.

1.] *ἔλεγεν* *ἐπὶ καὶ*—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below.

πρὸς τ. μαθ., not to the *Twelve only*, but to the *multitude of the disciples*; and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.

ἀνθ. τ. ἡν πλοῦς. . . .] The history in this parable is, in itself, purely *worldly*. The master is a *vidēs* τοῦ αἰῶνος τοῦτον, as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*.

In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that *dismissal from his service = being received into everlasting habitations*, which it *does not*,—see below), is involved in extricable difficulties further on. Olshausen's view, that he = the *Devil*, the *ἀρχὴν τοῦ κόσμου τοῦτον*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the *Publicans* were, and that the debtors = the *Jews*, hardly needs refuting:—certainly not *more* refuting, than any consistent exposition will of itself furnish.

οἰκονόμον, a general overlooker—very much what we understand by an *agent*, or 'a man of business,' or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i. e. every man

οὐκ οἰκονομίαν ἀπ' ἐμοῦ; ἡ σκάπτειν οὐκ ἰσχύω. ὁ ἐπαιτεῖν
 αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ
 ἐκ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
 5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφιλετῶν
 τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ
 κυρίῳ μου; ὁ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου. ὁ δὲ
 εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας
 ταχέως γράψον πενήκοντα. 7 ἔπειτα ἑτέρῳ εἶπεν Σὺ
 δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἐκατὸν κόρους σίτου.
 λέγει αὐτῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδο-

α — ver. 9. ch. ix. 58. Acts iii. 21. see Err. Mod. 506. t w gen. part. ch. iv. 40 ref.
 u ch. vii. 41 only. Job xxxi. 37. Prov. xxix. 18 only. y — here only. (8 Kings v. 1.) Im.
 v. 10 Aq. Sym. &c. (see ch. x. 37.) w — ch. ii. 28. xxi. 17. Eph. vi. 17. z — here
 bis only. Jos. Antt. xviii. 6. 8. ἐπὶ γράμματι καὶ τίσται τῷ αὐτοῦ. y — ch. xiv. 28 ref.
 s ch. xiv. 21 ref. a here only. 8 Kings iv. 22.

3. ἀπ' ἐμοῦ bef τὴν οἰκονομίαν LR vulg lat-b c f ff, g, Syr.—for ἀπ' ἐμοῦ, μου D.
 ins και bef ἐπαιτεῖν B copt.
 4. rec om ἐκ, with APR rel: ins B(sic: see table) D 1. 69 syrr copt aeth.—for ἐκ,
 ἀπο LX 33(appy) vulg lat-b c e f ff, i l: de lat-a. rec (for iav.) αὐτῶν, with AD
 rel: txt BPRX.
 5. [χρεοφιλετῶν, so ABDPR &c.] for εαυτ., αὐτοῦ DFGMXXA 1. 69.
 6. for βατους, καθους D¹ al vulg lat-e f l Chr-mss Gaud; καθους D³ en; βαδους
 LX Orig. rec (for 2nd ὁ δὲ) και, with P rel goth aeth: txt ABLR 69 copt Thl.—for
 ο δι εικ., εικ. δε D lat-a d e f. rec το γραμμα (because but one sum is mentioned),
 with APR rel: το γραμματιον X Chr: γραμμα, omg το, M: cautionem vulg lat-a f
 Jer: chirographum lat-e: txt BDL lat-b c f, q copt goth Gaud. (So again in ver. 7,
 but there R vulg also have txt.) om καθισας ταχέως D al. γραψον bef
 ταχέως B lat-e syr-w-ast aeth arm.
 7. ins τῷ bef εἶπεν D al. om σὺ to εἶπεν D-gr. rec ins και bef λέγει,
 with AP rel syr goth aeth arm; ο δε D: om BLR 69 vulg lat-b c e f, q Syr copt.

day's work:—σκάπτειν, for all manual
 labours; so Aristoph. Av. 1432, σκάπτειν
 γὰρ οὐκ ἐπισταμαι. This speech, of dig-
 ging and begging, must not be sought for
 in the interpretation; it belongs to the
 truth of the parable itself as introducing
 the scheme which follows, but has no
 ulterior meaning.

4.] ἔγνων—
 not = ἔγνοσα, which would be, 'I know,
 as part of my stock of knowledge, I am
 well aware,'—but implying, I have just
 arrived at the knowledge,—an idea
 has just struck me—I have a plan.

δέξωνται—viz. those who are
 about to be spoken of, the χρεοφιλῆται.
 He has them in his mind.

Ob-
 serve, the aim of his scheme is that they
 may receive him into their houses,—
 give him shelter. This is made use of
 afterwards in the interpretation, for which
 see on ver. 9.

5.] It is more natural
 to suppose that these χρεοφιλῆται had bor-
 rowed, i.e. not yet paid for these articles
 of food out of the stores of the rich man,
 than that they were contractors to the
 amounts specified.

τοῦ κ. ἑαυτοῦ, of

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his own lord,—shewing the unprincipled
 boldness of his plan for saving himself; as
 we express the same when we say, 'he
 robbed his own father.' 6.] βάτους—ὁ
 δὲ βάτος δύναται χωρῆσαι ἑξήσας ἰσδομή-
 κοντα δύο. Jos. Antt. viii. 2. 9;—the same
 for liquids as the ephah for solids. See
 Ezek. xiv. 10, 11, 14, where the LXX re-
 present the Heb. מֶזֶק by χοῖνιξ and κορύλη.

δέξαι σ. τ. γρ.] The steward, not
 yet out of office, has all the vouchers for
 him, and returns each debtor his own bond
 for him to alter the figure (not, to make
 another, which would imply the destruc-
 tion of the old bond, not its return).

σου is not emphatic, as Wordsworth, who
 has several times fallen into this mistake:
 see note, ch. xiv. 26, 27: but entirely un-
 emphatic: almost expletive.

καθ.
 ταχ.] καθισας is graphic. ταχέως implies
 the hurry with which the furtive business
 is transacted. The debtors seem to be
 all together, that all may be implicated
 and none may tell of the other.

7.] κόρους—ὁ δὲ κόρος δύναται μιμδμόνους
 ἄρτικούς δέκα. Jos. Antt. xv. 9. 2.
 Q Q

b Rom. xv. 11 ἦκοντα. 8 καὶ ἐπὶ ἤνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φω-
 c ver. 1. τὸς εἰς τὴν γενεάν τὴν αὐτῶν εἰσιν. 9 καὶ ἐγὼ ὑμῖν
 d constr., ver. 9. ch. xviii. 6. Rom. vi. 8. vii. 24. Col. ii. 11. Isa. xxxiii. 6.
 e here only. f—ch. xx. 34, 36 ref. g ch. xii. 43 ref. compar., here only. Gen. xii. 20 only.
 h = Heb. iv. 12. 2 Cor. xii. 18. 3 Kings xix. 4. i John xii. 34. 1 Thes. v. 5. see Eph. v. 5.
 k = ch. xii. 21. Eph. i. 5. l—ch. xii. 33. Exod. xx. 4, 28. m Matt. vi. 24. vv. 11, 13 only.
 constr., ver. 8.

8. for 2nd ori, διο λεγω υμιν D; dixit autem ad discipulos suos gat(with imm int)
 lat-a b c (e) l.

9. rec (for καὶ ἐγω) καγω, with ADP rel: txt BLR 1. λεγω bef υμιν DM
 lat-a c ff, 2, Syr sath. rec ποιησατε bef ιανροις, with ADP rel latt syrr copt goth
 sath arm Iren-lat: txt BLR. for μαμ. της αδικιας, αδικον μαμωνα D lat-s

There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors.

8.] ὁ κύριος —of course, *the lord of the steward*. The E. V. ought to have been expressed his lord, and there would have been no ambiguity. τ. οὐκ. τῆς δδ., not *'the steward for his injustice,'* but (see ref.) the unjust steward. He is not praised *'for his injustice,'* see below.

8τι φρονίμως ἐπ., *because he had acted shrewdly, cleverly for his own interest*. The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: for, our Saviour adds, the children of this world,—to which category *both* belonged—*he who conceived and he who praised the shrewdness*—are more shrewd, εἰς τ. γ. τ. δαυ.—for the purposes of *their self-interest*,—than the children of light. But this very τῶν δαυ. indicates that there is a *better and a higher γένος, the family of light* (John xii. 36; Rom. xiii. 12; Eph. v. 8; 1 Thes. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the *discovery* of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτερος. Had the master (as Wordsw.) merely seen the result, that the debtors received him into their houses, the praise could hardly have been put in this form. The σορ. ἐποίησεν too seems to point at the past device, rather than the permanent result.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as α υἱὸς τοῦ αἰῶνος τούτου: but even in this character

there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to shew us *how little the υιοὶ τ. αλ. τ. scruple to use it, and how natural it is to them*. Now, however, we stand on higher ground: καθαροὶς πάντα καθάρᾳ:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. seems to recognize a necessary difference in the two situations:—*'although you are children of the light and the day, and can do no such furtive acts, yet I say to you'* This view will explain how we may make φῶλον ἐκ τοῦ μαμ. τῆς δδ. just as we can make an example for ourselves out of the εὐκονόμος τῆς δδκ.—that which is of itself τῆς δδκίας—which belongs to, is part of a system of, ἀδικία,—which is the very βίβα πάντων τῶν σακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves, —not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ἔναρ ἐκλήθη, with θεσπασθὲν ἀνέκλειστον there) that when it shall fall,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier—'Is there joy in heaven at thy conversion, and will there be none at thy glorification?') may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14.

God espays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which 'move the Hand that moves the world,' even

ἡ ἀδικίας, ἵνα ὅταν ἡ ἐκλίπη, ὁ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹⁰ ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. ¹¹ εἰ οὖν ἐν τῷ ἀδικῷ ἡ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει; ¹² καὶ εἰ ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῶν δώσει; ¹³ οὐδεὶς οἰκίτης δύναται δοῦναι κυρίοις δουλεύειν. ἡ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀντιθέεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. ¹⁴ Ἦκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, ἡ φιλάργυροι ὑπάρχοντες, καὶ ἐξ-εμυκτήριζον αὐτόν. ¹⁵ καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ δι-

w 2 Tim. III. 2 only. (psa. 1 Tim. vi. 10. -psa. 2 Mac. x. 20.)
xiii. 50. Acts II. 20. III. 2. Phil. II. 6 al.
s - ch. x. 20. see ch. xviii. 14.

x Corp. Luke only. - ch.
y ch. xxi. 26 only. Ps. II. 4. xxi. 7 al.

Orig-lat Jer Ambr, Paulin. rec (for ἐκλίπη) ἐκλίπτει, with P(FU, e al) vulg lat-^δ c f f₁ g₁ syr goth æth-ms Iren-lat Clem, Orig-lat, Method Has Chr; ἐκλίπτει E rel Chr; ἐκλίπτει AB^xX 69 lat-^α Syr syr-marg copt æth arm: txt B'DLR 1. aft σκηνάς ins αυτων P lat-^δ Syr æth Chr, Cyr, Ambr.

¹⁰ for 2nd ἐλαχίστω, αλιγω D 1 vulg lat-^δ c e f q Syr Dion-areop. for 2nd ἐστιν, γίνεται D.

¹² ἡμέτερον BL lat-^ε l Orig Thl Euthym Tert: txt ADPR rel vulg lat-^α c f f₁ g₁ syr goth Orig-lat, Cyr. δώσει be^δ ἡμῶν DLR 33 latt Syr æth (Iren?) Orig Mcion-t Cyr: txt ABP rel syr goth arm.

¹⁴ om παντα D al lat-^ι æth Orig. om 1st και BDLR latt Syr copt æth arm Orig, Cyr Jer: ins AP X(Treg expr) rel syr goth.

during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the ἀδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6—8.

¹⁰—¹³.] Closely connected with the foregoing; (against De Wette and Straus:)—the 'faithfulness in the least' is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—*τις ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος*, ch. xii. 43;—the ἐλαχίστων = ὁ ἀδικός (see above: not "fallacious," as Wordsw.) μαμωνᾶς = τὸ ἀλλότριον—the wealth of this present world, which is not the Christian's own, nor his proper inheritance. The πάλαι = τὸ ἀληθινόν = τὸ ὑμέτερον = the true riches of God's inheritance: of which the earth (see Matt. v. 5) forms a part, which ὁ θεός (implied in the *τις*—for there will be none to give it you if you be untrue during this state of probation;—

He will not be your God) shall give to you. The wealth of this world is ἀλλότριον—*forfeited by sin*—put into our hands to try us, and to be rendered an account of.

¹³.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἀδικος μαμωνᾶς, be serving *not it, but God*. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were, to outward appearance, the servants of God, but inwardly served Mammon;—the latter, by *profession* in the service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

¹⁴—³¹.] BY OCCASION OF THE COVETOUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them. ¹⁵.] See

θρῶπος δὲ τις ἦν πλούσιος, καὶ ὁ ἐνεδιδύσκετο ὁ πορφύραν
καὶ ὁ βύσσον, ὁ ἐνφραϊνόμενος καθ' ἡμέραν λαμπρῶς.
20 πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβίβλητο πρὸς
τὸν ὁ πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ ἐπιθυμῶν
ἵνα χορτασθῇ ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης
τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον
τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτω-

6, 14. ix. 2. Mark vii. 30. a Matt. xxvi. 71. Acts x. 17 al. Gen. xliii. 19. v here only t.
w ch. xv. 16. Isa. lvi. 2. x ch. ix. 17 | Mt. Mk. Pa. xvi. 16. y here (ch. xv. 16 v. r.)
only. Pa. ciii. 18. a Matt. xv. 27. a here only t.
c constr., Matt. xviii. 18. Mark ii. 28. ch. iii. 21. vi. 7, 6. Acts iv. 5 al. freq. b Rev. xvi. 2, 11 only. Job ii. 7.
t see Matt. viii.

19. at beg ins *ειπεν δε και ειπραν παραβολην* D bodl. om δε DXΔ vulg lat-a
δ ο f sēth arm. ins καὶ bef *ενφραϊνόμενος* D-gr goth.

20. rec aft τις ins ἦν, with AP² rel vulg lat-(δ ο) i syrr sah goth: om BDLP¹X
33(appy) lat-a ο f coptt sēth arm Clem Dial. rec aft *λαζαρος* ins oc, with
AP rel vulg lat-b ο f syrr goth: om BDLX lat-a ο f i copt Clem Dial. for
προς, εις PΓ. rec *ηλκωμένος*, with KMSUVΓ 1: txt ABDP rel.

21. rec ins των ψυχων bef των πιπτόντων (from Mt xv. 27 || Mk), with A(D)P
rel vulg lat-a f g, syrr copt-wilk Ephr Chr: om BL lat-b ο ο f f, i l q syrr-jer copt-schw
sah Clem Dial Ambr Gaud.—ψυχων D. rec *απειλειχον*, with P rel: *λειχον* D 1
Dial (Ephr): txt ABLX 33 goth.

probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure apply to these two*, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is *not accused of any flagrant crimes*:—he lives, as the world would say, *as became his means and station*; he does not oppress nor spoil other men: he is simply a *νιδς τοῦ αἰῶνος τούτου*, in the highest form.

πορφ. κ. βύσσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt.

ἐνφρ. λαμπ., probably the E. V. is right—*farèd sumptuously*: '*epulabatur laute*,' Vulg. Others render it '*enjoyed himself sumptuously*.'

20.] The significant name Lazarus (= Eleazarus = *ἡλπς. Deus auxilium*) should have prevented the expositors from imagining this to be a *true history*.

Perhaps by this name our Lord may have intended to *fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God.

ἔβιβλ., was, or had been—*cast down*, i.e. was placed there on purpose to get what he could of alms. πυλῶνα, see on ref. Matt.: it was the portal, which

led out of the *προαύλιον* into the *αὐλή*.

21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the *ἐπιθ.* must mean, he looked for it, willingly took it.

The *ἀλλὰ καὶ* seems also to imply, that he *got the crumbs*: this verse, relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who *ἐπέλειχον*—certainly in pity, not '*dolorem exasperantes*' (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not mentioned, *διὰ τὸ ἀτημίλητον τῆς τῶν πτωχῶν ταφῆς*, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man's *real self*, is translated into the other world.

Λάζαρον, ἵνα ^α βάρη τὸ ^ο ἄκρον τοῦ δακτύλου αὐτοῦ ^β ὕδατος καὶ ^γ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ^δ ὀδυνῶμαι ἐν τῇ ^ε φλογὶ ταύτῃ. ²⁵ εἶπεν δὲ Ἀβραὰμ Τέκνον, μνήσθητι ὅτι ^α ἀπέλαβες τὰ ^β ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε ^γ παρακαλεῖται, σὺ δὲ ^δ ὀδυνᾷσαι. ²⁶ καὶ ^ε ἐπὶ πᾶσιν τούτοις ^σ μεταξὺ ἡμῶν καὶ ὑμῶν ^ζ χάσμα μέγα ^η ἐστήρικται, ὅπως οἱ θέλοντες ^θ διαβῆναι ^ι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ [οἱ] ἐκείθεν πρὸς ἡμᾶς ^κ διαπερῶσιν. ²⁷ εἶπεν δὲ ^λ Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· ²⁸ ἔχω γὰρ πέντε ἀδελφούς· ὅπως ^α διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθωσιν εἰς τὸν τόπον τούτον

always w. v. 20. Acts vii. 20. 2 Thess. i. 8. Heb. i. 7. Rev. i. 14 a12. Isa. v. 24. John xiii. 28. Rev. xix. 15 only. Num. xix. 18. o Matt. xxiv. 31 q Mk. Heb. xi. 21 (from Gen. xivii. 31) only. Douc. Iv. 52. p constr. Matt. xvi. 28. Mark v. 30 al. see Winer, edn. 6. q 30. s. c. and Exod. xii. 23. here only. Gen. xviii. 4. Ruck. xxvi. 19 al. only. here in ch. ii. 48. Acts x. 28 only. Isa. xl. 30. s Ocomp. here only (Glew. in N. T. t ch. xv. Gen. xiv. 15, 20. x - Matt. x - Matt. xxi. 10. 2 Chron. xxx. 10. 2 Kings xviii. 17 (Num. xvi. 30 ad.) only (7). y here only. 2 Acts xvi. 9. Heb. xi. 29 only. 1 Kings xiii. 7. 2 Matt. xviii. 28 only. c Matt. ix. 1 red. d - ch. vii. 28 red. e Ocomp. here only. Acts ii. 48 a10. 1 Thess. iv. 8. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Heb. ii. 6 only. L.F.H. Gen. xliii. 3 P. Exod. xix. 21.

25. rec aft ἀπέλαβες ins σν, with X rel lat-δ syr Orig-lat Dial Chr.; aft τα αγαθα σου, A: om BDGHL 69 vulg lat-a c &c Syr coptt æth arm Ps Ath Ephr Chr Cyr Thl Cypr Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1: txt ABD rel syrr coptt æth arm. (hic latt Cypr Hil.)

26. for ἐπι, εν BL, in his omnibus vulg lat-δ o copt. rec (for ενθεν) ενθεν (more usual), with K 1: om D lat-c o Dial spec: txt AB rel. om B(D): ins A lat copt arm.—for last clause, μητε κειθεν ωδε διαπερασαι D latt arm Ambr.

27. rec ον bef σν, with LX rel Dial Ephr spec: txt ABD 69 syr Thl. aft πατερ ins αβρααμ DX mt Aug.

28. om ινα D Dial. τούτων bef τον των D lat-a o Dial Augi.

—Did the fire leave them, when they left their bodies? 25.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: 'Schmuth der himmlischen bei verlorenen Seelen begleitet.') μνήσθητι . . .] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.

ἀπέλαβες—not sufficiently expressed by 'received', E. V.:—it is analogous to ἐνίχυσεν, Matt. vi. 2, 5, 16,—and expresses the receipt in full, the exhaustion of all claim on. Those that were good things to thee, τὰ ἀγαθὰ σου, came to an end in thy lifetime: there are no more of them.

What a weighty, precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, 'Woe

to the rich, but blessed are the poor'—would have found in this verse at least a specious defence for their view;—though even then τὰ ἀγαθὰ σου would have implied the same, in fair interpretation. τὰ κακά—not ἀποδόν—*for to him they were not so.*

παράκαλ. : see ch. vi. 24. 28.] Even if it were not so,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is impossible.

χάσμα μέγα] In the interpretation,—the irresistible decree—*then* truly so, but *no such on earth*—by which the Almighty Hand hath separated us and you, in order that, not merely *so that*, none may pass it. In the graphic description, a yawning chasm impassable. ἐσθήματα, is *fixed* for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man.

27.] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a *lost spirit* should feel and express such sym-

τῆς ' βασιάνου. ²⁹ λέγει δὲ [αὐτῷ] ' Ἀβραὰμ ' ἔχουσιν ^{ABD 7}
^{g ch. xiv. 27,} Μωυσία καὶ τοὺς ' προφῆτας. ^h ἀκούσάτωσαν αὐτῶν. ^{GHKL}
^{44. John I.} ³⁰ ὁ δὲ εἶπεν Οὐχὶ πάτερ ' Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ ^{MSIV}
^{46. see ver.} νεκρῶν πορευθῇ πρὸς αὐτούς, ⁱ μετανοήσουσιν. ³¹ εἶπεν ^{XTAA}
^{h = Matt. xvii.} δὲ αὐτῷ Εἰ ^κ Μωυσέως καὶ τῶν ^κ προφητῶν οὐκ ἀκούουσιν, ^{l. 32. B.}
^{5. Isa. xlviii.} οὐδ' ἐάν τις ^κ ἐκ νεκρῶν ^κ ἀναστῇ ⁱ πεισθήσονται.
^{18.} XVII. ¹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ^m ' Ἀνέν-
^{i Matt. iii. 2} δεκτόν ἐστιν ⁿ τοῦ τὰ ^o σκάνδαλα μὴ ^p ἔλθειν, οὐαὶ δὲ ^q δι'
^{red.} ^{k Mark vi. 14} ^{labeol. Acts} ^{xvii. 4.} ^{xli. 14.} ^{Esth. iv. 4} ^{vat.} ^{m here only t.} ^{n constr., Acts} ^{x. 35. Rev.} ^{xii. 7.} ^{40 ch. v. 26.} ^{o Matt. xiii. 41 red.} ^{hos. iv. 17.} ^{p = Matt. xviii. 7 his only.} ^{q ellipse, Mark x.}

^{29.} for λέγει, εἶπεν D lat-a spec. rec om δε, with EGHMSΓA lat-e Syr Dial :
 et ait vulg lat-b c : txt ABD rel lat-a l syr copt arm Ephr. om αυτω BL Ephr :
 ins A D-gr rel latt syrr copt Dial.

^{30.} πατηρ D. for απο, εκ DF i latt Iren-lat Dial Thl Aug.

^{31.} [ουδ', so ABD.] aft αναστη ins και απελη προς αυτους D Iren-lat.
 for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. 1. rec om αυτου, with E rel lat-e Tert : ins ABDFLMUX 69 latt Syr
 syr-w-ast. elz om του (with some cursive ?) : ins ABD rel Scr's-mss Orig Chr
 Damasc. rec μη ελθειν bef τα σκανδαλα (to connect αν. εστιν or του with the inf,
 or to avoid του τα), with AD rel latt Orig : txt BLX lat-e. for ουαι δε, πλην
 ουαι (from Mt xviii. 7) BDL 1. 33. 69 lat-a b o c e f g i syr-marg copt : txt A rel
 vulg lat-f syrr arm.

pathy, is not to be wondered at ; the misery
 of such will be very much heightened by
 the awakened and active state of those
 higher faculties and feelings which selfishness
 and the body kept down here.

^{30.}] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
 ῥήματος χριστοῦ. Rom. x. 17. 'Auditu
 fidei salvamur, non apparitionibus.' Bengel.
 This verse furnishes a weighty tes-
 timony from our Lord Himself of the suf-
 ficiency *then* of the O. T. Scriptures for
 the salvation of the Jews. It is *not so now*.

^{30, 31.}] οὐχί—not, 'they will not
 hear them.' he could not tell that, and
 besides, it would have taken away much of
 the ground of the answer of Abraham :—
 the word deprecates leaving their salvation
 in *such uncertainty*, as the chance of their
 hearing Moses and the prophets seems to
 him to imply.—'Leave it not so, when it
 might be at once and for ever done by send-
 ing them one from the dead.' Abraham's
 answer, besides opening to us a depth
 in the human heart, has a plain applica-
 tion to the Pharisees, to whom the
 parable was spoken. They would not hear
 Moses and the Prophets :—Christ rose from
 the dead, but He did not go to *them* ;—
 this verse is not *so* worded, 'they would
 have rejected Him, had He done so :—
 the *fact* merely is here supposed, and that
 in the very phrase which so often belongs
 to His own resurrection. They were not

persuaded—did not believe, though One
 rose from the dead. To deny altogether
 this allusion, is to rest contented with
 merely the surface of the parable.

Observe, Abraham does not say, 'they will
 not *repent*'—but, 'they will not *believe*, *be*
persuaded.' which is another and a deeper
 thing.

Luther does not seem to con-
 clude rightly, that this *disproves* the pos-
 sibility of appearances of the dead. It
 only says, that such appearances will not
 bring about *faith* in the human soul : but
 that they may not serve other ends in
 God's dealings with men, it does not
 assert. There is no gulf between the
earth and Hades : and the very form of
 Abraham's answer, setting forth no im-
 possibility in this second case, as in the
 former, would seem to imply its *possi-*
bility, if requisite.

We can hardly pass
 over the identity of the *name* LAZARUS
 with that of Him who *actually was*
recalled from the dead, but whose return,
 far from persuading the Pharisees, was
 the immediate exciting cause of their
 crowning act of unbelief.

CHAP. XVII. 1—10.] FURTHER DIS-
 COURSES. The discourse appears to pro-
 ceed onward from the foregoing.

1.] τὰ σκ. is perhaps owing to some
offence which had happened ;—the depa-
 rture of the Pharisees in disgust, or some
 point in their conduct ; such as the previous

οὐ ῥέχεται. ² λυσιτελεῖ αὐτῷ εἰ λίθος ^a μυλικὸς ^b περι-
 κείται περὶ τὸν ^c τράχηλον αὐτοῦ καὶ ῥέριπται εἰς τὴν
 θάλασσαν, ^d ἢ ἵνα ^e σκανδαλίση τῶν ^f μικρῶν τούτων
 ἕνα. ³ ^g προσέχετε ^h ἑαυτοῖς. εἰάν ἀμάρτη ὁ ἀδελφός σου,
ⁱ ἐπιτίμησον αὐτῷ, καὶ εἰάν ^j μετανοήσῃ, ^k ἄφες αὐτῷ.
⁴ καὶ εἰάν ^l ἐπτάκις τῆς ἡμέρας ^m ἁμαρτήσῃ ⁿ εἰς σέ καὶ
^o ἐπτάκις ^p ἐπιστρέψῃ πρὸς σε λέγων ^q Μετανοῶ, ^r ἀφήσεις
 αὐτῷ. ^s καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ ^t ἢ πρὸς θεὸν ἡμῖν
 πίστιν. ^u εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς ^v κόκκον
^w σινάπεως, ἐλέγετε ἂν τῇ ^x συκαμίνῳ ταύτῃ ^y Ἐκριζώθητι
 v. 35. xx. 22. Gen. xxiv. 6. a Matt. iii. 9 ref. b Mark viii. 22, 23 ref. c Matt. iii. 2 ref.
 d Matt. vi. 12 ref. e Matt. xviii. 21, 22 only. f Pa. cxviii. 184 al. g Matt. xviii. 15 ref.
 h ch. xiii. 82. Acts xiv. 18. Deut. xxx. 2. i ch. xii. 51 ref. j Matt. xiii. 31 ref.
 k here only. l Chron. xxvii. 28 al. see ch. xix. 4. m Matt. xiii. 20. xv. 18. Jude 12 only. Jer. 1. 10.

2. for λυσιτελεῖ, συμφερεῖ δε D vulg. rec (for λίθος μυλικὸς) μυλὸς ονικος
 (from Mt xviii. 6), with A rel syr Dial: txt BDL 1. 69 latt syr-marg copt arm
 Mcion-t. περιεπιτο and εριπτο D (εριπτετο D²). rec ενα bef των μικρων
 τουνων (from Mt xviii. 6), with AD rel vss: txt BL.

3. rec aft εαν ins δε (from Mt xviii. 15), with A rel syr: om BDLX 33 latt Syr
 copt goth sēth arm Clem spec. αμαρτηση (|| Mt) DXX 69. rec adds ες σε
 (|| Mt), with D rel vulg-ed lat-o e q syr-ms arm-nsc: om ABL 1 am(with fuld em
 for gat jac mt tol) lat-a b f f, g, i, l syr copt goth arm-zoh Clem Bas Antch Damasc
 spec Bede. aft και εαν ins μιν A al.

4. rec αμαρτη (repetition from ver 3), with F rel Clem Orig: txt ABDLXA vulg
 spec. (αναστηση 69.) ins εαν bef 2nd επτακις (from above) AK lat-b; to D
 Clem. rec adds της ημερας (from above), with A rel vulg lat-f g, i, syr goth
 sēth spec: om BDLX mt lat-a b c i l q syr-jer copt arm Clem Orig Ambr Vict-tun.
 rec (for προς) επι, with 1 (e il): txt ABDLXA latt syr copt arm Clem.—om
 προς σε (omd as unnecessary, of Mt xiii. 15, Lk xxii. 32, Acts iii. 19, al: and then
 variously reinserted) E rel mt lat-f i goth sēth Orig Damasc spec. (33 def.)
 μετανοησω D¹. for αφσεις, αφες DHA latt Syr copt-ms Clem.

5. [ειπαν, so BDLX.]

6. ο δε ειπεν αυτοις, omg ευριος, D, similarly lat-a b c e f, i. rec ειχετε, with
 DEGH (S, e il) latt: txt AB rel. (εχητε M al.) aft ελεγετε αν ins τω ορει τουνω

chapter alluded to. ἀνέδρακτόν ἐστιν
 = οὐκ ἐνδέχεται, ch. xiii. 33. 2.] See
 Matt. xviii. 6, 7, and notes. τῶν
 μικ. τ., perhaps the publicans and sinners
 of ch. xv. 1;—perhaps also, repeated with
 reference to what took place, Matt. l. c.

3, 4.] See on Matt. xviii. 15, 21,
 22. The προσέχετε εαυτ. here is to
 warn them not to be too readily dismayed
 at σκάνδαλα, nor to meet them in a
 brother with an unforgiving spirit.
 ἐπιτιμή. ἀγάπη begins with ἀληθεύειν,
 Stier:—who remarks, that in the Church,
 as in the world, the love of many waxing
 cold,—not being strong or warm enough
 for this ἐπιτίμησον,—is the cause why
 offences abound. 5.] πρὸς θε. ἡμ.

πίστ., 'increase our faith,' of the E. V.,
 is not exact: give us more faith, is more
 literal and simpler. Wordsw.'s rendering,
 "Give faith in addition to our other
 privileges, powers, and virtues," is not so

probable, seeing 1) that faith is not the
 crowning item in such a list, but the first
 and most elementary: and 2) that, had
 this been intended, it would most proba-
 bly have been expressed πρὸς θε. ἡμῖν καὶ
 πίστιν.

This is the only example in
 the Gospels in which the Apostles are
 marked out as requesting or saying any
 thing to the Lord. They are amazed at
 the greatness of the faith which is to
 overcome σκάνδαλα and forgive ἁμαρ-
 τήματα as in vv. 3, 4:—and pray that
 more faith may be added to them.

6.] See on Matt. (xvii. 20) xxi. 21. On
 this occasion some particular tree of the
 sort was close at hand, and furnished the
 instance, just as the Mount of Transfigura-
 tion in the former of those passages, and
 the Mount of Olives in the latter.

συκαμίνος is the mulberry-tree; not very
 common in Palestine, but still found there.
 It must not be confounded with συκομο-

m Matt. xv. 13 καὶ ^mφυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ABD² GH² I
 n 1 Cor. ix. 10 7 τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἄροτριῶντα ἢ ποιμαί- MS² I
 xxi. 10 νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως ΣΓΔΔ 1. 32. n
 o ill., 1 Cor. ix. 7 only. (Matt. 8. 6 al.)
 1 Kings xxv. 16. ἡ παρελθὼν ἀνάπτεσε, ἡ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἐτοίμασον
 p ch. xii. 37 ἡ τί ἡ δεικνῆσω, καὶ ἡ περιζωσάμενος ἡ διακόνει μοι ἔως
 q ch. xi. 37 ἡ φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
 r = Matt. xv. 28 j. 1 Pet. v. 8. 9 μὴ ἔχει ἡ χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ ἡ διαταχθέντα;
 sch. xii. 30. 1 Cor. xi. 25. Rev. iii. 20 only. Prov. xxi. 1. Tobit viii. 1 only. 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ ἡ διαταχθέντα
 t ch. xii. 35. 27 ref. u = Mark x. 45 ref. v 1 Tim. i. 12. 2 Tim. i. 8. Heb. xii. 23 only. 2 Mac. iii. 20.
 w ch. iii. 18. Acts xxiii. 31. Judg. v. 9. x Matt. xxv. 20 only. 2 Kings vi. 22. Ep. Jac. 17 var. only.
 y = John xii. 14. xix. 7 al.

μεταβα εντευθεν εκει και μεταβαινεν και (Mt xvii. 20) continuing τη σκεπηνυ μετα-
 φυτευθητι εις την θαλασσαν D. om 2nd an A.

7. om εἰ D-gr L latt. εχων bef υμων δουλον D. ins μη bef ερει D lat-e l
 copt. rec om αυτω, with A rel goth Cypr: ins BDLX 1. 69 latt Syr syr-w-ast
 copt sath arm Aug. [DKMUA join ευθ. with ερει: ELA, with παρελθ.]
 rec αναπτεσαι, with AMΔ (1, o sil) 33. 69', ανπτειαι L, αναπανσαι X: αναπτεον Γ:
 txt BD rel.

8. om ουχι: D lat-a δ ο (e f) f f, i l q Syr Cypr Ambr. aft εως ins an AKLMX
 33. sv bef και πτεσαι D.

9. rec χαριν bef εχει, with A rel vulg lat-δ e f f, syrr (goth) arm: txt BDL lat-a e
 copt sath Cypr. rec aft τω δουλω ins εκεινω (cf ch xii. 37, and see ch xiv. 31 al),
 with E rel vulg lat-e f i syrr goth (sath) arm Cypr Aug: pref, K: om ABDLX lat-a δ
 e f f, i q copt Ambr. rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt
 sath Cypr: om AB rel lat-e syrr goth Antch Thl. rec at end adds ου δοσω, with
 AD rel vulg lat-δ e syrr goth: om BLX 1 lat-a e copt sath arm Cypr.

10. for παντα το υμιν, οσα λεγω D. aft παντα ins ταυτα A al. om lat
 ori AX 1 latt (Syr sath ?) Bas, (ins), Cypr. sath bef αχρειοι D-gr al Syr Ign
 Philast. rec ins ori bef ο ωφειλομεν, with X rel syrr: om ABDL 1 latt copt sath
 arm Orig Epiph Bas, Antch Thl Cypr.

pia, ch. xix. 4, which is the Egyptian fig.
 See note there. Notice the different

tenses with ἂν: ἡλπίετε ἂν, ye would say:
 ὑπήκουσεν ἂν, it would (even while you
 were speaking) have obeyed. ἐπε-

[ἀθ.] 'cum ipsis radicibus, in mari man-
 suerunt. Tale quiddam fit ipsis fidelibus.'
 Bengel. 7-10.] The connexion is,

—'Ye are servants of your Master; and
 therefore endurance is required of you,—
 faith and trust to endure out your day's
 work before you enter into your rest.
 Your Master will enter into His, but
 your time will not yet come; and all
 the service which you can meanwhile do
 Him, is but that which is your bounden
 duty to do,—seeing that your body, soul,
 and spirit are His.' 7.] εὐθέως in the

E. V. is wrongly joined with ἐπεῖ: it cor-
 responds to μετὰ ταῦτα in ver. 8. 'Con-
 struendum; cito accumbere: cito cupiunt
 accumbere qui missis ceteris officiis fidem
 sibi summam conferri oportere putant.'

Bengel.

8.] εως φ. κ. π., till I
 shall have eaten and drunken: see ch.
 xii. 37, where a different assurance seems
 to be given. But our Lord is here speaking
 of what we in our state of service are to
 expect; there, of what in our state of ma-
 nmission ('mensae servos adhibere manu-
 missionis erat species.' Grotius, citing from
 Ulpian) and adoption, the wonders of His
 grace will confer on us. Here the ques-
 tion is of right; there, of favour.

9.] Our Lord is not laying down rules for
 the behaviour of an earthly master to his
 servants,—but (see above) is speaking of
 the rightful state of relation between us,
 and Him whose we are, and whom we
 serve.

10.] This shews the sense of
 the parable, as applying to our own
 thoughts of ourselves, and the impossi-
 bility of any claim for our services to
 God. In Rom. vi. 23 (see also the
 foregoing verses) we have the true ground
 on which we look for eternal life set

11 Καὶ ἐγένετο ἐν τῇ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. 12 καὶ ἐςέρχονμένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν ὑποκείμενοι. 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῇ ὑπάγειν αὐτοῦς, ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον

11 — Matt. v. 16 al. 2. Im. xliii. 20.

1 Matt. xvii. 6 ref. 2 Chron. vii. 3.

11. om αὐτον BL. for δια, ανα 1. 69: om D. μεσον BDL 1. 69.
 12. for ἀπηντησαν, οπου ησαν (σπορ) D lat-e; et ecce lat-a δ e ff; i l q. om
 αυτω B(D)L: ins A rel. ανδρες bef λεπροι D al latt: syrr. for οι, και D Syr
 coopt-mss. ανιστησαν BF.
 13. for ηραν φωνην λεγοντες, κραξαν φωνη μεγαλη D (lat-e).
 14. aft ιδων ins αυτους D 69 (latt) Syr with arm. aft αυτοις ins τηραπειουσθ
 D. for και εγ., εγ. δε D (copt mas?).
 15. for ιαθη, εκαθαρισθη D al vulg lat-d f l Syr goth(appy) with Vig-taps.
 μεγαλης bef φωνης D vulg lat-d e copt.

before us;—viz. as the gift of God *whoso* *sees* *us* *are*,—not the *wages*, as in the case of sin, *whoso* *we* *are* *not*. In the case of *men* this is different; a good servant is *εὐχρηστος* (Philem. 11), not *ἀχρεῖος*, i. e. οὐ μὴ ἔχει τις χρεῖαν,—*Etym. Mag.* See Acts xvii. 25. The case supposed introduces an argument à fortiori: '*how much more, when ye have failed in so many respects.*' '*Miser est quem Dominus servum inutilem appellat.*' Matt. xiv. 30; *beatus qui se ipse.*' Bengel. Thus closes the series of discourses which began with ch. xv. 1.

11—19.] HEALING OF TEN LEPERS. It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, *βλ. μ. Σ. κ. Γ.* probably means '*between* Samaria and Galilee,' on the frontiers of both. Meyer supposes *ἀπὸς* to mean 'He for his part'—separate from the others going up to the feast, who would go direct through Samaria. Xen. has *διὰ μέσου διὰ δὲ τῶν ποταμῶν*, i. e. '*between* these walls.' Anab. i. 4. 4. This seems to be || with Matt. xix. 1. The journey mentioned there would lead Him

διὰ μέσου Σ. κ. Γ. 19.] *πρόσθεν*, see Levit. xiii. 46; Num. v. 2. The Rabbinical prescriptions as to the distances are given in Wetstein. Their misery had broken down the national distinction, and united them in one company.

On the nature of leprosy and its significance, see on Matt. viii. 2. 14.] One of our Lord's first miracles had been the healing of a leper; then he touched him and said, 'Be thou clean:—' now He *sinks* as it were the *healing*, and keeps it in the background;—and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their *love*: *faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception)—gratitude, they had not.

ἀντιδίδε.] See note on Matt. viii. 4. *ἐν τῇ ὥρᾳ.* *αὐτῶν* i. e. while on their way;—the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose.

15.] *Τὸν ἰδὼν ὅτι ἰάθη*, and *ὕψιστ. μ. φ. μεγ. Σ. τ. θεόν*, set before us something immediate, and, I should be inclined to think, witnessed by the narra-

^m ch. xviii. 11. ⁿ John xi. 41. ^o Acts xxvii. 86. ^p Rom. xvi. 4 al. ^q Judith viii. 36. ^r red. Matt. xi. 30 reff. ^s = Matt. i. 18. ^t 2 Cor. v. 8. ^u 1 Kings xlii. 16. ^v John ix. 34 reff. ^w Ps. lxxv. 2. ^x here only. ^y Job xv. 19. ^z Acts ix. 8. ^{aa} Gen. xlii. 8, 19. ^{ab} Matt. xii. 10. ^{ac} ch. ii. 46 al. ^{ad} Judg. i. 1. ^{ae} comst. pres. ^{af} ver. 30. ^{ag} Matt. xi. 8. ^{ah} xviii. 11. ^{ai} John iv. 26. ^{aj} vi. 14. ^{ak} 2 Cor. viii. 4 al. ^{al} v here only t. ^{am} R. 12. ^{an} ABDE GHIL MRSU VXiia L. 1. 2. 3.

παρὰ τοὺς πόδας αὐτοῦ ^m εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
 Σαμαρείτης. ¹⁷ ^a ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ
 δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; ¹⁸ οὐχ ^e εὐρέθησαν
^b ὑποστρέψαντες ^p δοῦναι ^p δόξαν τῷ θεῷ, εἰ μὴ ὁ ^e ἄλλο-
 γενῆς οὗτος; ¹⁹ καὶ εἶπεν αὐτῷ ^r Ἀναστὰς πορεύου·
 ἡ πίστις σου σέσωκέν σε.
²⁰ ^r Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρ-
 χεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν
 Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ ^a μετὰ ^r παρατηρήσεως,
²¹ οὐδὲ ἔρουσιν Ἰδοὺ ὧδε ἡ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ

16. for παρα, προς D. om ευχαριστων αυτω D. for και αυτος ην, ην δε D.
 17. om 1st δε A. aft επεν ins αυτοις D. for ουχι οι, ουτοι D lat-a d c e ff₂ i g.
 aft δεκα ins ουτοι A al. om 2nd δε AD lat-a d c i l Syr copt Orig-lat Vig.
 18. for ουχ το δουνα, εξ αυτων ουδεις ευρεθη υποστρεφων ος δωσει D, simly latt
 Ambr Vig.
 19. ins οτι bef η πιστις D latt. om last clause B.
 21. rec ins ιδου bef οικε (see ver 23), with AD rel latt goth Orig: om BL lat-e ff₂
 g₁, i l arm (Cyr). D adds μη πιστευσετε (|| Mt Mk). for του θεου, των

tor. 16. αὐτ. ἦν Σαμ.] Strauss
 supposes (and Hase, but doubtfully) from
 this, that the whole narrative arose out
 of a parable about Jews and Samaritans.
 Such an absurd notion is however not
 without its use for believers. Every
 miracle is a parable: our Lord did not
 work mere feats of supernatural power,
 but preached by His miracles as well as
 by His discourses. 17.] Were not
 the ten cleansed? but (of those ten) the
 nine, where (are they)? 18. ὁ
 ἄλλος. αὐτ.] The Samaritans were *Gen-
 tiles*;—not a *mixed race*, as is sometimes
 erroneously supposed. They had a *mixed
 religion*, but were themselves originally
 from other countries: see 2 Kings xvii.
 24—41. There may have been a reason
 for the nine Jews not returning,—that
 they held the ceremonial duty imposed on
 them to be paramount, which the Samari-
 tan might not rate so highly. That he
 was going to Mount Gerizim does not
 appear: from his being found with Jews,
 he probably would act as a Jew.
 19.] σέσωκέν σε—in a higher sense than
 the mere cleansing of his leprosy—theirs
 was merely the beholding of the brazen
 serpent with the outward eyes,—but his,
 with the eye of inward faith; and this
 faith saved him;—not only healed his
 body, but his soul.

20—37.] PROPHETIC ANSWER TO THE

PHARISEES. In this discourse we have
 several sayings which our Lord afterwards
 repeated in His last prophetic discourse to
 the four apostles on Mount Olivet; but
 much also which is peculiar to Luke, and
 most precious ('eine köstliche Perle,' De
 Wette). 20.] The question certainly
 is asked by the Pharisees, as all their ques-
 tions were asked, with no good end in
 view: to entangle our Lord, or draw from
 Him some direct announcement which
 might be matter of accusation. ^{παρὰ}
^{παρατηρ.]} with (accompanied with) an-
 ticipation, or observation. The cognate
 verb is used ch. xiv. 1 of the Pharisees
 'watching' Jesus. 21. οὐδὲ ἔρ. . . .]
 Its coming shall be so gradual and unob-
 served, that none during its waxing onward
 shall be able to point here or there for a
 proof of its coming. ^{ἰδοὺ γὰρ]} for
 behold the kingdom of God is (already)
 among you. The misunderstanding which
 rendered these words '*within you*,' mean-
 ing this in a spiritual sense, '*in your
 hearts*,' should have been prevented by
 reflecting that they are addressed to the
 Pharisees, in whose hearts it certainly
 was not. Nor could the expression in this
 connexion well bear this spiritual meaning
potentially—i. e., in its nature, within
 your hearts. The words are too express
 and emphatic for this. We have the very
 expression, Xen. Anab. i. 10. 3,—ἀλλὰ καὶ

θεοῦ * ἐν τὸς ὑμῶν ἐστίν. ²² εἶπεν δὲ πρὸς τοὺς μαθητὰς * Ἐλεύσονται * ἡμέραι ὅτε ἐπιθυμήσετε * μίαν τῶν * ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου * ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν ἰδοὺ ἐκεῖ ἰδοὺ ὧδε * μὴ * ἀπέλθῃτε μηδὲ διώξητε. ²⁴ ὥσπερ γὰρ ἡ * ἀστραπὴ [ἡ] * ἀστράπτουσα ἐκ * τῆς ὑπὸ τὸν οὐρανὸν εἰς * τὴν ὑπ' οὐρανὸν * λάμπει, οὕτως ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ²⁵ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ * ἀποδοκι-

²⁷ ref. d ch. xxiv. 4 only. 2 Kings xxii. 15 vat. Ps. cxliii. 6. Wind xl. 18 only. e ellips. Dret. xxv. 19. Job ii. 2 al. see ch. vii. 11 al. f Matt. v. 16, 16. xvii. 2. Acts xii. 7. 2 Cor. iv. 6 (his) only. Prov. iv. 18. g Matt. xxi. 42 ref.

ουρανῶν D. ²² εἶπεν bef εντος υμιν R¹ Petr-alex.

²³ for δε, ουν D al. aft μαθητας ins αυτου AX vulg-ed(not am forj) lat-a δ ο (not ef) copt aeth. for οτι επιθυμησετε, του επιθυμῃσαι υμας D 69 arm. aft ημερων ins τωνων D goth. om ιδειν D mt Mcion-e.

²³ rec ιδου ωδε η ιδου εκει (partly from ver 21, partly from Mt xxiv. 23), with A(D)R rel: txt BL copt.—om η DKX 33. 69: for η, και M Syr aeth. om απελθῃτε μηδε B 1. 69. [syr-cu contains Lu xvii. 23 to xxiv. 44.]

²⁴ om 2nd η B(see table) LXΓ 1. 69: ins ADR rel. rec (for υπο τον) υπ', with L rel: txt ABDKR 33. om εις την υπ' ουρανων D al. for λαμπει, αστραπτει D. rec aft ισται ins και (to suit ver 26: so also rec in Mt xxiv. 27), with D lat-δ c e aeth arm: om ABR rel vulg lat-a ff₂ q syrr syr-cu copt goth. om εν τη ημερα αυτου (homotelei, τον and του: had the clause been added, it wd have been εν τη παρουσια αυτου, cf || Mt, and below: so also Meyer) BD lat-a δ c e i aeth: ins AR rel vulg lat-f syrr copt goth arm.

²⁵ πολλα παθειν bef αυτον AK lat-e.

ταύτην ἰωσαν (οἱ * Ἕλληνες) καὶ ἄλλα ὀκτὼ ἐν τῷ αὐτῷ καὶ χρήματα καὶ ἄνθρωποι ἰγίνοντο πάντα ἰωσαν:—see also John i. 26; xii. 35, both of which are analogous expressions. See the two renderings compared in Bleek's note.

The kingdom of God was *begun among them*, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as *not belonging to that kingdom*. Thus we see that every such marked event in the history of the Church is by God's own hand as it were *blotted and marred*, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two are not convertible.

²³] This saying is *taken up from* ἐν τῷ ὑμῶν ἰσιν.—'He is among you, who is the Bridegroom,—the Son of Man,'—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. Stier (iii. 362)

thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text.

Meyer tries to prove this interpretation altogether wrong, from the *ἐν τ. ἡμέραις τ. vi. τ. ἀνθ.*, ver. 26. But the words have the general meaning of *the days of the Son of Man's presence*, and this extends on to His *future* presence, or *παρουσία*, as well. Of course, if they *hereafter* desired to see one of the days of His presence, it would be a second or future presence.

²³. καὶ ἐπ. ὑμ.] 'Ye shall not see one;—therefore do not run after false reports of my coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry *ἰδοὺ ἐκεῖ* and *ἰδοὺ ὧδε*, every time that war breaks out, or revolutions occur. See

on these verses, 23, 24, Matt. xxiv. 23—27 and notes. ²⁴. ἐκ τῆς . . . εἰς τὴν . . . supply χάρας . . . χάραν. ²⁵—30.]

The events which must precede the coming: and (1) ver. 25, as regards *the Lord Himself*.—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in

h ch. vi. 31 al. **μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.** ²⁶ καὶ ^h καθὼς ἐγένετο **ABDE**
 fr. Ecol. v. 14. **ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ** **GHKL**
 i Matt. xxii. 30 **ref.** **οἰοῦ τοῦ ἀνθρώπου.** **27** ἥσθιον, ἔπινον, ἐγάμον, ^h ἐγα- **MSB**
 k Matt. xxiv. 28. **μιζοντο, ἄχρι ἥς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν ^h κιβωτόν,** **ΥΣΓΑΙ**
 4. xl. 7. **καὶ ἦλθεν ὁ ^h κατακλυσμὸς καὶ ^h ἀπόλεσεν πάντας.** **1. 32 al.**
 i Pet. iii. 20. **28** ὁμοίως ^h καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ ^h ἥσθιον,
 Rev. xi. 19. **ἔπινον, ^h ἡγόραζον, ^h ἐπώλουν, ^h ἐφύτευον, ^h ὑκοδόμουν.** **29** ^h
 only. Gen. vi. 14, &c. **δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ^h ἐβριξεν πῦρ καὶ**
 i Matt. as above, & 3 Pet. ii. 6 only. Gen. vi. 7, &c. **ῥ θείον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν πάντας.** **30** κατὰ
 m = Matt. xxi. 41. **τὰ αὐτὰ ἔσται ^h ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ^h ἀποκα-**
 o obs. Matt. xxi. 12. Rev. xxi. 17. Isa. xxiv. 2. **λύπτεται.** **31** ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ^h ἐπὶ τοῦ
 p Matt. xv. 13 **ref.** **ῥ δώματος καὶ τὰ ^h σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω**
 q Matt. v. 46. **ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ^h ἐπιστρέψατω ^h εἰς**
 ch. vii. 28, 44. James v. 17 **lat. Rev. xi. 6 only. Gen. xix. 24. Ps. lxxviii. 27.** **τὰ ὀπίσω.** **32** ^h μνημονεύετε τῆς γυναικὸς Λὼτ. **33** ὅς
 r Rev. ix. 17, 18 **al. Gen. i. c. Rev. xixviii. 22.** **εἰν ^h ζητήσῃ τὴν ^h ψυχὴν αὐτοῦ ^h περιποιήσασθαι, ἀπ-**
 s = Rom. viii. 18. **πολέσει αὐτήν, καὶ ὁς εἰν ἀπολέσῃ, ^h ζωογονήσῃ αὐτήν.**
 30 **ref.** t = Matt. xxiv. 17. Eph. i. 19 al. u Matt. x. 27 **ref.** v = Matt. xii. 20 g Gen. xxi. 37. w = Matt. xii. 44. xxiv. 17 i Mk. 3 Pet. ii. 22. Rev. vii. 13. x ch. iv. 62 **ref.**
 y Gen. John xv. 20 al. i Chron. xvi. 15. age. Matt. xvi. 9. Isa. xliii. 16. s = Matt. xii. 44, 47 **ref.** z = Matt. xiv. 20 **ref.** h Acts x. 26. i Tim. iii. 15 only. Gen. xxi. 12. Isa. xxxi. 4. o Acts vii. 12. i Tim. vi. 18 only. Exod. i. 17, 18, 28. 4 Kings vii. 4 al.

26. rec ins *του* bef *νωε*, with 1 (o sil) : om ABDE rel Clem Damasc Thl.

27. rec *εξεγαμίζοντο* (Mi xxiv. 38), with AR rel : txt BDLVX 691. for *ηλθεν*
 o, *εγενετο* D lat-s. rec *απαντας*, with AR rel : txt BDLX.

28. rec (for *καθως*) *και ως*, with AD rel Iron-lat Clem : txt BLRX 69 *ulg lat-f* i
 syr-cu.

29. om *δε* D lat-s e copt-mss. transp *θειον* and *πυρ* ADKM 69 : om *και θεου*
 lat-s b e f, syr-cu Iron-lat. rec *απαντας*, with AR rel : txt BDLΔA.

30. rec (for *τα αυτα*) *ταυτα*, with A rel *ulg lat-b e f* : *αυτα* B : txt (f ch vi. 23)
 BDKX lat-s syrr syr-cu copt xth Eua. for *η ημ. ο ω. τ. ανθρω.* *εν τη ημερα του*
υιου του ανθρωπου q D lat-c f, i l, similarly lat-b q Aug. *αποκαλυπτηται* B :
αποκαλυφθη D.

31. rec ins *τω* bef *αγρω*, with ADR rel : om BL 69 goth. om *εις τα R* (apry).
 for *επιστρεψατω*, *επιστραφητω* D.

33. for 1st clause, *ος αν θληση ζωογονησαι την ψυχην αυτου* D. rec (for
περιποιησασθαι) *σωσαι* (from ch ix. 24 al), with AR rel : txt BL lat-b e i g.
 for *και ος*, *ος δ* (see ch ix. 24 al) BL 69 : txt ADR rel vna. *απολειπει* (i.e. *iacium* ?)

ALBΓAA. rec aft *απολ.* adds *αετην* (ch ix. 24 al), with A rel : om BDR 1. 33
 lat-s arm.

its state of carelessness and sensuality at that time;—see notes on Matt. xxiv. 37—39. The example of the days of Lot is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands. 28.] Bornemann joins *ὁμοίως* with the former verse—but thus the parallelism (see ver. 29, end) is broken. 29.] *ἔβριξεν*, impersonal, not ὁ θεὸς βρίκει. That such an expression as ὁ θεὸς βρίκει is used Matt. v. 46, is no proof that when βρίκει is used impersonally the sacred name is to be supplied. 31.] refers

immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.

32.] A solemn caution is here added, binding the warning to the example before,—μὴ ἐπιστρέψατω—remember *hoc volo did.* 33.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35. *ζητήσῃ* should be rendered as a *future exactus*, as an *orist* conjoined with a future always must be:—shall have sought, i. e. 'during his preceding life,'—shall lose it then. "ζωογονήσαι, vivipariet

34 λέγω ὑμῖν, ταύτη γῆ νυκτὶ ἔσονται δύο ἐπὶ κλίνης d Matt. vi. 24
rec.
 Q ται καὶ μίας, εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται. d Matt. xxiv.
e 40, 41 rec.
 35 ἔσονται δύο ἀλθούσαι ἐπὶ τὸ αὐτό, μία παρα- f Matt. iv.
11, 30. Judg.
ii. 23.
 λημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. 37 καὶ ἀπο- g Matt. xxiv.
41 only.
Num. xi. 2.
Judg. xvi. 31.
Eccl. xii. 3.
4 only.
h Matt. xxii.
34 rec.
 κριθέντες λέγουσιν αὐτῷ Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς
 Ὁπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἄετοί ἐπισυναχθήσονται.

XVIII. 1 Ἐλεγεν δὲ [καὶ] παραβολὴν αὐτοῖς πρὸς

xiii. 11. 1 Kings xxii. 10, 12.
26. Prov. xxii. 17.
only. 2 Chron. xx. 26.

h Matt. xxiv. 28. Rev. iv. 7. viii. 12. xii. 14 only. Job ix.
1 ch. xii. 1. xlii. 34. Matt. xxiii. 37. xxiv. 31 | Mr. Mark i. 33
m constr., here only. Jas. xxiv. (xxvii.) 10. πρὸς, see ch. xii. 41.

34. duo bef ἔσονται (|| Mf) AKMRU 69 lat-g syrr syr-cu goth sēth Ambr : εσ. επ.
 κλ. μ. duo D al. om μίας B lat-c. rec ins o bef εις (|| Mf), with B (1. 69,
 e sil) : txt ADR rel Bas Thl. παραλαμβάνεται D-gr GK. for ἀφεθήσεται,
 αφιεται DK goth.

35. rec duo bef ἔσονται, with AQR rel vulg lat-f i : txt BDL. elz ins η bef μια,
 with BDR f. 69 copt-schw lat-a copt : om AQ rel copt-wilk arm Thl. rec (for η
 δε) και η (from foregoing and || Mf), with ADQ rel latt : txt BLR 69.

[36. elz duo ἔσονται εν τω αγρω εις παραληφθησεται και ο ετερος αφιθησεται (from
 Mf xxiv. 40; the futures adapted to the context here. The MS authority against it
 is too weighty to suppose an omission through homoeotele), with DU (ἔσονται om D al
 vss; o bef εις om DU) 33. 69 latt syrr syr-cu arm Victorin Ambr Aug Bede : om
 ABQR rel lat-g, copt goth sēth Bas Thl Euthym Op Max.]

37. om αυτω D. rec [aft εκει] om και, with A D-gr QR rel am(with other mss)
 lat-a o e f i Syr syr-cu goth : ins BLUA 69 vulg-ed lat-d syr copt arm Eus Bas Thl
 Ambr. rec (for επισυναχθ.) συναχθησονται, with ADR rel latt syrr syr-cu copt
 Eus : txt BLQ arm.—placed in rec aft εκει (as || Mf), with ADQR rel : txt BL 69
 ev-y arm.

CHAP. XVIII. 1. om και BLM 69 lat-a b c (copt sēth, appy) Orig : ins ADQ rel

(Acts vii. 19) : an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (ώδινεις) on a woman in travail (Matt. xxiv. 8) : but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6." Wordsw.

34—36.] See on Matt. xxiv. 40, 41. Here, there are two references : (1) to the servants of the Lord in the midst of the world out of which they shall be separated : (2) to the separation of the faithful and unfaithful among themselves.

34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day.

37.] ωὗ, not 'how?' (Κωινος) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28.

Observe, there is not a word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future rapossia of the Lord is the only

subject : and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it :—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its direct application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward ρῆς ἀδυσίας, so in this of the κριτής ρῆς ἀδυσίας, is a fortiori. 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect :' even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have

² 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 12. 2 Thess. iii. 18 only. L. P. 4 Prov. xiii. 11 Theod. o — Matt. xxi. 37 reff. p here bis. Rom. xii. 19. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only. Pa. xxvii. 25. ch. xii. 55. Matt. v. 26 bis. 1 Pet. v. 8 only. 1 Kings ii. 10. r Acta xviii. 20. Rom. vii. 1 al. s Matt. xxvi. 10 | Mk. Gal. vi. 17. Sir. xxi. 4. 1 Matt. x. 22 reff. Pa. ch. 9. u — have (1 Cor. i. 27) only f. Aristoph. Pax 683, πόλει . . . δαιμονίαις ἐκπομπασμένοι. (—τιον, Prov. xx. 30.) v commt. ch. xvi. 8 reff.

τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἔγκακεῖν, ² λέγων Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβοῦμενος καὶ ἄνθρωπον μὴ ἐντρέπομενος. ³ χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου μου. ⁴ καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι, ⁵ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. ⁶ εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει. ⁷ ὁ δὲ θεὸς οὐ

vulg lat-e f f, g_{1,2} i syrr syr-cu goth arm. rec om αὐτοὺς (prob from the generality of the parable that follows), with DEGHA (S 1, e ail) Orig.; ins ABQR rel copt arm Orig, Bas Chr Damasc. rec εκκακειν, with R rel Orig, Eus: ενε. AB'DHKQ 69: txt B²LUΔ.

2. om λεγων D 1 Syr syr-cu Orig, Bas. for τινι, τη DLX 33. 3. elz aft χηρα δε ins τις, with A 1 latt copt: om ABDQR rel lat-e syr goth Bas Chr Damasc.

4. rec ηθελησεν, with E rel: txt ABDLQRXA 1. 33. 69 Hippol Chr Damasc. aft χρονον ins τινα D. rec δε bef ταυτα, with ADR rel syr: txt BLQ vulg lat-a f. for ειπεν εν εαυτω, ηλθεν εις αυτον και λεγει D (with Vig). om 2nd και D lat-a b c f f, i Syr syr-cu. for και ανθρωπον ουκ, ουδε ανθρωπον BLX latt (copt ?) Hippol: txt ADQR rel.

6. ins απιθων bef εκδικησω D.

shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρὸς, with reference to. πάντοτε] See 1 Thess. v. 17. The mind of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer. ἐγκακεῖν (= ἐκκακεῖν, rec. see note 2 Cor. iv. 1);—to languish,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22. τὸν θ. μὴ φ. κ. ἐνθ. μὴ ἐντ.] A common form of expression for an unprincipled and reckless person, see instances in Wetstein. 3. ἐκδίκω.] deliver me from—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . for some time, not, 'for a long time.' ῥῆγῃ, φίλοι, καὶ μισῶν ἐν χρόνῳ, II. β. 299:—for a while, E. V. The point of this part of the parable is, the extortion of right from such a man by importunity. His act was not an act of justice, but of injustice; his very ἐκδικησις was ἀδικία, because he did it from self-regard, and not from a sense of duty. He, like the steward above,

was τῆς ἀδικίας,—belonging to, being of, the iniquity which prevails in the world. 5.] εἰς τέλος belongs to ἔρχομένη, as in E. V., but has a stronger force than there—lest coming for ever, she . . .

ὑπωπιάζῃ] from ὑπώπιοις, the part of the cheek immediately beneath the eyes, signifies literally to smite in the face;—and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin obtundo, which Terence has in this sense, 'Ne me obtundas hac de re sapius,' Adolph. i. 2. 33; and al. fr.—Livy, 'Neque ego obtundam, sapius eadem nequicquam agendo.' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally—'lest at last she should become desperate and come and strike me in the face.' It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—'for she cried after them.' Matt. xv. 23. 6.] On ὁ κρ. τ. & s. see above, and on ch. xvi. 9. 7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in

ABDE
GHKL
MQRST
UVXYZ
A 1. 33.
69.

μη^p ποιήσῃ τὴν^p ἐκδίκησιν τῶν^p ἐκλεκτῶν αὐτοῦ τῶν^p βούλωντων αὐτῷ^p ἡμέρας καὶ^p νυκτός, καὶ^p μακροθυμεῖ ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ποιήσει τὴν^p ἐκδίκησιν αὐτῶν ἐν^p τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν^p ἄρα εὐρήσει^p τὴν πίστιν ἐπὶ τῆς γῆς; ⁹ Εἶπεν δὲ καὶ^p πρὸς τινὰς τοὺς^p πεποιθότας ἐφ' αὐτοῖς ὅτι εἰσὶν δίκαιοι καὶ^p ἔξουθενούντας τοὺς^p λοιπούς, τὴν παραβολὴν ταύτην^p 10 Ἀνθρωποὶ δύο^p ἀνέβησαν εἰς^p τὸ ἱερὸν προσευξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. 11 ὁ Φαρισαῖος σταθεῖς

...
εἰς
R.

xxiii. (xxv.) 18. (-μόε, Acts xxvi. 8.)

20. Rev. i. 1 al. Deut. xlviii. 20.

(ἀρά γε, Acts viii. 20. Gen. xxvi. 9 vat.) only.

xii. 41. xix. 9 al.

Mark x. 24 ref.

6 = John vii. 14. Acts iiii. 1. Isa. ii. 8.

v N. T. always w. ἄν, Acts xii. 7. Rom. xvi. w = Matt. xi. 23. Judg. iv. 9.

y Acts vi. 7. 2 Tim. v. 8.

b ch. xiii. 11. Rom. xiv. 2, 10 al. L. P. Prov. i. 7.

here bis &

Acts vii. 24.

Judg. xi. 26.

Micah v. 15.

as above (p).

ch. xxi. 22.

Rom. xii. 19

al.

Matt. xxiv.

Col. iii.

Tit. i. 1.

Pa. ov. 23.

w. dat., here

only. (John

i. 23 ref.)

Mark v. 6

ref.

and constr.,

Matt. xviii.

20, 25 James

v. 7. Sir.

xviii. 11.

7. rec ποιήσει, with AEHLRSA Antch: txt BDQ rel. rec (for αυτω) προς αυτον, with AR rel: txt BLQ lat-e.—βουοντων αυτων, omg των, D-gr. rec μακροθυμων, with E rel lat-a b c ff₂ i syr: txt ABDLQX i lat-e syr-cu goth(appy) arm Chr Antch. (R uncertain, cf Treg and Tischdf.) εν αυτοις D-gr al latt.
8. ins vai bef λεγω GMR 69 em copt arm Iren-lat Mac Antch, Aug. om ori DG 69 tol¹ lat-b c ff₂ i i Iren-lat Mac Aug. om την bef πιστιν D al.
9. om 1st και A rel fuld² lat-b c e l g syr syr-cu copt goth Bas Thl: ins BDLMQ RKA 1. 33 vulg. εξουθενουντες B al. aft λοιπους ins ανθρωπους and om την παραβολην ταυτην D.
10. δυο bef ανθρωποι D latt Aug. rec ins o bef εις, with AQ rel: om BDRX. for o ετερος, εις D lat-c Cyp.
11. aft 1st o ins δε QX copt.

which the right of her cause consists,—that she is the Elect of God,—His Beloved.

ἡμέρας κ. νυκτός.] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμεῖ and He delays his vengeance in their case:—and He, in their case, is long-suffering. 'Est in hac voce dilatiois significatio, quæ ut debitori prod-est, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καὶ being understood as καιπερ. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man, see 2 Pet. iii. 9, 15.

8.] ἐν τάχει will not bear the meaning 'swiftly,' i. e. 'suddenly, when it comes,' but (see ref.) is shortly—soon, speedily, as E. V. And this is no inconsistency with μακροθυμεῖ: see 2 Pet. iii. 8, 9. πλὴν.] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet here faith in reference to the object of the parable—faith which has endured in

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prayer without fainting. Or the meaning may be general and objective; as in ref.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken not to the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example; nor concerning the Pharisees, for then it would have been no parable—but to the people, and with reference to some among them (then and always) τοὺς νέω. ὅτι εἰσὶν ὅκ., who trusted in themselves that they were righteous, and despised other men. The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρὸς, to, not concerning: it was concerning them, it is true;—but this word expresses that it was spoken to them. The usage of πρὸς in ver. 1 is no example for the sense concerning, for it is not there so used of persons, but with a neuter article and infinitives: εἶπεν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it. πεποιθ. ἐφ' ἑαυτ., not, 'were persuaded of themselves,' as Gresswell renders; but as E. V., 'trusted in them.'

R 2

4 ch. xii. 28
 ref.
 5 ch. xvii. 16
 ref.
 6 Matt. vii. 15.
 7 Cor. v. 16.
 11, vi. 10
 only. Gen.
 xlii. 27 only.
 8 1 Cor. vi. 9.
 Heb. xlii. 4
 (James iv. 4
 v. r.) only.
 9 Job xiv. 15.
 10 Matt. iv. 3
 ref.
 11 Mark xvi.
 9. 1 Cor.
 xvi. 2.
 12 Matt. xxiii.
 23. ch. xi. 42. Heb. vii. 5 only. Gen. xxviii. 52.
 13 Exek. xviii. 6. see Isa. li. 2. 1 Matt. xxvii. 50. Prov. xxvii. 22.
 25. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 26. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 27. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 28. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 29. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 30. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 31. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 32. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 33. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 34. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 35. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 36. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 37. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 38. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 39. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 40. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 41. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 42. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 43. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 44. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 45. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 46. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 47. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 48. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 49. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 50. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 51. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 52. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 53. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 54. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 55. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 56. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 57. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 58. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 59. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 60. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 61. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 62. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 63. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 64. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 65. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 66. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 67. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 68. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 69. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 70. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 71. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 72. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 73. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 74. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 75. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 76. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 77. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 78. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 79. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 80. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 81. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 82. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 83. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 84. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 85. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 86. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 87. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 88. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 89. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 90. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 91. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 92. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 93. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 94. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 95. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 96. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 97. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 98. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 99. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).
 100. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (20).

ταυτα bef προς αυτον BL 1 vulg lat-e copt arm Orig Bas Cypr. προσηγορια
 A 1. for ωςπερ, ως DLQ Orig. ο τελωνης bef ουτος AK lat-e Cypr Aug,
 Vict-tun.

13. αποδεκατεν B.

13. for και ο, ο δε BGL 69 lat-e Syr syr-cu coptt Cypr Aug. rec εις τον ουρανον
 bef επαι, with AD rel vulg lat-a syr Cypr: txt BLQX 83 lat-δ ο q Syr syr-cu coptt
 goth. om 2nd εις (as unnecessary; see also ch xxiii. 48, where no εις is inserted:
it hardly can have been insed to suit Mt xxvii. 80) BDKLQX 1. 83 latt arm Orig, Cyr
 Antch Cypr: ins A rel syrr syr-cu coptt goth. rec (for αυτου) αυτου, with AD
 rel: om 1: txt B[sic] (see table) Q Orig.

14. aft υμιν ins ori KQU lat-e b c f f, i l syrr syr-cu coptt Antch Thl Hil.

selves; see ref. 10, 11.] προς αυ-
 τον belongs to προσηγο. Mark xiv. 4, not
 to σταθεis: that would be καθ' αυτον,
 see James ii. 17. He stood (in the ordi-
 nary place), and prayed thus with him-
 self, as E. V.,—*apud animum suum*:—
 such a prayer he would not dare to put
 up aloud (Meyer). The Church has ad-
 mirably fitted to this parable the declara-
 tion of thankfulness in 1 Cor. xv. 9, 10
 (the two being the Epistle and Gospel for
 the Eleventh Sunday after Trinity), also
 made by a Pharisee, and also on the
 ground 'that he was not as other men':—
 but how different in its whole spirit and
 effect! There, in the deepest humility,
 he ascribes it to the *grace of God* that he
 laboured more abundantly than they all;
 yet not I, but the *grace of God* that was
 with me. 18. νηστ. ελε τ. σ.] This

was a *voluntary* fast, on the Mondays
 and Thursdays; the only prescribed fast
 in the year being the great day of atone-
 ment, see Levit. xvi. 29; Num. xxix. 7.
 So that he is boasting of his *works of*
supererogation. α. πάντα.] Here
 again, the law perhaps (but cf. Abraham's
 practice, Gen. xiv. 20; and Jacob's, Gen.
 xxviii. 22) only required tithe of the fruit
 of the field and the produce of the cattle:
 see on Matt. xxiii. 23. κτωμαι] not
 I possess, which would be κτηνμαι—but
 I acquire;—of all my increase; see Deut.
 xiv. 22. His speech shews admirably what

his *πειοιθησις* ἐφ' αυτω was. 13.]
 μακρόθεν—far from the Pharisee;—a con-
 trast in spirit to the other's *thanks* that
 he was not as other men, is furnished by
 the poor Publican in his humility ac-
 knowledging this by an *act*. ελε τ.
 ελε.—another contrast,—for we must here
 suppose that the Pharisee prayed with
 all significance of gesture, with eyes and
 hands uplifted (see Matt. vi. 5). There is
 a slight but true difference also in σταθεis
 of the Pharisee—'being put in position'
 (answering to 'being seated' of the other
 usual posture) and εστώς of the publican,
 —'standing';—coming in merely and re-
 maining, in no studied place or posture.
 So Tacitus, Hist. iv. 73, *stabant con-*
scientia flagitii macula fixis in terram
oculis:—see also Ezra ix. 6. ερεν.
 [ελε] τ. σ.] See ch. xxiii. 48, *pro dolore*
animi: ubi dolor, ibi manus.¹ Bengel.
 There may be a stress on τω bef. ερεν.
 'me the sinner.' Gressw. But see ref.,
 where, as probably here, the art. is
 generic. It seems to me that any em-
 phatic comparison here would somewhat
 detract from the solemnity and simplicity
 of the prayer (agst Stier, iii. 384, edn. 2).
 The τω rather implies, not comparison
 with others, but intense self-abasement:
 "sinner that I am." Nor are we to find
 any doctrinal meanings in ελεω.—*we*
know of one only way, in which the
 prayer could be accomplished: but the

οὗτος 'δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ 'παρ' ἐκείνων.
 ὅτι πᾶς ὁ ὕψων ἑαυτὸν 'ταπεινωθήσεται, ὁ δὲ 'ταπεινῶν
 ἑαυτὸν ὕψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν
 ἀπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν· Ἀφετε τὰ
 παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν
 γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἂμην λέγω
 ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
 παῖδιον, οὐ μὴ εἰέλθῃ εἰς αὐτήν.

18 Καὶ ἐπρωτῶσέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε
 ἀγαθὲ, τί ποιήσας ἑζῶν αἰώνιον ἀγαρονομήσω; 19 εἶπεν
 δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθός; οὐδεὶς ἀγαθός,
 εἰ μὴ εἰς ὁ θεός. 20 τὰς ἐντολάς οἶδας, Ἰ Μὴ μοιχεύσῃς,

g Matt. xiv. 34 ref. Nam. xxvi. 55.

h = 1 Mk. ref.

i Exod. xx. 12—16. Deut. vi. 16—20.

om εἰς τὸν οἶκον αὐτοῦ D sah.—αὐτοῦ BL². rec (for παρ ἐκείνων) η ἐκείνος
 (gloss: παρ' εκ. being misunderstood, as e. g. by vulg. which renders it 'ab illo'), with
 69 arm: η γαρ εκεινος (combination of the two, GAP being a mistake for ΠΑΡ) APQ
 rel syr goth Bas-mss Thl: μαλλον παρ εκεινον τον φαραισαιον (gloss) D Syr: txt BL 1
 coptt Orig. Naz. for ο δε, και ο (see ch xiv. 11, Mt xxiii. 12) A 1 latt Syr syr-cu
 sath Cypr.

15. om και D al lat-a b Syr-ed copt goth. om τα D 1. 69 arm Orig. for
 βρεφη, παῖδια D. απτηται bef αυτων I, X.—απηται P.—(αυτων is written over
 the line by the original scribe in B: see table.) rec επιτιμων (|| Mt prod: of
 digest || Mk), with AI₂P rel goth: επιτιμου 69: txt BDGL 1.

16. προσκαλεσατο αυτα λεγων L lat-a copt; so, omg αυτα, B: προσκαλειτο αυτα
 λεγων DG 1. for κωλυει, κωλυσηται D.

17. aft αμην ins γαρ D al. rec (for αν) εαν (|| Mk), with AI₂P rel: txt
 BDLX 69.

18. om λεγων (|| Mk) D am.

19. for εκ. δε αυ. ο ιησ., ο δε ειπεν αυτω DG.

ο bef θεος is erased in B.

20. aft οιδας ins ο δε ειπεν ποιας εκαν δε ο ιησους το D. for μη (four times)

words here have no reference to that, nor could they.

14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that 248. is in the usual sense of the Epistles of Paul, justified before God—see ref.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. ὅτι ὡς & ὕψων ἑαυτ. has been illustrated in the demeanour of the Pharisee;—ταπεινῶθ. in his failure to obtain justification from God:—ταπεινῶν ἑαυτ. in that of the Publican;—ὕψωθῃς. in his obtaining the answer to his prayer, which was *this* justification. Thus the particular instance is bound up with the general

truth.

15—17.] LITTLE CHILDREN BROUGHT TO CHRIST. Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The narrative part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] καὶ τὰ βρέφη—their infants also; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. βρ. points out more distinctly the tender age of the children than παῖδια.

18—20.] QUESTION OF A RICH RULER: OUR LORD'S ANSWER, AND DISCOURSE

k i Mt. ref. ¹act. = i Mt.
 ch. xii. 28.
 John xii. 47.
 Acts vii. 58
 al. Eccl. xii.
 18.
 m i Mt. ref.
 5. i. 18
 (James, James
 1. 4, B. H. 15)
 only. = Wied.
 xix. 4 only.
 o ch. xi. 22
 ref.
 p Matt. ii. 11
 ref. Josh.
 vi. 19.
 q = i Mt. ref.
 Judg. ix. 12.
 r Matt. xxvi. 28
 ref.
 s = Matt. xxi.
 30 ref.
 t only t.
 (-Aos, Mark
 x. 24.)
 u i. ch. v. 28 j.
 xvi. 27 only t.
 Sir. xxii. 26.
 1 Mac. iii. 18
 only.
 v i Mt. ref.
 w here only t.
 (-ητόν, Sir.
 xxviii. 14, 15
 v. r.)
 x here only t.
 y w. διά. Matt.
 vii. 18 ref.
 z = ch. x. 20
 ref.
 a i. (ch. i. 57.)
 Gen. xxi. 14.
 24. xv. 27.
 b = Matt. iv. 20, 22. Exod. ix. 21.
 Rom. i. 27 al. Num. xxxiv. 14. 2 Mac. (iv. 46. vi. 21) viii. 6 only.
 c John i. 11 ref.
 d = ch. vi.

ου (with futures) D latt. ψευδομαρτυρης B. rec aft μητερα ins σου, with
 E rel lat-a δ e Syr syr-cu copt sct: om ABDI₂KLMPX 1. 33 vulg goth arm.
 21. παντα bef ταυτα AI₂K lat-e. rec εφύλαξεν (|| *Mk*, which our txt more
 nearly approaches than || *Mt*), with DI₂P rel: txt ABL 1 Dial. rec aft νεότητος
 ins μου (|| *Mk*), with AI₂P rel latt: om BD lat-l syr-cu Mcion-t Dial.
 22. rec aft ακουσας δε ins ταυτα, with AI₂P rel syr: om BDL 1. 33. 69 lat-e Syr
 syr-cu copt Thl. for διαδος, dos (|| *Mt Mk*) ADI₂LMRA 1. 33 Dial Bas Thl
 rec εν ουρανω (|| *Mk*), with I₂P rel vulg lat-b e goth Dial: εν ουρανοις (|| *Mt*)
 ALR: txt BD lat-a e copt.
 23. rec γινετο (more usual form), with ADI₂PR rel: txt BL.
 24. om ο B. ειπεν bef ο ιησους D. rec ins περιλυπον γινόμενον
 bef πως, with ADI₂PR rel: om BL 1 copt. rec ειςελθουσιν (|| *Mt Mk*) e. r.
 β. r. θ., with AI₂P rel: e. r. β. r. θ. ειςελθουσιν DR 33 lat-a b c: txt BL.
 25. rec (for τρηματος) τρυμαλιας (|| *Mk*), with AP rel: τρυπηματος LR: txt BD.
 rec (for βελονης) ραφιδος (|| *Mt Mk*), with APR rel: txt BDL 1 (69) Clem.
 for lat ειςελθειν, διελθειν (|| *Mk*) ADMP 1 latt syr-cu syr(ειςελθ. in marg)
 goth Thl. 2nd ειςελθ. bef εις r. β. (|| *Mt*) D vulg lat-b e f g₁ syr-cu copt sct.
 26. ακουοντες D-gr L latt goth.
 27. rec εστι bef παρα τω θεω (|| *Mk*), with APR rel vulg lat-b e f syr copt goth
 Iren-lat: txt BDL 1 lat-a e Jer.
 28. om ο AP rel: ins (|| *Mt Mk*) BDLRUX (1. 69, e sil). rec αφησεν
 παντα και (|| *Mt Mk*), with APR rel: txt B(D)L syr-marg copt.—τα ιδ. bef αφ. D.
 29. om οτι DA latt. οικιας (|| *Mt*) DH 69 Syr arm-ed. rec η γον. η αδ.
 η γυν., with AP rel; so, but insg η αδελφας aft αδελφους, DXA Cyp₁: txt BL copt.
 εινεκεν B.
 30. rec (for ουχι) ου, with APR rel: εαν D: txt B[sic: see table] L 1.

THEREUPON. Matt. xix. 16—30. Mark x.
 17—31. The only addition in our narra-
 tive is that the young man was a ruler,—

perhaps of the synagogue: see notes on
 Matt. and Mark.

* πολλὰ πλάσιονα ἐν τῷ ¹ καιρῷ τούτῳ, καὶ ἐν τῷ ² αἰῶνι τῷ ³ ἐρχομένῳ ⁴ ζῶνι ⁵ αἰώνιον.

³¹ Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ ¹ τελεσθήσεται πάντα τὰ ² γεγραμμένα ³ διὰ τῶν προφητῶν ⁴ τῷ υἱῷ τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ⁵ ἐμπαυχθήσεται καὶ ⁶ ὑβρισθήσεται καὶ ⁷ ἐμπτυσθήσεται, ³³ καὶ ⁸ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ³⁴ καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ⁹ ἐγίνωσκον τὰ λεγόμενα.

³⁵ Ἐγένετο δὲ ¹ ἐν τῷ ² ἐγγίξειν αὐτὸν εἰς Ἱεριχά, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ³ ἐπαϊτῶν. ³⁶ ἀκούσας δὲ ὄχλου ⁴ διαπορευομένου, ⁵ ἐπυνθάνετο ⁶ τί εἶη τοῦτο.

q ch. xi. 45 ref. i Matt. xxvi. 67 ref. s Matt. x. 17 ref. t = Mark iv. 13.
John iii. 10 al. Job ix. 11. u Matt. xiii. 4 al. Mark ix. 8. v ch. xix. 29 i Mt. Mk.
xxiv. 28. Ps. xxi. 3. w ch. xvi. 8 only. Ps. cviii. 10 only. x ch. vi. 1 ref. Gen.

for ἀπολαβῇ, λαβῇ (|| Mk Mt) BDM arm: txt APR rel. επταπλασιονα D lat-a
b c e f f i syt-ms-marg Iren-lat Cyp, Ambr Aug Bede.

³¹ for προς αυτους, αυτοις D vulg lat-c. [ιερουσαλημ, so BDLR Orig.]

for τω υιω, περι του υιου D 69 latt syrt syr-cu copt arm Epiph: του υιου (ιαασιμ?) Δ.

³² for παραδ. γαρ, οτι παραδ. D lat-e. om και υβρισθησεται DL lat-a b c f f i
syr-w-ast arm-zoh. om και εμπτυσθησεται (|| Mk) PR arm-zoh.

³³ αποκτεινοουσιν D-gr.

³⁴ for και αυτοι, αυτοι δε DU lat-e Syr æth. τωτων bef ουδεν D. for
και ην, αλλ' ην D 1 lat-a b c e f i Syr syr-cu, om τωτω D 1 lat-a b c syr-cu
copt-dz arm.

³⁵ rec προσαιτων (cf || Mk), with APQR rel: txt BDL Orig. επαιτων bef

εκαθητο (|| Mk) D lat-e Dial.

³⁶ παραπορευομενου DX latt goth(appy). ins αν bef ειη DKLMQBRX 1. 69
Orig, Dial: om ABP rel.

^{31—34.} FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Mark x. 32—34. The narrative of the journey now passes to the last section of it,—the going up to Jerusalem, properly so called; that which in Matt. and Mark forms the whole journey. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert.

^{31.} The dative (commodi) τῷ υἱῷ belongs to γεγραμμένα—as in E. V.: see Winer in ref.

^{32.} The betrayal is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the crucifying, this being the first announcement of it; see a similar omission in ch. ix. 45.

^{34.} Peculiar to Luke. ουδεν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that

they had any real expectation of its happening.

^{35—43.} HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICHO. Matt. xx. 29—34. Mark x. 46—52, where see notes. I have on Matt. spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common to Mark and Luke. In Matt. of course they are in the plural, as he has two blind men.—ἐκάθητο παρὰ τ. ὁδὸν ἐπαϊτῶν (προσαιτης εκ. π. τ. ὁδ.)—Ἰησοῦς ὁ Ναζωραῖος (αρηνός)—ἐπετιμὼν αὐτῷ ἵνα σιγήσῃ (σιωπ.)—αὐτὸς (ὁ) δι πολλὰ μᾶλλον ἐκραζεν υἱὸς Δ. Διησὼν με—τί σοι θίλεις ποίησω (θ. π. σ.)—εἴρη (βαβ-

Q και
αυτοι...

37 ὁ ἀγγεῖλαν δὲ αὐτῇ ὅτι Ἰησοῦς ὁ Ναζωραῖος ἔπαρ-
έρχεται. 38 καὶ ἑβόησεν λέγων Ἰησοῦ υἱὲ Δαυεὶδ,
ἐλίσσόν με. 39 καὶ οἱ προάγοντες ἑπετίμων αὐτῇ ἵνα
σιγήσῃ· αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν Υἱὲ Δαυεὶδ,
ἐλίσσόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν
ἀχθῆναι πρὸς αὐτοὺς. ἑγγίσαντος δὲ αὐτοῦ ἑπερώ-
τησεν αὐτὸν 41 Τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπεν
Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
Ἀναβλέψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
ἀνέβλεψεν, καὶ ἡκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ
πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. XIX. 1 Καὶ
ἐκελθὼν διήρχετο τὴν Ἱεριχά. 2 καὶ ἰδοὺ ἀνὴρ ὀνό-
ματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης,
καὶ αὐτὸς πλωσίος. 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν
τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ
ἡλικίᾳ μικρὸς ἦν. 4 καὶ προσδραμὼν ἔμπροσθεν
ἀνέβη ἐπὶ συκομηρέαν, ἵνα ἰδῇ αὐτόν, ὅτι ἐκείνης

37. *ναζαρηθος* D-gr¹ vulg lat-*α* (ε ι λ) Orig.
 38. for *και, ο δε* D lat-*ε* goth. *εκραθεν* P. om *ιησου* AΕΚ Orig.
 39. οι *δε* D lat-*ε* Mcion-t. for *προην, παραγοντες* AK. *επαγειμεν* ΑΓ
 69. rec *οιωπηση* (|| *Με Με*), with AQR rel Orig₁: txt BDLPX Orig₁. om
 πολλω D lat-*ο*. for *υι, υιος* D.
 40. om *ο ιησους* A al Dial.—om *ο* BD. om *προς αυτους* D 1 lat-*α* ε ff: i i
 syr-cu Dial. aft *220 αυτων* ins *ο ιησους* QX 69.
 41. rec ins *λεγων* bef *τι*, with AQR X (Treg expr) rel: om BDL lat-*ε* copt Dial.
 42. ε. *αποκριθεις επαν αυτω ιησ.* D (Orig).
 43. for *λαος, οχλος* Q 69 Orig₁ Thl. for *αινον, δοξαν* D.
 CHAP. XIX. 2. om *καλουμενος* DG (latt) Syr syr-cu sēth. for 1st *και αυτος, ουτος*
 D lat-*ε* i goth: *και ουτος* 69. rec (for *220 αυτος*) *ουτος*, with AQR rel: om L
 syr-cu copt goth: txt BKU 1. 69.—rec adds *ην*, with AQR rel syr-cu syr-marg copt
 goth: om BK 1. 69 latt arm.—om *και αυτος* D lat-*ε*.
 3. *εδυνατο* B'K.
 4. *προφητῶν* (see *digest on Με* xxvi. 39) Ε? FGHLRV Naz-ms: *προλαβων* D.
 add *εις το* BL lat-*ε*. Steph and E-1633 *πισκοπωσιαν* (by *υασιαν* ?), with
 E'GKU: *-ωμορσιαν* A Naz-ms Cyt: *-ομορσιαν* ΕΑΦΗΜSVΓΑ: *-ομορσιαν* DQ: txt
 B(Mai expr) LΔ. rec ins *δι* bef *εκεινης*, with A 1. 69: om AB (D) Q rel.—
εκεινη D.

βουλι, Mark as usual) ἵνα ἀναβληθῇ—
 ἡ πιστις σου ἰσχυρὰ σι. 36. τ. 47.]
 Luke generally inserts δι—see ch. ix. 46:
 Acts v. 24; x. 17 al. and v. readings.
 39.] of πρῶτης = ὁ δὲ ὅλος Matt. = πολλοὶ
 Mark. 43.] Peculiar (except ἡμελούμεθα
 αὐτῷ, which all three relate) to Luke;
 his usual way of terminating such narra-
 tions, as it certainly was the result of
 such a miracle—see ch. xiii. 17; ix. 43;
 v. 26. He, of the three evangelists,

takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAP. XIX. 1-10.] ZACCHÆUS THE PUBLICAN. Peculiar to Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of Matt. and Mark.

2.] Ζαρχαίος = זָרְיָה, 'pure,' Ezra ii. 9; Neh. vii. 14; also found in the Rabbinical writings, see Lightfoot. He was

ἤμελλεν διέρχεσθαι. ⁵ καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἄνα-
 βλέψας ὁ Ἰησοῦς [εἶδεν αὐτόν, καὶ] εἶπεν πρὸς αὐτόν
 Ζακχαῖε, ⁴ σπένσας ⁶ κατὰβηθι· ⁷ σήμερον γὰρ ἐν τῷ οἴκῳ
 σου ⁸ δεῖ με μείναι. ⁶ καὶ ⁴ σπένσας ⁶ κατέβη, καὶ ὑπ-
 εδέξατο αὐτὸν χαίρων. ⁷ καὶ ἰδόντες πάντες ¹ διεγόγγυζον
 λέγοντες ὅτι ¹ παρὰ ¹ ἁμαρτωλῶν ¹ ἀνδρὶ εἰσῆλθεν ¹ καταλυ-
 σαι. ⁸ ^m σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ
 τὰ ² ἡμίσιά μου τῶν ⁰ ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
 δίδωμι· καὶ εἰ τινὸς τι ¹ ἐσυκοφάντησα, ⁹ ἀποδίδωμι ¹ τε-

k ch. v. 2. Mk. x. 23. 1 = ch. ix. 12 (ref.) only. m = ch. xviii. 11. Acts ii. 14. v. 20 al.
 a here only. (-vv, Mark vi. 23.) o = Matt. xix. 21 ref. p ch. iii. 14 only. Eccl. iv. 1 al.
 q = ch. x. 25. Matt. v. 26 al. Gen. xlii. 28. r here only †. (-ελαστ, 8 Kings vi. 31 [32])

5. for *ως ηλθεν επι τον τονπον*, *ιγενετο εν τω διερχεσθαι αυτον ειδεν και* D al lat-a
 b c e ff. i l q. om δ B. om *ειδεν αυτον και* (passing from *ει- το ει- ?*) BL 1
 copt æth (appy) arm: ins AQR rel vulg lat-f syrr (syrr-cu) goth, *ειδεν και* (omg αυτον)
 D. for *προς αυτον*, *αυτω* D lat-a e. for *σπενσας*, *σπενσον* D-gr A lat-e q
 copt. for *σημ. γαρ, οτι σημ.* D latt æth Iren-gr Epiph Ambr.

7. rec *απαντες*, with (KMS, e sil) 1: txt ABDQR rel Thl. (oi φαρισαιοι 69.)
 om *λεγοντες* D lat-a e ff. i l syrr-cu.

8. ins o bef *Ζακχαῖος* D 1. rec (for *ημισια*) *ημιση*, with E rel Clem Bas, *ημυση*
 D²: *ημισυ* (retaining *τα*) ARA 69, *ημυσοι* (-oi *ιταcism* for *υ*) D¹: txt BLQ.—(*ημισια*
 B¹). rec *των υπαρχοντων* bef *μου*, with ADR rel latt Iren-lat Clem Cypr: txt
 BLQ 1 copt.—for *μου*, *μοι* D¹ al. rec *διδωμι* bef *τοῖς πτωχοῖς*, with AB rel latt
 syrr syrr-cu goth Iren-lat Bas Cypr: txt BDLQ 1. 33.—om *τοῖς* B al.

not a Gentile, as Tertullian supposed,
 (contr. Marc. iv. 37, p. 451.) but a Jew,
 see ver. 9. ἀρχιτ.] Probably an
 administrator of the revenue derived from
 balsam, which was produced in abun-
 dance in the neighbourhood.

4. προδρ. ἔμπερ.] So Joseph. Ant. vii. 8.
 5. προειμψεν ἐμπροσθεν. συκομορ.]
 The Egyptian fig, a tree (Pliny xiii. 14;
 Dioscor. i. 182, cited by Winer), like the
 mulberry in appearance, size, and foliage,
 but belonging generically to the fig-trees.
 It grows to a great size and height: see
 Winer, Realwörterbuch, under Maulbeer-
 feigenbaum. See also on ch. xvii. 6.
 Notice the changes of subject here, τ-
 ἀνίβη (Zacch.) . . . ἵνα ἴδῃ αὐτόν, ὅτι
 ἐκείνης ἤμελλεν (ὁ Ἰησ.) εἰρ. . . κ.
 σπένσας (Zacch.). See ch. xv. 15:—and a
 curious and characteristic note in Wordsw.
 here.

5.] The probability is, that
 our Lord's supernatural knowledge of
 man (see John i. 48—50) is intended to
 be understood as the means of his know-
 ing Zacchæus: but the narrative does
 not absolutely exclude the supposition of a
 personal knowledge of Zacchæus on the
 part of some around Him. But of what
 possible import can such a question be,
 when the narrative plainly shews us that
 Jesus saw into his heart? Cannot He
 who knows the thoughts, call by the name

also? μέναι, probably over the
 night. See John i. 40. δεῖ, it is
 my purpose, or even more, I must;
 for especially in these last days of our
 Lord's ministry, every event is fixed and
 determined by a divine plan. 7.] The
 murmurers are Jews who were accom-
 panying Him to Jerusalem, on the road
 to which Zacchæus's house lay (see ver. 1).

παρὰ αὐ. ἀντίφ belongs to κατα-
 λύσαι. His profession in life, and per-
 haps an unprincipled exercise of his power
 in it, had earned him this name with his
 fellow-countrymen. Cf. his confession in
 the next verse.

8.] This need not
 have taken place in the morning; much
 more probably it was immediately on our
 Lord's entrance into the house, while the
 multitude were yet murmuring in the
 court, and in their presence. Our Lord's
 answer, σήμερον . . . τῷ οἴκῳ τούτῳ,
 looks as if He were just entering the
 house, not just leaving it; and the σὺν
 must be the same with that in ver. 5.

σταθεὶς has something formal and pre-
 determined about it: he stood forward,
 with some effort and resolve: see on ch.
 xviii. 11 ff. τὰ ἡμ. . . πτωχ. 3.3.]

See note on ch. xvi. 9. Zacchæus may
 well have heard of that parable from one
 of his publican acquaintances, or perhaps
 repentance may have led him at once to

τραπλοῦν. ⁹ εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῇ οἰκῇ τούτῃ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. ¹¹ Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. ¹² εἶπεν οὖν Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. ¹³ καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μῶνας καὶ εἶπεν

9. om o bef ἰησοῦς B. o ἰησ. bef πρὸς αὐτὸν ¹⁰ Matt. πρὸς αὐτοὺς B lat-a b c ff₂ i l syr-marg. ins εν bef τῷ οἰκῷ AD copt¹² dz.
11. rec αὐτὸν bef εἶναι ἱερουσαλὴμ, with AR rel: εν. αυτ. ιερ. Q: εν. αυτ. εγ. ιερ. D (attempts to escape the harshness of εἶναι): txt BL. om αὐτοὺς D. μέλλει bef παραχρῆμα D.
12. for οὖν, δε DL goth. for ἐπορεύθη, ἐπορευενο DH (copt ?). om εαυτῷ D lat-a b c g₁ i l syr-copt copt Lucif Ambr.

this act of self-denial. ^{δουλοφ.}
There is no uncertainty in εἰς τὴν: it = εἰς: whatever I have unfairly exacted from any man. See note on ch. iii. 14.
9.] πρὸς, to him, not 'concerning him.' The announcement is made to him, though not in the second person. ^{σωτηρ.}
in the stronger sense, salvation.
vids 'Ab. δστιν' not, has become (γίγινεν) a son of Abraham by his repentance (Kui- non, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. 10.] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINÆ. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zacchæus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern commentators (Calv. Olsh. Meyer [on Matt.], but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11.) but all idea that they furnish us with the words

of our Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matt. 11.] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles. ^{δτι παραχρ.}

They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. 12.] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλείαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Joa. Antt. xvii. 13. 1. 13. δέκα] See on Matt. xxv. 1. The giving the μῶνα to each, is a

πρὸς αὐτοὺς 'Πραγματεύσαθε, ¹⁴ ἐν ᾧ ἔρχομαι. ¹⁴ οἱ δὲ ¹ here only. ¹ Kings x. 23 (ix. 19) only. ¹ Tim. ii. 4.) ¹ John v. 7 ¹ ref. see ver. 15. ¹ ch. xv. 15. ¹ Acts xxi. 29. ¹ Heb. viii. 11 only. ¹ Prov. xi. 6. ¹ ch. xiv. 29 only. ¹ 2 Mac. iv. 11 only. ¹ Eph. vi. 20.) ¹ ver. 27. ¹ ch. i. 13. ¹ Gen. xxxvii. 2. ¹ ch. xii. 14. ¹ ch. iii. 21 ¹ ref. and note. ¹ ch. x. 25 only. ¹ Gen. i. 6. ¹ ch. ii. 21 ¹ ref. ¹ Gen. xxiv. 30. ¹ ch. xi. 51 ¹ ref. ¹ Matt. xxv. 21, 23 ¹ ref. ¹ Matt. vii. 29 ¹ ref. ¹ Matt. xxi. 15. ¹ Deut. viii. 18. ¹ a = here

πρὸς αὐτοὺς 'Πραγματεύσαθε, ¹⁴ ἐν ᾧ ἔρχομαι. ¹⁴ οἱ δὲ ¹ here only. ¹ Kings x. 23 (ix. 19) only. ¹ Tim. ii. 4.) ¹ John v. 7 ¹ ref. see ver. 15. ¹ ch. xv. 15. ¹ Acts xxi. 29. ¹ Heb. viii. 11 only. ¹ Prov. xi. 6. ¹ ch. xiv. 29 only. ¹ 2 Mac. iv. 11 only. ¹ Eph. vi. 20.) ¹ ver. 27. ¹ ch. i. 13. ¹ Gen. xxxvii. 2. ¹ ch. xii. 14. ¹ ch. iii. 21 ¹ ref. and note. ¹ ch. x. 25 only. ¹ Gen. i. 6. ¹ ch. ii. 21 ¹ ref. ¹ Gen. xxiv. 30. ¹ ch. xi. 51 ¹ ref. ¹ Matt. xxv. 21, 23 ¹ ref. ¹ Matt. vii. 29 ¹ ref. ¹ Matt. xxi. 15. ¹ Deut. viii. 18. ¹ a = here

¹⁵ καὶ ἐγένετο ¹⁵ ἐν τῷ ¹⁵ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, ¹⁶ καὶ ¹⁶ εἶπεν ¹⁶ φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκεν τὸ ἀργύριον, ἵνα γνοῖ τί ¹⁶ διεπραγματεύσαντο. ¹⁶ παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ ¹⁶ μνᾶ σου δέκα ¹⁶ προσηργάσατο ¹⁶ μνᾶς. ¹⁷ καὶ εἶπεν αὐτῷ ¹⁷ Εὐγε ἀγαθὴ δούλε, ὅτι ¹⁷ ἐν ἐλαχίστῳ πιστὸς ἐγένου, ¹⁷ ἴσθι ἐξουσίαν ¹⁷ ἔχων ¹⁷ ἐπάνω δέκα πόλεων. ¹⁸ καὶ ἦλθεν ὁ δεῦτερος λέγων Κύριε, ἡ ¹⁸ μνᾶ σου ¹⁸ ἐποίησεν ¹⁸ πέντε ¹⁸ μνᾶς. ¹⁹ εἶπεν δὲ καὶ τούτῳ Καὶ σὺ ¹⁹ ἐπάνω γίνου

p = Mark v. 48 ref.

ver. 15.

w see Matt. xvii. 12 ref.

bis & John iii. 31 bis only.

q w. dat., — here only.

a here only.

t constr., Matt. v. 28.

Gen. i. 6.

Job xxxiii. 12.

r here only.

Ezek. xxxvi. 2.

see Matt. xxv. 21, 23 ref.

7 Matt. vii. 29 ref.

a = Matt. xxi. 15.

Deut. viii. 18.

s ch. xi. 51 ref.

Matt. xxv. 21, 23 ref.

7 Matt. vii. 29 ref.

s = here

13. for αὐτου, αὐτου DF. πραγματευεσθε DA 1: -τευθε U. rec (for εν
ω) ως, with E rel: ως 69: txt ABDKLR 1 Orig.

14. om 1st αυτου D al lat-δ ff, l Lucif. for απεστειλαν, ενεπεψαν D 1:
επειψ. D².

15. om εν τω DA. αυτου (itacism?) DF lat-a: om Δ vulg lat-δ c æth arm
Lucif. om τουτους D 1 latt (not f) æth arm Orig Lucif. rec (for δεδωκε)

εδωκε, with AR rel vulg lat-δ c f copt goth Lucif: txt B(Mai expr) DL 1 lat-a e
arm. rec (for γνοι) γνοι, with A rel Orig: txt BDL 33. (R def.) rec ins

τες bef τι, with AR rel syrr goth arm Lucif: om BDL lat-e syr-cu copt æth.—rec
διπραγματευσατο (for -σαντο), with A rel syrr goth arm: txt BDLR lat-e syr-cu
copt (æth).

16. rec προς. bef δεκα, with AR rel syr-cu syr copt goth: μνας bef πρ. D latt Syr
Lucif: txt BL 1 lat-a e. rec προσεργασατο, with B² rel: txt AB'DE'L R.

17. for και, ο δε D lat-e. rec (for ευγε) εν (from Mt xxv. 21), with AR rel
Syr syr-cu syr-marg-gr: txt BD latt Orig Lucif Ambr.

18. for ηλθεν ο δευτερος λαγων, ο ιτερος ελθων ειπεν D. η μνα σου bef κυρις
BL R(appy): txt AD rel latt syrr syr-cu copt goth æth Lucif. πέντε bef

εποιησεν D Syr syr-cu.

19. rec γινου bef επανω, with AR rel Orig Lucif: bef και συ, D (copt): txt
BL 1.

totally different thing from giving to one
fisc, to another two, and to a third one
talent. The sums given are here all the
same, and all very small. The (Attic)
mina is $\frac{1}{6}$ of a talent, and equal to about
£3 of our money. In Matt. the man

gives his whole property to his servants;
here he makes trial of them with these
small sums (ἀλάγιον, see ver. 17).

πρωτῷ.] = ἀργάζεσθαι, Matt. ἐν ᾧ
ἔρχομαι.] while I go and return;—till I
come.

14.] The nobleman, son of a
king, εὐγενής, is the Lord Jesus; the
kingdom is that over his own citizens, the
Jews. They sent a message after Him;
their cry went up to Heaven, in the per-
secutions of his servants, &c.; we will
not have this man to reign over us.

The parable has a double import: suited
both to the disciples (οἱ δούλοι αὐτοῦ),
and the multitude (οἱ πολλοὶ αὐτοῦ).

15. διεπρ.] what business they
had carried on: not, 'what they had
gained.' Dion. Hal., iii. 72, has the word
signifying 'to arrange a matter,' which
however was not then executed. 'The
sons of Ancus having often arranged
(διαπραγματευσαμένων) a plot to kill
Tarquinius'

16—23.] See
on Matt. It is observable here however,
how exactly and minutely in keeping
is every circumstance. Thy pound hath
gained ten pounds; the humility with
which this is stated, where no account of
ἡ ἰδία δόναμις is taken as in Matt., and
then the proportion of the reward,—δέκα

b Col. 1. 6. 2 Tim. iv. 2. Heb. ix. 27. only. Gen. xlii. 10. Job xxxviii. 24. 3 Mac. xii. 45 only. c John xi. 44. xx. 7. Acts xix. 12 only. d here bis only. e 3 Mac. xiv. 80 only. f ch. xiv. 19. see John x. 18. g Matt. vi. 26. James v. 4 al. Ruth ii. 4. h ch. xv. 22. Lev. xxv. 27. i = Matt. xxi. 12 f Mk. John ii. 15. k Matt. xxv. 27 only. Exod. xxii. 28. l = ch. iii. 13. Dan. xi. 20. Theod. (7). 1 Mac. x. 50 (7). m = Matt. xi. 28 ref. Jdag. lv. 2. n ver. 14. o here only. Zach. xi. 6. p = Matt. v. 16. ch. xiv. 3 al.

πάντε πόλεωv. 20 καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ 'μνά σου ἣν εἶχον ὁ ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφο- βούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἶρεις ὁ οὐκ ἔθηκες καὶ ὁ θερίζεις ὁ οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὰ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθηκε καὶ ὁ θερίζων ὁ οὐκ ἔσπειρα. 23 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν, καὶ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα; 24 καὶ τοῖς παρεστῶσιν εἶπεν Ἀρατε ἀπ' αὐτοῦ τὴν 'μνάν, καὶ δότε τῷ τὰς δέκα 'μνάς ἔχοντι. 25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα 'μνάς. 26 λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται. 27 πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάζετε αὐτοὺς ἕμ-

20. rec om ὁ (the word not here implying 'the second'), with A rel: ins BDLR 69 ev-y syr-with-ast arm.

21. for φοβουμην γαρ, οτι φοβηθην D gat(with mm) lat-a b c e ff; i Lucif. for οτι ανθρ., ανθρ. γαρ D lat-e. i bef αυστηρος D lat-e.

22. rec aft λεγει ins δε (Mt ver 26), with A rel lat-g: om BE¹GLMRS¹UA 1. 69 vulg lat-a syrr syr-cu copt Thl.—for λεγει, ο δε ειπεν D. for αιρων, αιρω DF lat-a b c e ff; i syrr syr-cu Lucif Ambr. for θεριζων, θεριζω D lat-a b c e ff; i syrr syr-cu Lucif Ambr.

23. for και δια τι, δια τι ουν D lat-e. rec το αργυριον bef μου, with DR rel latt Lucif: txt ABL 83. rec ins την bef τραπεζαν (cf τοις τραπεζαις Mt), with K al: om ABDR rel. [rec ενι εγω, with AR rel: txt BD.] rec επραξα bef αυτο, with DR rel latt syr goth Lucif: αυτο ανεπραξα A: txt BL lat-f.

24. for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. om την μναν D lat-a e. for δερε, απενικατε D.

25. om ver D 69 lat-b e g, syr-cu Lucif. [επαν, so BL.] [In B κρισε is written over the line by the original scribe: see table.]

26. rec aft λεγω ins γαρ (from Mt xxv. 29), with ADR rel syr-cu goth: om BL lat-a Syr copt eth Thl-ed. for δοθησεται, προστιθεται D. rec aft αρθησεται ins απ' αυτου (from Mt xxv. 29), with ADR rel latt syrr syr-cu goth Ephr: om BL Lucif.

[N.B. lat-b is defective from xix. 26 to xxi. 29.]

27. rec (for τουτους) εκινους, with ADR rel latt Syr syrr-cu goth Orig Lucif: txt BKLm copt Did.—εινι. bef τ. εχ. D lat-e. for θελησαντας, θελοντας DR 1. 69. βασιλευει D. αγαγετε D. rec om αυτους, with AD rel latt goth:

πόλεωv.—so according with the nature of what the Prince went to receive, and the occasion of his return. σουδαρίον is sudarium, from 'sudor,' one of those Latin words which entered, with Roman habits, into the language of the East. Buxtorf, Lex. Talm. p. 1442, gives an account of various usages of the word in the Targums. Schöttg., in loc., shews by rabbinical citations that the Jews used the σουδαρίον for wrapping and keeping their

money in. 25.] is parenthetical, spoken by the standers-by in the parable, in surprise at such a decision: then in ver. 26, the King answers them. 27.] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now 'He is gone to receive a Kingdom and return': 'we see not yet all things put under His feet.'

προσθὲν μου. ²⁸ καὶ εἰπὼν ταῦτα ἵκοντο εἰς Ἱερουσόλυμα. ²⁹ Καὶ ἐγένετο ὥς ἤγγισεν εἰς Βηθθαγὰ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν ³⁰ εἰπὼν Ὑπαγάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. ³¹ καὶ εἰάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ³² ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ λυνόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς τί λύετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ³⁵ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ ὑπεστρώνουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν ἑλαιῶν ἤρξαντο

ins BFLR 33 ev-y Syr syr-cu syr-w-ast copt æth Chr. at end ins και τον αχρειον δουλον εβαλετε εις το σκοτος το εξωτερον εκει ισται ο ελαιοθυμος και ο βρυγμος των οδων των (see Mt xiv. 30) D.

^{28.} om εμπροσθεν D al lat-a c e f f₂ i l g. αναβ. δε εις ιερουσαλημ D lat-e.

^{29.} βηθσαφνη BU (f 69) goth. βηθανια B (Mai expr) D¹ gr am lat-e. των ελαιων bef καλουμενων, omg το, D. rec aft μαθητων ins αυτου (|| Mk), with ADR rel vs: om BL lat-e l Orig Ambr.

^{30.} λέγων (from || Mt) BDL 69 Orig: εἰπων AR rel. for εν η, και D. om δεδεμενον D. om πωποτε DH lat-a c e f f₂ i l g Ambr. rec om και (|| Mt Mk), with AR rel latt syrr syr-cu: ins BDL copt-ma. om αυτου DL: ins aft αγαγετε AK lat-e syrr syr-cu: txt HR rel. αγαγετε D.

^{31.} for εαν, αν D. om δια τι λυετε D lat-e c e f f₂ l. om αυτω (cf || Mt Mk) BDFLR lat-e c e f f₂ i l copt æth Orig₃: ins A rel vulg lat-a f Syr syr-cu syr (Treg expr) goth arm Orig-lat.

^{32.} for απελθ. δε, και απελθ. and omits the rest of ver D.

^{33.} om ver D. [ειπαν, so BL 33 Orig₂, and in ver 34 BL Orig₁.]

^{34.} for ιπαν, απεκριθησαν D syr-cu. rec om οτι, with R rel lat-e i goth æth arm: ins ABDKLM 69 vulg lat-a f f₂ syrr syr-cu copt Orig₂.

^{35.} for 1st clause, και αγαγοντες τον πωλον D (lat-e). επιριψαν D 1 lat-e c e f f₂ i æth. [επιριψ. (one p), so AB¹DEGLRA.] rec αυτων, with AR rel: txt BDL—τα ιματια bef αυτων D. ins και bef επεβιβασαν D 1 lat-e c e f f₂ i Syr syr-cu æth.

^{36.} αυτων ABK 1. om εν τη οδ. D al.

^{37.} εγγιζοντων δε αυτων D syr-cu æth. om ηδη DMG lat-a c Syr syr-cu æth.

^{28.} Not immediately after saying these things;—see on ver. 5: unless they were said in the morning on his departure.

^{29—38.} TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

^{29.} The name, when thus put, must be accentuated *ἑλαιῶν*, for when it is the genitive of *ἐλαία* the article is prefixed (ver. 37). Luke uses this same

expression elsewhere, see reff. Josephus has *δὲ τοῦ ἐλαιῶνος ὄρους*, Antt. vii. 9. 2.

^{33.} *τινὲς τῶν ἐκεί ἐστηκότων* said this, as in the probably more concise account of Mark;—*οἱ κύριοι αὐτ.* is the natural inference as to who they were.

^{37.} *πρὸς τ. κ.* not merely local, 'at the declivity of,' but expressing the result of *ἐγγιζοντες*—just about to descend the Mount of Olives.

f ch. ii. 18 ref.
 g = Matt. vii.
 29 ref.
 h Mt. ref.
 i ch. xiii. 35 al.
 k ch. ii. 14.
 l Mt. ref.
 m (see Ps. xxi.
 4.)
 n Matt. xvi.
 22. Zech. iii.
 5.
 o Matt. xx. 31
 ref.
 p abs., ch. xii.
 33 al.
 q ch. xxiii. 28
 ref.
 r = ch. xii. 49.
 Josh. vii. 7.
 s = Matt. x. 38.
 Mark i. 27.
 t Acts ii. 18.
 (from Joel ii.
 28 f.). xvii.
 27 (1 Cor. iv.
 8) only. Josh.
 ix. 4.
 v Matt. xi. 26. John xii. 26. Deut. vii. 20.

ἀπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν
 φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, ³⁸ λέ-
 γοντες ἡ Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι
 κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. ³⁹ Καί
 τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν
 Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ καὶ ἀπο-
 κριθεὶς εἶπεν Ἀλέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ
 λίθοι κράξουσιν. ⁴¹ καὶ ὡς ᾗγγισεν, ἰδὼν τὴν πόλιν
 ἔκλαυσεν ἐπ' αὐτήν, ⁴² λέγων ὅτι ἡ εἰ γινώσκεις καὶ σὺ
 [καὶ γε] ἐν τῇ ἡμέρᾳ [σου] ταύτῃ τὰ πρὸς εἰρήνην
 [σου]. νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι

την καταβασιν D al. for ηρξαντο, ηρξατο DLRUVA 69 Orig. wan
 D al. om φωνη μεγαλη D lat-l. for πασων, παντων BD: txt AR rel Orig.
 for δυναμεων, γεινομενων D: om syr-cu.
 38. ins o bef βασιλευς B. aft κυριου ins ευλογημενος o βασιλευς D lat-a c ff, i
 aeth. rec ιρηνη bef εν ουρανω, with ADR rel vss: txt BL Orig.—ουρανοος A.
 39. for και τ., τ. δε D lat-e. [ειπαν, so ABDL Orig.]
 40. rec aft ειπεν ins αυτοις, with ADR rel latt: om BL copt arm Orig. om
 ori B¹ 69 lat-a c Orig. rec σιωπησωσιν (grammatical emendation), with E rel
 latt: σιγησουσιν D: txt A B[sic: see table] LRΔ, tacebunt fuld lat-e i Ambr.
 rec κεραιζονται (common with LXX: cf Pe xxvii. 1), with AR rel Orig., ms:
 κραζονται D al: txt BL Orig-ed.
 41. rec (for αυτην) αυτη, with E rel Orig₁ α₂ Eus: txt ABDHLRΓΔ 1. 69 Iren-gr
 Orig₂ or₃ Bas Thl.
 42. [και γε] εν τη ημερα [σου] ταυτη bef και συ BL (aeth) Orig: txt ADR rel latt
 Syr (syr-cu) syr copt goth Iren-gr Orig-lat Eus. om και γε BDL lat-e f copt
 goth aeth Iren-lat Orig: ins AR rel vulg lat-a (c) i syr syr-cu arm Eus. om
 σου ABDL 1 lat-e f i q syr-cu copt aeth arm Iren-lat Orig Eus Bas: ins R rel vulg
 lat-a c syr goth. om 2nd σου (influence of ch xiv. 32?) BL Iren-lat Epiph
 Orig₁: ins AR rel lat-a syr syr-cu copt goth aeth arm Orig Eus., σοι D 69 vulg lat-e
 c f i Orig-lat Eus₁.

τὸ πλῆθ. τ. μ.] in the widest sense; = οἱ
 ὄχλοι, Matt. The δυνάμις, which dwelt
 mostly on their minds, was the raising of
 Lazarus, John xii. 17, 18:—but as this
 perhaps was not known to Luke, we
 must understand him to mean, all that
 they had seen during their journey with
 Him. 38.] ἐν οὐρανῷ = ἐν ὑψίστοις,
 and was probably added by them to fill
 out the parallelism.

39, 40.] THE PHARISEES MURMUR:
 OUR LORD'S REPLY. Peculiar to Luke.

39.] These Pharisees could hardly
 in any sense be μαθηταὶ of Jesus. Their
 spirit was just that of modern Socinianism:
 the prophetic expressions used, and the
 lofty epithets applied to Him, who was
 merely in their view a διδάσκαλος, offended
 them.

40.] A proverbial expression
 —but probably not without reference to
 Habakkuk ii. 11.

41–44.] OUR LORD WEEPS OVER
 JERUSALEM. Peculiar (in this form) to

Luke.

41.] Our Lord stood on the
 lower part of the Mount of Olives, whence
 the view of the city even now is very
 striking. What a history of divine Love
 and human ingratitude lay before him!

When He grieved, it was for the hard-
 ness of men's hearts: when He wept, in
 Bethany and here, it was over the fruits
 of sin.

42.] εἰ γινώσκεις—εἰδῶσαι οἱ
 κλαίοντες ἐπικόπτεσθαι τοὺς λόγους ἐπὶ
 τῆς τοῦ πάθους σφοδρότητος, Euthym.
 Perhaps in the actual words spoken by
 the Lord there may have been an allusion
 to the name Jerusalem:—'Utinam quæ
 diceris Jerusalem re ipsa es Jerusalem,
 ac videres ea, quæ pacem tibi præstare
 possent.' Wetstein.

καὶ σὺ, θεοὺ

also, as well as these My disciples.
 καὶ γε] et quidem—even: Hartung re-
 marks, Partikellehre i. 397, that this ex-
 pression is confined to the Attic dialect.
 But in classic Greek the emphatic word
 always intervenes between καὶ and γε,

ἡξουσιν ἡμέραι ἐπὶ σέ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνήξουσιν σε πάντοθεν, καὶ ἑδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

Καὶ ἐξελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, λέγων αὐτοῖς Γέγραπται Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐχ εὗρισκον τὸ

g = John I. 10. Rom. vii. 7. h = 1 Pet. II. 12 (v. 5 v. 7.) [Acts I. 20. 1 Tim. iii. 1.] only. Job x. 12. Jer. vi. 15. see ch. I. 68. i Isa. lvi. 7. Jhn. vii. 11. k j. Im. ix. 7. l John xi. 38. Heb. xi. 30. Rev. vi. 5 only. Gen. xix. 30 al. m Mt. ref. n Matt. xix. 22 ref. o ch. xi. 8. Acts xvii. 11. p = ch. v. 18. vi. 10. Exod. II. 15. q = Mark vi. 21 ref. r = ch. v. 19 ref. s see Mark ix. 28 ref.

43. for περιβαλουσιν, παρεμβαλουσιν C¹L 33: βαλουσιν D.—και βαλουσιν bef επι σε D.

44. om 1st εν σοι D 1 Orig Eus. rec εν σοι bef λιθον, with ACR rel vulg lat-f syrr syr-cu goth: txt B[sic: see table] DL 1 ev-y lat-a c copt æth. rec (for 2nd λιθον) λιθον, with AC rel: txt BDLRA¹ 1. 33 ev-y Orig. om τον CD.—εις καιρον επισκ. σου D.

45. ελθων δε D lat-a. rec aft πωλουντας ins εν αυτω (|| Mt Mk), with ADR rel latt syrr syr-cu goth: om BCL 1. 69 lat-e l copt arm Orig.—rec adds further και αγοραζοντας (|| Mt Mk), with A C(ε. τους α.) DR rel: om BL 1 copt Orig(εν ολις ηρξατο εκβαλλειν μονους τοις πωλουντας, ουχι δε και τοις αγοραζοντας). add και τας τραπεζας των κολλυβιστων εχειν και τας καθιδρας των πωλουντων τας περιστρας DA lat-a c e ff, g, i syrr-with-ast.

46. rec om και, with E rel lat-a e ff, i: for και, οτι (|| Mk) ACDEKM 33 vulg lat-f g, i, syrr syr-cu copt goth (æth): txt BLR 1. 69 lat-e Orig. rec om εσται but aft προσευχης ins εστιν, with AC¹D rel vulg lat-a (e) f ff, g, i, syrr syr-cu goth: txt BLR 1. 69 lat-c (copt) arm Orig. ποιησατε bef αυτον D al vulg lat-c e f ff, g, i, Orig Epiph.

47. om 2nd οι AK¹A. κ. οι πρωτ. τ. λα. bef εζητ. αυτ. απολ. D al latt syrr syr-cu copt æth arm Orig₂.

—so και οι γε εν τούτοις λίγω, Esch. Prom. 1009: whereas in Latin *et quidem* is usually found undivided.

43.] ετι declares, not 'the things hidden from thine eyes,' so that it should be rendered, 'namely, that the days shall come,' &c.: but the awful reason which there was for the fervent wish just expressed—for, or because. χάρακα] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12. 2),—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers.

44. εδαφ.] is used in two meanings:—shall level thy buildings to the foundation, and dash thy children against the ground: see ref. τὰ τέκνα is not 'infants,' but thy children, in general. οὐκ ἀφήσ.] See ref.

Matt. and note there. ἀνθ' ἐν . . .] not, 'because of thy sins and rebellions';—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. επισκ. is a word of ambiguous meaning—visitation, either for good or for evil: see ref. It brings at once here before us the coming seeking fruit, ch. xiii. 7—and the returning of the Lord of the vineyard, ch. xx. 16. It is however the first or favourable meaning of επισκοπή that is here prominent.

45, 46.] CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

47, 48.] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter, for it forms a close to the long section

there only. *τί ποιήσωσιν* ὁ λαὸς γὰρ ἅπας ἑξ' ἐκρέματο αὐτοῦ ἀκούων. AB¹ 52¹ M¹ 112¹

only. **XX.** ¹ Καὶ ἐγένετο ἐν ἡμέρῃ τῶν ἡμερῶν, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῇ ἱερῇ καὶ ἐπαγγελλομένου, ἔπ-
 ἔστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέ-
 ροις, ² καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, ἔν ᾧ ποία
 ἐξουσία ταῦτα ποιῶς, ἢ τίς ἐστὶν ὁ δοὺς σοι τὴν ἐξουσίαν
 ταύτην; ³ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοὺς Ἐρωτήσω
 ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι. ⁴ τὸ βάπτισμα
 Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; ⁵ οἱ δὲ συνελο-
 γίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν Ἐξ οὐρα-
 νοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ⁶ ἐὰν δὲ εἰπώμεν
 Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πε-
 πεισμένοι γάρ ἐστιν Ἰωάννην προφήτην εἶναι. ⁷ καὶ
 ἀπεκρίθησαν μὴ εἰδέναι ποθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν
 αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἔν ᾧ ποία ἐξουσία ταῦτα ποιῶ.

48. om το DUF¹ A 1. 69 arm Orig. aft ποιήσωσιν ins αυτω D al vulg lat-e f
 &c(not a e) Syr syr-cu syr-with-ast. γαρ bef λαος D 69 Orig. εξεκρεματο
 (itacism?) B Orig: εκρεματο D al. ακουειν DM 69 syrt copt-ms.—ac. bef αυτων
 D ev-y latt.

CHAP. XX. 1. for καὶ sy, sy. δε D lat-a. rec aft των ημερων ins αυτων,
 with ACR rel syr goth arm: om BDLQ 1 latt Syr syr-cu copt æth Mcom-e.
 εν τω ιερω bef τον λαον D lat-e Syr syr-cu. rec αρχαιους (from ||), with
 BCDLMQRS 1. 33. 69 (S, e sil) vss: txt A rel lat-a e goth Thl. om 2nd &
 AGVΓΔ arm.

2. [εἶπαν, so BLR 69.] rec aft προς αυτων ins λεγοντες (|| Mf), with
 AQR rel lat-a syr goth: pref, BL 1 vulg lat-e f, i l Syr syr-cu: om CD lat-e f q
 copt æth arm. rec (for ειπον) ειπε, with ADQ rel: txt BLR 1. 33.—om
 ειπ. ημ. (|| Mf Mk) C. for η, καὶ D lat-a e Syr. ταυτην bef την εξουσιαν D
 latt Hil.

3. aft αποκριθεις δε ins ο ιησους C al. επιρωτησω D al. rec ins ενα bef
 λογον (|| Mk), with CDQ rel goth (æth); aft λογον, (|| Mf) AKMU¹ vulg lat-f g,
 syr-with-ast arm: om BLR 1. 33. 69 forj(with tol) lat-a e f, i q Syr copt. for
 καὶ, ον D.

4. ins το bef ιωαννου (|| Mk) DLR: om ABCQ rel.
 5. συναλογισατο (imperf as in ||) CD latt Syr syr-cu: txt ABQR rel lat-e copt
 goth. om οτι C al lat-e f, i q syr-cu Aug. rec aft δια τι ins ουν (from
 || Mf), with ACDKMQS 1. 33 vulg lat-a e f g, i q syr arm Aug: om BR rel harl¹
 (with mm) lat-c f, i l Syr syr-cu copt æth Thl Euthym.

6. for εαν δε, καὶ εαν D lat-a c syr-cu. ins οτι bef εε C¹ syr-cu. for εε,
 απο των αδ D lat-a c. rec (for ο λαος απας) πας ο λαος, with ACQ rel lat-a f f, i
 syr-cu syr arm, απας ο λαος R: txt BDL 1. 33 vulg lat-c Syr copt.—καταλιθασει ημας
 bef ο λαος απας D. πεπεισμενοι γαρ ειπον D-gr al latt. for ειναι, γεγονηται
 D 69 lat-a c e f f, i l q.

7. aft ειδεναι ins αυτους CD. ins το bef ποθεν D 69.

wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23—27. Mark xi. 27—33, where see notes. (The history of the fig-tree is not in our

text.) 1.] τῶν ἡμ. of the days, viz. of this His being in Jerusalem. ἐπιδεσθ.] without a dative (see ch. ii. 26) does not signify any suddenness of approach. 2.] ἢ—or (to speak more definitely).

9 ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύ-
την. Ἄνθρωπος ἐφύτευεν ἀμπελῶνα καὶ ἐξέδοτο
αὐτὸν γεωργοῖς, καὶ ἀπέδημυσεν χρόνους ἱκανούς.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωγροὺς δούλον, ἵνα
ἂπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ. οἱ δὲ
γεωργοὶ δειράντες αὐτὸν ἐξαπέστειλαν κενόν. 11 καὶ
προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κάκεινον δει-
ράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ
προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυμα-
τίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶ-
νος Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
ἵνα ἡμῶν γένηται ἢ κληρονομία. 14 ἰδόντες δὲ
αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέ-
γοντες Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἢ κληρονομία. 15 καὶ ἐκβαλόντες

τρίτον
ABCDE
FGHKL
MQRST
VUTAA
1. 33. 69.

a | Mt. ref. o ch. i. 53 ref. p = ch. xix. 11. Acts xii. 8 only. Gen. iv. 2. viii. 12. xviii. 29.
q | Mk. ref. r Acts xix. 16 only. s | John ix. 34, 35. xii. 31. Gen. ii. 24.
t | Mk. Matt. iii. 17 ref. u here only. Gen. xxxii. 20. 1 Kings xxv. 21 (only?). v | Mt. ref.
w var. 9. x Matt. xvi. 7, 8 ref. y | Mk. ref. z | Mt. ref.

9. for ἤρξατο, ελεγεν, and om πρὸς τὸν λαὸν λεγειν D lat-e. rec aft
ἀνθρωπος ins ις, with A 69 lat-g, Syr syr-cu syr-with-ast: om BCDQR rel latt copt
goth with Orig. ἀμπελῶνα bef ἀνθρωπος ἐφύτευεν C: ἀμ. ἐφ. ἀνθ. (|| Mk)
D lat-a c f: txt ABQ rel (Orig). for last καὶ, αὐτος δε D lat-e arm. [ικανούς
only on margin in B.]

10 rec ins εν bef καιρω, with AR rel; εν τω CQ copt: om BDL—for και καιρω, καιρω
δε D. rec (for δώσουσιν) δωσιν, with CDR rel: δωσι 69: txt ABLMQ.
om oi δε γεωργοι and aft δειράντες ins δε D (syr-cu). transp ἐξαπεστειλαν and
δειράντες BL.

11. for προσέθετο, ἐπεμψεν and om πέμψαι D lat-e. aft προσέθετο ins αυτος
Q copt: aft πέμψαι, C (perhaps) syr. rec πέμψαι bef ειρον, with CQR rel syr
syr-cu (copt) goth æth arm: txt ABL lat-a c f₂ i, but for ειρον, υστερον (by itacism
οιστερον) L.

12. rec πέμψαι bef τριτον, with ACQR rel syr copt goth: txt BL latt arm.—
τριτον ἐπεμψεν, omg προσέθετο, D lat-e (æth). om oi δε D lat-a c e f₂ i.
for και τουτον, κακεινον (|| Mk) AK latt (syr-marg): txt BCQR rel. for εξεβαλον,
εξαπεστειλαν κενον (from ver 10) D lat-f i g.

13. ο δε ε. τ. αμ. ειπιν D lat-e. for ισως, τυχον D. om ιδοντες (|| Mt
Mk) BCDLQ 1. 33 lat-a c f₂ i l syr-cu syr-marg copt arm Ambr: ins AR rel vulg
lat-e f syr goth (æth).

14. om oi γεωργοι D lat-e. διελογισαντο (more usual historical tense) AK
latt: txt BCDQR rel lat-e syr-cu copt. rec (for αλλήλους) αυτους (|| Mk
Mk), with ACQ rel syr arm-ms: txt BDLR 1. 33 syr-marg copt arm.
rec ins διουτε bef αποκτεινωμεν (from ||), with CDR rel tol lat-e Syr syr-cu
syr-with-ast copt æth(appy) Orig: txt ABKMQ 1 latt goth arm. for ινα
ημων γενηται, και ημων εσται (|| Mk) C 1 forj lat-e e i q Syr syr-cu. η κληρ.
bef γεν. L.

9—19.] PARABLE OF THE VINEYARD
LET OUT TO HUSBANDMEN. Matt. xxi.
33—46. Mark xii. 1—12. See notes on
Matt. for the sense; and for compari-
son of the reports, on Mark. 9.] The
parable was spoken πρὸς, to, the people
—but (ver. 19), πρὸς, at, with refer-
ence to, the chief priests and scribes.

Bengel suggests that He addressed it to
the people, to guard against interruption
on the part of the chief priests.

11.] προσέθ. π. a Hebraism: see ref. Gen.,
Hebrew and LXX. 14. ιδόντ. 84]

This is taken up from the τοῦτον ιδόν-
τες of the verse before, and is emphatic
—On the contrary, when they saw

^a = Matt x. 28. xxi. 7 al.
^b here only in Gospels.
 Rom. iii. 4, Ec. l. p.
 Gen. xiv. 7. Job. xxi. 30.
^c Mark x. 21 reff.
^d = ch. viii. 9. xviii. 36.
^e Mt. reff. Pa. cxvii. 22.
^f Acts iv. 11, & 1 Pet. ii. 7, from l. c.
^g as above (f).
 ch. xiii. 19. Rom. xi. 9, from Pa. lxviii. 28.
 Rev. viii. 11.
^h as above (f).
 Matt. vi. 6. Acts xxvi. 26. Rev. vii. 1, xx. 8 only.
ⁱ Mt. only. Ps. lvii. 4.
 Micah iii. 8.
^k Mt. only. Job xxviii. 21. Dan. ii. 44 Theod.
^l = Matt. xii. 40, 47 reff.
^m Matt. xxvi. 50 reff.
ⁿ ch. xii. 12.
^o = Rom. x. 21. Heb. i. 7, 8.
^p ch. vi. 7 reff.
^q = vtr. 20 only. (ch. xxi. 20 reff.).
^r = Matt. v. 37. xxi. 16. u = ch. ix. 6 reff. y Matt. xii. 17. 23 reff. w = ch. xii. 11. Th. iii. 1. x = ch. xxi. 55. Rev. xii. 19. y Matt. xii. 10 al. z. a ch. vii. 48 reff. a Gal. ii. 6 only. Pa. lxxi. 2 (see Acts x. 34. James ii. 1, 2.)
^b Mk. ch. iv. 35. Acts iv. 17. x. 34 al. Deut. xxi. 30. (δὲ ὅλ., § Mt. reff.)

15. for *εξβαλοντες, λαβοντες* (|| *Mt Mk*) CL. aft *αυτον* ins *εξεβαλον*, and aft *αμπελωνος* ins *και* (|| *Mt*) C. om 1st *του αμπελωνος* Q. om *αυτους* (|| *Mt*) D al forj lat-a c e g.

16. om *τουτους* (|| *Mt*) D al lat-e copt. for *ακ. δε, οι δε ακ.* AD lat-e: txt BCQR rel. [*ειπαν*, so BDGLQR 33.]

19. for *εζητησαν, εζητουν* (|| *Mt*) CD vulg lat-e fff, i Syr syr-cu copt arm: txt ABR rel lat-a e syr goth. rec transp *αρχοντες* and *γραμματεις* (|| *Mt*), with DR rel latt Syr syr-cu: txt ABC K(Treg expr) LM U(Treg) 1. 33 lat-e syr copt goth aeth arm. om *εν* D latt. for *και φοβ.*, *φοβ.* δε D lat-e. rec *την παραβολην ταυτην* bef *ειπεν* (|| *Mt*), with ACR rel syr goth arm: txt B (D) GL 69 latt Syr copt.—*ειρηκεν* D.

20. for *παρατηρησαντες, αποχωρησαντες* D lat-a c e f ff, g, i l goth aeth. om *ειναι* D. for *αυτου λογον*, *αυτον λογον* C: *αυτους λογους* L: *αυτες λογον* KP: *αυτου των λογων* D lat-a c e ff, i l (arm): txt A B[sic: see table] rel (R defective). rec (for *ωστε*) *εις το* (never used by Luke), with A rel: txt BCDL ev-y. for *τη το ηγεμονος*, *τω ηγεμονι* D lat-e syr cu.

21. *λεγεις* bef *ορθως* D lat-a e. for *ου, ουδενος* (|| *Mt Mk*) D al Ang Promiss.

him . . . 17.] The *οὖν* infers the negation of *μὴ γένοιτο*—“How then, supposing your wish to be fulfilled, could this which is written come to pass?” 19.] *καὶ* before *ἐφοβήθ.* is not *but*: the clause signifies the state of mind in which this their attempt was made: and they did so in fear of the people.

20—26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] *παρατηρ.*, having watched an oppor-

tunity. *ἐγκαθ.*, see reff., men suborned, instructed and arranged for that purpose. *ἐπὶ αὐτ.*, not the spies, but the chief priests.

αὐτοῦ is not the genitive after *λόγον*, as in E. V., but after *ἐπὶ αὐτ.*, as in *ἐπιλαμβάνεται αὐτοῦ τῆς ἰνυος*, Xen. Anab. iv. 7. 12:—that they might lay hold of Him by some saying; = *αὐτὸν ἀγρεύουσιν λόγῳ*, Mark. τῇ ἀρχῇ, to the Roman power (genus)—τῇ ἐξ. τ. ῥ., to the authority of the governor (species). The second article renders the separation of the two neces-

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ²³ ἔξιστιν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ; ²³ κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς ²⁴ Δεῖξατέ μοι δηνάριον. τίνας ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριθέντες δὲ εἶπαν Καίσαρος. ²⁵ ὁ δὲ εἶπεν πρὸς αὐτοὺς ²⁵ Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²⁶ καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. ²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν ²⁸ λέγοντες Διδάσκαλε, Μωυσὴς ἐγραψεν ἡμῖν, ἰάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἔξαστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἔπτα οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν

αὐτον
BDE
HKL
PSUV
ΔΔ 1.
3. 69.

l j. Rom. xlii. 7. Dent. xlii. 21. m — Matt. viii. 28 ref. n — ver. 30 only.
o — Mark ii. 12 ref. p j Mk. ref. Im. iii. 16. q ch. ii. 47. John i. 22. xix. 9 only. Job
xxv. 3. r ch. xviii. 30 ref. s ch. ii. 84 ref. t here only. see i John ii. 22.
u j Mt. ref. v Dnt. xxi. 5. w here see only Isa. xlix. 21. x j Mk. Gen.
iv. 19. Hos. i. 2, 3. y — j Mk. (acc. intr., Acts xv. 5) only. Gen. xii. 23, 34.
z — John iv. 5. l Cor. vii. 26.

²³. rec (for ημας) ημιν (more usual), with CDP rel vs: txt ABL 33. 69. for
δοῦναι, διδοῦναι DM.—φ. δ. bef καίσαρι D vulg lat-a q Ambr Promiss.

²³. for κατανοήσας, ἐπινοήσας D lat-e. for πανουργίαν, πανήριαν (|| Mt) C'D
goth: txt ABC²P rel Syr. rec at end ins τι με περιελαβετε (|| Mt Mk), with ACDP
rel: om BL 1 lat-e copt arm.—C adds further υποκριται (from || Mt).

²⁴. rec ἐπιδείξατε (|| Mt), with C rel: txt ABDLMP 33. 69 Euthym. for
δηνάριον, το νομισμα D Orig-lat. add ο δε εδειξαν και ειπεν (gloss founded
on ||) CL 1. 33. 69 (lat-e) syr copt arm: om ABDP rel vulg lat-a Syr syr-cu goth
æth (Treg). ins την bef επιγραφην D. om και επιγραφην P. for
αποκριθέντες δε, οι δε (|| Mk) BL 33 Syr syr-marg copt: αποκριθιντες, omg δε
(|| Mt), DG 1 latt: και απ. G al syr-cu: txt ACP rel lat-f syr goth. [επτα, so
BCL 33.]

²⁵. for ο δε ειπεν, ειπεν δε D. rec (for προς αυτους) αυτοις (|| Mt Mk), with
ACDP rel: txt BL 1. 69 lat-e goth. rec αποδοτε bef τοινυν, with ACP rel vulg
lat-c f ff, syrr: om τοινυν D lat-a e i l q syr-cu: txt BL 69 copt goth arm.
ins τω bef καισαρι C'DL Justin: om ABC²P rel. (cf digest on || Mt Mk.)

²⁶. for και ουκ ισχυσαν, ουκ ισχυσαν δε D. for αυτον, τον BL.—for ρηματος,
ρημα, and αυτον ρ. bef επιλαβεισθαι, D latt(not e).

²⁷. for αντιλεγοντες, λεγοντες (from || Mt Mk) BCDL 1. 33 lat-e Syr syr-cu copt
goth æth: txt AP rel syr (arm). επηρωτων (|| Mk) B lat-a syr, επηρωτων 69.

²⁸. ατεκνος bef εχων γυναικα, omg και ουτος, D. rec (for η) αποθανη, with
A rel lat-e f i syr goth: om D: txt BLP 1. 33 vulg lat-a f, g, l (Syr syr-cu) copt
(æth) arm. εξαστησας (itacism) AEHPGA 69.

²⁹. transp ησαν to beg, addg καρ ημειν and omg ουν, (|| Mt) D.

sary. ²³. φέρον = ἐήνσον, see
on Matt.—differs from τίλος, 'vectigal,'
customs' duties.

²⁷—⁴⁰.] REPLY TO THE SADDUCEES
RESPECTING THE RESURRECTION. Matt.
xiii. 23—33; Mark xii. 18—27, and notes.

²⁷.] οἱ ἀντιλέγοντες—refers to
τῶν Σαδ., not to τινες. The main subject
of the sentence is sometimes put in the
nom., even when the construction requires
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another case: so Ἀνδρομάχη, θυγάτηρ
μεγαλήτορος Ἡερῖωνος, Ἡερῖων, δς ἵνατιν
... Hom. II. ζ. 395. See also c. 437,
and more examples in Bernhardy, Syntax,
p. 68. The use of ἀντιλίγ. μὴ (or τὸ
μὴ) is frequent in Xenophon; see Wet-
stein: and cf. Thucyd. i. 96, ἀπολύεται
τοῦ μὴ ἀδικεῖν, —ii. 49, ἀπορία τοῦ μὴ
ἡσυχάζειν. See also Herod. i. 68; Soph.
Ed. Tyr. 57. ²⁸.] καλοῦντες: see
S s

- a Lev. xx. 20.
31. 25. xvi.
b Matt. xx. 5.
Jude. viii. 5
c Mark xii. 10
Dout. xlviii.
54.
d Matt. iv. 2
ref. Jer.
xxvi.
(xxix.) 2.
e Matt. xiv.
4 ref.
f ch. x. 6.
xvi. 8. Joha.
xii. 36. Eph. ii.
2. 2. Ezra ii.
3.
g here bde
(1 Mk. v. r.)
only f.
h and constr.
(ch. xxi. 36
v. r.) Acts v.
41. 2 Thess.
i. 6 only f. (2 Mac. xiii. 12 only, but not —.)
1 — Acts xiv. 8. xvi. 28. xxvii. 8. 2 Tim. ii. 10. Heb. viii. 6. xi. 35 only. 2 Mac. iv. 6.
1 Pet. i. 8. see Matt. xxii. 31 ref. a here only f. i — Mark x. 30 ref. b here only. c Acts i. 2. d Matt. x. 9 ref. p Matt. x. 12.
- γυναῖκα ἡ ἀπέθανεν ἡ ἀτεκνος, ³⁰ καὶ ὁ δεύτερος ³¹ καὶ ὁ
 τρίτος ἔλαβεν αὐτήν· ὥσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατ-
 ἔλιπον τέκνα, καὶ ἀπέθανον. ³² ὕστερον καὶ ἡ γυνή
 ἀπέθανεν. ³³ ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνας αὐτῶν
 γίνεταί γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.
³⁴ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου
 γαμοῦσιν καὶ γαμίσκονται, ³⁵ οἱ δὲ καταξιοθῆντες τοῦ
 αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ
 νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίσκονται. ³⁶ οὐδὲ γὰρ
 ἀποθανεῖν ἐτι δύνανται, ἰσάγγελοι γάρ εἰσιν καὶ υἱοὶ
 τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ ὅτι δι' ἐγεί-
 νηται.

30. rec aft *καὶ* ins *ελαβεν*, and aft *ο δεύτερος* ins *την γυναικα καὶ ουτος απεθανεν*
 ατεκνος, with AP rel syrr syrr-cu: om BDL lat-e.

31. om *ελαβεν αυτην* (|| *Mt*) D lat-a e copt aeth. *ωσαυτως* is written twice in
 AEVTA goth. om *δε καὶ* D. elz ins *καὶ bef ου κατελιπον*, with GHKMPΓ

1. 69: om ABD rel lat-e ff, i q copt aeth Thl. for *ου κατελιπον*, *ουκ αφαν D*.
 τεικον DΓ lat-a e copt: *σπέρμα P*.

32. rec aft *υστερον* ins *δε παντων* (|| *Mt*), with AP rel lat-f q syrr-with-act copt:
 om *δε* BDEHSAΔ 69 latt Syr goth arm-usc: om *παντων* BDL 1 lat-e ff, i i Syr
 syrr-cu copt. (om *ver lat-a e*). rec *απεθανεν bef καὶ η γυνη* (|| *Mt*: so also
 rec is || *Mk*), with AP rel latt syrr syrr-cu copt goth aeth arm: txt (|| *Mk*) BDL
 1. 33.

33. rec om lat η γυνη, and places *εν τη bef ουν* (|| *Mt*), with ADP rel: txt BL (lat-e)
 syrr-marg. for *γινεται, ισται* (|| *Mt Mk*) DGL 1. 33 latt syrr syrr-cu copt aeth arm:
 txt ABP rel syrr goth.

34. rec aft *καὶ* ins *αποκριθεις* (from || *Mt*: see also in || *Mk*), with APR rel syrr
 goth aeth arm: om BDL latt Syr syrr-cu copt. for *αυτοις, προς αυτους* D lat-e goth.
 om *ο ιησ*. D lat-e i. aft *τουτου* ins *γεννωται καὶ γεννωσιν* D mm lat-e
 syrr-cu syrr-marg (stating "not in greek"). rec *εγαμίσκονται*, with QR rel:
εγαμίζονται AKMPUGA 69: *γαμουνται* D: txt BL 33 Clem Orig Eas.

35. rec *εγαμίσκονται*, with S(e sil): *εγαμίζονται* AP rel: *γαμίζονται* DLQBA
 1. 33 Clem: txt B al.

36. rec (for *ουδε*) *ουτε*, with QR rel: txt ABDLP. for *δυνανται*, *μellουσιν*
 D-gr lat-a e syrr-marg Tert. om *καὶ υιοι εἰσιν* (*homocotol*) D lat-a e ff, i i
 (Tert) Cypr. ins *οι bef υιοι* A ev-y. rec ins *του bef θεου*, with (D)PQR rel:
 om ABL Bas Nyssen.—*τω θεω* (*itacism* ?) D.

ch. xix. 2. 39.] *οὖν*, well them—
 i. e. 'as an example of this law, . . .'

31.] The *αὐτὴν* coming
 before *καὶ ἀπέθ.* is by a mixture of con-
 structions—and they had no children by
 her, and died, leaving none:—not merely
 from the emphasis being on the leaving no
 children (as in Meyer). It is meant to
 express the absence of offspring *before*
 their death, and *after*.

34, 35. *οι υιοι* . . .] Peculiar to Luke, and im-
 portant. For this present state of men,
 marriage is an ordained and natural
 thing; but in *τῷ αἰῶνι* *ἑστίν*, which is
 by the context the state of the *first resur-*
rection (nothing being said of the rest of
 the dead, though the *bare fact* might be

predicated of them also), they who are
 found worthy to obtain that state of life
 and the resurrection from the dead, are
 no longer under the ordinance of marriage:
 for neither can they any more die; i. e.
 they will have no need of a succession and
 renewal, which is the main purpose of
 marriage.

36.] The *λεγειν* γὰρ
ελεω is alleged, not as shewing them to
 be *ἀπαθείς* κ. ἀφ' ἡθδοναι (Euthym.), but
 as setting forth their *immortality*.
υιοι θ. is here used, not in its *ethical*
sense, as applied to believers in this
 world,—but its *metaphysical sense*, as
 denoting the *essential state* of the blessed
 after the resurrection:—'they are, by
 their resurrection, *essentially* partakers of

ρονται οἱ νεκροὶ καὶ ὁ Μωυσῆς ἐμύνησεν ἐπὶ τῆς βα-
του, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
καὶ θεὸν Ἰακώβ. ³⁸ θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζών-
των πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ ἀποκριθέντες δὲ τινες
τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. ⁴⁰ οὐκ-
εἶτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. ⁴¹ Εἶπεν δὲ
πρὸς αὐτοὺς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ
ἢ υἱόν, ⁴² καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν
Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ⁴³ ἕως
ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
⁴⁴ Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός

y Matt. i. 1. xx. 30, 31 al.
31, 32 ref.
xvii. 5. Heb. i. 2.

s Acts i. 30. see ch. xxiv. 44.
c = [i v. r.] Acts ii. 35, & Heb. i. 13. x. 13, from i. c. Rom. iv. 17, from Gen.
d Matt. v. 35 ref.

a Ps. cix. 1.

b Matt. xx.

^{37.} om 1st kai D lat-a o ff₂ i (Cypr). for ἐμύνησεν, ἐδηλωσεν D al. rec
ins τὸν bef θεόν (twice), with APQ rel: om BDLR Orig.

^{38.} νεκρῶν bef οὐκ ἔστιν, omg δε, D.

^{39.} for γραμματέων, σαδδουκαίων Q. [ἡπαν, so BDLQ.]

^{40.} rec (for γὰρ) δε, with ADPQR rel syr goth: txt BL 33 copt.

^{41.} aft λέγουσιν ins τινες AKM syr-with-ast. rec transp υἱόν and εἶναι, with
APQR rel am lat-a o ff₂ i syr copt goth arm Tert: om εἶναι D: υἱόν bef Δαυεὶδ G al:
txt BL.

^{42.} for καὶ αὐτός, αὐτός γὰρ (see digest || Mk) BL B(Treg expr) 1. 33 lat-l copt:
καὶ αὐτός γὰρ Q: txt ADP rel latt syrr syr-cu goth. for βίβλῳ, τῇ βιβλῳ D.
ins τῶν bef ψαλμῶν DP 69. for εἶπεν, λέγει (|| Mk) D lat-a o ff₂.

rec ins o bef κυρίου (corrns to lxx: so also in || Mt Mk, which of), with APQR rel
copt: om BD.

^{43.} for ἀν θω, τῇθω D. for ὑποπόδιον, υποκατω (|| Mt Mk) D al lat-a o ff₂,
s l Syr syr-cu copt.

^{44.} om οὖν (|| Mk) D al lat-a i goth. rec κυρίον bef αὐτόν (|| Mt), with DP
rel latt (syr): txt ABKLMQUR 33 lat-f copt goth arm Cyr. καλεῖ bef αὐτόν
κυρίον B Syr syr-cu copt. for καλεῖ, λέγει D-gr. om καὶ D al lat-a o ff₂ i l
Syr syr-cu arm. rec υἱός bef αὐτόν (so also in || Mk: from || Mt), with DPQR
rel latt: txt ABKM 1 copt.

the divine nature, and so cannot die.' When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same ἀφθαρσία as the risen (compare *ibid.* ver. 42). ^{37.]} καὶ M., *that very* Moses, whom you allege as shewing by inference the contrary. ^{38.]} On πάντ. γ. αὐτ. ζ. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes. ^{39, 40.]} Peculiar to Luke;—implied however in Matt. ver. 34,

and Mark ver. 28.

^{41—44.]} QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46; Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their *last* to Him, Mark xii. 34. ^{41.]} πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πῶς λέγουσιν οἱ γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

^{42.]} On ἐν βίβλῳ. ψαλμ., Wordsw. says,

ἂ βίον ὃν εἶχεν ἔβαλεν. ^δ Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἂ ἀναθήμασιν ὁ κεκόσμηται, εἶπεν ^ε Ἄ ταῦτα ἂ ὁ θεωρεῖτε, ἑλεύσονται ἡμέραι ἐν αἷς οὐκ ἂ ἀφethήσεται λίθος ἐπὶ λίθῳ ὃς οὐ ἂ καταλυθήσεται. ⁷ ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ ἡ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; ⁸ ὁ δὲ εἶπεν ἂ Βλέπετε μὴ ἂ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] ἂ ἐγὼ εἰμι· καὶ Ὁ καιρὸς ὁ ἡγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν. ⁹ ὅταν δὲ ἂ ἀκούσητε πολέμους καὶ ἂ ἀκαταστασίας, μὴ ἂ πτοηθῆτε· δεῖ γὰρ ἂ γενέσθαι ταῦτα πρῶτων, ἀλλ' οὐκ εὐθέως τὸ τέλος. ¹⁰ Τότε ἔλεγεν αὐτοῖς ἂ Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ¹¹ σεισμοὶ τε μεγάλοι καὶ ἂ κατὰ τόπους

πολλοὶ
ἂ Q
ἂ DE
ἂ HKL
ἂ SUV
ἂ GAA
33. 69.

Acts iv. 17, 18. n ellipse. i Mk. John viii. 56. xviii. 5, 6, 8. Deut. xxvii. 32. o - Matt. xxi. 34. ver. 30. ch. xxii. 1. p - Matt. iv. 19 ref. s Kings xix. 30. q - j. Matt. xi. 2. Acts xxiii. 16 al. r here only in Gospels. i Cor. xiv. 38. s Cor. vi. 5. xii. 30. James i. 16 only. Prov. xxvi. 28. Tobit iv. 13 only. s ch. xxiv. 37 only. Deut. xxxi. 6. t - i Mt. ref. u j. Isa. xlix. 2. v i Mt. ref.

5. ἀναθημασιν ADX 1: txt BQ rel syr-marg-gr. κεκόσμηται bef και αναθ. D.
6. om & DL lat-a c ff₂ i q syr-cu sēth arm. ins ωδε (|| Mt) bef λιθος X 1. 33
lat-e syr-cu sēth arm: aft λιθω, BL 69 copt: aft λιθω ins εν τοιχω ωδε D lat-a c ff₂
i l q: om AQ rel vulg lat-f syrr.
7. aft αυτον ins οι μαθηται (|| Mt) D al. om ουν D 1 latt Syr syr-cu copt sēth
arm. for οταν το γενεσθαι της σης ελευσεως D.
8. om οτι (so || Mt: cf D, is || Mk) BLX lat-e sēth (Mcion-t): txt AD rel copt.
rec aft μη ins ουν, with A rel vulg lat-f (g_{1,2} l') syr: om BDLX lat-a c e ff₂ i
syr-cu copt arm.
9. for πτοηθητε, φοβηθητε D lat-q. rec ταυτα bef γενεσθαι (|| Mt), with BL
rel lat-a c e copt: txt ADX.
10. om τοτε ελεγεν αυτοις D lat-a c ff₂ i l Syr syr-cu. a.τ. εγερθησεται ins γαρ
D al lat-a c e ff₂ i l Syr syr-cu. [επ', so ADLX 1. 33.]
11. om τε AL am D-lat. rec κατα τοπους bef και (cf ||), with AD rel latt:

gifts," which would require the omission of the article:—nor so that τὰ δῶρ. = τὸ γὰρ.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on the Mount of Olives—but he adds, that it belongs to the discourses in the temple, which begin ch. xx. 1, and that therefore Luke alone mentions ἀναθήματα. He seems to have overlooked the break at ver. 7, corresponding to the change of scene. All three speak of the opening incident as happening while He was departing from the temple; and Matt. and Mark, of the enquiry being made afterwards, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37),

5.] Meyer has made the same mistake here, and spoken of the τίνες as those to whom the discourse was delivered. The ἀναθήματα were many and precious. Tacitus, Hist. v. 8, calls it *impenso opulentia templum*: and Jos. B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Ant. xv. 11. 3. 6.] ταῦτα & θ.,—absolute: see ref. 7.] That Luke's account alone gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? οὖν, on account of what our Lord had said, ver. 6. 8.] ὁ κ. ἡγγ., i. e. the time of the Kingdom. They are the words, not of our Lord, but of the πολλοί: see on

w [1 Mt. v. r.] * λοιμοὶ καὶ λιμοὶ ἔσονται, * φόβηθρά τε καὶ σημεῖα ἐν
 — here (Acts
 xiv. 5) only.
 Jer. xxiv.
 [xxviii.] 8;
 xxv.
 [xxviii.] 8 &
 xxix.
 [xxxi.] 27
 compl. only.
 (Ps. l. 1 al.)
 x here only.
 Isa. xix. 17
 only.
 y — Matt. xxvi.
 50 ref.
 z — Matt. v. 10,
 11 ref.
 a Matt. xvii. 23
 ref.
 b — Matt. xxv.
 26 ref.
 c Matt. xxvi. 57
 Acts xii. 19
 al.
 d i. Acts ix. 21
 al.
 e Matt. xix. 29
 only.
 f — Phil. i. 19
 (ch. v. 2;
 John xxi. 9)
 only. Job xlii. 16.
 g Matt. viii. 4 ref.
 h ch. i. 16 ref.
 i here only.
 k — ch. xli. 11, Acts xxvi. 1. Luke only, exc. Rom. ii. 16. 9 Cor. xii. 19. Jer. xli. 1.
 l Matt. v. 28. Acts
 vi. 10 al. Jer. xxvii. (1) 24. w Acts iv. 14 only. x ch. vii. 2
 o i. Mk. 2 Cor. vi. 9. Bxxd. ix. 18 vat. 2 Kings viii. 2. p — Matt. xxiii. 34. ch. xi. 49. 5 Kings i. 23 va.
 q Acts xxvii. 34. i Kings xiv. 45. Dan. iii. 27.

txt BL 33 copt eth arm. rec transp λιμοι and λοιμοι (λιμοι coming aft the verb
 eis ||), with ADL rel lat-e Syr syr copt: om λοιμοι και X en-y: om και λιμοι 69:
 txt B al latt syr-cu Mcion-t. rec φοβητρα, with AL rel: txt BD. as
 ovp. bef σημεια B: απ' ουρανου και σημεια D latt Ambr: σημεια μεγαλα απ' ουρανου
 L 33. 69 arm (all corrections: txt is characteristic): txt A rel Tert.

12. rec απαντων, with (but e sil) Scr's l m n s: txt ABD rel Scr's mss.
 ins τας bef συναγωγας BD: om A rel. rec (for away.) αγομενους, with A rel:
 txt BDL 1 lat-e. ενιαυ α d.

13. om δε BD.

14. rec (for θετε) θεσθε (grammatical correction), with B² rel Orig: txt AB'DLMRX
 33. rec εις τας καρδιας, with R rel Orig: txt ABDLX 1. 33 latt Cyr Did Cyr.
 for προμελεταν, προμελετωντες D.

15. υμιν bef δωσω D. rec αντιπειν ουδε αντιστηναι, with X rel lat-f Syr eth
 αντιπειν η αντιστηναι AKMR 1: txt B(Mai expr) L 69 lat-e f arm Orig.—
 om η αντιπειν D lat-a c ff: i syr-cu copt-ms Cypre. rec (for απαντες) παντες,
 with ADR rel Orig: txt BL.

16. συγγενων A 1.

Matt. vv. 4, 5. 10.] τέτ. θλ. αὐτ.
 perhaps implies a break in the discourse
 which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both
 φόβηθρ. and σημ.: so does μέγала. φόβηθρ.
 cannot stand alone, especially with τε καί.

12.] Why the words πρὸ δὲ τ. κ.
 should have made any difficulty, I am at
 a loss to imagine. The prophecies of vv. 7,
 8 in Matt.,—ver. 8 in Mark,—and vv. 10,
 11 here,—are a parenthetical warning of
 what shall happen *before* the τέλος. And
 then having stated, ἀρχὴ ὁδίωνων ταῦτα,—
 these things shall be the *very beginning*
 of the actual pains themselves (see note
 on Matt.), the prophetic chronology is re-
 sumed from οὐκὼν τὸ τέλος in all three
 accounts; here, by distinct statement,
 πρὸ δὲ τούτων πάντων: in Mark by im-
 plication, βλέπετε δὲ ὑμ. ταυ. παρ. ὑμ.,

by which δὲ, the following words are
 thrown back to the βλέπετε before:—in
 Matthew by the gathering up of the paren-
 thetical announcements as πάντα ταῦτα,
 and thus casting them off, as the ἀρχὴ
 ὁδίωνων belonging to the τέλος, before the
 discourse proceeds with the τότε taken
 up from ver. 6. The whole difficulty has
 arisen from not rightly apprehending the
 force of ὁδίωνων, as the death-throes of the
 end. 13.] εἰς ματρ., viz. of your
 faithfulness, and (Mark) ἀντοίς, 'against
 them: the dativus incommodi.

15.] Luke only. ἀνταρ. corresponds to
 στόμα, ἀνταρ. to σοφία. 16.] καί—
 'non modo ab alienis,' Bengel.

17.] ἐξ ὑμ., of the Apostles. One of the four
 who heard this discourse was put to
 death, Acts xii. 2. 18.] Not literally,
 but really true; not corporally, but in

ἀπόλῃται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. 20 ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πессούνται ἐν στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἀρχὴ οὐ πληρωθῶσιν καιροὶ ἐθνῶν. 25 καὶ ἔσονται

h ch. xviii. 7, 8 ref. o = ch. xxi. 31. d = here only. see ch. i. 26, 57. h. 6. o Matt. i. 16 ref. f = 1 Mk. (ref.) g = 1 Cor. vii. 26. 2 Cor. vi. 4 al. Pa. xxiv. 17. h = Heb. iii. 17. Num. xiv. 32. Jer. xx. 4. h Heb. xi. 34 only. Josh. xix. 48 al. h Rom. vii. 23. 2 Cor. x. 6. 2 Tim. iii. 6 only. 2 Kings viii. 46. 1 ch. v. 10 ref. m ch. x. 19. Rev. xi. 2. xiv. 20. xiv. 15 only. Isa. viii. 5. Zach. xii. 2. Dan. viii. 18. a = Mark i. 15. Acts vii. 23, 30 al. Gen. xxv. 24. o = 2 Thes. ii. 6. Rev. xi. 18.

19. rec κτησεσθε, with DR rel: txt AB 33 latt syrr syr-cu copt-ms arm Orig Mac Tert.

20. rec ins την bef ιερουσαλημ (to shew that ier. is the accusative), with AL rel Orig, Eus: om BDR Orig, Eus-ms. ιερουσαλημ bef υπο στρατοπεδων D. for γνωτε, γνωσεσθε DX lat-s Orig, Eus: γνωσεσται R Eus-ms(txt in ed), γνωσεσται 1 Eus. ηγγισεν A 1 al Orig.

21. ins μη bef εκχωρ. D tol.

22. rec (for πλησθηναι) πληρωθηναι, with CX: txt ABDR rel Thl.

23. rec aft ουαι ins δε (|| Mi Mk), with ACR rel vulg lat-f syrr syr-cu copt Eus: om BDL lat-a o e ff₂ i Thl-ed. θηλαζομενας D-gr. rec ins εν bef τω λαω, with E rel syr eth Eus: om ABCDKLMRX 1. 33. 69 latt copt arm Eus.

24. ins εν bef στοματι DR latt syrr syr-cu Eus: om ABC rel. μαχαίρας B¹ Δ: ρομφαιας D. rec παντα bef τα εθνη, with ACD rel vulg lat-c e f ff₂ i syr-cu syr arm Eus: txt BLR lat-a copt. [αχρει CDR 69.] rec om ου, with A rel Eus: txt BCDLR 33. 69 Eus. ins και ισονται bef καιροι εθνων B: aft καιροι, L syr-marg copt-ms: om ACR rel vss Eus.—om καιροι εθνων D.

25. rec (for ισονται) ισται (grammatical correction), with ACR rel Eus: txt BD.

that real and only *life* which the disciple of Christ possesses.

19.] By your endurance (of all these things), ye shall acquire (not, *possess*, which is only the sense of the perf. *κτησεται*) your souls: this endurance being God's appointed way, ἐν (in and by) which your salvation is to be put in your possession. κτήσ. as ἐκτήσας, Matt. xvi. 26—σῶσαι, ch. ix. 24.

20.] κυκλ., not *circumdari*, but participial, graphically setting forth the scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15. 21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judaea, but Jerusalem. ταῖς χώρ., the fields—not 'the provinces': see ref.

22.] ἐκδικ., a hint perhaps at ch. xviii. 8.

The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20. 23.] ἐπὶ τ. γ., general—τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements, past our own times, even close to the days of the end. πессούνται . . . αἴψα, viz. *this people*. ἔσται παρ.—see Rev. xi. 2.—The present state of Jerusalem. Meyer maintains that the whole of this was to be consummated in the lifetime of the hearers, on account of the ἀνατύφαι,

p ver. 7. ¹ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς
 q Acts vii. 43 ² γῆς ὡς ἡ ἐκείνη ἐθνῶν ἐν ἀπορίᾳ ἡχους θαλάσσης καὶ
 v. 26. xxvii. ³ σάλου, 26 ἁποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ
 30. H. h. xi. ⁴ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ
 12 only. ⁵ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε
 12 Cor. ii. 4. ⁶ οἰσονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ
 12 only. ⁷ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ
 12 only. ⁸ τούτων γίνεσθαι ἀνακύνετε καὶ ἰπάρχετε τὰς κεφαλὰς
 12 only. ⁹ ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 καὶ
 12 only. ¹⁰ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα
 12 only. ¹¹ τὰ δένδρα. 30 ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ'
 12 only. ¹² ἐαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ ῥέος ἐστίν.
 12 only. ¹³ 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε
 12 only. ¹⁴ ὅτι ἐγγὺς ἐστίν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω
 12 only. ¹⁵ ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα
 12 only. ¹⁶ γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ

σιληνης R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with
 D rel (αθη) Eus: txt ABCLMRX 1. 33. 69 latt syrpt copt arm Tert.
 26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-s
 c ff, l Ambr.
 27. νεφελαι C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετ
 δυναμεις κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D αθη.
 28. for αρχομενων, ιρχομενων D-gr al. om lat υμων D lat-i Tert.
 30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλέποντες
 αφ' αυτων D syr-cu: om βλέποντες latt Syr. for οτι, διοτι A. εγγος bef
 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu.
 31. aft ουτως ins ουν R. om γινόμενα D (|| Mt) lat-a.
 32. om αν D 33. ταυτα bef παντα 69 (|| Mt Mk) D lat-l Syr syr-cu copt
 (αθη arm).
 33. for 1st παρελευσονται, παρελευσται (|| Mt) CK 1 lat-a e q Thl. rec (for
 2nd παρελευσονται) παρελθωσι (|| Mt), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses
 of our Lord must such an expositor have!
 —πληρ. καιροι εθν.—Who could suppose
 that καιροι εθνων should have been in-
 terpreted (by Meyer) the appointed time
 until the Gentiles shall have finished this
 judgment of wrath—to be ended by the
 παρουσία, within the lifetime of the
 hearers? The καιρ. εθν. (see reff.)
 are the end of the Gentile dispensation,—
 just as the καιρός of Jerusalem was the
 end, fulfilment, of the Jewish dispensa-
 tion;—the great rejection of the Lord
 by the Gentile world, answering to its
 type, His rejection by the Jews, being
 finished, the καιρός shall come, of which
 the destruction of Jerusalem was a type,

καιροι = καιρός: no essential difference is
 to be insisted on. It is plural, because the
 εθνη are plural: each Gentile people having
 in turn its καιρός. 26, 28.] The
 greater part of these signs are peculiar to
 Luke. ἀπορία ἡχους, despair as
 account of the noise—so Herodian (see
 Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . τοῦ
 πρακτιῶν. By no possibility can ἡχος
 be gen. after σημεία, as Wordsw.: the
 και after ἀστροις having since its occur-
 rence taken up a new subject in apposi-
 tion. καὶ bef. σάλου—'vocem an-
 gustiorem annectit latiori.' Kypke, Ob-
 servv. in loc. The same may be said
 of the καὶ bef. προσδοκ. in ver. 26.
 28.] ἐπελ., i. e. the completion of it

λόγοι μου οὐ μὴ ᾗ παρελεύσονται. ³⁴ προσέχετε δὲ ἑαυτοῖς, μήποτε ᾗ βαρυνθῶσιν ὑμῶν αἱ καρδίαι ᾗ ἐν κραιπάλῃ καὶ ᾗ μέθῃ καὶ ᾗ μερίμναις βιωτικαῖς, καὶ ᾗ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἢ ᾗ ἡμέρα ἐκείνη ³⁵ ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ³⁶ ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ νύκτας ἐξερχόμενος ᾗ ἡλίζετο εἰς τὸ ὄρος τὸ καλούμενον ᾗ Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ᾗ ὠρθηζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

..αυτον
33.

(from Ps. lxxviii. 25). 1 Tim. iii. 7. cf. 9. 2 Tim. ii. 26 only. c here only 1. 1 Mac. xvi. 16 only.
d Matt. iv. 16. ch. i. 76. Jer. xxxii. (xxv.) 29, 30. e Mark xiii. 32. Eph. vi. 18. Heb. xiii. 17 only. Job xxi. 32. (-vino, 2 Cor. vi. 6.) f Eph. vi. 18 only. Pa. cv. 8. g Matt. xvi. 18. ch. xiii. 35 only. Isa. xlii. 4. Wisd. xviii. 5. h Acts xvi. 27. xix. 16. Rom. ii. 2. 2 Cor. xi. 32. 1 Thes. v. 8. Heb. ii. 8. xii. 26 only. Judg. vi. 11. i see Rev. vi. 17. Wisd. v. 1. k = Matt. v. 16 al. l constr., Matt. xix. 22 reff. m constr., ch. ii. 37. Matt. xii. 40. n Matt. xxi. 17 only. Judg. xix. 6, &c. o = ch. xi. 7 reff. p ch. xix. 29 reff. and note. q here only. Gen. xix. 27 al.

³⁴. om δε D 1. 69 lat-l æth Iren-lat., rec βαρυνθῶσιν, with D H (Treg expr) 69: txt ABCR rel Bas Cyr. αἱ καρδίαι bef ὑμῶν ABX 69 latt Iren-lat: txt CDR rel copt Method Epiph. rec transp αἰφνίδιος and ἐπιστῇ, with C rel syr arm; αἰφ. επ. εφ υμ. A Syr copt Iren-lat (both apply to put αἰφ. in emphatic place): om εφ υμας X: txt BDLR lat syr-cu æth Method Mcion-t.—εφνίδιος (itacism) AD (ειφνιδιος D¹, εφνιος D²) FKLXMA, εφνιδιος RR 1. 33. 69 æth Bas.

³⁵. rec γαρ bef ἐπεισελεύσεται, putting a colon at end of ver 34, with ACR rel vulg lat-f syrr syr-cu arm Iren-lat Eus: txt BDL lat-a b c e f f₂ i copt Method (Cyr) Mcion-t.—rec ἐπεισεύσεται, with ACR rel Eus: ελευσ. 69 al: txt BD lat-a e. (The double compound is characteristic of Luke.) om παντας D. της γης bef πασης AKU².

³⁶. rec (for δε) ουν (so || Mk), with ACR rel vulg lat-b c f f₂ syrr syr-cu copt æth arm: txt BD lat-a e copt-ms. rec (for κατισχύσῃτε) καταξιώσῃτε, with ACR rel latt syrr syr-cu arm Tert: txt BLX 1. 33 copt æth. παντα bef ταυτα ACIM lat-a e i syr Tert: om ταυτα C¹R rel am: txt BDLXA 1. 33. 69 vulg lat-b c f.

³⁷. rec εν τω ιερω bef διδασκων, with ACDR rel lat-a syr copt: om διδασκων G: txt BK vulg lat-b c e f g_{1,2} i l Syr syr-cu. om τας δε νυκτας εξερχομενος D. εις το ορος bef ηλίζετο D. ηυληζετο D¹: ηυληζετο D²: διηλίζετο A.

³⁸. for ιερω, ορει C¹ (perhaps) U. ακουειν αυτου bef εν τω ιερω D. [at end 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing. ^{34—36}] Peculiar to Luke. ἑαυτοῖς and ὑμῶν are emphatic, recalling the thoughts to themselves, after the recounting of these outward signs. ³⁵] There is meaning in καθῆμα.,—sitting securely.

³⁶] σταθ., to be set, i. e. by the angels—see Matt. ver. 31—before the glorified Son of Man.

^{37, 38}] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught

after this in the temple. Nothing is said to imply it—a general closing formula like this applies to what has been related.

³⁸] ἐπὶ εφ. is literal,—not figurative, 'came eagerly,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here. Luke relates nothing of any visits to Bethany. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note. On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

r — ch. xxi. 9
ref.
s | Mk. ref.
t | Mt. ref.
u ch. ix. 46
ref.
v Matt. ii. 16.
ch. xxi. 29
al. Exod.
xxi. 29.
w ch. iv. 26. ix.
30 j. Acts
xxv. 12 only.
Exod. xxiv.
35.
x ver. 52. Acts
iv. i. v. 24.
26. xvi. 20.
22. only. L.
Neb. ii. 16.
y Matt. xvii. 22
ref.
z John ix. 22.
Acts xxiii. 20
(adv. v. v. 7.)
only. 1 Kings
xxii. 18.
a — here only. (Matt. xl. 25 al. 1 Chron. xvi. 4.)
20. Rom. xv. 28. 1 Cor. ix. 6 al.
c | Mk. ref.
XXII. 1. Ἐγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λε-
γομένη Πάσχα. 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβούντο γὰρ τὸν
λαόν. 3 εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλοῦ-
μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα
καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρα-
τηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. 5 καὶ ἐχάρησεν,
καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 καὶ ἐξω-
μολόγησεν, καὶ ἐζήτη ἐυκαιρίαν τοῦ παραδοῦναι αὐτόν
ἄτερ ὄχλου αὐτοῖς. 7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων,
ὃ ἔδει θύεσθαι τὸ Πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ

CHAP. XXII. 1. ἠγγισεν DL lat-b e g, i q.

2. oi ^{de} ἀρχιερεῖς καὶ γραμματεῖς bef ἐζήτουν (omg kai and 2nd ei and insg δ) D
lat-e. om to D al. for ἀνέλωσιν, ἀπωλίσωσιν D copt. for γὰρ, δι D al
vulg lat-b e ff, g, i sēth arm.

3. rec ins o bef σατανᾶς, with U al copt Eus: om ABCDPR rel Orig. ins rev
bef ἰουδαν D. rec επικαλουμένων (more usual), with ACPR rel Orig Eus: txt
BDLX 69 syr-ms copt arm. (om τον καλουμινον G.) ἰσκαριωθ D (-ωθ in greek)
lat-a syr-cu Orig. aft αριθμου ins εκ D.

4. aft ἀρχιερεῖσιν ins καὶ τοῖς γραμματεῖσιν (probably a more mechanical addn;
as Meyer) C P (omg τοῖς) lat-a b c e ff, i l syrr syr-cu sēth arm Eus: om ABDR rel
vulg lat-f copt. rec ins τοῖς bef στρατηγοῖς, with C (S, e sil) UA Eus: om ABPR
rel Orig Eus, — om στρατηγοῖς D al lat-a b c e ff, i l q syr-cu sēth. add του μισοῦ
(see ver 52, Acts iv. 1, v. 24) CP syrr Eus. om το D arm. rec transp αυτον and
αυτοῖς (cf || Mt Mk), with AP rel vulg lat-b c f arm Orig Eus, Mcion-e: txt BCGKL
παραδοι αυτον (omg αυτοις) D lat-a.

5. ἀργυρια (|| Mt) ACKUX 69 syr Eus, Thl: txt BDPR rel Eus.

6. om καὶ εξωμολογησιν C al lat-a b c e ff, i l q Eus. — ωμολ. D; om. P. for rev
παραδουναι, ινα παραδω (|| Mt) P. rec αυτοις bef ατερ οχλου, with P rel
lat-c f ff, syrr syr-cu copt sēth arm Eus: om αυτοις D vulg lat-a e i: txt ABCL
lat-b i.

7. om ἡ ACA. for των αζυμων, τον πασχα D lat-a b e ff, i l Syr syr-cu.
rec ins εν bef ὃ, with AP rel latt Eus: om BCDL.

8. ins rev bef πετρον D.

CHAP. XXII. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression εἰσῆλθ. δι σαρ. is found in John xiii. 27,—and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord.

4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely the chief priests. On στρατ., see

Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially in the temple that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words συνεθ. and ἐξουμολ. here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished;—see note on Matt. xxvi. 15. ἄτερ ὄχλου = εὐκαρῶν, Theophyl., or perhaps χωρὶς ὄχλου, Enthym.

7—14.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. ἦλθεν is not 'approaching', but 'came'.—On this whole subject see notes on Matt. xvi. 17, and

...αν F. Ἰωάννην εἰπὼν ὁ Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ὥστε
 να φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσω-
 μεν; 10 ὁ δὲ εἶπεν αὐτοῖς Ἴδου εἰσελθόντων ὑμῶν εἰς
 τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος ἱκεράμιον ὕδατος
 βασταζῶν ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
 εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας
 Λέγω σοι ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου
 τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακίνοι
 ὑμῖν δεῖξει ἄναγιον μέγα ἑστρωμένον ἱκεῖ ἑτοιμά-
 σατε. 13 ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς,
 καὶ ἡτοίμασαν τὸ πάσχα. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα,
 ἀνέστη, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς
 αὐτοὺς Ἐπιθυμία ἐπέθυμῃσα τοῦτο τὸ πάσχα φαγεῖν
 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 52. Gen. xlii. 15. s = Matt. xxvi. 45. John xvi. 4. t = ch. xi. 27 ref.
 u constr. John iii. 20. Acts iv. 17. v. 26. xlii. 14. Gen. xxxi. 30. v constr., Matt. vi. 8 ref. Acts
 xlii. 15 al. w = (see note) Acts i. 8. iii. 18. Heb. xii. 12.

9. [εἶπεν, so BCDL.] aft ἑτοιμασμεν ins σοι DP gat lat-c e ff, sah æth; σοι
 φαγεῖν το πάσχα (|| Mf) B syr-marg-ms.
 10. om αυτοῖς D lat-e. for εἰσελθόντων, εἰσερχομένων D. πρηνῆσαι
 CLX; απαντησι D al: txt ABPR rel. βασταζων bef κεραιον υδατος D.
 rec (for εἰς ἡν) οὐ, with D rel Syr syr-cu (appy): ου ιαν (cf || Mk, οπου αν) AKMPR:
 txt BCL latt syr arm, εν η X.
 11. om σοι (|| Mt Mk) DUX lat-g Syr syr-cu. aft καταλυμα ins μου C al sah.
 12. for κακίνοις, κεινός D Orig. [αναγιον, so ABDEGHKLMPR S-marg V:
 αναγιον C 1.] for μεγα, οικον D sah.
 13. rec ειρηειν, with APR rel: txt BCDL 69 lat-a. (ειπεν X al.) for αυτοις,
 αυτος D'.
 14. rec ins δωδεκα bef αποστολοι, with ACPR rel vulg lat-f q syrr copt æth arm
 Epiph: om BD lat-a b c e ff, i i syr-cu sah. — οι δωδεκα, omg αποστολοι, LX.
 15. om οτι: C' (perhaps) DX. rec ins ουκει: bef ου μη (from Mk xiv. 25), with

John xviii. 28. § 18a, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8.] It was a solemn message, and for it were chosen the two chief Apostles. In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ ἔλα was asked, but only in reply to the command of our Lord. 10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water. 11.] The οἰκοδεστωρ was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.). κατὰ is not here, as in ch. ii. 7, an ἱνα, but a room set apart at this season of the feast, by resi-

dents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being ἑστρωμένον, and as Mark adds, ἱτοιμον, would be no matter of surprise. 14.] The ὥρα was evening, see above on ver. 10, and Matt. xxvi. 20. 15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γὰρ in ver. 16 gives us the leading reason. παθεῖν] This is the only instance in the Gospels, of the absolute use of πάσχα, as in the Creed, 'He suffered.' We have several times πολλὰ παθεῖν, ch. ix. 22; xvii. 25; Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46. 18.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα.

x ch. xv. 8 ref. 4 Kings xi. 17 P.
y — John iii. 29. 2 Cor. x. 6 al.
z — ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxiii. (xxv.) 28.
a abool. here (dis) & 1. Matt. xv. 26 1 Mk. al. Wlad. xviii. 2.
b ch. xi. 17. 18 ref.
c w. ἀπό, here only. 2x.
d ch. v. 10 ref. e 1 Mt. ref.
f 1. Matt. xiv. 19. xv. 26 al. Jer. xvi. 7. Gen. xii. 26, 27. Exod. xii. 11. Ezek. xxxviii. 11.
g — Matt. xiii. 57. John xv. 1. 1 Cor. x. 4 h — Matt. viii. 24. Mark i. 4. xiv. 8.
i (= μου) 1 1 Cor. bis. John xv. 9. k 1 1 Cor. bis. Heb. x. 2 only. Num. x. 10. 1 ch. xx. 31. Jude. viii. 8 vat. m Matt. xxvi. 23 ref. n ch. xvii. 8 ref. o [Mt.]. 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31. p Heb. ix. 24, 25. 1 John v. 6. Zech. ix. 11.
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C'DP rel vulg lat-c e syrr syr-cu sēth arm : om ABC'HL 1 lat-a coptt. rec (for auto) εξ αυτου (from ||), with AC'P rel lat-f syr-txt sēth arm : απ' αυτου (from below) D 69 : txt B C'(appy) L 1 latt syr-marg coptt Epiph. for πληρωθη, καιων βρωθη D.

17. ins to bef ποτηριον (see ver 20) ADKMU : om BCL rel coptt. om και D syr-cu syr-ger coptt. rec (for εις αυτου) καιτοις (from John xix. 24; Ps. xxi. 18), with AD rel syr : txt BCLM 1. 69 latt arm.—avr. L.

18. rec aft υμιν ins. ori (Mt xxvi. 29, || Mk), with A rel latt syr syr-cu syr-ger : om BCDGL 1 mt lat-s sēth. rec om απο του νυν, with AC rel Syr Iren-lat : ins BKLM lat-εοοοο syr syr-ger coptt sēth, and (but bef ου μη πω) DG 1 lat-εοοοο syr-cu arm. [rec γανν., with K (S e sil) : txt ABCD rel.] for ορου, ου BC'FL 1 : om C'(appy) : txt AD rel. ελθη bef η β. r. θ. D.

19. aft λεγων ins λαβετε A. om εις B'(sic : see table) : ins AB'CD rel.

19, 20. om το υπηρ ver 19 to end of ver 20 D lat-a b e ff, i l : lat-b e read instead vv. 17, 18, omg them above : similarly syr-cu substitutes vv. 17, 18 for ver 20.

20. rec ωσαυτως bef και το ποτηριον (aft || 1 Cor), with A rel : txt BL coptt.

It was *that particular* Passover, not merely the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30, *ἵνα ἔσθῃτε καὶ πίνῃτε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου*. It is to this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers : nor can we help thinking on the faithless apostle at this very supper, in ib. vv. 11—13 :—see notes there.

17.] Some (e. g. De Wette) suppose that it is here implied that our Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel : and if He desired to *eat* the Passover with them, He would also *drink of the cup*, which formed a usual part of the ceremonial. This seems to me to be implied in *δεξιόμενος* : *λαβών* is the word used by all afterwards, when He *did not* partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the *fulfilment of*

the Passover rite, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not identical with, but has no reference to, the subsequent one in ver. 20. That was the *institution of a new rite* :—this the *abrogation of an old one*, now fulfilled, or about to be so, in the person of the true Lamb of God.

This is generally supposed to have been the *first* cup in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.

After these verses, in order of time, follows the *washing of the disciples' feet* in John xiii. 1—20, referred to in our ver. 27.

19, 20.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew. 20. τὸ ἐπὶ ὑμῶν

Τ ^εαχυνν το ὑπὲρ ὑμῶν ἰέκχυννόμενον. ²¹ ἵπλὴν ἰδοὺ ἡ χαιρ τοῦ ^ε Matt. xxiii. 35 ref. ²² ὅτι ὁ ^ε Matt. xi. 22 al. Judg. iv. 9. ²³ καὶ αὐτοὶ ἤρξαντο ^ε Acts ii. 28. x. 49. xi. 20. xiv. 36, 51. Rom. i. 4. Heb. iv. 7. only. L.P.H. Nam. xxxiv. 6. = Gen. xv. 8. Symm. (see John xiv. 3. 28.) ²⁴ εἰς τὸν οὐρανόν ^ε Prov. x. 12.) ²⁵ καὶ αὐτοὶ ἤρξαντο ^ε y = 1 Cor. xi. 16. Gal. ii. 6. ²⁶ καὶ αὐτοὶ ἤρξαντο ^ε w opt., ch. ix. 46. xv. 26. see Acts xvii. 27. xxiv. 2 Mac. iv. 4 only. (-cor, 1 Cor. xi. 16. -ceiv, 2 Mac. iv. 4 only.)

[εχυννόμενον, so AB¹ELUΔ.]

21. om μετ' ἐμου D al Syr.

22. rec (for οτι) και, with A rel vulg lat-e syrr syr-cu: om lat-a i D-lat Orig: txt B-gr DLT copt. rec μεν bef υιος (|| Mt Mk), with A rel: μεν bef ο υιος D: txt BLT coptt. rec πορεύεται bef κατα το ωρισμένον (||), with A rel lat-f syrr syr-cu coptt eth: txt BDGLT 69 latt arm Orig. om τω ανθρωπω D lat-e syr-cu Tert.

23. for και αυτοι, αυτοι δε D lat-e f sah.

om το DL sah(appy) Orig.

om εχ αυτων D al lat-a b e f f i syr-cu.

24. om αυτων, and for δοκει ειναι, αν ηη D lat-a f Syr syr-cu (coptt).

εχυννόμενον] These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σημαίνόμενον, which is the wine poured out from the grapes (τὸ γίνημα τῆς ἀμπέλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting not drinking any more of this fruit of the vine.

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression ἅλῃν ἰδοὺ bears marks of verbal accuracy, and inclines us to believe that this announcement was made after the institution of the cup, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐν τ. τρ.] viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it

here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring among themselves (ver. 23), who among them should do this thing. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made at this Paschal meal,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγώ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the washing of their feet by the Lord, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their then employment: ἀνακείμενος—δυσθιμεναι—ἰσθύνει καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—

^a here only in Guss. clow. Paul (Rom. vi. 9, 14, vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 16) only. Goss. iii. 16. ^a 1 Cor. vi. 12. vii. 4 bis only. Eos. ix. 17. ^b here only t. Wind. xix. 4. 2 Mac. iv. 2 only. (-reir, Acts x. 66.) ^c see ch. xii. 21, 22. d comp., Sir. i. 4. ^e - Acts xv. 29 xl. 1 Chron. xvi. 6. ^f Mark x. 45. ^g Matt. xxii. 10, 11. ^h ch. ii. 46. Matt. xviii. 20. ⁱ here bis only in Goss. Acts iii. 25. ^j 2 Kings ix. 11, 12. ^k ch. i. 23. ^l ch. iv. 12. viii. 12. James i. 2. Dent. iv. 24. Heb. viii. 10 & x. 16 (from Jer. xxxviii. [xxxi. 13]). ix. 16, 17 only. Gen. 22. ^m - Matt. xix. 28. 1 Cor. vi. 2, 3. Gen. xlix. 16 xl. see Dent. vii. 22.

μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐπ' ἑγέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ καὶ γὰρ διατίθεται ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ κάθησθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ³¹ Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς

²⁶. rec γινέσθω, with A rel: txt BDLT 1. for νεώτερος, μικροτερος D vulg lat-a c ff₂ i l. διακονος D.

²⁷. for ver, πολλων η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανακειμενος ἀλλ' ως ο διακονων και υμεις ηνληθητε εν τη διακονια μου ως ο διακονων D. εν μεσω υμων bef εμι BLT vulg lat-c ff₂ Eus: om εμι D (as above): txt A rel. ²⁸ om υμεις δε εστε D.

²⁹. διατιθημι A 1: add διαθεσην A. om μου D^f lat-e. ³⁰ rec εσθιητε, with AD³Q Rel Eus: txt BD¹T. om 2nd μου D am (with forj tol) lat-e l syr-cu. rec (for καθησθε) καθισησθε, with H: καθησθε D-gr: καθησθε AB³GLQ 1. 69 (-σθαι AL): και θισεισθε (see Mt xix. 28) X rel: txt B¹T, καθησθαι B (as corrected by original scribe: see table) A. (The -σθαι is too obvious an itacism to bring the infln seriously into question, as in Meyer.) ins δωδεκα bef θρον. (|| Mt) DX mm lat-a b f syr-cu syr-w-ast sah arm Orig Ath Tert; aft θρον., 69 lat-o. for θρονων, θρονους (|| Mt) D 69. om τας D¹. τας δωδεκα φυλας bef κρινοντες BT lat-4.

³¹. rec pref ειπε δε ο κυριος (to mark the supposed beginning of a new subject), with ADQ rel: om BLT coptt.

I therefore infer that the strife *did* happen at this time, in the order related here.

²⁶.] See on Matt. xx. 25. The expression here of ἐξ. αὐτ. ἐθ. καλ. also seems to be connected with what had just taken place. 'Among *them*, the *ἐπ' ἐργίας* are those who *ἐξουσιάζουσιν αὐτῶν*—but among *you*, I, your *ἐπ' ἐργίας* (see vv. 19, 20, *ὑπὲρ ὑμῶν*, bis), *do not so*, but am in the midst of you as your servant.' Ptolemy *ἐπ' ἐργίας* at once occurs to us;—numerous other examples are given by Wetstein.

²⁶.] οὕτως, i. e. *εἰσθε*.

²⁷.] Compare John xiii. 13—17.

²⁸.] These words could hardly have been spoken except on this occasion, when *τὸ περὶ ἐμοῦ τίλος ἔχει*, ver. 37.

²⁹, ³⁰.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word *βασιλείαν* belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) *that ye*

&c.,' but, I appoint to you, as my Father hath appointed to me, a kingdom, *that ye* &c. *ἐπὶ τῆς τρ.*, see above, ver. 21, and note on ver. 16.

³¹—³⁴.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to proceed continuously. There are marks in these words of our Lord, of close connexion with what has gone before. *His* way which the Father *διέθετο* to Him, is *to His kingdom*—but it is *through* *πειρασμοί*. To *these*, who have been with Him in these trials, He *διατίθεται βασιλείαν*—but *His* way to it must be *their* way, and here is the *πειρασμός*,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in

2 ver. 6 only t. 2 Mac. xii. 15 only. a here bis and ch. x. 4. xii. 33 only. Job xiv. 17 only. b ch. ix. 8 reff. c Matt. x. 10. ch. x. 4. d — Rom. iii. 23. Eccl. vi. 3. e — ch. x. 8. xii. 31. Mark xv. 24. f ellips. ch. iiii. 11. 1 Cor. xi. 22. g Matt. xlii. 44. 2 Chron. xxiv. 12. h — Matt. xxiv. 6 reff. i — ch. xviii. 31. Rev. x. 7. Sara i. 1. k — ch. xlii. 31. Matt. xvi. 12. John xiv. 30. 1 Cor. ix. 14. l Matt. xix. 18. Gal. v. 14. m — (Acts ii. 28. 1 Cor. ix. 21 Soc.) 2 Thess. ii. 8. 1 Tim. i. 9. 2 Pet. ii. 1 only. Isa. liii. 12. n Rom. viii. 36 (from Ps. xlv. 23). ix. 4. o Matt. xvi. 72. Mark x. 25 al. p ch. xxiv. 27. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 30. q Mark iii. 26 (Heb. vii. 3) only. Jos. Ant. ii. 5. 3, ταῦτα . . . τέλος εἰλαβε.

35. [βαλλαντίου, so ABDQ &c. εἶπαν, so BDL. rec ουθενος, with DLTU A i(e sil) Orig: txt ABQ rel.]
 36. for ουν, δε BL 69 coptt: txt AQT rel.—ο δε εἶπεν D lat-e. om αυτος
 D 1 lat-a b e ff. i. αρει D. for πωλησατο, πωλησαι D: πωλησαι EGHSTAA
 69 arm. for αγορασατω, αγορασαι DEFHSUVTA 69 Chr Thl.
 37. om υμιν D lat-b. rec ins ει bef σουτο, with T rel vulg lat-a c e i syrr
 syr-cu arm: om ABDHLQX 1 lat-b f coptt sct. for 2nd το, ει A lat-a c
 e ff. i Ambr. ins των bef ανωμων D. om 2nd γαρ D lat-a e ff. i syr-cu:
 ins A B(sic: see table) rel syr coptt. rec (for το bef περι) τα, with A rel Syr
 syr-marg: txt BDLQ(T) 1 lat-b syr-cu syr coptt.—το bef γαρ T.

is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). 35.] See ch. ix. 3; x. 4; also Matt. x. 9.

36.] αἰσιν was the very word used in the prohibition before. * There is a question what should be supplied after μη ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μη ἔχων in contrast with ἔχων, He who has a purse, &c., and he who has none, let him &c., see reff. Thus the sense will be complete—for he who has a purse, can buy a sword, without selling his garment. μάχαιρα must be here used in the sense of a sword,—compare ver. 49:—and not a knife to eat with, which some have understood. The 'sword of the Spirit' (Olshausen and

others) is wholly out of the question. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the month of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of Boniface VIII., cited in Wordsw. ad loc.), spreading the Gospel by the sword.

37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to that night's danger, or the defending Him from it. τὸ περι ἑ.

τὸς ἔχει.] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liiii. 12). τὸ περι ἑσέ—supply γεγραμμένον, or perhaps more generally, 'determined in the counsel of God.' τὸς ἔχει does not merely mean 'must be fulfilled,' which would be an assertion without any special reference here—but (as E. V.) have an end;—are coming to the completion of their accomplishment.

ἔχει. 38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν ἐστιν. 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Ὑποκούετε μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥς ἐι λίθου βολήν, καὶ ἔθηκε τὰ γόνατα προσκύχον 42 λέγων Πάτερ, εἰ βούλει παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω. 43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

R. - ep ei
βουλει...

...αὐτον
P.

vi. 10. Acts xxi. 14.
40 al. latx, Acts ix. 19 only.

d Matt. xvii. 8 al. Exod. iii. 2.
Gen. xlviii. 2.

e = here only. 2 Kings xxii.

38. [εἶπαν, so BDLQ.] ἰδου bef κυριε D. δυο bef μαχαιραι ὥδε D em
copt aeth. for ικανον ἐστιν, αρκει D.

39. for ἐπορεύθη, ἐπορευετο D al. [καὶ (bef οἱ μαθηται) is written over the
line by the original scribe in B: see table.] rec aft οἱ μαθηται ins αὐτου
(|| M^t), with Q rel lat-a b c Syr syr-cu sah aeth: om ABDLM^t T 1 vulg lat-q syr
copt arm.

40. γενομενος T. om δε T. om του D. for εἰσελθιν, εἰσελθγα
D ev-y latt: ἐμπεσιν 69: ελθειν Δ-γρ. [εἰσελθιν is written over the line by the
original scribe in B: see table.]

41. for ἀπισπαθη, ἀπισταθη D: ἀπειστη G al lat-c f l. προσκυχον D:
προκυετο T.

42. μη το γενεσθω bef ει βουλει . . . απ' μου, omg πλην, D lat-a c e ff₂. for
παρενεγκειν, παρενεγει (|| M^k) B D-gr T 1 latt syr-cu syr aeth Orig Damasc Ambr,
παρενεγκαι KLMR 69: txt AQ rel Dion-alex Bas. rec το ποτηριον bef τουτο
(|| M^t M^k), with AB rel latt Bas Orig: txt BDLQT lat-f ff₂ coptt. γενησθω
(AB)QRT rel (γειν. ABA): txt DESXA 69.

Vv. 43, 44 om BET 124 lat-f copt-wilk sah-woide arm-mss, and A (which has
nevertheless the Ammonian section marked) 69 (but ins "with all known evange-
listaria" [Scriv.] aft Matt xxvi. 39) Hil: ins DQN rel (and the mass of cursive) latt
syrr syr-cu syr-jer copt-schw sah-ms (Zoega) aeth arm Justin Iren-gr Hippol Eus-canon:

So τετέλεσται, John xix. 30. 38.] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even the quiet and ascetic *Essenes*, to carry weapons when travelling. Chrysostom (Hom. in Matt. lxxiv. p. 797) gives a curious explanation of the two swords: *εἰς τὸν οὐρανὸν καὶ μαχαίρας εἶναι ἐκεί διὰ τὸ ἀρνῖον*. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with *ικανόν ἐστιν*,—‘It is enough;’ not ‘they are sufficient;’—but, It is well,—we are sufficiently

provided—‘it was not to this that My words referred.’ The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

39—46.] CHRIST’S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of ὥς ἐι λίθου βολήν, ver. 41. 42.] εἰ is not to be rendered ‘utinam,’ but ‘si,’ and the sentence is broken off at ἐμοῦ: thus rendering the meaning equivalent to a wish. Some suppose παρενεγκεῖν to be an inf. for an imperative, but incorrectly. 43.] The principal testimonies of the fathers, &c. against and for vv. 43, 44,

T T 2

w. π. i, here only, 3 Macc. iv. 84. (see ob. viii. 9 ref.) John viii. 2 al.)
 h ver. 4 ref.
 i i. Matt. xxi. 18 i. John x. 1, 8. Euseb. xxii. 9.
 k i. Acts xxiv. 18.
 l = (Mt. bis) only.
 m i Mt. ref.
 n = here only. (Matt. viii. 8 ref.) Jer. xxviii. (il.) 26.
 o see John ii. 4 ref.
 p = ch. xx. 20. Rev. xii. 10.
 q Col. i. 13.
 r = Eph. v. 8, 11. vi. 12.
 u here only t. (3 Macc. iii. 7.) = Phalar. Ep. v. p. 28 (mid of the bull), περιήψαμεν. δε αυτοι διεσέβησαν τω w intr., here (tr., Eph. ii. 6) only. Exod xviii. 15.
 x = John i. 26 ref.

52. rec ins o bef *ἡσους*, with RT rel: om AB.—om o *ἡσ*. D 1 lat-s syr-cu arm. for *ἡσους*, λαου D-gr. for *ἐξεληλυθατε*, *ἐξεληθατε* (from ||) BDLEB 69: -θετε KMX 1 Orig Eus Bas-sel: txt A rel.
 53. ins *το* bef καθ *ἡμεραν* D. εν *τω* *ἡερῳ* bef μεθ *ἡμερῶν* D al. [αλλα, so DEGLTUAA.] *ἡερῶν* bef *ἑστιν*, with A rel: om *ἑστιν* H: txt BDGKLMRTX. om 2nd η D al. for *τον σκοτους*, *το σκοτος* D-gr.
 54. om *και* *εισηγαγον* DF 1 vulg lat-a b c f f, i l Byr syr-cu seth (Eus). rec aft *εισηγαγον* ins *αυτον*, with X rel syr-cu syr-w-ob coopt seth: om ABDEKLMRT i latt Syr seth Orig Eus Thl. rec (for *την οικιαν*) *τον οικον*, with ADR rel: txt BKLMRT 1 Orig Eus Thl. aft *ἡεολ*. ins *αυτω* D 69 em lat-b copt (abh). ins *απο* bef *μακροθεν* DA.
 55. rec (for *περιαψ.*) *αφαντων*, with ADR rel: txt BLT Eus. *περικαθισαντων* DG 1 vulg lat-b f f f, arm: txt ABRT rel lat-a syr. rec adds *αυτων*, with A rel vulg lat-f; aft δε, R: om BDKLTA lat-a b c f f, i l arm. ins *εαι* bef ο *πειρος* D lat-b c f i copt arm. rec (for *μεσος*) εν *μεσω*, with (AR, *εμμεσω*) X rel: μετ D: txt BLT 1. aft *αυτων* ins *θερμαινομενος* (|| Mk) D.

ask Κύριε, εἰ πατέρι. ἐν μεγάλῃ; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to Luke.

51.] *ἔατε ἑως τούτου* I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him;—His hands were held,—and He says, Suffer, permit me, thus far: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an important addition here to the other reports of our Lord's speech;—*ἀλλὰ . . . σκότους*. It stands here instead of the declaration that *this was done that the Scriptures might be fulfilled* (Matt. ver. 56. Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot

venture to say that our report is of the same saying. Our Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*:—but so as to make the *ἰσχυρις* which rules over *them* to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word *σκότος* there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him *ἕως καιρος*.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 18. Our narrative leaves it undecided *who this high-priest was*,—inasmuch as, ch. iii. 2, *Annas and Caiaphas* are mentioned as high-priests. From John we find that it was *Annas*; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the

καθήμε. 56 ἰδοῦσα δὲ αὐτὸν ἡ παιδίσκη τις καθήμενον πρὸς τὸ
 φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν.
 57 ὁ δὲ ἠρνήσατο [αὐτὸν] λέγων Οὐκ οἶδα αὐτόν, γύναι.
 58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ
 αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη Ἀνθρώπε, οὐκ εἰμί. 59 καὶ
 διαστάσης ὥς τι ὥρας μίας ἄλλος τις δι᾽ οὐρανὸν
 λέγων Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ
 Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος, Ἀνθρώπε, οὐκ
 οἶδα ὁ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ
 ἐφώνησεν ἁλέκτωρ. 61 καὶ στραφεὶς ὁ κύριος ἐν-
 ἔβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου
 τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἁλέκτορα φωνῆσαι
 σήμερον, ἁπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἔξω [ὁ
 Πέτρος] ἔκλαυσεν πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον
 αὐτῷ ῥέροντες. 64 καὶ περικαλύψαντες αὐτὸν ἐπὶ ῥώ-

2 Tim. ii. 4. Tit. iii. 1. 2 Pet. i. 12. 3 John 10. Jude 5 only. (-μνησθ, 2 Tim. i. 5.) o | Mt.
 (ref.) only. p = here only. (Matt. iv. 24 al.) 2 Kings xi. 3. q Matt. ii. 16. xxvii.
 30 al. Gen. xxxix. 17. r Matt. xxi. 26 ref. s Mk. Heb. ix. 4 only. Exod.
 xxviii. 30. 3 Kings vii. 42. viii. 7 only. t ch. xxi. 6 ref.

57. om 1st αὐτον (|| *Mt Mk*) B D-gr² KLMSTX 1 lat-a b c f ff, 1 Syr syr-cu coptt
 æth arm: ins AD¹ rel vulg syr. rec γυναι bef ουκ οίδα αυτον, with A rel latt
 syrt syr-cu; om γυναι D: txt BLTX coptt (æth) arm.

58. for εφη και συ εξ αυτων ει, ειπεν το αυτο D syr-cu. om πετρος D (lat-a b
 ff, i). rec (for εφη) ειπεν, with A (D) rel: txt BKLMT 69.

59. for λεγων επ' αληθειας, επ' αληθειας λεγων D.

60. rec ins o bef αλεκτωρ, with (some cursive?) sah: om ABDT rel Scr's mss
 copt arm.

61. for και στρ., στρ. δε D sah. ins πετρος bef κυριος (but marked as if thought
 to be an interpolation) T. for κυριος, ιησους D al Syr syr-txt copt. om o

πετρος D al gat. for λογου, ρηματος (|| *Mt Mk*) BLTX: txt AD rel.

om σι: D lat-a b c e ff, i arm. aft πριν ins η B. rec om σημερον (|| *Mt Mk*)
 with AD rel latt Syr syr-cu: ins BKLMTX (69) fuld (lat-b f l) syr-w-ast copt sah-
 woide-txt (æth). transp τρις and απαρνηση D. at end ins μη ειδειναι με D.

62. om o πετρος (see || *Mt Mk*) BDKLMTX 1 syr-cu coptt arm: ins A rel vulg
 lat-c f g l s q syrt æth.

63. for και οι, οι δε D lat-c sah. rec (for αυτον) τον ιησουν, with A rel Syr
 syr-cu syr-txt æth: txt BDLMT latt Syr-ms syr-marg coptt arm. om ρεροντες
 D 69 lat-a b c Syr.

64. rec aft περικαλυψαντες αυτον ins ετυπον αυτον το προσωπον και (for αυτον,

account (vv. 66—71) of the morning as-
 sembly of the Sanhedrim. See notes on
 Matt.

55—62.] PETER'S THREE DENIALS OF
 JESUS. Matt. xvi. 69—75. Mark xiv.
 66—72. John xviii. 17, 18, 25—27. See
 throughout, table and notes in Matthew.

58. *ἔτερος*] In Matt. it is ἄλλη,—
 in Mark ἡ παιδίσκη. 61.] See extract
 from Robinson's notes on Matt. ver. 69.
 If, as there supposed, the trial was going
 on in an open chamber looking on the
 court (αὐλή), the look might well have

been given from a considerable distance.
We need not enquire, how our Lord could
 hear what was going on round the fire in
 the court, as some Commentators have
 done. But even were such an enquiry
 necessary, I see no difficulty in answering
 it. The anathemas of Peter, spoken to
 οὐ κατισχύουσιν with vehemence, and the
 crowing of the cock,—were not these
 audible? But our Lord needed not these
 to attract His attention.

63—65.] HE IS MOCKED. Luke does
 not, as some Commentators say, place this

α — 1 only. των λέγοντες " Προφῆτευσον, τίς ἐστὶν ὁ " παῖσας σε: 1885
 γ 1 Mt. ref. 65 καὶ ἕτερα πολλά " βλασφημοῦντες ἔλεγον " εἰς αὐτόν. 1886
 w Mark xv. 29. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1887
 Acta xxvi. 11. 4 Kings xix. 4, 6, 22. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1888
 2 Mark iii. 20. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1889
 2 Mass. vii. 61 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1890
 γ Matt. xiii. 2 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1891
 ref. Ps. ii. 2. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1892
 2 Acts xxii. 5. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1893
 1 Tim. iv. 18 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1894
 only? Susan. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1895
 50 P. only. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1896
 a ch. xxiii. 26 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1897
 ref. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1898
 b Luke, home 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1899
 only. Matt. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1900
 xxvi. 5, 69 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1901
 al. Prov. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1902
 xiii. 10. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1903
 18 bde. ch. vi. 40. xii. 62. Heb. ii. 12, from Isa. viii. 17. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1904
 γ — 1 only. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνήχθη τὸ " πρεσβυτέρων τοῦ 1905

αυτου το πρ. from || Mk, then united with txt, ενυπταν being inserted to account for
 παῖσας below), with A rel vulg lat-f syr eth; αυτου το προσηκον 1; αυτου το προ-
 ωπον ενυπταν αυτον D al lat-a q arm: txt BKLMT lat-b c e ff₂ i l copt. rec aft
 εφηρωτων ins αυτον, with A rel: om B(D)KLMTX lat-b. for εφηρωτων λεγοντες
 ελεγον D (lat-b ff₂ q) Syr syr-cu.

65. for ετερα, αλλα D. for εις αυτον, εις αυτους D-gr.
 66. for αρχ. τε, και αρχ. D al lat-a b c: om τε BGHSUGΔA. rec αυταγωα,
 with A rel: txt BDKT 69 syr-marg Orig. rec αυτων, with AA: txt BDT rel
 sah Orig.

67. om ε: DL. rec (for ειπον) ειπε, with A rel: txt BLT.—om ειπον ημιν D.
 for ειπεν δε, ο δε ειπεν D.

68. rec aft εαν δε ins και (combination of two readings), with AT rel vulg lat-f syr
 copt: εαν, omg δε, D lat-a b ff₂ i q: txt BL Syr eth arm Cyr. om (homoiotele?)
 μοι η απολυσητε BLT copt: om η απολυσητε 1 forj sah: ins AD rel vss.

69. rec om δε, with E rel Syr copt-dz sah: ins ABDLTX vulg lat-a b c f i l syr-
 with-ast copt eth arm Cyr.

mocking before the trial in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. after what happened there. The trial he omits altogether, having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that Luke here gives us an account of a second and formal judgment held in the morning. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other, the decision, at which the things said before would be likely to be nearly repeated. 68. δε εγ. ημ. Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.

67.] λέγοντες—but first took place the μαρτυρία referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63. The ordinary rendering is the most natural and correct: If thou art (not if thou be) the Christ, tell us. The others, 'Tell us whether thou be the Christ;' and, 'Art thou the Christ? tell us' (see the question in ver. 49), are forced and unusual.

68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—It is with no view to examine and believe, that you ask this question: nor, were I to attempt to elude from your own mouths my innocence, would you answer Me [or release Me]. I am well aware of the intention of this question: BUT (πλὴν, Matt. ver. 64) the time is come for the confession to be made:—ἀπὸ τοῦ νῦν κ.τ.λ. 69.] On ἀπὸ τ. ν. = ἀπ' ἀπρ., see notes on Matt. καὶ ἐκ τ. ν. ὅπρ. is common to all Three: only Luke adds τοῦ θεοῦ.

70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. 71 οἱ δὲ εἶπαν Τί ἐστὶ ἔχομεν μαρτυρίας ἡμεῖς; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. XXIII. 1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὐραμεν διαστρέφοντα τὸ ἔθνος [ἡμῶν] καὶ κωλύοντα φόρους Καίσαρι διδόναι, [καὶ] λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς

p ch. xx. 22. Rom. xii. 6, 7 only. 2nd. 1. 22. xii. 70) only.

q — ch. xx. 22 ref.

r — (and plar., ch.

70. [εἶπαν, so BLT.] for δε, ουν AKM 1. 69. om ουν DKA 69 lat-a
syr-cu sah-ma. for προς αυτους εφη, ειπεν αυτοις D.
71. [εἶπαν, so BDLRTX.] rec χρειαν βεβ εχομεν μαρτυριας (|| Mt Mk), with AD
rel: txt BLT.—μαρτυρων (|| Mt Mk) D 69 sah Thl Ambr. ηκουσαμεν γαρ, omg
αυτοι, D lat-a b c e.

CHAP. XXIII. 1. for ανασταν, ανασταντες D al Syr syr-cu sah. for απαν,
παν R: ολον L. om απαν το πλῆθος αυτων D. rec ηγαγεν (gram-
matical correction), with (but eail) 1 Scr's c d g o q r s: txt ABDRT rel syrr syr-cu
coptt arm. om τον D al.

2. rec ευραμεν, with AB'DRT rel: ευρον D'-gr: txt B'LX 1. om ημων A rel
Eus: ins (perhaps a reminiscence of ch vii. 5) BDHKLMT 69 latt syrr syr-cu
coptt eth arm Euthym Aug: om A rel Maion-e Eus Epiph Cyr Thdrt. rec
καισαρι βεβ φορ., with ART rel syr Eus Thdrt: διδοναι βεβ καισαρι D: txt BL latt
Syr syr-cu Constt.—φορον AKMR syr-cu syr coptt Eus Thdrt. om 2nd και
A R(appy) rel lat-a o coptt: ins BLT vulg lat-b e f syrr syr-cu.—for [καὶ] λεγ., λεγ.
δε D. for εαυτον, αυτον BGT.

3. rec επηρωτησεν (|| Mt Mk), with AD rel: txt BRT. om ο βεβ βασιλευς T.
for απεκριθεις αυτω εφη, απεκριθη αυτω λεγων D (1 lat-a).

70.] We find ὁ υἱὸς τ. θ. used as synony-
mous with ὁ υἱ. τ. ἀθ. καθ. ἐκ θ. τῆς
θεοῦ θ., i. e. with the glorified Mes-
siah. On ἡμ. λεγ. . . . see note on
Matt., ver. 64. 71.] How would it
have been possible that these words should
have been said, if no μαρτυρία had been
brought forward at this examination,
and if the very same question had been
asked at the termination of the former
one?

CHAP. XXIII. 1.—5.] HE IS ACCUSED
BEFORE PILATE. Matt. xxvii. 2, 11—14.
Mark xv. 1—5. John xviii. 28—38. Our
account, not entering at length into the
words said, gives a particular and original
narrative of the things transacted at this
interview. 2.] This charge was intended
to represent the result of their
previous judgment, εὐραμεν;—whereas, in
fact, no such matter had been before them:

but they falsely allege it before Pilate,
knowing that it was the point on which
his judgment was likely to be most severe.

The words themselves which they use are
not so false, as the spirit, and impression
which they convey. The καλύοντα φ. K.
22. was, however, false entirely (see ch.
xx. 22 ff.); and is just one of those in-
stances where those who are determined
to effect their purpose by falsehood, do so,
in spite of the fact having been precisely
the contrary to that which they assert.

3.] This question is related in all
four Gospels. But in John the answer is
widely different from the distinct affirma-
tion in the other three, amounting per-
haps to it in substance—at all events
affirming that He was 'a King'—which
was the form of their charge. I believe
therefore that the Three give merely the
general import of the Lord's answer,
which John relates in full. It is hardly
possible, if Jesus had affirmed the fact so
strongly and barely as the Three relate it,
that Pilate should have made the avowal
in ver. 4.—which John completely ex-
plains. 4.] The preceding question

καὶ τοὺς ὄχλους Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ
 τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἄνασσει τὸν
 λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, [καὶ] ἄρξά-
 μενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος δὲ
 ἀκούσας [Γαλιλαίαν] ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλι-
 λαϊὸς ἐστίν, καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας
 Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα
 καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις·
 ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη· λίαν ἦν
 γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
 ἀκοῦναι περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ'
 αὐτοῦ γινόμενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
 ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἰστήκεισαν

ABDES
 BKL
 EFG
 ΣΓΔ
 1. 2

5. ἐπισχυον DH 69.
 for ιουδαίας, γης D.
 syr-cu copt.

om omi D T' (appy) vulg lat-a δ e f f₂ syr-cu aeth.

om kai ADR rel: ins BLT am (with em fuld ing) syrr

6. om γαλιλαίας BLT copt: ins ADR rel vss.—pref την D. for ο ανθρωπος
 γαλιλαίος, απο της γαλιλαίας ο ανθρωπος D lat-a δ e f f₂ i.—[δ is written over by the
 original scribe in B: see table.]

7. for kai επιγιν., επιγιν. δε D. ins τον bef ηρωδην B. from προς το αυτον,
 τω ηρωδι οντι ουτω D. for ταυταις, εκειναις D latt.

8. rec (for εξ ικανων χρονων θελων) θελων εξ ικανων, with AB rel; θελων εκ ικανων
 χρονων HM 1: εξ ικανων χρονου θελων X 69: txt B (DL) T lat-c.—om θελων L.—
 θελων ιδειν αυτον bef εξ ικανων χρονων D lat-a δ e f i Syr syr-cu. rec aft αουειν T.
 ins πολλα, with ART rel latt syrr: om BDKLM i syr-cu coptt aeth. αλπίζειν T.

9. om αυτον T. for ουδεν απεκρινατο αυτω, ουκ απεκριθη αυτον ουδεν D lat-c.

had been asked *within* the praetorium—
 a fact of which our narrator is not aware,
 —representing the whole as a continuous
 conversation in presence of the Jews; see
 John, ver. 38. We may remark (and on
 this see Matt., ver. 18: Mark, ver. 10)
 that Pilate must have known well that a
 man who had really done that, whereof
 Jesus was accused, would be *no such*
object of hatred to the Sanhedrim. This
 knowledge was doubtless accompanied (as
 the above-cited verses imply) with a pre-
 vious acquaintance with some of the say-
 ings and doings of Jesus, from which
 Pilate had probably formed his own
 opinion that He was *no such King* as His
 foes would represent Him. This is now
 confirmed by His own words (as related
 by John); and Pilate wishes to dismiss
 Him, finding no fault in Him. 5.]
 Possibly they thought of the matter
 mentioned ch. xiii. 1, in introducing Ga-
 lilee into their charge. 6.]
 they strengthened, redoubled, the charge
 —or perhaps intransitive, they became

urgent.

8—12.] HE IS SENT TO HEROD, AND
 BY HIM RETURNED TO PILATE. Pec-
 liar to Luke; see remarks on ver. 12.
 Pilate, conscious that he must either do
 the duty of an upright judge and offend
 the Jews, or sacrifice his duty to his popu-
 larity, first attempts to get rid of the
 matter altogether by sending his prisoner
 to Herod, on occasion of this word *Gali-*
lee. This was Herod Antipas, tetrarch of
 Galilee and Peraea (see ch. iii. 1 and note
 on Matt. xiv. 1), who had come up to
 keep the feast. 7. ἀνέπεμψεν] “Pro-
 priam Romani juris vocem usurpavit.
 Nam remittitur reus qui alicubi compre-
 hensus mittitur ad iudicem aut originis
 aut habitationis. Itaque Pilatus Herodi,
 ut Tetrarchae ejus loci unde esse Jesus
 dicebatur, potestatem permisit Jesum ab-
 ducendi in Galileam, ibique, si vellet,
 cognoscendi de ejus causa: ut fieri inter
 Romanos provinciarum rectores solebat.”
 Grotius. So Vespasian, in judging the in-
 habitants of Tarichæe (Jos. B. J. iii. 10.

δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐντόνως κατηγο- Acts xviii. 28
 ροῦντες αὐτοῦ. 11 ἔξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης only. Josh.
 σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περι- vi. 7. (-ov,
 βαλὼν ἐσθῆτα λαμπράν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 2 Mac. xii.
 12 ἐγένοντο δὲ φίλοι οὗ τοῦ Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ 36.)
 τῇ ἡμέρᾳ μετ' ἀλλήλων. προϋπῆρχον γὰρ ἐν ἐχθρᾷ o ch. xviii. 9
 ὄντες πρὸς ἑαυτούς. 13 Πιλάτος δὲ συγκαλεσάμενος reff.
 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπεν Matt. xxiii. 7
 πρὸς αὐτούς Προσ ηνέκατέ μοι τὸν ἄνθρωπον τοῦτον reff.
 ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον q Matt. ii. 16.
 ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ xx. 19 al.
 15 ἔπειτα ἀπέπεμψεν αὐτὸν πρὸς τὸν Ἡρώδη. 16 ὁ Ἡρῶδης ἐκδο. x. 2.
 17 ὁ Ἡρῶδης ἐκδο. x. 2. 18 ὁ Ἡρῶδης ἐκδο. x. 2. 19 ὁ Ἡρῶδης ἐκδο. x. 2.
 20 ὁ Ἡρῶδης ἐκδο. x. 2. 21 ὁ Ἡρῶδης ἐκδο. x. 2. 22 ὁ Ἡρῶδης ἐκδο. x. 2.
 23 ὁ Ἡρῶδης ἐκδο. x. 2. 24 ὁ Ἡρῶδης ἐκδο. x. 2. 25 ὁ Ἡρῶδης ἐκδο. x. 2.
 26 ὁ Ἡρῶδης ἐκδο. x. 2. 27 ὁ Ἡρῶδης ἐκδο. x. 2. 28 ὁ Ἡρῶδης ἐκδο. x. 2.
 29 ὁ Ἡρῶδης ἐκδο. x. 2. 30 ὁ Ἡρῶδης ἐκδο. x. 2. 31 ὁ Ἡρῶδης ἐκδο. x. 2.
 32 ὁ Ἡρῶδης ἐκδο. x. 2. 33 ὁ Ἡρῶδης ἐκδο. x. 2. 34 ὁ Ἡρῶδης ἐκδο. x. 2.
 35 ὁ Ἡρῶδης ἐκδο. x. 2. 36 ὁ Ἡρῶδης ἐκδο. x. 2. 37 ὁ Ἡρῶδης ἐκδο. x. 2.
 38 ὁ Ἡρῶδης ἐκδο. x. 2. 39 ὁ Ἡρῶδης ἐκδο. x. 2. 40 ὁ Ἡρῶδης ἐκδο. x. 2.
 41 ὁ Ἡρῶδης ἐκδο. x. 2. 42 ὁ Ἡρῶδης ἐκδο. x. 2. 43 ὁ Ἡρῶδης ἐκδο. x. 2.
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 95 ὁ Ἡρῶδης ἐκδο. x. 2. 96 ὁ Ἡρῶδης ἐκδο. x. 2. 97 ὁ Ἡρῶδης ἐκδο. x. 2.
 98 ὁ Ἡρῶδης ἐκδο. x. 2. 99 ὁ Ἡρῶδης ἐκδο. x. 2. 100 ὁ Ἡρῶδης ἐκδο. x. 2.

Rev. xv. 6. xix. 8 al. only. Sir. xxix. 22 al. Cant. v. 10 Symon.

only. (ver. 7 reff.) y = Mark x. 26 reff. 1 Cor. vi. 6. x Acts vii. 9 only. Job xii.

17 only (7). y = Mark x. 26 reff. a ch. xv. 6 reff. a here (ch. xii. 11 v. 1 only.

b = here only. Josh. xxiii. 16 al. c = ch. v. 26. d here only in Gosp. = Acts iv.

9. xii. 19. xxiv. 5. xxviii. 18. (1 Cor. ii. 14 al. L.P. 1 Kings xx. 12.) Susan. 48, 51 only. e vv. 4.

22. Acts xxi. 9. xxiv. 20 al.

11. rec aft περιβαλων ins αυτον, with AD rel lat-b c e f f, coptt; αυτω RSUR 69: om BLT vulg lat-a. for ανεπεμψεν, επεμψεν LR lat-c. om τω AM.

12. for ver, οντας δε εν αηδια ο πιλατος και ο ηρωδης εγενοντο φιλοι εν αυτη τη ημερα D lat-c. rec transp πιλατος and ηρωδης, with A(D) rel syrr copt arm: txt BLT vulg lat-a δ e f f, syr-cu sah weth. for εαυτους, αυτους BLT.

13. for συγκαλεσάμενος, συνκαλεσας D. ins παντα bef τον λαον D lat-c syr-cu.

14. προσηνεκα (sic) T.—κατηνεκατε D. for και ιδου εγω, εγω δε D. ανακρινας bef ενωπιον υμων D Syr syr-cu copt. for εν τω ανθρωπω τουτω

10), allowed Agrippa to dispose of those *ie της αυτου βασιλειας*. 8, 9.] The

reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius. 10.] The accusations, of worldly kingship and of blasphemy, would probably be here united, as Herod was a Jew, and able to appreciate the latter. 11.] στρατ. are the body-guard in attendance upon Herod.

12.] εσθητα λαμπρ. Various interpreted:—either purple, as befitting a king,—and why should this not be the very *χλαμυς κοκκινη* afterwards used by Pilate's soldiers (Matt. xxvii. 21; *ιματιον πορφυρου*, John xix. 2)?—or white, as λαμπρ. is rendered by some (but see note), Acts x. 30. 13.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to Him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their *smiling*

in enmity against Christ (so even, recently, Wordsworth), are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ; and Herod, by his treatment of Him, shews that he thought Him beneath his judicial notice. This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that *both* happened.

Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely cannot find any place of insertion? Its real place is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously. 13—25.] FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—28. Mark xv. 6—15. John xviii. 39, 40. Our account, while

f ver. 4 red. s constr., here only. (Mat. xviii. 15 red.) h ver. 7 red. i = ch. xii. 48. Acts xxi. 29. xxv. 25. xxvi. 31. k = ver. 23. 2 Cor. vi. 9. Heb. xii. 6, 7. 10. 2 Chron. x. 11. Prov. xix. 18. l Mat. xviii. 27 red. m ch. xiv. 18. 1 Cor. vii. 27. Heb. vii. 27. Jude 3 only. n 1. ch. ii. 41. o Mark i. 22. vi. 49. ch. iv. 23. viii. 23 only. Judg. vii. 29. p here only t. (-θῆν, 2 Macc. x. 24.) q = Mat. xxiv. 30. Acts xxi. 36. Isa. lvi. 1. r constr. w. acc. part., here only. s = 1 Mk. ver. 26. Acts xxiv. 6. Psom. xviii. 14. t here only, see ver. 26. u = John iii. 26 red. v Mat. xi. 16 red. w Acts xii. 23. xxi. 34. xxi. 34 only t. Edr. ix. 47. 2 Macc. i. 28 only. x Mark xiv. 61 red. y ver. 4 red. z ver. 16 red. a = here only. (John xi. 38 red.) b Mat. xxiv. 31 al. c constr., Acts iii. 14 (vii. 46). 5 Kings xix. 4.

ἰ αἴτιον ὧν ἡ κατηγορεῖτε κατ' αὐτοῦ. 15 ἄλλ' οὐδὲ Ἡρώδης ἡ ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. 16 κατεδύσας οὖν αὐτὸν ἀπολύσω. [17 ἡ ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἑνα.] 18 ἀνέκραγον δὲ ὅτι παμπληθεὶ λέγοντες Αἰρε τοῦτον, ἀπόλυσον δὲ ἡμῶν τὸν Βαραββᾶν, 19 ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ. 20 πάλιν οὖν ὁ Πιλάτος προσεφώνησεν θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες Σταύρου σταύρου αὐτόν. 22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτοὺς Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυ-

- αἰτιον, αἰτιον εν αυτω D. om εν να αυτου D al. om ear' ALA 1 latt.
15. for ανεπεμψα γαρ υμας προς αυτον, ανεπεμψεν γαρ αυτον προς ημας (to omit ver 11) BKLMT 69 lat-f coptt: txt AD rel syrr syr-cu.—υμας B(Bly) 69 gat(with mm) syr-marg. om ιδου D al syr-cu. ins εν bef αυτω DXF 69 lat-c copt Thl. πεπραγμενον bef εστιν D latt.
17. om ver ABKLT fuld lat-a copt-dz sah: ins X rel vulg lat-b c e f syrr copt-wilk eth-ms, and (aft ver 19) D syr-cu eth-ed. (*The evidence of the best Greek mss, if taken alone, would lead to the erasure of the verse as an interpolation founded on the other gospels. But 1, the words are very different from those in ||: 2, they contain an idiom in Luke's manner, αναγενν ειχεν, which an interpolator would hardly have substituted for the ||: 3, they might have been erased here as occurring too soon, and insd aft ver 19 as in D, and thus have dropped out: 4, the words ΑΝΑΓΚΗΝΔΕ and ΑΝΕΚΡΑΓΟΝΔΕ may have occasioned omn by homotel.*) κατα ιορτην bef απολυειν αυτοις D.
18. rec ανεκραξαν, with AD rel: txt BLT lat-a Cyr. om δε T¹ 69. απαντηθει T. αἶπε τουτον twice in D. om τον A rel Thl: ins BDLTX 1. 69 (S, e sil) Orig Cyr.
19. rec (for βληθεις εν τη φυλακη) βεβλημενος εις φυλακην, with AD rel: βεβλημενος εν τη φυλακη X: txt BLT.—(ins την 1: om τη T.)
20. for ουν, δε ABDLT latt Syr coptt: txt X rel syr. aft προσεφωνησεν ins αυτοις BL Aug; αυτους D; προς αυτους 69 vulg lat-b c e f ff₂ g, i: om APT rel syrr arm.
21. for επιφωνουν, εκραξαν D lat-c. rec (for σταυρου σταυρου) σταυρωσεν σταυρωσεν (from || Mk), with AP rel: txt BD Coisl-oct-marg Orig Eus Cyr.
22. for ουδεν αιτιον, ουδεμιαν αιτιαν D vss, ουδεν αξιον L al lat-a c syr-cu syr-marg. for ευρον, ευρισκω D al vulg lat-b c e f ff₂ l syr-cu. απολυσω bef αυτον D coptt.

entirely distinct in form from the others, is in substance nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also *ἕνα* ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38.

In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28). 15.] *ἐστὶν περ. αὐτῷ*—is done by him—not 'to him,' see ch. xxiv. 36, *ἐγνώσθη ἀπὸ τοῖς*. 16.] *Ἦτε οὐκ ἐπίσταται καταδοῦναι Πιλάτῳ*, Bengel. If there be

ρωθῆναι, καὶ ^d κατίσχυνον αἱ φωναὶ αὐτῶν [καὶ τῶν ἀρχ-
ιερέων]. ²⁴ καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα
αὐτῶν, ²⁵ ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλη-
μένον εἰς φυλακὴν, ὃν ᾔτουντο, τὸν δὲ Ἰησοῦν παρ-
έδωκεν τῷ θελήματι αὐτῶν. ²⁶ καὶ ὡς ἀπήγαγον
αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναιὸν ἐρχό-
μενον ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν
ὅπισθεν τοῦ Ἰησοῦ. ²⁷ ἠκολούθει δὲ αὐτῷ πολὺ
πληθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ
ἐβόρηνουν αὐτόν. ²⁸ στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς
εἶπεν Ὁυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμὲ,

C αὐτῶν
...
23 ἐπι-
λαβόμε-
νοι...

ix. 27. xvi. 10. xviii. 17 only. w. gen., ch. ix. 47 al. Joel ii. 9. d Matt. xvi. 18.
20. Exod. xxi. 25. o — Matt. xv. 25 (ref.) only. Gen. xviii. 10. ch. xxi. 26
ref. Gen. xxi. 2. q constr., here only. (Matt. xi. 17 ref.) Jer. xxi. 10. only. Rkod.
xvii. 11.
o here only t. 3 Mac. iv. 47 only.
f Phil. iv. 6. 1 John v. 15 only. 1 Kings i. 17.
g — ver. 19. 5 Matt. v. 26 al.
i Matt. xvii. 22. Mark xxi. 28.
2 — John i. 12. 3 Pet. i. 21. Sir. vii. 15.
1 — Matt. xxv. 57. ch. xxi. 12. xxi. 26. Ep. Jer. 18. abp. Acts xii. 19. m w. sec., Acts

23. for σταυρωθῆναι, σταυρωσαι B.—σταυρωθῆναι bef αυτον D. om και των αρχιερων (homotel?) BL vulg lat-a b e ff, g, l coptt: ins ADP rel lat-c f syrr syt-cu arm.

24. rec (for και) ο δε, with AP rel lat-f syrr sah arm: txt BL vulg lat-a b e ff, syt-cu copt sēth.—for κ. π. επεκρ., επεκρινεν δε ο πιλατος D.

25. rec aft απελυσιν ins αυτοις (|| Mt Mk), with KM 1. 69 vulg lat-b o &c Syr syt-cu syt-with-ob sēth arm: om A B D P rel lat-a coptt. for δια το φονον, ενεκα φονου D. rec ins την bef φυλακην, with ACP rel coptt: om B D F K 69 arm Orig.

26. for και ως, ως δε D. for απηγαγον, απηγον B al. rec σιμωνος τινας κυρηναιου του ερχομενου (probably grammatical correction, and του mistake from the preceding -ου), with Scr's g(e sil), and (omg του) AP rel Scr's mss: 69 combines both (-να τινα -αιον, -ιου): txt BCDLX 38 (om τινα L al, τινα bef σιμωνα (|| Mk) CD).

27. for αυτω πολυ πληθος, το πληθος αυτω D. for γυναικων, γυναικες D al lat-c f Syr syt-cu. rec aft αι ins και, with C⁹P rel syt: om ABC'DLX 38 latt Syr syt-cu coptt sēth arm Thl. αυτον bef και εβρηνουν D.

28. rec ins ο bef ιησ., with ACDP rel: om BL.—om ο ιησ. Γ.—ο ιησ. bef προς αυτους C ev-y; ο ιησ. ειπεν bef προς αυτους D al. om επ, ιφ, and επ: D lat-b e Ambr.

no fault in Him, why should He be corrected at all?—the Jews perceive their advantage, and from this moment follow it up. 23.] κατίσχυνον—got the upper hand, prevailed; see reff.

25. τὸν δ. σ. ε. ρ. λ.] The description is inserted for the sake of contrast;—see Acts iii. 14. Luke omits the scourging and mocking of Jesus. It is just possible that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? The break between vv. 26 and 26 is harsh in the extreme, and if Luke had any materials wherewith to fill it up, I have no doubt he would have done so.

26—33.] HE IS LED FORTH TO CRUCIFIXION. Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is original—containing the affecting narrative vv. 27—32, peculiar to it-

self.

26. ἐρχόμενον & π' ἀγρ.] See on Mark. ἐπισθεν τ. ἱγ. is peculiar to Luke, and a note of accuracy.

27.] These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women. Their weeping appears to have been of that kind of well-meant sympathy which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

28.] στραφεῖς—after He was relieved from the burden of the cross. This word comes from an eye-witness. ἐπ' ἐμὲ—His future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—

u Matt. xi. 22. "πλὴν ἑφ' αὐτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι
 Judg. iv. 9. ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἱροῦσιν Μακάριαι αἱ στείραι,
 v Matt. ix. 15. καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ
 w ch. i. 7. ἐθρεψαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε
 Gal. iv. 27. (from Isa. liv. 1) οὐκ ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν
 xi. 50. z = ch. i. 41. 42, 44. John iii. 4. Ps. xli. 10. y = ch. i. 18, 57. John xvi. 21. Gal. iv. 24. s ch. xi. 27. Rev. i. 13 only. Job iii. 12. a = here only (Matt. vi. 26 ref.) z.
 b Matt. xvi. 22. ch. xiii. 26 al. Gen. xvi. 27. o ch. iii. 5 (from Isa. xi. 4) only. 1 Kings x. 12. ΗΙΟΥΧΑ
 x. 8 al. d Matt. viii. 24 ref. e Matt. xvii. 12. ch. xiii. 27. John xiv. 26. 1 Cor. ix. 16. f have only. Judg. xvi. 7, 8. Job viii. 16 only. = χλωρ, Ezek. xx. 47. g = Rev. ii. 7. xxi. 2, 14, 19
 only. (ch. xxi. 63 | al.) Ezek. ix. 26. Xen. Anab. vi. 4. 4. 5. h = here only. (John v. 3 ref.)
 Ezek. xvii. 24.

aff. eme ins μηδε πένθετε D.

for πλην, αλλ' D latt Ambr Jer Leo.

29. om ἰδου D 69 lat-a b e ff, syr-cu sath arm Leo. ημεραι bef ερχονται CX
 sah: ελευσονται ημεραι D 69 latt sath. rec om 1st ai (homaeote), with ADP rel
 arm: ins BCX 1. 69 coopt. μαζοι C, μασθοι D'FGI. rec (for εθρεψαν)
 εθλασαν, with AP rel vulg lat-/syr-cu: εθρεψαν C'D 1: txt BC'L syr-marg.
 30. αρξωνται APA 33. rec πωσεται, with ABC'DP rel: txt C'LQXA.
 31. om 1st τω BC: ins ADPQ rel. for ταυτα, τουτο C Ambr, for γινεται,

δς ἀντι τῆς προκειμένης αὐτῷ χαρᾶς
 ὑπέμεινεν στανρόν, αἰσχύνῃς καταφρονή-
 σας. Nor again were His sacred sufferings
 a mere popular tragedy for street-bewail-
 ing; the sinners should weep for them-
 selves, not for Him. δφ' αὐτὰς . . .
 καὶ ἐπὶ τὰ τέκνα ὑμῶν—see Matt. ver.
 25, where the people called down the
 vengeance of His blood on themselves καὶ
 ἐπὶ τὰ τέκνα ὑμῶν. Many of those who
 now bewailed Him perished in the siege
 of Jerusalem. Those who now were
 young wives, would not be more than
 sixty when (A.D. 70) the city was taken.
 But to their children more especially be-
 longed the miseries of which the Lord here
 speaks. 29. [ερχονται ἡμ.] Between
 this and then would be time for *that*
effectual weeping, which might save both
 themselves and their children;—see Acts
 ii. 37, 38,—but of which few availed
 themselves. These few are remarkably
 hinted at in the change to the third
 person, which excludes them—*ἐροῦσιν*,
 i. e. not 'men in general,' nor 'My
 enemies,'—but 'the impenitent among
 you,—those who weep merely tears of
 idle sympathy for Me, and none of re-
 pentance for themselves;—those who are
 in Jerusalem and its misery, which My
 disciples will not be.' On the saying
 itself, compare the whole of Hosea ix.,
 especially vv. 12—16. 30.] This is
 cited from the next chapter of Hosea
 (x. 8). It was partially and primarily
 accomplished, when multitudes of the
 Jews towards the end of the siege sought
 to escape death by hiding themselves in
 the subterranean passages and sewers
 under the city . . . οὗς δ' ἐν τοῖς ὑπο-
 νόμοις ἀνιέρωνον, καὶ τὸ ἰδιόφως ἀναβ-

ρήγνυντες ὅσοις μὲν ἐνεβόγγανον ἀνιέλων.
 εὐρίσθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους δε-
 χυλίων, Jos. B. J. vi. 9. 4. But the
 words are too solemn, and too often used
 in a more awful connexion, for a further
 meaning to escape our notice: see Isa. ii.
 10, 19, 21, and Rev. vi. 16, where is the
 striking expression ἀπὸ τῆς ὀργῆς τοῦ
 ἀπέναντον—of Him who now was the victim
 about to be offered. And the whole warn-
 ing—as every other respecting the de-
 struction of Jerusalem—looks through the
 type to the antitype, the great day of
 His wrath. Now, [ερχονται ἡμεῖς]—then
 ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
 αὐτοῦ, Rev. vi. 17. It is interesting
 to see how often David, who had passed so
 long in hiding among the rocks of the
 wilderness from Saul, calls the Lord *his*
Rock (see Ps. xviii. 2, 46; xlii. 9, &c.).
 They who have this defence, will not need
 to call on the rocks to hide them.

31.] This verse—the solemn close of our
 Lord's teaching on earth—compares His
 own sufferings with that awful judgment
 which shall in the end overtake sinners,
 the unrepentant human kind—the *dry*
tree. These things—ταῦτα—were a judg-
 ment on sin;—He bore our sins;—He,—
 the vine, the green tree, the fruit-bearing
 tree,—of Whom His people are the
 branches,—if He, if they in Him and
 in themselves, are so treated, so tried
 with sufferings,—*what shall become of*
them who are cast forth as a branch and
are withered? Read 1 Peter iv. 12—18;
 —ver. 18 is a paraphrase of our text.
 Theophylact's comment is excellent: εἰ
 ταῦτα ποιοῦσιν ἐν ἡμοῖς ἡμέτερον καὶ
 αἰσθαλεῖ καὶ αἰσώφω διὰ τὴν θείωτα, τι
 γίνηται ἐν ὑμῖν ἀκάροτος καὶ πᾶσις

νηται; ³² ἤγοντο δὲ καὶ ἕτεροι δύο ¹ κακούργοι σὺν αὐτῷ ^{1 ver. 39.}
² ἀναιρεθῆναι. ³³ Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν ^{2 Tim. ii. 9}
καλούμενον ¹ Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς ^{only Prov.}
¹ κακούργους, ² ὃν μὲν ³ ἐκ ⁴ δεξιῶν ⁵ ὃν δὲ ἐξ ⁶ ἁριστερῶν. ^{xl. 18. Sir.}
³⁴ ὁ δὲ ¹ Ἰησοῦς ἔλεγεν Πάτερ, ² ἄφες αὐτοῖς ³ οὐ γὰρ ^{xl. 22. xxx.}
οἶδασιν τί ποιοῦσιν. ⁴ διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ^{only}
¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

γεννησεται DK² A: γίνεται EFS ev-y.

³². κακούργοι bef duo B coptt.

³³. rec απηλθον, with A rel: txt BCDLQ 33. 69 latt Syr syr-cu syr-marg.—
ηλθαν D. for καλουμενον, λεγομενον (|| Mt) CGXA Mcion-e. aft κακουργους
ins omou D. for αριστερων, ευνομων (|| Mt Mk) C¹LQ 33. 69.

³⁴. om o o δs to ποιουσιν B lat-a b copt-dz sah: ins AC D-marg(and lat) Q rel vulg
lat-c e f ff, syrr syr-cu copt Iren-lat Orig-lat Eus Eus-canon hom-Clem Constt
Chr² Hil Ambr Jer. (The non-occurrence of the words in the other gospels had
probably something to do with the omission: the citation of them by Irenaeus and their
occurrence in the ancient versions seems to prove that we have here a grave error
in Cod. Vat. or in the ms from which it was derived.) for ιησ., κυριος Q syr-marg.

δικαιοσύνης ζωοποιού ἱσπερημένους:—The
explanations which make the green-tree
= the young, and the dry = the old
(Bengel),—or the green-tree = the women,
comparatively innocent, the dry = the
guilty (Baumgarten-Crusius), at the de-
struction of Jerusalem,—seem to me un-
worthy of the place which the words hold,
though the latter agrees with the sym-
bolism of Ezek. xx. 47, compared with
xxi. 4. ³².] 3r. 3. κακ. do not go
together, see ch. x. 1 and note;—the
comma usually placed after two in the
E. V. is right, although not required in
the Greek because implied in ἑσπερος. The
best translation is, two others, male-
factors.

^{33—49}.] THE CRUCIFIXION, MOCK-
ING, LAST WORDS, AND DEATH OF JESUS.
Matt. xxvii. 35—50. Mark xv. 24—37.
John xix. 18—30; with however some par-
ticulars inserted which appear later in the
other gospels. ³⁴.] Spoken appa-
rently during the act of the crucifixion, or
immediately that the crosses were set up.
Now first, in the fullest sense, from the
wounds in His Hands and Feet, is His
Blood shed, *sic* ἔφεσιν ἀμαρτιῶν (Matt.
xxvi. 28), and He inaugurates His interces-
sional office by a prayer for His murderers,
—ἔφεσ αὐτοῖς. This also is a fulfilment of
Scripture, Isa. liii. 12;—where the contents
of our verses 33, 34 are remarkably pointed
out. His teaching ended at ver. 31.
His High-Priesthood is now begun. His
first three sayings on the Cross are for
others: see ver. 48; John xix. 26, 27.

πάτερ] He is the Son of God, and
He speaks in the fulness of this covenant
relation.—*ἐγὼ ὑμῶν ὄντι πάντοτε μου*
ἀκούεις:—it is not merely a prayer—but
the prayer of the Great Intercessor, which
is always heard. Notice that though on
the Cross, there is no alienation, no wrath
of condemnation, between the Father and
the Son. ἔφεσ αὐτοῖς—who are here
intended? Doubtless, first and directly,
the four soldiers, whose work it had been
to crucify Him. The *προεῖπεν* points
directly at this: and it is surely a mistake
to suppose that they wanted no forgive-
ness, because they were merely doing
their duty. Stier remarks, "This is only
a misleading fallacy, for they were sinners
even as others, and their obedient and
unsuspecting performance of their duty
was not without a sinful pleasure in
doing it, or at all events formed part of
their entire standing as sinners, included in
that sin of the world, to which the Lord
here ascribes His Crucifixion" (vi. 403,
edn. 2). But not only to them, but to
them as the representatives of that sin of
the world, does this prayer apply. The
nominative to *προεῖπεν* is οἱ ἄνθρωποι—
mankind,—the Jewish nation, as the next
moving agent in His death,—but all of
us, inasmuch as for our sins He was
bruised. οὐ γὰρ οἴδατε τί προ-
εῖπεν, primarily, as before, spoken of the
soldiers,—then of the council, who de-
livered Him up, see John xi. 49, *ὅτι οὐκ*
οἴδατε οὐδὲν,—then of all, whose sin
is from lack of knowledge of the truth, of

† only. Joel
III. 8. Obad.
11. Jonah
I. 7. see Acts
I. 26.
ch. xvi. 14
only. Ps. II.
4 al.
t = 1 Pat. II.
4, 6 from Isa.
xxviii. 1d.
see Matt.
xxiv. 56 ref.
u ver. 11.
v Matt. xxvii.
84 ref.
w Matt. xxvii.
11 ref.
x || Mk. ch. xx. 24 || only †.

ἔβαλον ἱ κλήρους. 35 καὶ εἰσθήκει ὁ λαὸς θεωρῶν. ἔξ-
εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους ἔωσαν,
σωσάτω αὐτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ
ἐκλεκτός. 36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες.
Εἰ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ [γ γράμμασιν Ἑλληνικοῖς

y = Gal. vi. 11 only. (ch. xvi. 6 al.)

for ελεγεν, ειπεν AKM. om πατερ A. διμεριζοντες D sah. for εβαλον
βαλοντες (|| Mt Mk) D lat-c. rec (for κληρους) κληρον (from Mt Mk Jo), with
BCDQ rel lat-b c: txt AX 1. 83 vulg lat-a c f ff, 1 syr-marg arm Augesp. (Lecae
dicendo sortes . . . quasvis nonnulli oodicos sortem reperiantur habere).

35. for θεωρων εξεμυκτηριζον, ορων εμυκτηριζον D. aft δε ins αυτον D 1. 69
latt syr- cu arm Eus.—om 2nd και D 1 latt Eus. om οι αρχοντες D.
rec aft αρχοντες ins συν αυτοις (to show, aft ||, that the people also derided Him),
with A rel vulg lat-f syr-cu syr Eus: om BCDLQX 33. 69 lat-b c e ff, 1 Syr copt eth.
for λεγοντες, και ελεγαν αυτω D eth. σωσας and στανον σωσον D
lat-c. for ουτος, υιος BD: for χριστος, υιος 69. for εστιν, εΙ D lat-c.
rec o bef του θεου, with ACQ rel: o εκλεκτος bef του θεου C' lat-c ff: του θεου bef a
χριστος el, insg εΙ twice and omg ο, D: txt BL 1 (69) Eus.—[B does not omit ε as
Mai ed 1: see table.]

36. rec ενεπαιζον (conforming to εξεμυκτηριζον above), with ACDQ rel vms: txt BL
sah. rec ins και bef οξος, with CQ rel vulg lat-b c e f syr eth arm: om ABC' L
lat-a coptt.—aft οξος ins εΙ D.

37. om και D am lat-b copt-dz sah. aft λεγοντες ins χαιρε D lat-c syr-cu
om 1st εΙ (error, supposing it repeated? εΙ συ εΙ) A 1 lat-a c ff.—om εΙ συ
εΙ D lat-c. om σωσον σεαυτον and ins περιθεντες αυτω και ακανθινον στεφανον D
(lat-c syr-cu).

38. ins η bef επιγραφη (|| Mk) CDGSU. rec ins γεγραμμενη bef επ' αυτω
(|| Mt), with C rel syr- cu eth arm: aft επ' αυτω, C' X 83. 69: ins επιγεγραμμενη
bef επ' αυτω (|| Mk) ADQ lat-b: om BL coptt. om γραμμασιν ελληνικοις και
ρωμαικοις και ιβραικοις (gloss founded on || John?) BC' L lat-a syr-cu coptt: ins

what sin is, and what it has done—even the crucifixion of the Lord. But certainly from this intercession is excluded that one sin—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xvi. 64, οὐ εἶπας—'thou saidst it'—viz. in prophecy, John xi. 49; see also Matt. xvi. 26,—and on the sin alluded to, Matt. xii. 31; 1 John v. 16. Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and know what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. 35.] The insults of the people are by no means excluded, even with οὐν αὐτοῖς omitted: nay they are implied, by the δὲ καὶ which follows. To find a discrepancy

with Matt. and Mark here, is surely unfair (Meyer, De Wette):—the people's standing looking on, does not describe their mind towards Jesus: Luke reports no more than he knew: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there.

οἱ ἄρχοντες are the chief priests and members of the Sanhedrim: Matt. ver. 41. τ. θ. δὲ δὴλ., either the Christ of God, His elect one,—or, the elect Christ of God; I prefer the former: but either way, χρ. r. θεοῦ must be taken together, not as in rec. 36.] A different incident from that related Matt. ver. 48; Mark ver. 36; John vv. 23, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with them. 38.] See on Matt. ver. 37. επ' αὐτῷ, over Him, on the pro-

καὶ Ῥωμαῖκοις καὶ Ἑβραῖκοις], Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. ³⁹ εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλάσφημι αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ ἡμεῖς μὲν δίκαιως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. ⁴² καὶ ἔλεγεν Ἰησοῦ μνήσθητί μου, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

^g ch. xvi. 26 ref. ^h Acts xxv. 5. xviii. 6. ⁱ Thoms. iii. 2 only. ^j Job iv. 8. ^k Matt. xvi. 28. ^l Job xxviii. 6.

A(D)QBR rel latt syrr ssth arm.—om και (twice: as || Jn) D. rec ουτος, sub-joining εστιν, bef ο βασιλεὺς των ιουδαιων (|| Mt), with AQR rel vulg lat-δ syrr syr-cu copt ssth arm Orig: om ουτος C lat-c: txt BDL lat-a e ff₂—add εστιν D al lat-e ff₂—[B does not om δ as Mai ed. 1: see table.]

³⁹. om κρεμασθέντων D al. rec aft αυτον ins λεγων, with ACQR rel Orig-lat: om BL lat-l.—om ουχι to end as well as λεγων D. rec (for ουχι) ι (see ch iv. 3 and || Mt), with AC²QR rel: txt BC¹L lat-a δ ff₂ syr-cu coptt ssth arm.

⁴⁰. rec σπερμα and (for εφη) λεγων (to signify the two participles αποκριθεις and σπερμα), with AC²DQR rel latt syr (ssth) arm: (σπερμασεν E¹ syr-cu: txt BC¹LX coptt. for ουδε, οτι ου D. for ι, εμεν C¹ syr-cu syr-jer coptt ssth Chr. at end ins και ημεις εσμεν και ημεις μεν D.

⁴¹. om και C¹ coptt. for απολαμβανομεν, απελαβμεν C. for ατοπον, πονηρον D.

⁴². rec ins τω bef ησαν, with AC²QR rel: om BC¹L coptt.—for ελεγεν ιησου, σφραγισ προς τον κυριον επαν αυτω D. rec aft μου ins ευρη (addn, from ιησου being mistaken for dativo), with AC²R rel lat-δ syrr ssth arm Orig-lat Eus Ambr Hil: bef μνησθητι, Q lat-c e f ff₂ l syr-cu Hil: om BC¹DLM lat-a syr-jer coptt Orig₁. om οταν ελθης Q. (see also D below.) for εν τη βασιλεια, ις την βασιλειαν (see note) BL vulg Hil Ambr: txt ACQR rel Orig Eus.—εν τη ημερα της ελευσεως σου, omg οταν ελθης, D.

jecting upright beam of the cross.

^{39—43.} Peculiar to Luke. Matthew and Mark have merely a general and less accurate report of the same incident. All were now mocking; the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

^{40.} Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff.

εὐδὲ alludes to the multitude.—Dest thou too not fear God? εἶπεν—(as thou oughtest to do), seeing that . . .

⁴¹. ἡμεῖς] He classes himself with the other in condemnation, but not in his prayer afterwards.

ἀσπερον, unseemly. This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited.

^{42.} The thief had heard

of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is *really* astounding, is the *power* and *strength* of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the *Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi.

ἐν τ. βασ.] The Vulgate, which is followed by Luther,—and the E.V.,—renders this as if it were εἰς τὴν βασ. (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is *thy* Kingdom—with *thy* Kingdom, so εἰθὺς ἐν τῇ δόξῃ αὐτοῦ, Matt. xxv. 31, which we (E.V.) have translated rightly. The above

1 Matt. v. 18 ^{ref.} 43 καὶ εἶπεν αὐτῷ Ἰ' Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσθ' ABCDE
 2 Cor. xii. 4. ἐν τῷ ^m παραδείσῳ. 44 Καὶ ἦν [ἡδὴ] ἡ ὥρᾴ ὥρα ἕκτη, GHKL
 Rev. ii. 7 only, Gen. ii. 8 and fr. καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. MQRST
 n = ch. i. 56. xxii. 41, 50. Judg. iii. 20. VXTAA 1. 31, 62.

43. rec aft αὐτῷ ins ο ἱησοῦς, with AC (D) QR rel: om BL lat-e' coptt.—for καὶ το λέγω, αποκριθείς δε ο ἱησοῦς εἶπεν αὐτῷ τῷ ἐκλήσονται θεοῦ D. rec λέγω bef σοι, with AC²QR rel latt syrr syr-cu coptt æth: txt BC¹L arm.

44. rec (for καὶ ἦν) ἦν δε, with AC²QR rel vulg lat^f syrr arm: txt BC¹DL lat-a b e ff, q copt Orig-lat. (There is probably a mistake in the Bentley collation of B.) rec om ἡδὴ, with AC²DQR rel latt Syr syr-cu sah arm Orig-lat: ins BC¹L syr (copt) Orig-lat₁.

mistake entirely loses *ἡδὴ*—making it merely ‘*comest into*,’ just as we say to ‘*come into*’ an estate: whereas it is the chief word in the clause, and ἐν τῷ β. σου its qualification, at Thy coming in Thy Kingdom. It will be seen that there is no necessity for supposing the man to have been a *disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the *daughters of Jerusalem*;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer. 43. ἀμήν σοι λ. . . .] The Lord surpasses his prayer in the answer; the ἀμήν σοι λέγω, σήμερον, is the reply to the uncertain *ἔσθ' of the thief.* σήμερον] This day: before the close of this natural day. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly; see below.

μετ' ἐμοῦ ἔσθ'—can bear no other meaning than thou shalt be with Me, in the ordinary sense of the words, ‘I shall be in Paradise, and thou with Me.’ ἐν τῷ παρ.] On these words rests the whole exegesis of the saying. *What is this PARADISE?* The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see *reff.* N. T. The former of these is, I believe, here primarily to be understood;—but only as *introductory, and that immediately, to the latter.* By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Paradise, but in Abraham's bosom—in that place which the Jews called Paradise,

but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For *that day, on that very evening*, was ‘Paradise’ truly ‘re-gained’—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph—(for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of *state*, to the *dis-embodied*, is all that *change of place* implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not *fulness* of glory as yet, is evident;—for the glorified *body* is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death—some little time after—into the Paradise of God. That our Lord returned to take his glorified Body, was in accordance with His design, and He became thereby the *first-fruits of the holy dead*, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, *not in Paradise, but at God's right hand.* 44—46.] Our account is very short and epitomizing—containing however, peculiar to itself, the last word of our Lord on the cross. The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus;—but the more detailed account of Matthew corrects this.

P ταπ-
τασμα

45 καὶ ἔσκοτισθ ὁ ἥλιος, καὶ ὁ ἑσχίσθη τὸ καταπέτασμα τοῦ ναοῦ ἔμειον. 46 καὶ ἠφώνησας ὁ φωνῇ μεγάλη ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἔξῃπνευσεν. 47 ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον ἰδοῦν ἔλεγον τὸν θεὸν λέγων

1 = ch. viii. 8 recf. 2 Acts xvi. 28. Rev. xiv. 18. t ch. xii. 48 recf. Ps. xxx. 8.
u = J Mt. J. Acts vii. 59. Rom. xii. 7. v J Mt. Mk. only t. ch. v. 26, 26 recf.

45. for και εκσκοτισθη ο ηλιος, του ηλιου ελειποντος B C¹(appy) L(-λπ-) syr-marg coptt(appy) Orig("in quibusdam exemplaribus"): om C²(appy) 33: txt AC³(D) QR rel latt syrr syr-cu ssth (arm) Orig-lat("secundum pleraque exemplaria") Mcion-e.—for και εκκ., εκκ. δε D.—[Origen (iii. 923) says *Et forsitan ausus est aliquis quasi manifestus aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole:" existimans quod non aliter potuissent fieri tenebra nisi sole deficiente.* This is confirmed by the "Acta Pilati" (ed. Tischdf. A. xi. 2) *ελειψις ηλιου γιγονεν κατὰ τὸ εἰωθός.*] for και εσχισθη, εσχισθη δε (in pursuance of former alteration) BC¹L 1. 33: txt ACQR rel latt syrr syr-cu arm. om last clause (but see next ver) D.

46. ο ιησ. βελ φωνη μεγαλη C (D) Syr syr-cu coptt.—μεγαλη βελ φωνη D-gr. rec (for παρατιθεμαι) παραθησσαι (from LXX), with L rel: παρατιθεμι D¹B 1 Constt Ath Bas Nyssem Epiph Cyr Thdrt Thl (παριθεμι D²): txt ABCKMPQU 33 Justin Orig Thdot Eus, Cyr-jer. rec (for τοῦτο δε) και ταυτα, with AC³QR rel vulg lat-f ff, syr copt-wilk arm: και ταυτα KMP 69 lat-b e l q copt-2-mss Ambr: om δε L al Syr sah: txt BC¹D lat-o copt-schw. (om clause X.) ελεπον[.]ισιθαι Q. at end ins (omg last clause of ver 45) και το καταπετασμα του ναου εσχισθη D.

47. for ιδων το γινόμενον, και ο εκατονταρχος φωνησας D. τα γινόμενα R al Orig-lat₂; το γεγονός C¹: om D. rec ιδοῦσαι, with ACPQ rel vulg lat-a-f Syr

45.] The words *εσκοτ. ὁ ἥλ.* are probably added to give solemnity to the preceding, assigning its reason; so that the gloss *τοῦ ἥλ. ελειποντος* shews a right apprehension of the words. It can hardly be, as Mey., that the *earth* was darkened till the ninth hour, and *then* the *sun* became dark also. 46.] The use of *φωνῇ μεγάλη* shews that *this was the cry* to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading *παράθησμαι*, and giving the verb in the present, which is also the rendering of the Hebrew (תקע).

These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the *act* of death. It was *His own act*—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father*.—*παρίδωκεν τὸ πνεῦμα*, John: see John x. 18—*ὁδὲ εἰς αἶμα αὐτὴν δα' ἑμοῦ. ἀλλ' ἐγὼ τίθημι αὐτὴν δα' ἑμαυτοῦ*. None of the Evangelists say 'He died:' although that expression is ever after used of His death stated as one great fact:—but it is, *ἀφῆκεν τὸ πν.*, Matt.; *ἐξέπνευσεν*, Mk. Luke; *παρίδωκεν τὸ πνεῦμα*, John.

The *πνεῦμα* here is the *Personality*
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—the human soul informed by the Spirit, *in union*: not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by Whom quickened (but *ζωοποιήσας πνεῦμα* of 1 Pet. iii. 18 is to be rendered 'quickened in the spirit'—by the Father is understood in *ζωοποιήσας*) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11.

The latter part of the verse in Ps. xxxi. 'for Thou hast redeemed me, O Lord, thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. 47—49.] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus,—i. e. *ὅτι οὕτως ἐξέπνευσεν*. Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—

"Father, into Thy hands I commend my spirit." Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made 'a righteous man' (Luke)
U U

x Mark xi. 32. ¹ Tim. v. 8 al. Num. xxii. 37 only.
 y 2 Tim. iv. 16 only. Pa. lxviii. 8 only.
 z = Matt. iii. 7 (note).
 a here only. 2 Macc. v. 26. xx. 13 only.
 b Matt. xxvii. 56. xxviii. 1. Mark iii. 11 al⁵. ch. x. 18 al⁵. John ii. 25 al⁵. Acts iii. 16 al⁵. Rev. xi. 11, 12. Epp. Heb. vii. 4. 1 John iii. 17 only. Josh. viii. 20 vat. Pa. lxviii. 9. c John xiii. 25 ref. d ch. ii. 20 ref. c = ch. ii. 44 (ref.). f ch. xxii. 64 ref. g Mark v. 27. xiv. 51 only. Num. xxiii. 11 Ald. (συνηκα. vat. P.J. 2 Macc. ii. 4 only. prec. part., Mark i. 4. vi. 14. h ch. i. 5 al. tr. i 1 Mk. only. Job iii. 16. xii. 17 only. k ch. xvi. 14 ref. l here only. — Exod. xxiii. 1. (—see 2 Cor. vi. 16.) m = Acts xxvii. 12. 62. Gen. xlii. 6. n Matt. xxi. 27 ref. o indef. pron. John viii. 44 ref. p = 1 Mk. ch. 8. 20. 32. Titus ii. 12. Jude 21. Pa. liv. 5. q = Matt. xxvii. 20 ref. r 1 Mk. Acts xiii. 29. Josh. viii. 29. s 1 Mt. John xx. 7 only t. i 1 Mt. Mk. (Dis). Mark xiv. 51, 52 only. Judg. xiv. 12. u Mark v. 2, 9 ref.

syr-cu copt-ms sah Orig-lat: txt BDLR lat-c e ff₂ q copt Cyr.

δικαιος ην bef

ο ανθρωπος ουτος D.

48. [συνπαραγενομενοι, so AB¹CDELPQRA.]

for οχλοι ταυτην, επι θεωριας

οχλοι D lat-c.

rec θεωρουντες (joining it to foregoing), with PQ rel vulg lat-a b:

txt BC D-gr LRX 33 lat-c syrr syr-cu (copt P).—om θεωρ. τα γενομενα A.

rec ins αυτων bef τα στηθη (reminiscence of ch xviii. 13, where see digest), with C²QR

rel; αυτων UXΓ 69: ins αυτων bef στηθη P al; om ABC²DL 1 forj arm.

στηθη ins και τα μετωπα D.

49. rec (for 1st αυτω) αυτου, with CDR rel latt syr copt: txt ABLP 33.

ins

απο bef μακροθεν (from || Mt Mk) BDL 1. 33 latt coptt: om ACPRL rel.

aft και ins α B sah.

rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ:

txt BCLRX 33.

50. ins και ο bef 2nd ανηρ C; και, LX 33.

om 2nd ανηρ DF lat-a b e ff₂ q.

om και bef δικαιο B sah.

51. συνακατακειμενος (for -θειμενος) CDLXA 1. 69: txt ABP rel.—[συνε., so ABCDHLPA 33.]

rec ins και bef προσδεχετο, with A rel syr; και αυτος

(|| Mt Mk) KMPUX arm: om BCDL 1. 33. 69 vulg lat-a b e f ff₂ l coptt.—rec aft προσδεχετο further ins και αυτος, with A rel vulg lat-f ff₂ syr sesh: om BCDLΓ 69 lat-a b e l Syr syr-cu copt.

52. om ουτος D¹ sesh.

53. rec aft καθελων ins αυτου, with AP rel lat-b syrr syr-cu; αυτον U al lat-q: om BCDL 33. 69 latt.

for αυτου, το σωμα του ιησου εν D.

rec (for αυτον)

αυτο (repetition of preceding), with AP rel lat-c: om 1. 69 lat-c arm: txt B[sic: see

table] CD vulg lat-a b f ff₂ copt.

for μνηματι λαξευτω, μνημειω λελαταμηνω

stand in the place of 'the Son of God' (Mark);—whereas they only give the general sense of the persuasion of the centurion. Truly, this man was innocent:—and if innocent (nay, more, *δικαιος*, just, truthful), He was the Son of God, for He had asserted it. 48.] Peculiar to Luke. τα γενομενα are the darkness and other prodigies, after which we have no more *raillery*—men's tempers are changed, and we here see the result. τρυποντες . . . a sign of

self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matt. and Mark.

50—53.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHAEA. Matt. xxvii. 57—61. Mark xv. 42—47. John xix. 38—42: see notes on Matt.

51. οδρος . . .] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.

ἡμέρα ἣν ἡ παρασκευὴς, καὶ ἡ σάββατον ἡ ἐπέφωσκεν. 55^b κατακολουθήσασαι δὲ γυναῖκες, αἰτίνες ἥσαν συν-
 εληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἡ ἐθέασαντο τὸ μνημεῖον
 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 ἡ ὑποστρέψασαι δὲ ἡτοίμα-
 σαν ἡρώματα καὶ ἡ μύρα. καὶ τὸ μὲν σάββατον ἡ ἡσύχα-
 σαν κατὰ τὴν ἡ ἐντολὴν, [XXIV.] ἡ γὰρ δὲ ἡ μὲ τῶν
 σαββάτων ἡ ὄρθρου ἡ βαθείως ἡ ἦλθον ἐπὶ τὸ ἡ μνήμα φέρου-
 σαι ἡ ἡτοίμασαν ἡρώματα. 2 εὗρον δὲ τὸν λίθον ἡ ἀπο-
 ...βαθεο
 P.

1 Maco. vi. 23 only. c = Acts i. 21. ix. 30. x. 23. xxi. 16. d Matt. vi. 1 aB. (Mark
 xvi. 11, 14 only.) oh. v. 27. vii. 34. John i. 14 aB. Acts i. 11 aB. Paul. Rom. xv. 34 only. 1 John i. 1
 aB. 2 Chron. xlii. 6. 2 Maco. ii. 4. iii. 36 only. e ver. 48. f here (bis) 2 Lk. John
 xix. 40 only. 4 Kings ix. 12. g Matt. xxvi. 7 ref. Exod. xxx. 25. h = here only.
 (ch. xiv. 4 ref.) i Matt. xix. 17. j 1 Tim. vi. 14. k = Acts x. 7. l Cor. xvi. 2. Gen.
 i. 5. Ezra iii. 6. l [John viii. 2.] Acts v. 31 only. Math. v. 14. (-περὶ, ver. 22.)
 m = here only. see note. n Mark v. 3, 6 ref. o 1 M. Lk. (bis v. r.) only. Gen. xlix.
 3, 8, 10. Judith xiii. 9 only.

(|| Mk) D. rec (for ουδεις ουπω) ουδεπω ουδεις (|| Jn), with X rel syr-cu arm
 Orig-lat: ουδεποτε ουδεις A: ουδεις ουδεπω CKMPU 33. 69: ουπω ουδεις D Orig:
 txt ABL 1 syrr. add και θεντος αυτου εκεθηκεν τω μνημειω λιβον ον μογεις
 εισοσι εκυλιον D lat-c sah: και προσεκυλισε λιβον μεγαν επι την θυραν του μνημειου
 (|| Mt Mk) U copt aeth-mss.

54. for ver, ην δε ημερα προσαββατον D: so lat-c, adding *censo puer*. rec
 (for παρασκευης) παρασκευη, with AC²P rel lat-f ff₂ Eus: txt BC¹L vulg coptt.
 om και bef σαββατον AC²P rel lat-c sah Eus Thl: ins BCLA 1. 33. 69 latt Syr syr-cu
 syr-with-ob copt arm Eus.

55. for κατακολουθησασαι, κατακολουθησαν D lat-c ff₂ syrr. rec ins και bef
 γυναικεις, with S(e sil): ai BLPX 1. 33. 69 syr-cu coptt: δυο D lat-a b e ff₂ q: om
 AC rel Eus Thl. εε της γαλιλαίας bef αυτω BL Eus: om αυτω C¹(appy) D lat-c
 aeth: txt AC²P rel vms Eus. for εκ, απο D lat-c f Eus. ins και bef εθεασαντο
 D lat-c. το μνημα αυτου, omg και ως ετεθη σωμα, D.

56. om δε C¹ aeth: και υποστρ. C² vulg lat-b o e f ff₂ Syr syr-cu Mcion-e. om
 κατα την εντολην D.

CHAP. XXIV. 1. for τη δε μια, μια δε D. ορθου (sic) AC. [rec βαθεος,
 with EKPUV (S, e sil): txt ABCD rel Eus.] επι το μνημα bef ηλθον BLN
 Dion-alex: txt ACD rel vulg lat-f syrr syr-cu coptt Tert.—for ηλθον, ηρχοντο D.—
 for μνημα, μνημιον N. for μνημα, μνημιον (|| Mk Jn) C¹FXΔ Dion-alex Eus.
 om αρωματα D lat-a b o e ff₂ i syr-cu sah. rec at end adds και τινες
 συν αυταις (harmonicis inen, cf Mark xvi. 1, and our ver 10), with AC²D lat-f q
 (syrr syr-cu) aeth-pl arm Eus: om BC¹L 33 latt copt aeth-rom Dion-alex Eus Aug:
 D lat-c sah add further (from || Mk) ελογιζοντο δε εν ταυταις, τις αρα αποκυλισει τον
 λιθον.

2. ins ελθουσαι δε bef ευρον D lat-c sah.

for απο, εκ C¹H Eus.

53.] Notice the similarity of our *οὐκ ἦν οὐδείς οὐπω* to St. John's *οὐδὲ πω οὐδὲς ἔτι* *ἡμέρα*. 54.] *παρασκευή*—
 'the day before the sabbath,'—which now
ἐπέφωσκεν, drew on;—a *natural* word,
 used of the *conventional* (Jewish) day
 beginning at sunset. There is no reference
 to the lighting of candles in the evening
 or on the sabbath. Lightfoot (in loc.)
 has shewn that such use of the word was
 common among the Jews, who called the
 evening (the beginning) of a day *יְהִי*
 'light.' 55.] Only Mary Magda-
 lene and Mary the mother of Jesus ('the
 other Mary,' Matt.).—Mark. 56.]

They bought their spices, &c. *in the short*
time before sunset. The *μέν* before *ἀβ.*
 answers to *ἔδ*, ch. xxiv. 1, which ought
 therefore to continue the sense, as I have
 punctuated it in the text.

CHAP. XXIV. 1—12.] THE WOMEN
 COMING TO THE SEPULCHRE LEARN THAT
 HE IS RISEN, AND ANNOUNCE IT TO THE
 APOSTLES, BUT ARE DISBELIEVED. Matt.
 xxviii. 1—10. Mark xvi. 1—8. John xi.
 1—10; see notes on Matt. 1.] *ἄρθρ.*
βαθ., deep dawn, i. e. just beginning to
 dawn (in Plato, Crito, § 1, we have *ὅτι*
πρὶν ἔτι ἔστιν; *πᾶν μὲν ὄν*. *πηνία*
μάλιστα; *ἄρθρος βαθύς*) = σκοτίας *ἔτι*

κεκυλισμένον ἀπὸ τοῦ ῥ μνημείου. ³ εἰσελθούσαι δὲ οὐχ
 εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. ⁴ καὶ ἐγένετο ἔν τῃ
 ἀπορείσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο
 ἐπέστησαν αὐταῖς ἐν ἑσθῇτι ἄστραπτούσῃ. ⁵ ἐμβόβων
 δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν
 γῆν, εἶπαν πρὸς αὐτὰς τί ζητεῖτε τὸν ζῶντα, μετὰ τῶν
 νεκρῶν; ⁶ οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνήσθητε ὡς
 ἐλάλησεν ὑμῖν ἐν τῇ Γαλιλαίᾳ, ⁷ λέγων τὸν υἱὸν
 τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων
 ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
 ῥῆσθαι. ⁸ καὶ ἐλθόντες εἰς Ἱερουσαλὴμ, καὶ εἰσελθόντες εἰς τὸν ναὸν
 τοῦ κυρίου, καὶ λαλῶντες ἑαυταῖς, ὡς ἐλάλησεν ὁ κύριος διὰ τοῦ
 πνεύματος ἁγίου, ὅτι δεῖ ταῦτα γενέσθαι. ⁹ καὶ ἰδοὺ ἡμεῖς
 ἀποστέλλομεν ὑμᾶς εἰς πάντα τὴν οἰκουμένην, κηρύττειν τὸν
 εὐαγγέλιον. ¹⁰ ὁ πιστεύων καὶ βαπτισθῇς, σωθήσεται. ὁ οὐκ
 ἀκούσας, καταδικάζεται. ¹¹ καὶ τὰ σημεῖα τὰς ἐκείνων
 ἐκείνων ποιήσονται. ¹² καὶ ἡμεῖς πορεύσονται ἐν τῇ οἰκουμένῃ
 κηρύττειν τὸν εὐαγγέλιον. ¹³ καὶ ἡμεῖς πορεύσονται ἐν τῇ
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 ἐν τῇ οἰκουμένῃ κηρύττειν τὸν εὐαγγέλιον. ⁹⁸ καὶ ἡμεῖς πορεύσονται
 ἐν τῇ οἰκουμένῃ κηρύττειν τὸν εὐαγγέλιον. ⁹⁹ καὶ ἡμεῖς πορεύσονται
 ἐν τῇ οἰκουμένῃ κηρύττειν τὸν εὐαγγέλιον. ¹⁰⁰ καὶ ἡμεῖς πορεύσονται
 ἐν τῇ οἰκουμένῃ κηρύττειν τὸν εὐαγγέλιον.

3. rec (for εἰσελθ. δε) καὶ εἰσελθ. (|| Mk), with AC³ rel vulg lat-f q syrr syr-cu aeth arm: txt BC²DL 1. 33 lat-a b c e ff, l coptt Eus. om του κυριου ιησου D lat-a b e ff, l Eus: om του κυριου 42 lat-f Syr syr-cu. (Tischd² has followed D &c, but they do not carry weight enough alone to decide: besides, 1, το σωμα is not used absolutely in Luke's narratives: and, 2, ο κυριος ιησους is a very common expression with our Evangelist, see Acts i. 21, iv. 83, vii. 59, viii. 16, xi. 20 &c.)

4. for καὶ εγ., εγ. δε C coptt-de sah. rec διαφορεισθαι, with A rel, διαφορειν 1: txt BCDL. for περι τουτου, περι αυτου D Eus. om και D vulg lat-a c f ff, syr-cu coptt. rec duo bef ανδρες, with D lat-b c e ff, Syr syr-cu Eus: txt ABC rel lat-a f syr coptt arm Eus, Thl. for πιστησαν, παρεστηκεισαν C¹. rec (for ισθητι αστραπτουση) ισθησιςιν αστραπτουσαις, with AC rel syr coptt; ισθησιςιν λευκαις L: txt BDN latt Orig Eus.

5. for εμβοβων το κλινουσων, εμβοβαι δε γενομεναι εκειναι εκλειναν D lat-c. for το προσωπον, τα προσωπα (alteration to suit the other plurals: cf αυτων of C¹ &c) BC²DGLX 1. 33 syrr syr-cu sah: txt AC³ rel latt copt. (om το Δ.)—add αυτων C¹ al D-lat coptt. ins οι δε bef επ. D lat-c. [επαν, so BCDL Mcion-e.]

6. om ουκ το ηγερθη D lat-a b e ff, l. om αλλα (|| Mt) C¹ lat-g, Syr. [αλλα, so BLX 33.] aft μνησθητι ins δε D. for ως, οσα D lat-c ff, Syr syr-cu Mcion-e-t.

7. om λεγων D lat-c ff, aeth. rec οτι δε bef τον υιον του ανθρωπου, with AC²D rel vas Tert: txt B C¹(appy) LN lat-a syr-cu. om αμαρτωλων D lat-b c f, l.

οσης, John, and τῇ ἐπιφωσκ. εἰς μίαν σαβ. Matt., and λίαν πρωί, Mark; but not ἀνατείλαντος τοῦ ἡλ., Mark also: see notes there. βαθίως may be an old form of the gen. as rendered above, or the adv.

ἦλθον—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to γυναῖκες αἰνιγες, &c. ch. xxiii. 55. ἀράματα, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, διαγεν. τοῦ σαβ.

2.] This agrees with the more detailed account in Mark:—and, as regards the majority of the women, may also with that in Matt.:—but not as regards the two Maries.

4.] ἡμεῖς. does not determine the position of the angels. It is merely came upon them under ordinary circumstances;—appeared to them, in a supernatural con-

nexion: see reff. On the two angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell (loc. cit.), strangely enough puts together the angel in Matthew, and the angel in Mark, and makes the two angels in Luke: see Acts i. 10.

ἀνδρες—to all appearance; the Evangelist does not mean that they were such, as clearly appears from what follows.

5.] τὸν ζῶντα, simply the living.—Him who liveth, as addressed to the women; but Olshausen's view of a deeper meaning in the words (Bibl. Com. ii. 47) should be borne in mind;—τὸ κυριος ζῆν παρὰ μόνη κυρίῳ τυγχάνει, Orig. vol. iv. p. 71.

6, 7.] See ch. ix. 22; xviii. 32. The mention of Galilee is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as being from

στῆναι. ⁸ καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, ⁹ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. ¹⁰ [ἦσαν δὲ] ἡ Μαгдаληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς [αὐ] ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡς αἱ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. ¹² ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύβας βλέπει τὰ ὀθόνια κείμενα μόνα, καὶ ἀπαρκαλῶν ὡς ἐαυτὸν θαυμάζων τὸ γεγονός. ¹³ Καὶ ἰδὼν δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς

I. ΛΟΥΚΑ
ΤΑΥΤΑ...
ABDEF
GHIK
LMSUV
ΧΤΑΔ 1.
33. 69.

I John xx. 5, 11. James i. 26. I Pet. i. 12 only. Gen. xxvi. 8. m John xix. 40. xx. 5, 6, 7 only.
Judg. xiv. 18 vat. Hos. ii. 5, 9 only. n John xvi. 22. s Kings xviii. 24. o = I J. only.
Num. xxiv. 26. p Mark v. 14. ch. viii. 26, 50. Math. iv. 4. q Matt. xix. 23 ref.

9. om απο του μνημειου D lat-a b c e ff. l arm. παντα bef ταυτα D rel lat-c: om παντα syr-cu sah eth: txt ABGLM S(e sil) 1. 33 Eus.

10. om ησαν δε AD syr-cu copt eth: ins B rel lat-c Syr syr-with-ast arm Eus.—for ησαν, ην KU 1. 69 vulg lat-a b f ff. q copt-dz sah. maria bef η μαγδαληνη D latt coptt. om η EFGH²LA copt: ins ABD rel syr sah Eus. (The *ism* may be from Mt xxvii. 56; Mk xvi. 1: without the art, it is more Luke's manner, see ch vi. 16; Acts i. 13.) om 2nd ai ABDEFGH²LA lat-b e ff. q syr-cu: ins X rel vulg lat-a c f Syr syr-with-ast copt arm.

11. rec (for ταυτα) αυτων, with AI, rel lat-f syr arm: txt BDL latt Syr syr-cu syr-marg coptt (eth) Eus.

12. om ver D lat-a b e l syr-jer (ins in marg) Eus-canon (see note). om κειμενα (homaeotele) B al syr-cu coptt Eus Thl-comm: μονα bef κειμενα (restitution in wrong place) L vulg lat-c arm: om μονα (homaeotele) AK 69 am (with harl mt): txt DI, rel απηλθεν (John xx. 10) A. for εαυτον, αυτον (see BL in Jn) BL: txt A rel Eus. (I, def.)

13. om και ιδου D. εν αυτη τη ημερα bef ησαν BN. for και το πορευομενοι, ησαν δε δυο πορευομενοι εξ αυτων D lat-e. for ημερα, ωρα AG.

Galilee, see ch. xxiii. 55—and meaning, 'when He was yet with you.'

9.] See note on Mark ver. 8. 10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24. Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρία [ἡ] Ἰακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second ai (as in Lachm.) will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.' 11.] ἐφάνησαν, a plural, with τὰ ῥήματα, is not without meaning. The ῥήματα were the (perhaps slightly differing) accounts of many persons. 12.] This verse cannot well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case

it certainly would not mention Peter alone. That Cleopas says, ver. 24, some of us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 (παρακύβας βλέπει τὰ ὀθόνια κείμενα, and ἀπῆλθεν πρὸς ἑαυτ., being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of πρὸς ἑαυτ., as belonging to ἀπῆλθεν and not to θαυμάζων, is fixed by the expression in John, i. c.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMANUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.) 13.] ἐξ αὐτῶν, not of the Apostles—the last mentioned were οἱ ἑνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Cleopas (= Κλεόπατρος, probably a different name from Κλωπᾶς, John xix. 25 (τυπ): see

r = Matt. xv. 8 ref. Ksch.
 xii. 6.
 John vi. 19
 ref.
 there bis. Acts
 xx. 11. xxi. 26 only.
 Prov. xxi. 30.
 u Mark x. 33
 ref.
 v ver. 4.
 w Mark ix. 10
 ref.
 x red., ch. viii.
 1 al. Gen.
 xiv. 30.
 y ch. xii. 63
 ref.
 z ch. vii. 11.
 xiv. 25.
 Mark x. 1 only. Exod. xxi. 15. Judg. xi. 8 F. a = here only. b ch. iv. 42. Acts x. 47. xiv. 18. xx.
 30, 27. Rom. vi. 6 al. Exod. vii. 14. c = Matt. xiv. 26 ref. d = Mark vi. 2. ch. viii. 9 ref.
 e here only t. 2 Macc. xi. 15 only. f Matt. vi. 16 only. Gen. xi. 7. Sir. xxv. 28 only. Dan. i. 10 Theod.

ins εκατον bef εξηκοντα I, K'N'M fuld lat-g, syr-marg-ms syr-jer. for η ονομα
 εμμαους, ονοματι ουλαμματος D.

14. for και αυτοι ωμ., ωμ. δε D lat-c e (sah). for αλληλους, εαυτους D: om A
 lat-a b ff. om των D'.

15. [συνζητειν, so ABDGLNPA.] om 3rd και B' lat-c e syr-cu sah. (και is written
 over in B, possibly only *secunda manu*: see table.) for αυτος, αυτους B': om
 D lat-a c e syr-cu sah aeth. rec ins o bef ιση., with DNP rel: om ABLN
 coptt. (I, def.)

17. for ειπεν δε, ο δε ειπεν D lat-c e Orig. om προς αυτους D. for
 αλληλους, εαυτους D-gr. rec (for και ισταθσαν) και ιστη, with AINP rel; και
 ισταθσαν B; κ. ιστησαν L: om D Cyr.—(και ισται [= και ιστη], followed by an
 erasure of 5 letters, A!.)

18. rec ins o bef εις, with A rel: om BDE'LNPA 1. 69 syr-jer coptt. (I, defective.)
 —της X. add εξ αυτων I, P 38. 69 gat lat-a b ff. l syr-cu syr-jer copt-wilk
 sah aeth arm Cyr. rec (for ονοματι) ω ονομα, with ADP rel: txt BLNXN lat-b.

note on Matt. x. 3). Who the other was, is
 idle to conjecture. Origen, in several places,
 calls him Simon; apparently from having
 read *λιγοντες* in ver. 34, and referring *ωφθη*
 r. Σ. to the present appearance. Epipha-
 nius says it was Nathanael; Theophylact,
 Luke himself. This may shew what such
 reports are worth. Wieseler (Chron. vol. i.
 p. 481) believes the two to have been. James
 the son of Alphaeus or Clopas or Cleopas
 (but see above) journeying *with his father*,
 and the appearance on the road to Emmaus
 to be the same as *ωφθη* *Ιακώβου*, 1 Cor.
 xv. 7. Our narrative seems to have been
 from the report of Cleopas.

[Εμ-
 μαους] Joseph. B. J. vii. 6. 6, mentions
 this Emmaus as sixty stades from Jerusa-
 lem. There were two other places of the
 same name: (1) a town afterwards called
 Nicopolis, twenty-two Roman miles from
 Jerusalem, where Judas Maccabeus de-
 feated the Syrian general Gorgias: see
 1 Macc. iii. 40—57. (2) Another Emmaus
 is mentioned Jos. B. J. iv. 1. 3, *πρὸ τῆς*
Τιβεριάδος—where he adds, *μεθρηνηνο-*
μένη δὲ Ἀμμαοῦς θισμὰ λόγιοι—*ἀν, ἵστι*
γὰρ ἐν αὐτῇ πηγῇ θερμῶν ὑδάτων πρὸς
ἄκτισιν ἐπιγῆδιος. This was the case also
 with the other places of the name. Our
 Emmaus is now called Cuseibi (?).

15.] και ἐγὼν. . . . και . . . , the ordi-
 nary construction. The last και does not
 mean 'also.'

αὐτὸς ἰη.] Jesus Him-
 self, of whom they had been speaking.
 But this expression forbids the supposition
 that He was here, *strictly speaking*, *in*
ἱερίᾳ μορφῇ, as we find it less precisely
 expressed in Mark xvi. 12. The reason
 why they did not know Him was (ver. 16),
 that *their eyes were supernaturally in-*
fluenoed, so that they could not;—see also
 ver. 31. No change took place in Him—
 nor apparently in *them*, beyond a power
 upon them, which prevented the recogni-
 tion just so much as to delay it till aroused
 by the well-known action and manner of
 His breaking the bread. The *cause* of
 this was the will of the Lord himself, who
 would not be seen by them till the time
 when He saw fit.

ἐγγίνας—from be-
 hind: see ver. 18, where they take Him for
 an inhabitant of Jerusalem. 17.] He
 had apparently been walking with them
 some little time before this was said.

ἀντιβάλλων λόγους implies to dispute
 with some earnestness: but there is no
blame implied in the words. Possibly,
 though both were sad, they may have taken
different views:—and in the answer of
 Cleopas we have that of the one who was

πρὸς αὐτὸν Σὺ ὁ μόνος ἡ παροικιῆς Ἱερουσαλὴμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; — 1 Cor. xiv. 30. Gal. iv. 11. 2 Tim. iv. 11. 2 Heb. xi. 9 only. Gen. xii. 10. xvii. 1. Exod. vi. 4. 1 ch. xxi. 37. Acts xiv. 10. Phil. i. 27. ii. 19, 20 al. 1 Acts iii. 14. Judg. vi. 2. 1 Acts vii. 22. 1 Mark ii. 13 reff. 1 ch. xii. 68 reff. 1 ch. xx. 47. 1 Mk. xxi. 40. Deut. xxi. 29.

19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ Ἰὼν τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἄνθρωπος προφήτης ἰδυνάτοος ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ σὺν πᾶσιν τοῖς τρίτῃν ταύτην ἡμέραν ἄγει [σήμερον] ἂφ' οὗ

... F. 19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ Ἰὼν τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἄνθρωπος προφήτης ἰδυνάτοος ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ σὺν πᾶσιν τοῖς τρίτῃν ταύτην ἡμέραν ἄγει [σήμερον] ἂφ' οὗ

... Θεου 19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ Ἰὼν τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἄνθρωπος προφήτης ἰδυνάτοος ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ σὺν πᾶσιν τοῖς τρίτῃν ταύτην ἡμέραν ἄγει [σήμερον] ἂφ' οὗ

... τριτὴν ταύτην N. 19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ Ἰὼν τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἄνθρωπος προφήτης ἰδυνάτοος ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ σὺν πᾶσιν τοῖς τρίτῃν ταύτην ἡμέραν ἄγει [σήμερον] ἂφ' οὗ

p Titus ii. 14. 1 Pet. i. 18 only. Exod. vi. 4. Ps. cxi. 2. 1 Isa. xli. 4. Jer. xxxviii. (xxxi.) 11. 1 (-τρωσε, ch. i. 68.) q = here only. Neh. v. 18. 3 Mac. i. 22. r = (Matt. xiv. 6 v. r.) Acts xix. 35 only. 3 Mac. ii. 16. sch. xiii. 7 reff.

(I, def.) rec ins εν bef ιερουσαλημ, with A 69 latt Orig Hil Sevrn: om AB D-gr I NP rel Cyr Thl. om και D lat-a b c e ff₂ Syr syr-cu.

19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D. rec ναζωραιου, with ADNP rel Orig: txt B₁L Orig. transp λογω και εργω DN Syr aeth. ins εν bef λογω A lat-c. for εναντιον, ενωπιον D lat-c e l Aug. 20. for οπως τε, ως D lat-a b c e f copt. αυτον bef παρεδωκαν AKP 1. 69 latt; τουτον παρ. D.

21. ελπιζομεν P⁴AB⁸ 69: ηλπιζομεν X: ηλπιζαμεν B[sic: see table]. for εστιν, ην D lat-c e Aug Ambrst. rec om και, with ANP rel vs: ins BDΛA 1. 83 syr-marg arm. om ταυτην D al latt syr. om σημερον BN 1 Syr syr-cu copt aeth arm: ins bef αγει D.

most disposed to abandon all hope.

18. *μόνος παρ.*] They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked, Dost thou lodge alone at Jerusalem?

παροικ. (with or without *εν*, see reff.) in the LXX is to sojourn in—not to *dwell* in.

19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation*, *without speaking untruth*. (See the citation from Jer. Taylor below, on ver. 29.) He does not assert, that he was one of the strangers at this feast at Jerusalem, nor does He deny that he knew what had been done there in those days, but He puts the question by, with *What things?*

οἱ δὲ εἶπ.] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together.

ἐς 4γ. ἀν. πρ. κ.τ.λ.: see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged

Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase *δυν. ἐν λόγοις κ. ἔργοις* occurs of Moses, reff. Acts.

ἐγένετο, was, not *became* (or *was becoming*), as Meyer renders it. They speak of the whole life of Jesus as a thing past.

20.] *ὥπως* depends on *οὐκ ἔγνω*, ver. 18.

ἡμῶν] Therefore the two disciples were *Ἰεσῶν*, not Hellenists, as some have supposed. That “they say our, not as excluding, but as including the stranger,” as alleged in former editions, is not a safe view from the evidently exclusive use of *ἡμεῖς* in the next verse. *παρέδωκαν*, to Pilate.

21.] *ἤλπ.* is a word of weakened trust, and shrinking from the avowal that they ‘believed’ this.

λυτρουῖσθαι—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6. *σὺν π. τ.*, rightly rendered in E. V. beside all this: see reff.

ἀγει, not *impersonal* (as al. and recently Wordsw.), nor to be supplied with a noun. case *θεός* or *ὁ ἡλίας*, &c., but spoken of *Jesus*. He is now in the third day, since &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to

ταῦτα ἐγένετο. ²² ἄλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν
 ἐξέστησαν ἡμᾶς, ²³ γινόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,
 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ
 ὅπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.
 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ
 εὔρον οὕτως ²⁴ καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ
 εἶδον. ²⁵ καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ὁ ἀνόητοι καὶ
 βραδείς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πάσιν οἷς ἐλάλη-
 σαν οἱ προφῆται. ²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι-
 στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ καὶ ἁρξάμενος
 ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμή-
 νευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

ABDE
GHKL
MPSU
ΣΓΑΩ
1. 52. 6.

γίγονεν D.

²². om ἐξ ἡμῶν D sath.
 P rel: txt ABDEK'LA 1.

γινόμεναι B al.

rec for (ορθριναὶ) ορθριαι, with

²³. om 2nd καὶ D lat-c e Syr syr-cu coptt sath. [From this point we have before us in every case the readings of Cod. N. Supplementary readings for the preceding pages will be found in the Prolegomena.]

²⁴. ins ἐκ βεφ τῶν D latt syrr syr-cu. for καθως, ως D. rec ins καὶ βεφ
 al, with APN rel syr copt: om BD latt Syr syr-cu sath sath arm. εἶπον βεφ
 αὶ γυναῖκες D lat-c e Syr syr-cu. for εἶδον, εἶδομεν D lat-c.

²⁵. for καὶ αὐτος, ο δὲ D lat-c e. for αὐτους, εαυτους A. om του
 πιστευειν D.

²⁶. for ουχι, οχι D Dial.

²⁷. ins ην βεφ αρξάμενος D gat(with mm) lat-a b c e f f' g, Aug. om 2nd are
 D al latt. rec (for διερμηνειν) διερμηνειν, with EHK (SV, e sil): διερμηνειν
 A rel: txt BLUN^{cont}.—ερμηνειν D: καὶ διερμηνειν N'. om πασαις D
 lat-g, copt-ms. Steph εαυτου, with A B[sic: see table] N rel: txt DELMVS
 1. 53. 69.

His promise of rising on the third day.

²².] ἄλλὰ καί, but, moreover—equivalent to 'certainly, thus much has happened, that' ὀρθριναὶ is the later form, for which the Attic ὀρθριαι has been substituted: see var. readd. ἐξ ἡμῶν—'disciples, as we are.' The Apostles are distinguished presently as οἱ σὺν ἡμῖν, ver. 24.

²³.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen the Lord Himself. There seems however to be some hint that the women had made some such report in the αὐτὸν δὲ οὐκ εἶδον said below of the τινὲς τῶν σὺν ἡμῖν. ²⁴.] τινες see ver. 12 and note. It is natural, even in accordance with ver. 12, that the anti-thesis to τινὲς before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use τινὲς, with-

out any reference to Peter being accom-panied. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

²⁵.] ἀνόητοι, without under-standing:—βρ. τ. κ. sluggish—in dis-position—to believe: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection. ²⁶. καθὼς καὶ εἶπα. It was not the entering into His glory, but the suffering, about which they wanted persuading.

²⁷.] ἀρξάμ. belongs to both the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀρσ in both clauses to be construed with διερμ. A similar expression is found Acts iii. 24. He began with Moses first;—He

28 καὶ ἤγγισαν εἰς τὴν κώμην ὅου ἐπορεύοντο, καὶ αὐτὸς ἡ προσκοιήσατο ἡ πορρώτερον πορεύεσθαι, 29 καὶ παρ-
 ιβιάσαντο αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι ἡ πρὸς
 ἐσπέραν ἐστὶν καὶ ἐκκλινεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν
 τοῦ μείναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῇ κατα-
 κλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν

[xxxi. 30] only. q Matt. xv. 8 ref. comp. here only t. r Acts xvi. 15 only. Gen. xix. 9.
 s = here only. Num. ix. 8. t Acts iv. 8 xxviii. 23 only. Gen. i. 5. &c. s = ch. ix. 13 only.
 Judg. xix. 11 P. Jer. vi. 4. (Matt. viii. 20 ref.) v Matt. iii. 18 ref. w Matt. xiii. 4 al. Ezech.
 ix. 8. x ch. vii. 36. ix. 14. xiv. 8 only. 1 Kings xvi. 11. Judith xii. 16. y Matt. xiv.
 19. 1 Cor. xiv. 16. 1 Kings ix. 18.

28. ἡγγικαν B. rec προσκοιήσατο, with P rel lat-a syrr: txt ABDL¹ 1 vulg
 lat-b c e f f₂ g₁. rec πορρώτερον, with DLFP rel: txt AB.
 29. περιβιάζοντο MP. om εσπ¹ D forj(with mm tol) lat-a b c e f f₂ l Syr.
 rec om ἡδὴ, with ADP rel gat¹ lat-c syr-cu sah s¹th arm: ins BL 1. 33 latt
 Syr syrr-with-ob copt. om του βεβ μιναι, and for συν αυτοις, μετ αυτων D.
 30. om μετ αυτων D lat-c syr-cu. om του D al Eua. om ελασας D.

began with each as He came to them.
 τὰ π. αὐτοῦ, the things concerning him,
 i. e. concerning Jesus of Nazareth, the
 speaker being regarded as a different per-
 son. This has been missed, and αὐτοῦ
 altered to λαυτοῦ. De Wette remarks,
 "It were much to be wished that we knew
 what prophecies of the death and triumph
 of Jesus are here meant. There are but
 few that point to the subject." But I
 take the τὰ περὶ αὐτοῦ to mean something
 very different from mere *prophetical pas-*
sages. The whole Scriptures are a testi-
 mony to Him: the whole history of the
 chosen people, with its types, and its law,
 and its prophecies, is a *showing forth* of
 Him: and it was here the whole,—*πᾶσα*
αὶ ὅλη—that He laid out before them.
 This general leading into the meaning of
 the whole, as a whole, fulfilled in Him,
 would be much more opportune to the
 place, and time occupied, than a direct
 exposition of selected passages.

The things concerning Him (E. V.) is
 right: not, 'the parts concerning Him.'

Observe the testimony which this
 verse gives to the divine authority, and
 the Christian interpretation, of the O. T.
 Scriptures: so that the denial of the re-
 ferences to Christ's death and glory in the
 O. T. is henceforth *nothing less than a*
denial of His own teaching. 29.]

περιβ., they constrained Him. It is
 not implied that He said any thing to in-
 dicate that He would go further—but
 simply, that He was passing on. "Our
 blessed Saviour pretended that He would
 pass forth beyond Emmaus: but if he in-
 tended not to do it, yet He did no injury
 to the two disciples, for whose good it was
 that He intended to make this offer: and
 neither did He prevaricate the strictness of
 simplicity and sincerity, because they were

persons with whom He had made no con-
 tracts; to whom He had passed no obli-
 gation; and in the nature of the thing, it
 is proper and natural, by an offer, to give
 an occasion to another to do a good action:
 and in case it succeeds not, then to do
 what we intended not; and so the offer
 was conditional." Jer. Taylor, Sermon on
 Christian Simplicity. Works (Heber), vi.
 156.

μετ' ἡμῶν does not imply that
 they lived at Emmaus; merely in the same
 quarters with us. 30.] I believe

that there was something in the manner of
 His breaking the bread, and helping and
 giving it to them, which was his own ap-
 pointed means of opening their eyes to the
 recognition of Him. But we must not
 suppose any reference to, much less any
 celebration of, the Sacrament of the Lord's
 Supper. Neither of these disciples was
 present at its institution (but see Wiene-
 ler's conjecture, which is at all events worth
 consideration, in note on ver. 13); and cer-
 tainly it had never been celebrated since.
 With this simple consideration will fall to
 the ground all that Romanists have built on
 this incident, even to making it a defence
 of administration in one kind only. See
 Wordsw., who gives, in reply, a solution as
 artificial and unwarranted as the argument
 of the R. Catholics: shewing the danger
 of departing from the plain sense of Holy
 Scripture in search of fanciful allusions.
 The analogy of such a breaking and giving
 with His institution of that holy ordinance
 becomes lost, when we force the incident
 into an example of the ordinance itself.
 The Lord at their meal takes on Him the
 office of the master of the house (which
 alone would shew that it was not their
 house, but an inn), perhaps on account of
 the superior place which His discourse had
 won for Him in their estimation:—and as

^a Matt. xiv. 19
^{al.} Jer. xvi.
^a Matt. vii. 9,
¹⁰ ref.
^b ch. i. 29,
^{from} Exod.
^{xiii. 2. v.}
^{22. 45. Acts}
^{vii. 16. xvi.}
^{14. xvii. 2.}
^{Luke only,}
^{exc. Mark}
^{vii. 34, 35.}
^{4 Kings vi.}
^{17.}
^c ver. 16.
^d here only f.
^{c = here only.}
^{see Pa.}
^{xxxviii. 8.}
^f vv. 31, 45.
^g ver. 27.
^h Mark vii. 24
^{ref.}
ⁱ ch. ii. 20 ref.
^{25 only. Deut. i. 41.]}
^a John i. 18 ref. Judg. vii. 18.
^k here only. 1 Kings vii. 6. Num. xx. 2 vat. (συνηθ. P. συ., Acts xii. 12. xii. 14. xliii. 47 ref.
^o dat., 2 Cor. xii. 20.
^m ch. xiii. 42. Matt. xvii. 3 al. Exod. iii. 2
^p Acts ii. 42 only f.

for ἐπεδίδου, προσεδίδου D.

31. for 1st clause, λαβοντων δε αυτων τον αρτον απ' αυτου ηνυγησαν οι οφθ. αυτ. D lat-c e (Orig). διηνυγησαν [= -νοιγ-] N¹. (χθ written over by corrector.)

om και επεγνωσαν αυτον (passing from και το και) N¹.

32. for και, οι δε D lat-c e. [ειπαν, so BLN 33.]

D. for ημων καιομενη ην, ην ημων κεκαλυμμενη D lat-c l. om εν ημιν BD

tol' lat-c e l syr-cu Orig.; ins APN rel vna Orig.α. for ελαλει, ελαλησεν A Orig.

rec ins και bef ως, with AP rel vulg lat-f ff, syrr: om BDLN 33 lat-a b c c

syr-cu coptt. for διηνοιγεν, ηνυγεν D.

33. aft αναστ. ins λυκουμεινοι D lat-c e sah. rec συνηθροισμενους, with AP

rel Cyr: txt BDN 33 Eus.

34. λεγοντας D.

rec ηγερθη ο κυριος bef οντως, with A rel vulg syr: txt

BDLPN 1 lat-a c f Syr syr-cu eth arm.

35. for ως, οτι D lat-c e.

the Jewish rule was, that "three eating together were bound to give thanks" (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as secondary means,—but certainly His own will and permission to be seen by them, opened their eyes to know Him.

31.] ἀφαντος, not αὐτοῖς, which would imply His Body to have remained, but invisible to them: but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective removal from them.

32.] 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they did suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. ἁλάλει ἡμῖν, as Bengel remarks, is more than συνιλάλει ἡμ.:—He speaks to us, not merely, 'with us,' as E. V.

33.] 'Jam non timent iter nocturnum, quod antea dissuasent ignoto comiti.' Bengel. The whole eleven were not there—Thomas was not present, if at least the appearance which

follows be the same as that in John xi. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle; see above on ver. 18. Who these οἱ σὺν αὐτοῖς are, we learn from Acts i. 14.

34.] This appearance to Simon (i. e. Peter—the other Simon would not be thus named without explanation; see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 6, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus.

35.] And they—the travellers, distinguished from the others—not 'they also,' for thus we should leave the clause without a copula.

δὲ τῇ πλ.] We can hardly after ἐγνώσθη exclude that sense of in, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, ἐν τῇ ἀναστάσει, Matt. xxii. 23, for the sense, 'during the breaking,' &c. does not apply, inasmuch as in that case there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς Ἡ εἰρήνη ὑμῖν. 37 Ἐποθηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν ἔννευμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί ὁ διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 Ἰδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός. 40 ὁ ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὅστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

U. S. 28. ix. 15. x = Acts vii. 23. Isa. lxxv. 16. y Acts xvii. 27. Heb. xii. 18. 1 John i. 1 only. Gen. xxvii. 12. a Matt. xxiii. 27. John xix. 30, from Numb. ix. 12. [Eph. v. 20.] Heb. xi. 22 only. Gen. ii. 28. a ch. vi. 31 al. fr. Eccl. vi. 4. b ver. 37. c Matt. xvi. 1. xxi. 10. ch. xvii. 14. Isa. xxxvii. 26, but not —.

36. rec aft αὐτός ins o ἰησους (beginning of ecclesiastical lection), with A rel am syrr copt arm; aft ἰστη, P vulg-ed lat-ff₂; o κυριως H lat-c: om BDLN lat-a b e syrr-cu sah Cyr Ambr. for ἰστη, ἰσταθῇ D. om και το υμιν D lat-a b e ff₂ l. (Possibly from || John: but as the whole is nearly related to that narrative, and the authority weak, Tischd^f is certainly not justified in expunging it.) at end add (from || John) ἐγὼ εἰμι μὴ φοβεῖσθε GR vulg lat-o f g_{1,2} Syr copt 8th arm Ambr Aug.

37. at beg ins αὐτοί, and δε bef εποθηθεντες, D. for εποθηθεντες, θρονηθεντες B: φοβηθεντες N. for πνευμα, φαντασμα D Mcion-t.

38. for lat και, o δε D lat-o e. for δια τι, τι (mechanical repetition) BA Mcion-t: ισατι DL Dial. rec (for τη καρδια) ταις καρδιας, with A rel vulg lat-f syrr syrr-cu copt Tert Hil Ambr Vig: txt BD gat(with mm) lat-a b c e ff₂ l sah 8th Vig.

39. rec αὐτός bef ἐγὼ εἰμι, with A rel am syrr Eus Thdr Hil: αὐτός bef εἰμι D vulg lat-o e ff₂: txt BL 33 lat-a b f l Dial Ambr. om με D vulg lat-a b syrr-cu syrr-with-ob syrr-jer Hil. for οτι, το D-gr. ins και bef σαρκα B¹ Iren-lat.

for θεωρ., βλέπετε D.

40. om ver D lat-a b e ff₂ l (see above on ver 36. Had this been interpolated from || John, we certainly should have found ποδας by some altered to πλουραν, either here only, or in ver 39 also). for επιδειξεν, εδειξεν (from || John, where there is no variation) BGHLNXX 1. 33 Cyr Damasc Thl: txt A rel.

this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—49.] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19—23. The identity of these appearances need hardly be insisted on. On Mark's narrative, see notes there. That of John presents no difficulties, on one supposition,—that he had not seen this of Luke. The particulars related by him are mostly additional, but not altogether so. 36.] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes). εἰρ. ἡ., the ordinary Jewish salutation, εὐχ. δὴ, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead. πνεῦμα

is a ghost or spectre—an appearance of the dead to the living; not exactly as φάντασμα, Matt. xiv. 26, which might have been any appearance of a supernatural kind.

38.] διαλογ., not merely 'thoughts,' as E. V., but questionings. 39.]

There seems to be some doubt whether the reference to His hands and feet were on account of the marks of the nails, to prove His identity,—or as being the uncovered parts of His body, and to prove His corporeity. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the reality of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by His side being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popu-

d ver. 11. 41 ἔτι δὲ ἄπιστούντων αὐτῶν ἄπο τῆς χαρᾶς καὶ
 Matt. xvi. 11, 16. Acts xxviii. 24. 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὅπου μέρος [καὶ ἄπο
 Rom. iii. 9. 2 Tim. ii. 18 only t. Wisc. 43 καὶ λαβὼν ἐνώπιον αὐτῶν
 i. 2 al. 44 εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου
 e = Matt. xiii. 44 ref. 45 εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου
 f here only. Levit. xix. 32. Nch. ix. 32. Ezech. xlvii. 12 only. 46 καὶ
 e John iv. 15. 16 ref. t. 47 ἔπαινον αὐτῶν ἐν τῷ νόμῳ ὁ Μωυσῆς καὶ
 h ver. 30. 48 εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου
 i here only. Exod. xli. 2. 9. Isa. xlii. 16 f. only. 49 καὶ
 k = ch. xx. 10. 50 εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ
 i here only. (-ssca, Dent. 1. 44. -ssca, 1 Kings xiv. 37.) m here only. 1 Kings xiv. 37. Prov. xvi. 24. n = ch. i. 19. Ona.
 xlv. 51. o see var. 27. p = ch. xx. 43. q = ch. xli. 32. r = ch. xli. 32. s = ch. xli. 32. t = ch. xli. 32. u = ch. xli. 32. v = ch. xli. 32. w = ch. xli. 32. x = ch. xli. 32. y = ch. xli. 32. z = ch. xli. 32. aa = ch. xli. 32. ab = ch. xli. 32. ac = ch. xli. 32. ad = ch. xli. 32. ae = ch. xli. 32. af = ch. xli. 32. ag = ch. xli. 32. ah = ch. xli. 32. ai = ch. xli. 32. aj = ch. xli. 32. ak = ch. xli. 32. al = ch. xli. 32. am = ch. xli. 32. an = ch. xli. 32. ao = ch. xli. 32. ap = ch. xli. 32. aq = ch. xli. 32. ar = ch. xli. 32. as = ch. xli. 32. at = ch. xli. 32. au = ch. xli. 32. av = ch. xli. 32. aw = ch. xli. 32. ax = ch. xli. 32. ay = ch. xli. 32. az = ch. xli. 32. ba = ch. xli. 32. bb = ch. xli. 32. bc = ch. xli. 32. bd = ch. xli. 32. be = ch. xli. 32. bf = ch. xli. 32. bg = ch. xli. 32. bh = ch. xli. 32. bi = ch. xli. 32. bj = ch. xli. 32. bk = ch. xli. 32. bl = ch. xli. 32. bm = ch. xli. 32. bn = ch. xli. 32. bo = ch. xli. 32. bp = ch. xli. 32. bq = ch. xli. 32. br = ch. xli. 32. bs = ch. xli. 32. bt = ch. xli. 32. bu = ch. xli. 32. bv = ch. xli. 32. bw = ch. xli. 32. bx = ch. xli. 32. by = ch. xli. 32. bz = ch. xli. 32. ca = ch. xli. 32. cb = ch. xli. 32. cc = ch. xli. 32. cd = ch. xli. 32. ce = ch. xli. 32. cf = ch. xli. 32. cg = ch. xli. 32. ch = ch. xli. 32. ci = ch. xli. 32. cj = ch. xli. 32. ck = ch. xli. 32. cl = ch. xli. 32. cm = ch. xli. 32. cn = ch. xli. 32. co = ch. xli. 32. cp = ch. xli. 32. cq = ch. xli. 32. cr = ch. xli. 32. cs = ch. xli. 32. ct = ch. xli. 32. cu = ch. xli. 32. cv = ch. xli. 32. cw = ch. xli. 32. cx = ch. xli. 32. cy = ch. xli. 32. cz = ch. xli. 32. da = ch. xli. 32. db = ch. xli. 32. dc = ch. xli. 32. dd = ch. xli. 32. de = ch. xli. 32. df = ch. xli. 32. dg = ch. xli. 32. dh = ch. xli. 32. di = ch. xli. 32. dj = ch. xli. 32. dk = ch. xli. 32. dl = ch. xli. 32. dm = ch. xli. 32. dn = ch. xli. 32. do = ch. xli. 32. dp = ch. xli. 32. dq = ch. xli. 32. dr = ch. xli. 32. ds = ch. xli. 32. dt = ch. xli. 32. du = ch. xli. 32. dv = 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41. for αὐτῶν, αὐτῶ A. καὶ θαυμάζοντων bef ἀπο τῆς χαρᾶς A latt(not gat lat-f) Cyr Aug. om αὐτοῖς D vulg lat-a b l. for ἐνθαδε, ὡδε N¹.
 42. for οἱ δε, καὶ D lat-e syr-cu. om καὶ ἀπο μελισσιον κηρῶν (homoiotele): KAIA to KAIA) ABDLM lat-e copt-dz Clam Orig Eus Epiph Ath Cyr: ins N rel Syr syr-cu syr-with-ast copt sath arm Ps-Justin.
 43. for αὐτῶν, πάντων A. aft εἶπεν ins καὶ τὰ ἐπιλοιπα εἰδωκεν αὐτοῖς K vulg lat-e l syr-cu syr-with-ob syr-jer copt sath arm Aug.
 44. for εἶπεν δε, καὶ εἶπεν D vulg lat-a c f ff, Syr sath. rec (for πρὸς αὐτοὺς) αὐτοῖς, with ADN rel lat-a e: txt BLXM 38 vulg lat-b c. rec om μου, with K rel latt syr copt-schw Iren-lat Aug: ins ABDKLN 33 copt sath Hil. for ἐν τῷ, ἐν ὧ ηἴμην D Iren-lat. πλησθῆναι D¹. πάντα B.
 45. συνειναι B¹ N¹ copt.
 46. rec aft γεγραπται ins καὶ οὕτως εἶδει (εἶδει was substd for γεγραπται, from ver 26, then both readings were adopted and united by kai), with AC²N rel vulg lat-f q Iren-lat Cypr Aug: om BC¹DLN gat(with mm) lat-a b c e f ff, l copt sath Iren-lat, Hil Aug. τον χριστον bef παθεῖν D latt copt Iren-lat Cypr Hil. om εκ νεκρων D latt Epiph Iren-lat Cypr.

lar notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe *σάρκα κ. ὀστά*—but not *αἷμα*. This the resurrection Body probably had not,—as being the *animal life*:—see notes on John vi. 51, and John xx. 27. 41.] *Ἀπὸ τῆς χαρᾶς*, from their joy: the joy which they felt. Wetstein quotes Livy, xxxi. 49, *vis sibi met ipsi prae necopinato gaudio credentes*. 42.] This was done further to convince them of his real corporeity. The omission of the words *καὶ . . . κηρῶν* in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. 44.] Certainly, from the recurrence of 84, which implies immediate sequence, Luke, at the time of

writing his Gospel, was not aware of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilean appearances (see Prolegomena to Luke, § iv. 2). The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said on this evening;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the *Evangelist* regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilean appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the *whole time* between the Resurrection and the Ascension. 45.] *ἐπὶ τῶν ὁ λόγων*, 'behold the realization of the words' &c. 46.] *εἰς ἄλ.*: see ch. xviii. 31–33; xxii. 37; Matt. xxvi. 56 al.; but doubt-

ἡ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρῃ, ⁴⁷ καὶ ἡ κηρυχθῆναι
² ἐπὶ τῷ ὀνόματι αὐτοῦ ἡ μετάνοιαν καὶ ἡ ἄφεσιν ἁμαρτιῶν
 εἰς πάντα τὰ ἔθνη, ἡ ἀρχάμενοι ἡ ἀπὸ Ἱερουσαλὴμ. ⁴⁸ ὑμεῖς
 μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ ἐγὼ ἡ ἐξαποστέλλω τὴν
 ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ ἡ καθ-
 ἰσατε ἐν τῇ πόλει ἕως οὗ ἡ ἐνδύσησθε ἐξ ἡ ὑψους ἡ δὲ
 ναμν. ⁵⁰ ἡ ἐξήγαγεν δὲ αὐτοὺς [ἡ ἔξω] ἕως πρὸς Βηθανίαν,

a Matt. xx. 8 ref. b Gospep., Matt. xviii. 18. xxvi. 65 | Mk. only. constr. Acts i. 8, 22. h. 22 al. fr.
 c ch. i. 68 ref. d here only in Gospep. Amos ix. 6. = Acts i. 4. h. 32. Gal. iii. 14. e = Acts
 xviii. 11. Erod. xvi. 29 vat. Judg. xi. 17. f Matt. i. 26. ch. xli. 50 al. Gen. viii. 7.
 g = 1 Cor. xv. 53, 54. Col. iii. 10, 12. Ps. xlii. 1. cxviii. 9, 16. Isa. ii. 9. h = ch. i. 79 (ref.).
 i = ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4. k Mark xv. 22. John x. 8. Acts v. 19. vii. 36, 40 (from
 Erod. xxxii. 1) al. l here (Mark viii. 26 v. 1) only. Gen. xv. 6. xix. 17.

47. for 2nd καὶ, εἰς B copt. for εἰς, ὡς ἐπὶ D lat-c e. rec ἀρχάμενοι,
 with AC³ rel syrr, -ων DΔ syr-marg-ma ("from one great me"): -ως S al lat-a c l
 Aug.; -ων 1: txt BC¹LNX 33 copt sēth.

48. at beg ins καὶ D. rec aft ὑμεῖς ins δε, with AC²DN rel latt syr Aug: om
 BC¹L int copt. rec ins εἰς be f μαρτυρεῖς, with AC³ rel am lat-a b c e f syrr copt
 arm: aft μαρτυρεῖς, C¹ vulg-ed lat-ff₂: om BD sēth Aug.

49. om ἰδοὺ D latt Syr copt, for καὶ ἰδοὺ ἐγώ, καὶ γὰρ L 33: ἐγώ bef ἰδοὺ 1.
 rec (for ἐξαποστέλλω) ἀποστέλλω, with ACDN rel: txt B (L) XΔ 33. om του
 πατρὸς D. rec aft πολεῖ ins ἱερουσαλὴμ (gloss), with AC³ rel lat-f q syrr sēth arm
 Chr: om BC¹DLN latt copt Ambr Jer Gaud Aug Vig Promiss Fulg. for ου,
 ορου D 1. rec δυναμν bef ἐξ ὑψους, with AC²D rel latt syr sēth Chr: txt BC¹LN
 1. 33 Eus, Aug.

50. om ἐξω BC¹LN 1. 33 lat-a e Syr copt arm Aug: ins AC²D rel vulg lat-δ o syr
 sēth. om εἰς D vulg lat-δ o e ff₂ l. rec (for πρὸς) εἰς, with AC³ rel

less He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not recorded.

This threefold division of the O. T. is the ordinary Jewish one, into the Law (νόμος), Prophets (προφῆται), and Hagiographa (ἁγιογραφή),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.

47. ἀρχάμενοι.] See ref. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀν. Ἰησοῦ ὄν. εἰς ἄφεσιν ἁμαρτιῶν,—were the words of the first sermon preached at Jerusalem.

48. ὑμεῖς.] From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken only to the Apostles;—they may however have been more general, and said to all present.

49.] This promise is explained (Acts i. 5) to be the baptism with the Holy Ghost,—and the time is limited to 'not many days hence.'

ἐξω ἐξωσας.] The procession of the Holy

Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the ἡγῶ of this is filled up by τῷ δεξιῷ τοῦ θεοῦ ὑψωθεῖς—the proper supplement of it here also.

The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16—26; xv. 26; xvi. 7—11, 13, 14.

The present, ἐξαποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, Matt. xxviii. 18.

No stress need be laid on καθίστατε: see ref. The word Ἱεροσολ. is probably interpolated by some who, believing these words to represent the Galilaean discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above.

ἐνδύσας.] Though the verb is used in the O. T. (see Judg. vi. 34; 2 Chron. xxiv. 20; 1 Chron. xii. 18) of inspiration by the Spirit, it here has its full meaning, of abiding upon and characterizing, as a garment does the

m — 1 Tim. ii. 8. Pa. i. xli. 4 (6).
 n ver. 50. 51 και ἐγένετο ὅ ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, ὃ διέστη ἀπ' αὐτῶν και ἠνεφέρετο εἰς τὸν οὐρανόν. 52 και αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, 53 και ἦσαν διὰ παντός ἐν τῷ ἱερῷ [αἰνοῦντες και] εὐλογοῦντες τὸν θεόν.

ΚΑΤΑ ΛΟΥΚΑΝ.

ix. 20. xiii. 5, 12, 15. xiv. 9, 11. xx. 4 bis only. Judg. vii. 15 P. 2 ch. ii. 20 ref. xlii. 48. 2 ch. viii. 13 ref. n Matt. xviii. 10 ref. Prov. xlii. 9. v ch. ii. 18 al. Luke only, exc. Rom. xv. 11 (from Ps cxxvi. 1). Rev. xix. 5. w ch. i. 64 ref.

vulg lat-δ c f ff, l: txt BC'DLN 1 lat-a.

for και επ., επ. δε D.

om αυτου

D lat-ff.

51. απιστη D. om και ανεφερετο εις τον ουρανον (homotel: και το και. To exclude the words, as Griesb Tischdāf, is rash in the extreme, in the known inaccuracy of D) DN¹ lat-a δ c f ff, l Aug.

52. om προσκυνησαντες αυτον (homotel: αυτοι το αυτον) D lat-a δ c f ff, l Aug. [μεγαλης is written on margin in B by the original scribe.]

53. om εν τω ιερω A¹. om αινοουντες και (homotel: the eye passing, before copying, from -ουντες το -ουντες) BC'LN copt: ins AC'D rel vss. om και ευλογουντες (homotel) D bodl(with gat) lat-a δ c f ff, l copt Aug. rec at end adds αμην, with ABC³ rel vulg(with am ing tol) lat-c f syrr eth: om C¹(appy) DLN 1. 33 fuld(with forj) lat-a δ c f ff, l syr-jer copt arm Euthym Jer Bede.

SUBSCRIPTION: ευαγγελιον κατα λουκαν A²CKLSUΔAN 83: ευαγγ. κ. λ. επληρωθη αρχεται κατα μαρκον D: om A'FMXΓ 69: ευαγγ. κ. λ. εκειδοθη μετα χρονους is της του χυ αναληψιως, KS Syr: txt B.

person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place after the above words were spoken—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had none but the Gospel of Luke we should certainly say that the Lord ascended after the appearance to the Apostles and others, on the evening of the day of His resurrection. 51.] [ἐξω], i. e. probably, after the words ἐν τῷ πόλει just occurring, outside Jerusalem: as in ref. Mark: but the ἐξω might only apply to the house in which they were, see other ref., and Matt. xxvi. 75.

52. επδς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymity of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.) 51.] διέστη—not, 'He went a little distance from them previous

to His ascension,'—as Meyer would interpret it; but the two verbs belong to one and the same incident.—He was parted from them and borne up into heaven. We need not understand, 'by an angel,' or 'by a cloud,' nor need ἀναφ. be middle; the absolute passive is best. The tense is imperfect, signifying the continuance of the going up during the προσκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

53. προσκ.] This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand.

53.] διὰ πάντες, continually,—not 'all their time';—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt the fact of an Ascension at all, I have nothing to say, standing as I do alto-

gether with those who believe in it. The fact of the Ascension is a point on which the Christian Church has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt the fact of an Ascension at all, I have nothing to say, standing as I do alto-

gether on different ground from them.

*The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. So far should we have been assured of it, had we not possessed the testimonies of Luke, here and in the Acts:—for the fragment super-added to the Gospel of Mark merely states the fact, not the manner of it. But, to take first the *à priori* view,—is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses? And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension in the sight of some of those to whom He spoke, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen it?*

Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his *σῶμα τῆς δόξης* (Phil. iii. 21), because He had not yet assumed that glory: but that He could assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, *on à priori*

grounds, probable that, granted the fact of the Ascension, it did take place in some such manner as our accounts relate:—in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven.

This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the genuineness of these accounts there never was a doubt. How improbable that Luke should have related what any Apostles or apostolic persons might have contradicted? How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have received these two accounts as authentic, if they were not so? That these accounts themselves are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

^a — Gen. i. 1. I. 1 ^a 'Εν ἀρχῇ ἦν ὁ ^b λόγος, καὶ ὁ ^b λόγος ἦν ^c πρὸς ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} 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^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og</}

τὸν θεόν, καὶ θεὸς ἦν ὁ ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ

CHAP. I. 1. ins o bef θεος L Nymen₁(om₂).

ἦν,—which certainly would be said of none but a PERSON. (δ) Moreover, the λόγος is identical with JESUS CHRIST, as the pre-existent Son of God. A comparison of vv. 14 and 15 will place this beyond doubt. (ε) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the Scriptures, &c.,—any more than his being called ζωὴ and φῶς implies only that He is the *Giver* of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life lives in and works from, Him. (ζ) This λόγος which became flesh, is *not from, nor of, Time or Space* (ch. iii. 31; viii. 58); but *eternally pre-existent*,—and *manifested in Time and Space*, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24). (θ) Luthardt, in his Commentary on this Gospel, has propounded (vol. i. p. 280 ff.) the following view of the word λόγος and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the prophets (Heb. i. 1). But in this prologue, ὁ λόγος is not to be taken as *identical with* Jesus not yet incarnate, nor is He the subject of vv. 1 ff. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of λόγος. It seems to me, that while much of his view is true and sound, that part of it will not

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hold which denies the identity of the pre-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ἦν πρὸς τὸν θεόν, and θεὸς ἦν, could be used of ὁ λόγος. Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the λόγος of St. John and that of Philo, and the corrupt character of the philosophy itself.

II. (α) We are now secondly to enquire, how it came that St. John found this word λόγος *so ready made to his hands, as to require no explanation*. The answer to this will be found by tracing the *gradual personification of the Word, or Wisdom of God*, in the O. T. and Jewish writings. (β) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; calvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic History opens with 'God said, Let there be light.' Spoken commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11; Jer. xxxiii. 29 al. (γ) And as the *Word* of God was the constant idea for his revelations *relatively to man*, so was the *Wisdom* of God, for those which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His *Almightiness* was first felt, before His *Wisdom* and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

X x

^d Col. i. 16.
^e Heb. i. 2.
^f Heb. iv. 8.
 xl. 8. Gen. ii. 4. Ps. cxlviii. 5.

• πρὸς τὸν θεόν • ³ πάντα ^d δι' αὐτοῦ • ἐγένετο, καὶ ἡ χωρίς •

f — ch. xv. 5. Eph. ii. 12.

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (δ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the *Wisdom of Jesus the Son of Sirach*, and the *Wisdom of Solomon*. The first of these, originally written in *Hebrew* (see Winer, *Realwörterbuch*, s. v.), belongs probably to the latter half of the second century before Christ. In ch. i. 1, *Wisdom* is said to be *παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα*: and in ver. 4, *πορτὶα πάντων ἐκτίσται σοφία*. Then in ch. xxiv. 9—21, the same strain is continued; *πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσεν με κ.τ.λ.*, and the passage concludes with these remarkable words, *οἱ ἰσθιοντὶς με ἔτι πινύσουσιν, καὶ οἱ πινοντὶς με ἔτι διψήσουσιν*. In the book of the *Wisdom of Solomon*, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of *Wisdom*. In this remarkable passage we have *Wisdom* called *πατέρα τῶν σάν θρόνων* (ch. ix. 4)—said to have been *παρούσα ὅτε ἔποιε τὸν κόσμον* (ch. ix. 9)—parallelized with *ὁ λόγος σου* (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the *παντοδύναμος λόγος* is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded *Wisdom* as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (e) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the

θεία φωνή we are not to understand a *ῥητὴν λόγον*, but *ἔργων κατασκευή*—the whole working of God in the creation of the world.

But the most complete representation of the *Judeo-alexandrine gnosis* has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the *λόγος* with the *σοφία* of God; it is the *εἰκὼν θεοῦ* (Mangey, vol. i. p. 6 al. fr.); the *ἀρχιτέκτονας* κ. *παράδειγμα φύσεως*, *αὐτὸς δὲ οὐδενὶ τῶν γεγενησάντων ὅμοιος* (i. 632): *ὁ πρῆσβύτερος τῶν γινεσθαι ἐλθόντων* (i. 487): *πρῆσβύτερος εἰς τὸ τῶν ὄντων πατὴρ* (i. 414): *ὁ πρωτόγονος αὐτοῦ, ὁ ἀγγελος πρῆσβυτάτος, ὡς ἀρχάγγελος πολυδύναμος ὑπάρχων* (i. 427): *σκιὰ θεοῦ, ἡ καθάπερ ὀργάνῳ χρηστέοντος ἐκστρομοποιεῖ* (i. 106): *δι' οὗ ὁ κόσμος κατασκευάσθη* (i. 162): *τῷ δὲ ἀρχαγγέλῳ κ. πρῆσβυτάτῳ λόγῳ δωρεὰν ἐξαιρέτων ἰδωκεν ὁ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόρους στάς τὸ γενόμενον διακρίσῃ τοῦ πεποιηκότος.—ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, . . . οὕτε ἀγέννητος ὡς ὁ θεὸς ὢν, οὕτῃ γιννητὸς ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἀερῶν, ἀμφοτέροις ὁμοιῶν* (i. 501 f.): *ὁ δὲ γὰρ, ὡς ἔειπεν, ἱερὰ θεοῦ, ἐν μὲν ὅδε ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεὸς λόγος* (i. 653): *ὁ τοῦ θεοῦ ὑπάρχων* (i. 308): *περιέχει πάντα καὶ πεπλήρωται* (ii. 655): *διύτερος θεός, ὃς ἵσταν ἑαυτοῦ λόγος* (ii. 625, fragment, from Eusebius *Præp. Evang.* vii. 13, vol. iii. p. 545). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the *λόγος*.

At the same time there is a *wide and unmistakable difference* between his *λόγος* and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The *λόγος* seems to be one comprehending, or ruling, the *δυνάμεις* or *ἰδέαι* of God, which, although borrowed from Plato, he Judaically calls *ἄγγελοι*, and the *λόγος* their *ἀρχαγγέλος*. We see by this however how fixed and prepared the terms, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

3. Καὶ αὐτοῦ ἐγένετο ἡ οὐδὲ ἐν ᾧ γέγονεν. 4 ἐν αὐτῷ ἡ ζωὴ ἐκείνη.
Matt. xxvii. 14 re.
h ch. v. 26. 1 John i. 7.

3. for *oudē ev, oudēv* DN¹ 1 al Heracl. (Clem Orig Eus have both.) ο γενομεν
is joined to *folly* in AC'D G⁴(appy) L Frag-mosq¹ em lat-a b e f ff, syr-cu syr-jer saah
Ptol Val Heracl Thdot Iren-gr Clem Orig Eus Ath Cyr-jer Cyr Hil Ambr(discusses the
two ways): to *foregoing* in C³ &c vulg lat-e syrr copt Ign Epiph Chr Thl Euthym
Cyr Arnob Jer. (See note.)

whether the *λόγος* of Philo is to be taken as strictly *personal*, see Dörner's remarks on Lücke, in his *Lehre von der Person Christi*, i. p. 22 note.) (7) Meanwhile the Chaldaee paraphrasts of the O. T. had habitually used such expressions as *כבוד*, or *הדר*, or *הארה*, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these—the *Memra*, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (η) From these elements, the Alexandrine and Jewish views of the *λόγος* or *σοφία* of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But we do not find in them any direct use of the term *λόγος*, as personally applied to the Son of God. This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held *τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ* (cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine *gnosis* (see the opening verses, and especially *ἐφώνη τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*). But even there we have not the *λόγος* identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (i) The Alexandrine *gnosis* was immediately connected with Ephesus, where the Gospel of John was probably written. Apollon (Acts xviii. 24) came thither from *Alexandria*; and Cerinthus is related by Theodoret (fab. hæc. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to Ephe-

sus. (c) These notices will serve to account for the term *lóyos* being already found by St. John framed to his use; and the antignostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the *præ-existence* and attributes of the divine *lóyos* from the perversions which false philosophy had begun to make of them. (A) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, *adopted in any degree their TEACHING from the existing philosophies*. Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, *in so far as they* by their terms or ideas subverted the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dörner, Lehre von der Person Christi, i. p. 15 ff.; Olhausen, Comm. ii. p. 30 ff.

ἀν ἀρχῆς = πρὸ τοῦ τὸν κόσμον εἶναι, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel:' and by the same principle of interpretation, *here it is the beginning of all things*, on account of the πάντα δι' αὐτ. 4. ver. 8.

The words, if they do not assert, at least imply, the eternal pre-existence of the divine Word. For *iv apxw̄* ἦν is not said of an act done *iv apxw̄* (as in Gen. i. 1), but of a state existing *iv apxw̄*, and therefore without beginning itself. ἦν, not equivalent to *ἔστιν* (see *tyō elu*, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used.—*ἦν μὴ κτισμένος ἦν*

ἦν, καὶ ἡ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. δ καὶ τὸ

4. for 1st ἦν, εστιν DN mss-in-Orig-Aug gat(with mm) lat-a δ c &c(not g) syr-ca
sah Clem, Val-in-Iren Hil Ambr Vig. (Aug and Victorin have both.)
ἀνθρώπων is omd in the text of B, but is added on the marg by the original scribe.]

τοῦ θεοῦ λόγου τοῦ ἔστιν ἐκτὶν ἀλλ' ἐκεῖ
πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενο-
μένης ἐν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ
ἦν ὁ εὐαγγελιστῆς εἰρηρται (in Catena,
Lücke, p. 296). The existence of an en-
during and unlimited state of being, im-
plied in ἦν, is contrasted with ἐγένετο in
ver. 3, and especially in ver. 14.

καὶ
δ λ. ἦν πρὸς τ. θ.] The usage of πρὸς
here, as with (i.e. 'chez'), is sufficiently
borne out by the ref.

Basil remarks
(Lücke, i. 297) that John says πρὸς τὸν
θ., not ἐν τῷ θ., ἵνα τὸ ἱεράρον τῆς
ὑποστάσεως παραστήσῃ, . . . ἵνα μὴ
πρόφασιν δῶ τῇ συγχύσει τῆς ὑποστάσεως.
Both the inner substantial union, and the
distinct personality of the λόγος are here
asserted. The former is distinctly re-
peated in the next words.

κ. θ. ἦν
δ λ.] and the Word was God. As re-
gards the form of the sentence, it is
strictly parallel with πνεῦμα ὁ θεός, ch.
iv. 24. But the sense to be conveyed
here is as weighty a consideration as the
form of the sentence. Had John intended
to say, 'God was the Word,'—what mean-
ing could his assertion possibly have con-
veyed? None other than a contradiction
to his last assertion, by which he had dis-
tinguished God from the Word. And not
only would this be the case, but the as-
sertion would be inconsistent with the
whole historical idea of the λόγος, making
this term to signify merely an attribute
of God, just as when it is said ὁ θεός
ἀγάπη ἐστιν. Not to mention the un-
precedented inversion of subject and pre-
dicate which this would occasion; ὁ λόγος
having been the subject before, and again
resumed as the subject afterwards.

The rendering of the words being then as
above, their meaning is the next question.
The omission of the article before θεός is
not mere usage; it could not have been
here expressed, whatever place the words
might hold in the sentence. ὁ λόγος ἦν
ὁ θεός would give a sense liable to the
objections first stated, and destroy the
idea of the λόγος altogether. θεός must
then be taken as implying God, in sub-
stance and essence,—not ὁ θεός, 'the
Father,' in Person. It does not = θεός,
nor is it to be rendered a God—but, as in
σάπξ ἐγένετο, σάπξ expresses that state
into which the Divine Word entered by a
definite act, so in θεός ἦν, θεός expresses

that essence which was His ἐν ἀρχῇ:—
that He was very God. So that this first
verse might be connected thus: the Logos
was from eternity,—was with God (the
Father),—and was Himself God.

2.] In order to direct the mind to the
difference (in unity) between this λόγος
and ὁ θεός, John recalls the reader's at-
tention to the two first clauses of ver. 1,
which he now combines, in order to pass
on to the creative work, which distinctly
belongs to the λόγος. Thus also this
verse fixes the reference of αὐτοῦ in ver. 3,
which might otherwise, after the mention
of θεός, have seemed ambiguous.

3.] πάντα = τὰ πάντα (1 Cor. viii. 6.
Col. i. 16), = ὁ κόσμος, ver. 10. This
parallelism of itself refutes the Socinian
interpretation of πάντα, 'all Christian
graces and virtues,' 'the whole moral
world.' But the history of the term
λόγος forbids such an explanation en-
tirely. For Philo (i. 162) says ἐρήνης
αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεόν,
ὅφ' οὗ γίγονεν ἔθνη δι, τὰ τίσεσθαι
στοιχεῖα, ἐξ ὧν συνεκράθη· ἔργων δὲ
λόγον θεοῦ, &c' οὐ κατεσκευάσθη: see also
Col. i. 16, and Heb. i. 2. Olshausen ob-
serves, that we never read in Scripture
that 'Christ made the world;' but 'the
Father made the world διὰ the Son,' or
'the world was made ὑπὸ the Father,
and διὰ the Son:' because the Son never
works of Himself, but always as the re-
velation of the Father; His work is the
Father's will, and the Father has no
Will, except the Son, who is all His will
(ἐν ᾧ ἐδόκησεν). The Christian Fathers
rightly therefore rejected the semi-arian
formula, 'The Son was begotten by an act
of the Father's will;' for He is that Will
Himself.

καὶ χωρ. αὐτ.] This addi-
tion is not merely a Hebraistic parallelism,
but a distinct denial of the eternity and
uncreatedness of matter as held by the
Gnostics. They set matter, as a separate
existence, over against God, and made it
the origin of evil:—but John excludes
any such notion. Nothing was made
without Him (the λόγος); all matter,
and implicitly evil itself, in the deep and
inscrutable purposes of creation (for it
οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), &c'
αὐτοῦ ἐγένετο.

The punctuation at
the end of the verse is uncertain, if we re-
gard solely manuscript authority, but rests

φῶς ἐν τῇ ¹σκοτίᾳ ^kφαίνει, καὶ ἡ ¹σκοτία αὐτὸ οὐ ¹κατα- ¹⁻¹John II. 8.
 ἐλαβεν. ^{John only.}
 12, 18. see Acts iv. 18. x. 34. ^{k—ch. v. 35. 1 John II. 8. Rev. i. 16.} ^{John only.}
^{xxv. Matt. iv.}
^{16. x. 37.}
^{Luke xii. 8.}
^{1—Phil. III.}

5. αὐρον (B?) 13 al Thdot. (αὐρὸ B Beh, on the authority of Blanchini.)

on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after οὐδὲ ἐν:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses γενέσθαι ἐν for 'to be made by.' Besides which, John's usage of beginning a sentence with ἐν and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8), 10, 16, 19, 24; iv. 2 al. fr. Compare also ἐν οὐτῷ ἡ ἀλήθεια οὐκ ἔστιν, 1 John ii. 4.—ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including δ γίγονεν, for the Holy Spirit ἦν, not ἐγένετο.

4.] ἐν αὐρ. [ωὴ ἦν—compare 1 John v. 11, i. 1, 2, and ch. vi. 33. [ωὴ is not merely 'spiritual life,' nor 'the recovery of blessedness,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all* life to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11).
 κ. ἡ [ωὴ ἦν τ. φῶς τ. ἀνθ.]

This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires—so also in the spiritual world that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all.

It is not φῶς, but τὸ φῶς:—because this is the *only* true light: see ver. 9, also 1 John i. 5. 5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world,

lying in death and in darkness, is the σκοτία here spoken of:—not merely the σκοτωμένοι (Eph. iv. 18; see ib. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι ἐλαβον αὐρὸν (compare ch. iii. 19; 1 John v. 19).

This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. καὶ . . .

κατέλα.] and the darkness comprehended (understood, apprehended) it not. That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τὸ φ. ἐν τῇ σκ. φαίνει || εἰς τὰ ἴδια ἦλθεν, and κ. ἡ σκ. αὐτὸ οὐ κατέλα. || καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews*. In both cases, the *Divine Word was rejected*. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff. Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. i. 18 ff.

The other interpretation of κατέλαβεν, 'overtook,' 'came upon' (for that of 'overcame' [Orig., Theophyl., Euthym.] is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35: Mark ix. 18); but yields no sense in the context.

The connexion of the two members of our verse by καὶ is not, 'The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;' but, 'The Light shineth in the darkness, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness compre-

^m Judg. xix. 1. ⁶ Ἐγένετο ἄνθρωπος ἀπεισταλμένος ^a παρὰ θεοῦ, ^{ARCTI}
^{see ch. iii. 1.} ^ο ὄνομα αὐτῷ Ἰωάννης· ⁷ οὗτος ἦλθεν ^{PGRI} εἰς ^{LN⁵⁷} μαρτυρίαν, ^{XIII}
^{43, from Pa.} ^{εὐχ. 22.} ἵνα ^{LUKE II. 1.} μαρτυρήσῃ περὶ τοῦ ^{2 Tim. i. 18.} φωτός, ἵνα πάντες πιστεύσωσιν ²²
^{ch. iii. 1.} δι' αὐτοῦ. ^{1 Kings i. 1.} ⁸ οὐκ ἦν ἐκεῖνος τὸ ^{20. Asst. 22.} φῶς, ἀλλ' ^{9. 1. see} ἵνα ^{Matt. xxvii.} μαρτυ-
^{22. Luke i. 27. II. 25.} ρήσῃ περὶ τοῦ ^{p = Matt. iii. 11. xxvi. 13, 28. 1 Kings ix. 14.} φωτός. ^{q = ver. 19. ch. iii. 11.} ⁹ ἦν τὸ φῶς τὸ ^{f w. περί, John only, ver. 13. ch. ii. 22} ἀληθινόν, ^{and passim. see Acts xxiii. 11.} ὃ ^{a = John only. ch. iii. 19, &c. 1 John ii. 8, 9, 10. 1 constr. ch. ix.}
^{ch. iv. 22. vi. 22. 1 John ii. 8. Heb. viii. 2. ix. 24. Jer. ii. 21.}

⁶ for θεοῦ, κυρίου D¹. [*N.B.* D-lat is defective as far as ch. iii. 16.] ^{ins ἦν before}
^{ονομα D¹N¹}, simply lat Iren-lat: om N^{2a} (also perhaps N¹-corr) &c.

7. πιστεύουσιν D.

hended it not:" see καὶ below, ver. 11.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH. 6.] The Evangelist

now passes to the *historic manifestation* of the Word. μετεληλυθὼς ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, ἵνα ἀν εὐρεῖν ἀρχὴν εἶπεν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail. ἐγένετο—not

belonging to ἀπεισταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. Nostress on ἐγένετο, as distinguished from ἦν, ver. 1 (Olshausen), see ch. iii. 1. There was—a man sent, &c. In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to *bear witness to a fact*, which fact (ver. 33) was made known to him by divine revelation. εἰς μαρτυρίαν, not as E. V., 'for a witness,' but, for witness, for the purpose of bearing witness: so A. V. R.

ἵνα μαρτ. ε.τ.λ. is an expansion of εἰς μαρτ.—the subject of his testimony was to be the Light,—and the aim of it, that all might believe (εἰς τὸ φῶς, see ch. xii. 36) through him (i. e. John: not τοῦ φωτός [Grot.], which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καίμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς. On ἵνα, see reff.: it belongs to ἦν, not to ἦλθεν above. And thus there is no ellipsis of 'came' or 'was sent': John simply *was*, in order to &c.

9.] The word ἀληθινόν (see reff.) in this connexion imports original, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations.

Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatum*.

The construction of this verse has been much disputed. Is ἐρχόμενος εἰς τ. κ. to be taken with ἐνθρονῶν (as latt syrr copt Orig Eua, Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.?

The former construction can only be defended by a Rabbinical usage, by which עָוָה עָלָיָא means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 23; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c. supply τοῦτο before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4.

It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀλῆθ. But even then, three ways of rendering are apparently open to us.

The first of these, which is that of Socinus, takes ἐρχόμεν. ε.τ.λ. as meaning, 'at its coming into the world.' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενον, as a quasi-future, 'who was, or is, to come'; see Matt. xi. 3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*; i. e. *had*

ἡ φωτίζει πάντα ἄνθρωπον, ἡ ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα τοῦ θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἱ οὐκ ἔξ

... καὶ οὐκ...
H. του οἱ οὐκ...

a ch. xiii. 1. Acts iv. 28. xxi. 22. 1 Tim. v. 8 only. 2 Mac. xii. 22. b Matt. i. 20, 34. Cant. viii. 2. c ch. v. 43. xiii. 20 (80). Matt. xii. 20 | Mk. d Matt. xxviii 18
ref. ch. v. 37. xvii. 2. Rev. ii. 26. vi. 8. ix. 3 al. 1 Mac. i. 12. e ch. x. 18. xix. 10 bis, 11. g ch. ii. 11
fch. xi. 52. Rom. vii. 16. (17.) 21. ix. 6. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 9 only. h ch. ii. 12. iii. 18. 1 John v. 13 only. i = Matt. i. 18, 20. 1 Cor. viii. 6. xi. 8. 11 ref.

10. for αὐτου, αὐτον N¹.

12. om δε D lat-e Tert Cyp¹. λαβαν B¹.

not yet come; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *came* to His own. We are driven then to the only legitimate rendering, which is to take ἡν ἐρχόμενον as equivalent to an imperfect came:—this usage being frequent in the N. T., see *reff.*:—i. e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world. Tholuck objects to this construction that ἡν is too far from ἐρχόμενον:—but Lücke answers, that ἡσαν and ηστούμενος are nearly as far separated in Mark ii. 18. δ φωτ. πάντα ἀνθ. is a further expansion of τὸ ἀληθινόν.

10.] The κόσμος is the created world, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who γινώσκει) knew, recognized Him not. καὶ is as in ver. 5.

ἐπτόν, not αὐτό, because though τὸ φῶς has been the subject, yet the δ: αὐτοῦ ἐγένετο brings in again the creative λόγος, Who is the Light. The three members of the sentence form a climax;—He was in the world (and therefore the world should have known Him), and the world was made by Him (much more then should it have known Him), and the world knew Him not.

11.] τὰ ὅσα here cannot well mean *the world*, or *of the mankind in general*: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ὅσα His own inheritance or possession, i. e. *Judea*; and of ὅσων, the *Jews*; compare especially the parable Matt. xxi. 33 ff.; and Sir. xxiv. 7 ff. And thus ἦλθεν forms a nearer step in the approach to the declaration in ver. 14. He came to His own. On παρέλα. see *reff.*,—and above on ver. 5.

12.] The ὅσοι . . . primarily refers to the *election among the Jews* who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ὅσων, the *election* in all the world. ἐλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men.

ἔδωκεν αὐτ. ἔδωκεν. ἔδωκεν. is not merely *capability* = δέναμιν (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but *power* (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). τέκνα θ. γενέσθαι.] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44.

τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ. which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation* and *process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51). τοῖς π. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is *His manifestation as that which He has given Himself out to be*: i. e. as a *Saviour from sin*; see Matt. i. 21, καλῶν τὸ ὄνομα αὐτοῦ ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ πάντων ἁμαρτιῶν αὐτῶν.

13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὐτε . . . οὐτε which would necessitate the ranging the

b — Matt. III. 11 & Mk. vii. 27, 30 only. d — ver. 30 only. Gen. xiviii. 20. d — ver. 30. ch. xv. 18. f Matt. x. 8. Rom. i. 8. ^g — here only. see Isa. lvi. 10. ^h — John, here only. — Eph. III. 19. Rom. xv. 20. see Pa. xxi. 1. ⁱ — Luke. ^j —

16. rec (for *οτι*) *και* (possibly the occurrence of *οτι* thrice following gave offence), with AC³ rel vulg lat-c f syr-cu Orig, Chr: txt BC⁴DLXN 33 lat-a b e ff. 2 q syr-jer copt æth arm Hippol Orig, Eus Cyr Hil Aug.

sisting. ἀεπαγεν] *aristh* (the perfect being, in sense, *present*; 'hath cried,' so that the voice is still sounding), see ch. vii. 37: 'clamat Johannes cum fiducia et gaudio, uti magnum præconem deoet.' Bengel. *οὗτος ἦν ἐν εἰσῶν*

. . . .] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before he saw and recognized Him in the flesh*. Then, on doing so, he exclaimed, *This was He of whom I said, &c.* This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. *ὅτι αὐτὸς μ. ἐρχ.* In point of time; not of birth merely or principally, nor of commencement of official life: but, inasmuch as John was His Forerunner, on account of official position.

[ἐμπροσθέν μ. γέγονεν] The E. V. is here very accurate,—is preferred before me; the γέγονεν setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to 'preferred' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense 'to love more than another.' 'Is advanced,' 'hath come to be' [which however again is ambiguous], are other possible renderings. This sense of ἐμπροσθέν (besides *reff.*) is justified by classical usage in Plato, who uses ἐμπροσθέν τιθίνας for *præponere*, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, κατὰ Διονυσιοδώρου, p. 1296. 26, . . . τὰς αἰτίας τῶν ἡδικηκότων ἐμπροσθεν οὐσας τοῦ δικαίου. *ὅτι πρῶτός μου ἦν*

The only sense which these words will bear, is, because (or, for, but better *because*) He was (not *existed*, but *ἦν* as in ver. 1) before me; i. e. 'He existed, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the pre-existence

of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, and full of the Holy Ghost, and spoke in that power; his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353): but *inspirations and revelations of the Spirit*. This last is fully recognized by Olshausen (ii. 61).

16.] Origen (in *Evang. Johan.* tom. vi. 2, vol. iv. p. 102) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But this can hardly be, for then *ἡμεῖς πάντες* would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses belong to the Evangelist, and are a carrying onwards of his declarations concerning the divine Word.

Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse grounds itself on the fact of ver. 14, corroborated by the testimony of ver. 15,—that He dwelt among us, and that we saw His glory, full of grace and truth.

τὸ πλήρωμα is that of which He was πλήρης, ver. 14, and is not connected with the Gnostic *pleroma* at all. See *reff.* *ἡμεῖς πάντες*] All who believe on Him; see ver. 12.

λάβομεν, καὶ] *received*, and that . . . 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . So Herod. i. 102, *ἔχων δύο ταύτας ἰθύναι, καὶ ἀποθνήσκει ἰσχυρά.* *χάριν ἔνν. χάριτος*] The ancient interpretation, *τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς* (Euthym.), is certainly wrong, for the λά-

ὁ νόμος ^h διὰ Μωυσέως ⁱ ἐδόθη, ἡ ^j χάρις καὶ ἡ ^k ἀλήθεια ^h Matt. i. 28.
 διὰ Ἰησοῦ χριστοῦ ⁱ ἐγένετο. ¹⁸ θεὸν οὐδεὶς ^l ἑώρακεν ^l Gal. iii. 19.
 Gal. iii. 21. Esch. xx. 11 al. j ver. 14. k — Luke iii. 2. ch. x. 25. Acts x. 37.

βομην is spoken entirely of the times of the *Incarnate Word*: and besides, ὁ νόμος and χάρις are distinctly *opposed* to one another in the next verse. The prep. ἀντί is properly used of any thing which *super-*

sedes another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο ἀντὶ λαίνου. Thus also we have received χάριν ἀντὶ χάριτος, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 348 ff. (Lücke), τεθναίνην δ' εἰ μὴ τι κακῶν ἀμπαγμα μεριμνῶν | ἐσθίην, δόξης δ' ἀντ' ἀνιών ἐνάς. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 485, σὺ δὲ με ἐκίμπτεις, ἐτέρην ἀντ' ἐτέρας φροντίδα ἐνθεῖς. Also Philo, i. 264, speaking of this very word χάρις:—τάς πρώτας αἰεὶ χάριτας . . . ἐπισχῶν καὶ ταμιευσάμενος εἰσαυθὺς ἐτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ αἱ τίλας ἀντὶ παλαιωτέρων, τότε μὲν διαφοροῦσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐκιδίδωσι. 17.] The connexion of this verse with the foregoing lies in the words τοῦ πληρώματος αὐτοῦ (ver. 16), and in χάρις κ. ἀλ. (ver. 14). 'We received from His fulness continual additions of grace, because that fulness is not, like the law, a positive enactment, finite and circumscribed, of which it could be said that it ἐδόθη, but the bringing in of grace and truth, which ἐγένετο by Jesus Christ.' ἐδόθη and ἐγένετο have been variously distinguished,—ἀθηνιεύδων μὲν τὸ ἐγένετο, δουλείων δὲ τὸ ἐδόθη, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, p. 134 P, says: διὸ καὶ φησιν ἡ γραφή "ὁ νόμος διὰ Μωυσέως ἐδόθη," οὐχὶ ἐπὶ Μωυσέως, ἀλλὰ ἐπὶ μὲν τοῦ λόγου, διὰ Μωυσέως δὲ τοῦ θεάποντος αὐτοῦ διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ αἰδὶος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ. Origen (in Joan. tom. vi. c. 3, vol. iv. p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the πλῆρωμα of Christ is set against the narrowness of positive enactment in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly

observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite." χάρις κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyn' for χάρις ἀληθινή. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness

Origen in loc.: εἰ γὰρ Ἰησοῦς ἴσται ὁ φάσκων "ἐγὼ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; ἀντὶς γὰρ τις εἰς αὐτοῦ οὐ γίνεται. ἀλλὰ νεηρίων ἐστὶ ἡ ἀποκαλήθαι ἡ ἐσθιῶδης καὶ ἐν οὕτως εἰπω πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας. . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅπως δυνάμις, ἀλλ' ἐπὶ θεοῦ ἐγένετο: ὥς καὶ ὁ λόγος οὐ διὰ τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἔστισαν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διὰ τινος, οὕτως οὐδὲ ἡ ἀλήθεια διὰ τινος. ἡ δὲ παρ' ἀνθρώπων ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο: οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the πλῆρωμα of grace and truth, for he had no immediate sight of God, and no man can have: there is but One who can ἐληγισθαι θεόν, the μονογενὴς υἱός, who is no mere man, but abides in the bosom of the Father.'

θ. οὐδ. ἑώρα. π.] The sight of God here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but *intuitive* and *infallible knowledge*, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7.

The Evangelist speaks in this verse in accordance with the sayings of the gnosis whose phraseology he has adopted; τίς ἑώρακεν αὐτὸν καὶ ἐδηγήθησεν; Sir. xliii. 31. ὁ μὲν υἱός.] As regards the reading ὁ μονογενὴς θεός, the authorities for and against it will be found in the digest. It seems to have arisen from a confusion of the contracted forms of writing, ὩC and ὨC.

The question, which reading to adopt, is one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting θεός: a con-

1 ver. 14. πώποτε· ὁ ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ
 = constr. Matt. II. 28. πατρός, ὁ ἐκεῖνος ἔξηγήσατο. AT
 Mark I. 31. F.
 80. xiii. 14. LY.
 = Luke xvi. 22 refl. o = ver. 33. ch. v. 11. ix. 37. x. 1 al. LW.
 xlv. 35. Acts x. 8. xv. 12. xxi. 19 only. Levit. xiv. 87. 1 Chron. xvi. 26. p John, here only. Loh

18. [μονογενὴς θεὸς BC¹LN 33 Syr syriac marg copt æth-rom Thdot Clem Ep syn-Ancyf Epiph, Did,—pref ὁ N^{3a} Clem : ο μονογενὴς υἱος A rel (and apparently, all other mss) latt syr-cu syr-txt syr-jer æth-pl arm Hippol Ps-Ign Ep-syn-Ant Ps-Archel-lat Eus, or Eustath Ath, emp-Julian, (apud Cyr) Naz Chr, Thdor-mops Thdrd Damasc, Thdor-stud, Thl Euthym, Tert Hil, Phœbad Ambr, Jer Aug, Maximin-arian Vig-tap. [A detailed account of the most important parts of the patristic testimony is in this case very necessary.

TERTULLIAN wrote against Praxeas (cap. xv. vol. ii. pp. 172 ff. ed. Migne) as follows: *Ecce enim et in Evangelis et in Apostolis visibilem et invisibilem deum deprehendo; sub manifesta et personali distinctione conditionis utriusque. Exclamat quodammodo Johannes: "Deum nemo vidit unquam," utique nec retro. Ademit enim temporis questionem, dicendo deum nunquam visum. Confirmat et Apostolus de deo: "Quem nemo vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit. Et ideo quoniam sermonem dei deum dixerat [Joh. i. 1] ne [al. ut] adjungeret adversariorum præsumptionem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam." Quem deum: sermonem? Atquin "vidimus et audivimus et contractavimus de sermone vita" prædictum est. Sed quem deum? scilicet patrem apud quem deum erat sermo, "unigenitus [scilicet] filius qui in sinu [al. est in sinu] patris ipse disseruit." Filius ergo visus est semper, et filius conversatus est semper, et filius operatus est semper, ex auctoritate patris et voluntate: quia "filius nihil a semetipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facientem. Pater enim [in] sensu agit. Filius vero, quod in patris sinu est videns perficit. Sic "omnia per filium facta sunt et sine illo factum est nihil." There cannot therefore be the smallest doubt that Tertullian really read *filius*. Equally clear is the*

evidence of HIPPOLYTUS: 'Ὁρῶν δὲ τὸν θεὸν οὐδ' εἰς αἰ μὴ μόνος ὁ παῖς, καὶ τίλιος ἀνθρώπος, καὶ μόνος διηγῆσάμενος τὴν βουλὴν τοῦ πατρός. λίγει γὰρ καὶ ἰωάννης θεὸν οὐδὲς ἑώρακεν πώποτε· μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, αὐτὸς διηγῆσατο. (Contr. Hæc. Noeti, c. v. p. 812, Migne, Patrol. vol. x.) On the same side is the SYNODICAL EPISTLE OF THE ANTIOCHENE COUNCIL which condemned Paul of Samosata: 'Αλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μωυσῇ φανεῖν διδόντα διακουόντος τοῦ υἱοῦ τοῦ θεοῦ [Gal. iii. 19: Exod. iii. 2, 4, 16, and iv. 1] . . . [Exod. xxxiii. 17—19] δὲ περ τελειούται οὕτως . . . [xxxiv. 6, 6] ὁ γὰρ ἄνθρωπος παρελθὼν ἐπαγγελία, υἱὸς τοῦ θεοῦ κύριος· καὶ ἐκάλεσεν ἐν ὄνοματι κυρίου τοῦ πατρός. οὗτός ἐστιν ὃς καὶ ἀληθεύει λίγων . . . [Joh. vi. 46 and 87]. καὶ "Θεὸν οὐδὲς ἑώρακε πώποτε· ὁ μονογενὴς υἱός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἑστίνος ἔξηγήσατο." καὶ ὁ ἀπόστολος ἐν ἀλλφ. . . [1 Tim. i. 17]. τὸν δὲ υἱόν, παρὰ τῷ πατρὶ ὄντα θεὸν μὲν καὶ κύριον τῶν γεννητῶν πάντων κ.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295—297, ed. 1846. With regard to

EUSEBIUS, the facts seem to be as follows:—that he distinctly "quotes the passage" with the reading υἱός not less than six times. In one case indeed (De Eccles. Theol. lib. i. c. 9 [vol. vi. p. 840, ed. Migne]) the words ὁ μονογενὴς θεός are added after "ὁ μονογενὴς υἱός. This passage alone, however, when carefully examined with the context, seems enough to disprove this claim; and when it is taken in connexion with "at least five other unequivocal quotations in which Eusebius reads υἱός, there really "appears to be no room for doubt." (Mr. E. Abbot in the Andover "Bibliotheca Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα." After quoting "This is my beloved Son," Eusebius goes on: Αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παραιομένου τοῦ τε εὐαγγελιστοῦ διαφύξαν αὐτὸν ἵδὼν μονογενὴ εἶναι διδάσκοντος δι' ὃν ἔφη "Θεὸν οὐδὲς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἑστίνος ἔξηγήσατο." "ATHANASIUS apparently knew of no other reading but υἱός; he "distinctly quotes the text 4 times, and refers to it thrice in addition. HILARY

sequence which ought to have no weight but may fairly be weighed where this is whatever where authority is overpowering, not so. The "præstat procliviori ardua"

19 Καὶ ἡ αὕτη ἐστὶν ἡ ἑμαρτυρία τοῦ Ἰωάννου, ὅτε ὅτε q constr., Rom. xi. 27, from Isa. xxvii. 9. 1 ver. 7.

"has commented on his quotation of Joh. i. 18 (De Trin. lib. vi. cap. 39 [vol. ii. p. 163]) "in such a way as to demonstrate that he read *Filius*. He remarks: *Natura fides non satis explicata videbatur ex nomine 'Filius,' nisi proprietatis extrinsecus virtus 'per exceptionis significantiā adderetur. Præter 'Filiū' enim, et 'unigenitum' cognominans, suspicionem adoptionis penitus exsecuit.* The only passage, so far as "I know, in all Hilary's writings, which has even the appearance of supporting the "reading *unigenitus Deus* is in his work De Trin. lib. xii. cap. 24 [vol. ii. p. 422]. "Having quoted Exod. iii. 14, '*Misit me ad vos is qui est*' (Sept. ὁ ὢν), and remark- "ing *Deo proprium esse id quod est non ambigens sensus est*, he goes on to argue that "this expression implies eternity, and then says: *Quod igitur et per Moysen de Deo "significatum . . . id ipsum unigenito Deo esse proprium Evangelia testantur: cum "in principio erat verbum* (John i. 1), *et cum hoc apud Deum erat, et cum erat lumen "verum* (ver. 9), *et cum unigenitus Deus in sinu Patris est* (ver. 18), *et cum Jesus "Christus super omnia Deus est* (Rom. ix. 5). '*Erat igitur atque 'est,' quia ab eo "est, qui quod est semper est.* From this it will be perceived that Hilary's argument "rests wholly on the word '*est.*'" [Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here put as distinctly quoting Joh. i. 18 (with the reading *θεός*) as Rom. ix. 5 immediately below. H. A.] "The expression "*unigenitus Deus*" is a favourite one with Hilary. It occurs in his treatise De "Trinitate about one hundred and four times." (Abbot, *ut supra*.) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading *Filius*: Tract. in Psalm. cxxviii. cap. 35 [Migne, vol. i. p. 578]; De Trin. lib. ii. cap. 23 [Migne ii. 40]; lib. iv. capp. 8 [p. 76], 42 [p. 101]; lib. v. capp. 33, 34 [pp. 125, 126]; and lib. vi. cap. 39 [p. 163].

The concurrent testimony of Hippolytus, the Synodical epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpts Theodoti, Epiphanius, Didymus, and perhaps Clement of Alexandria and the Synod of Ancyra A.D. 358.

THEODOTUS says, Joh. i. 1 is interpreted by the Valentinians thus: "*ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ θεὸν προσαγορεύσασθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἀντικρὺς θεὸν αὐτὸν δηλοῖ λέγων 'Ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἰκεῖνος ἐξηγήσατο.*" (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.)

CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom. xi. 33; 1 Cor. ii. 6, 7; Col. ii. 2, 3; Mt. xiii. 11; Ps. lxxvii.; and Matt. xiii. 33: having added quotations from Solon and Empedocles, he goes on: "*καὶ Ἰωάννης ὁ ἀπόστολος θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἰκεῖνος ἐξηγήσατο. τὸ δ' ἀόρατον καὶ ἀρρήτον, κόλπον δνομάσας θεοῦ. . . . τοῦ δὲ ἀγεννήτου οὐδὲν προὔπαρχει. λείπεται δὲ θεία χάρις καὶ μόνω τῷ πατρὶ αὐτὸν λόγῳ τὸ ἀγνωστον νοεῖν· καθὼ καὶ ὁ Λουκάς. . . . Acts xvii. 22, 23."* (Strom. v. pp. 695, 696 P.) The only other passage in which Clement quotes Joh. i. 18 is in "*Quis dives salvetur,*" the opening words of ch. xxxvii., p. 946 P: *Τί γὰρ εἰσι δεῖ θεῷ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἰποκτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς υἱὸς θεὸς μόνος ἐξηγήσατο.* It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of Joh. i. 18 which sanctioned the use of the term *μονογενὴς θεός*.

"EPIPHANIUS has quoted the "passage three times with the reading *θεός*. (Hær. lxx. cap. 5 [bis?] p. 612, and lxx. cap. 7, p. 817.) In the remark, however, which follows the quotation in the first "passage, *θεός* and *υἱός* are interchanged:—*καὶ φησι, 'Ὁ μονογενὴς θεός· ὁ μὲν γὰρ "λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, ὁ πατὴρ δὲ οὐκ ἐγεννήθη διὰ τοῦτο μονογενὴς "υἱός.*

DIDYMUS has quoted the passage twice with the reading *θεός*. (De Trinit. "lib. i. cap. 26, p. 393, and lib. ii. cap. 5, p. 495.) He also says ὁ υἱὸς ἐκκλητῆται *μονο-* "*γενὴς θεός λόγος, καὶ εἰς κύριος Ἰησοῦς χριστός* (lib. i. c. 15, p. 313). But here it "may be doubted whether a comma should be placed after *μονογενὴς*, or after *θεός*, or "after *theured*.

The SECOND (semi-arian) SYNOD OF ANCYRA may have read "*θεός* in Joh. i. 18, but the evidence is not decisive. After quoting Prov. viii. 22 &c.,

finds in this case a legitimate limit.

ὁ ὢν εἰς τ. κόλπον] The expression must

not be understood as referring to the cus-
tom of reclining ἐν τῷ κόλπῳ, as in ch.

* — (see note)
 ed. H. 18, 20.
 v. 10 al. fr.

"Col. i. 15 &c., and the first verses of the Proem to the Gospel of John, without any allusion, however, to Joh. i. 18. . . ὡς ἔχειν τὴν ἐπὶ στόματος δόξιν καὶ τῶν μαρτύρων "εἰς ἀπόδειξιν τῆς κατ' οὐσίαν πρὸς πατέρα τοῦ υἱοῦ ὁμοιότητος. 'Ο μὲν γὰρ [Bokman] "τοῦ σοφοῦ τὴν σοφίαν υἱόν· ὁ δὲ [John] τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν· ὁ δὲ " [Paul] τοῦ θεοῦ τὸν υἱὸν εἰκόνα φησί (Apud Epiph. Hær. lxxiii. cap. 8, p. 854). We "have no reason to suppose, *a priori*, that the reference to John is verbally accurate any "more than that to Proverbs, where we find neither the word *εἰς*, nor the expression "ἡ σοφία τοῦ σοφοῦ. It is not uncommon with the Fathers to give as the language of "scripture, expressions formed from several passages combined, or which they regard as "fully authorized by scripture though not occurring there in so many words." (Abbot, *ut supra*.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of

the copies known to IRENÆUS: he quotes the passage three times *unigenitus Filius Dei* Hær. iii. 11. 6, p. 189, *unigenitus Filius* ib. iv. 20. 6, p. 255, *unigenitus Deus* ib. iv. 20. 11, p. 256; in no case is either word absolutely inconsistent with its context; as far as Irenæus' argument is concerned we might read 'He who is in the bosom of the Father hath declared Him.' In the two first cases we have *Filius* in the immediate context; in the third, *Verbum*, though *Filius Dei* is not far off. On the one hand, the translator *may* have conformed two of the quotations to the received Latin version. On the other hand, had Irenæus read *θεός*, his subject ("seeing God") must almost have compelled him to give some distinct exposition of its bearing. "ORIGEN has *θεός*, In Joan. tom. ii. c. 29, vol. iv. p. 89, and xxii. c. 13, p. 438. "In both [only the former in Migne] these passages, however, the very literal version "of Ferrari, made from a manuscript now lost, reads *unigenitus* alone, without either "*Deus* or *Filius*. On the other hand we have *υἱός*, Contra Cel. lib. ii. c. 71 (vol. i. "p. 440) So De la Rue and Lommatsch from two mss.; the earlier edn. of "Hörschel founded on a single ms., instead of ὁ μονογενὴς υἱός reads καὶ μονογενὴς "γε ὢν *θεός*. . . . Υἱός τοῦ θεοῦ occurs In Joan. tom. vi. cap. 2, p. 102, as edited "by De la Rue and Lommatsch from the Bodleian ms., the earlier edn. of Huet, which "was founded on a single ms.; reads *υἱός θεός*. A little after, in two allusions to the "passage, ὁ μονογενὴς is used alone. BASIL . . . has *θεός* once, and in another "passage mentions *υἱός ἀληθινός, μονογενὴς θεός, δύναμις θεοῦ, σοφία, and λόγος* as "names given to Christ in Scripture; but he twice quotes the text in question with "the reading *υἱός*. CYRIL OF ALEXANDRIA, as edited by Aubert, has *θεός* four "times, and *υἱός* three times. His commentary on the passage, as printed, favours "*θεός*, but its evidence is somewhat weakened by various readings." (Abbot, *ut supra*.)

om o ων N¹. (corr'd 1. m. or 2. m.: see plate xxii. ed. Tischdf.)
 19. rec om πρὸς αὐτον, with C³N rel Orig: ins BC¹ 33 lat-a b c Syr syr-cu copt
 (with) arm Chr, and (aft λινεϊρας) AX 69 vulg lat-e f ff₂ l q syr. *επισημασμεν*
 N-corr¹.

xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, *συγγένεια καὶ ἐνότης τῆς οὐσίας*:—and is derived from the fond and intimate union of children and parents. The present participle, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time. On the use of *εἰς*, see *reff*. It is not 'put for' *in*: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever 'put for' another*: words are the index of thoughts, —and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which

reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, *εἰς τὸν κόλπον* is not = *in* τὴν κόλπον, but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the λόγος of the Father,—His proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμι παρὰ τοῦ θεοῦ, on the side of His manifestation to men. We have similar expressions, uniting the verb of rest with the preposition of motion, in *ἐς θρόνους ἔλθοντες*, Od. δ. 51. *εἰς ἀνάγκην εἰμὲθ'*, Eur. Iph. T. 624: see Kühner, Gr. § 622. *ἐκείνος*] 'He, and none

ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; ¹—Matt. vii. 28. T¹.
 20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν ^{18. 2 Mac.}
 ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. ^{vi. 4.]} 21 καὶ ἠρώτησαν αὐτὸν Σὺ ^{u Matt. xxi. 70, 72 rec.}
^{7 constr., Heb. xi. 12. 1 John iv. 15 only. see 2 Mac. vii. 27.}

20. om 3rd καὶ C¹ L 1. 33 lat-δ f s¹ s² h: om καὶ ὠμολόγησεν M. rec ουκ εἰμι bef
 εγω, with C¹ rel vulg lat-c f syrr Hippol Aug: txt ABC¹ LXAN 33 forj lat-a δ ε q
 syr-cu syr-jer arm Orig, Chr-δ-ι-ζ-λ-π Cyr-comm.

21. ἐπηρώτησαν N¹. for αὐτον, παλιν N¹: αὐτον παλιν N²a.

else:’ an emphatic exclusive expression.

ἐξηγήσατο] declared, better than ‘*hath declared*,’ as E. V. ἐξηγίωμα, ἐξηγήσεις, and ἐξηγητής (Gen. xli. 8, 24), are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller’s Eumenides, Excursus D, on the ἐξηγηταί. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning. The object to be supplied after the verb is most likely αὐτόν, i. e. τὸν θεόν. De Wette thinks this too definite, and supplies ‘that which He has seen,’ as in ch. iii. 11. Lücke supplies τὴν χάριτα κ. ἀλ., as *being* ‘that which He has seen;’ but De Wette well observes that χάρις is more matter of revelation *by act*, than of ἐξήγησις. Euthymius’s explanation, ἰδιδάξεν ὅτι θεὸν οὐδεὶς ἰώρκει πῶποτε, is certainly wrong. See Matt. xi. 27.

I. 19 — II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESSES OF JOHN (VV. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—28.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.* 19.] αὐτῇ

is the predicate, ἡ μαρτυρία the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., αὐτῇ . . . περι ἧς εἰπὶν μίλλαι προῶν, . . . ἡ γινομένη ἐπὶ λόγῳ ὅτι ἀπαστ. κ.τ.λ.

οἱ Ἰουδαῖοι.] John alone of the Evangelists uses this expression;—principally as designating the *chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245—249, has satisfactorily shewn that no inference can be deduced from it against the *Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of

the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers. ἰς Ἰερ.] does not belong to οἱ Ἰουδ.,—nor to ἱερ. κ. Λευ.,—but to ἀπὸ ἱερουσαλὴν:—sent from Jerusalem priests, &c.: so ἱεραποστέλλω, Acts vii. 12; xi. 22 al. ἱερ. κ. Α.]

This was a *formal deputation*;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15). σὺ τίς εἶ;] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52.

20.] ὠμολόγησεν, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John’s work and office*, as sometimes supposed, but rather to *show the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated himself in comparison with Him who came after him. 21.] σὺ σὺν τί; equivalent to τί λίγεις περὶ σενουτοῦ; ver. 22.

Ἠλίας εἶ;] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

w ver. 28. ch. vi. 14. vii. 40. D^{ss} xvi. 16. x = ch. xxi. 5. Matt. xiii. 29 only. see Acts xvi. 37. Rom. iii. 9. y ch. xix. 9. Luke ii. 47. x. 20 only. Prov. xv. 1. s = ch. xix. 9. Job xxv. 3. a Isa. xl. 3. b Mark i. 8. Luke xv. 24. Luke ix. 28. xviii. 7, 28. Acts viii. 7. xvii. 6. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only. c = h^{av} only. (James iii. 4 only. Num. xxi. 28.) Sir. ii. 6.

rec τε ουν ηλιας ει συ, with AC³ rel vulg lat-(b c) f syr: τε ουν συ ηλ. ε C¹ 33 for lat-(e) f² Orig.; τε ουν ηλ. ε LN lat-σ Syr: txt B. om 2nd και N. om o bef προφητης N¹: ins N^{2a} &c.

22. [ειπαν, so BC¹Δ.] om ουν B (lat-σ f) syr-cn.

24. rec ins οι βεσταλαμένοι, with C²N² rel latt syrr syr-jer (Orig.) Chr Cyr: om BC¹LN¹ copt (Orig.).—οι απε re-written *prima manus* in A.

25. om ηρωτησαν αυτον και (homocote) N.

κ. λ. Οὐκ εἶπ[ε] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messiah. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, εἰ θέλετε εἰσαθεῖν, αὐτός ἐστιν Ἡλ. ὁ μίλλων ἔρχεσθαι.) In this sense, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) ἐν πνεύματι καὶ δυνάμει Ἡλίου. ὁ πρ. εἰ σέ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have ‘Jeremiah, or one of the prophets’ apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not*: and he therefore answers this also in the negative. 22.] Notice—they ever ask about his *person*: he ever refers them to his *office*. He is no one—a *voice* merely: it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks *Who* is he? while the witness for Christ only exalts, only cares for Christ’s work. 23.]

These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They

introduce the great closing section of the prophecy of Isaiah (ch. xl.—lvi.) so full of the rich promises and revelations of the Messiah and His kingdom.

εὐδοκίαν is used as compendiously expressing *εὐδοκίαν* . . . *εὐδοκίαν ποιῶν*. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. 24.] The reason of this explanation being added is not very clear.

Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports, there were some *βεσταλαμένοι* present, who belonged to the sect of the Pharisees (*ἦσαν δὲ καὶ ἐκ τῶν φαρι. βεσταλαμένοι*), which the words will hardly bear: see below. Might it not be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this a *new deputation*: but he is plainly wrong: see the οὖν below. Euthymius gives another reason yet: *ἰερευ. μὴναι καὶ τὴν αἵρεσιν αὐτῶν, ἐμφαίνον τὸ περιέργον τοῦτων καὶ σχολίων*. Abandoning the οἱ (see var. readd.), we must render, And they (i. e. the whole deputation) *were* (or *had been*) sent by the Pharisees; which will make it more probable that the explanation refers to the *nature* of the following question. *ἀποστέλλομαι* . . . *εἰ* has occurred above, ver. 19, which gives additional probability to the reading of the text. 25.] (In οὐδὲ . . . οὐδὲ, see note on ver. 13.) This question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ ἁ χριστὸς οὐδὲ ὁ Ἡλίας οὐδὲ ὁ ἁ προφήτης; ²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἱωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· ἕως ὅτου ἔλθῃ ὁ ἁ ἔρχομαι ἐν ἁγίῳ πνεύματι καὶ ἁρτιζήσω ὑμᾶς, ὅπως ἴνα ἁ ἀποδοῦναι τὸν ἁ ἔργον τοῦ ἁ βαπτισμοῦ. ²⁷ [ὁ] ὁπίσω μου ἐρχόμενος, ὁ οὐκ εἰμὶ ἐγὼ ἁ ἄξιος ἵνα λύσω ἁ αὐτοῦ τὸν ἁ ἱμάτια τοῦ ἁ ὑποδήματος. ²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἱορδάνου, ὅπου ἦν [ὁ] Ἱωάννης βαπτίζων.

only. Job xxxix. 10. Isa. v. 12, 27. Sir. xxx. (xxxii.) 26 only. Matt. xix. 28 ref. ch. x. 41.

1 Matt. x. 10 ad. Exod. iii. 5.

[εἰπαν, so BC¹LX 33 Orig.] rec ουτε (twice), with E rel: txt ABCLX(Treg exp^r) N 1. 33 Orig.^s om o bef προφητης CA.

26. om o A al. ins τω bef υδατι N¹: om N² &c. rec aft μισος ins δε, with AC³ rel Orig^s Chr: om BC¹LX lat. ff. arm Heracl Orig^s. rec (for στησει) στησει, with AC rel Orig^s: στησει GN Orig^s: txt BL 1 lat-a b c f ff₂ syr-^{cu} syr-jer copt Orig^s-lat, Cyr.

27. rec at beg ins αυτος ιστιν (to fill out the construction, and refer to vv 15, 30), with AC³ rel vulg lat-b c f q syr-^{cu} Orig^s; αυτος ιστιν G al Chr: αυτος ιστιν ον ειπον (ver 30) S lat-s ff₂ l Cyr: om BC¹LX 1. 33 lat-a syr-^{cu} copt sath Orig^s Cyr Ambr. om o bef σπισω BN¹ Orig^s: ins ACN^{2a} rel Orig^s. rec aft ερχομενος ins ος εμπροσθεν μου γιγονεν (from vv 15, 30), with AC³ rel lat-a c syr-^{cu} syr-jer arm-usc sath-pl Cyr: om BC¹LX 1. 33 lat-b l syr-^{cu} copt sath arm-zoh Orig^s Chr-μ Cyr Nonn Ambr. rec εγω bef ουκ ειμι (εγω ομω, see below, and revised), with A rel latt Gaud: om εγω CLX 33 lat-q copt sath-rom arm Heracl Clem Orig^s Chr Cyr Ambr: txt BX 69 syr-jer Orig^s Aug¹.

28. rec (for βηθανια) βηθαβαρα, with C²KUA 1. 33. 69 syr-^{cu} mss-in-Chr-Euthym arm and the approval of Orig Eus Suid Jer &c, in many of whom the variation is noticed: al sath Epiph have both, βηθαβαβα N^{3b} syr-marg: txt ABC¹N¹ rel latt syr-^{cu} syr-jer copt arm Heracl Chr Cyr. εγενετο bef εν βηθ. N. εγενοντο A 262.

aft ιορδανου ins ποταμου N. rec om δ, with A rel Orig: ins BCN. aft βαπτιζων ins το πρωτον C.

significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no fore-runner of the Messiah?' 26, 27.]

[ὁ] ὁπίσω μου ἔρχ. is the subject of the sentence; He that cometh after me, &c., stands among you. The insertions

(see var. readd.) have been made by some one not aware of this, and wishing to square the verse with vv. 15, 30.

The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Origen in Joan. tom. vi. 15, vol. iv. p. 131), who said, ἀπορίσκειται ὁ Ἱωάννης τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς δὲ ἐκείνους ἰκηρῶτων, ἀλλ' ὃ αὐτὸς ἰδοῦλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, was an answer to their question demanding a legitimization of his prophetic claims;—a σημῖον that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this

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may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied.

λύσω αὐτοῦ τ. ἱμ. . . .] See note on Matt. iii. 11. 28.] The common reading

βηθαβαρά, is owing to a conjecture of Origen, the grounds of which he thus states:—ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀποστόλοις λέγεται "ταῦτα ἐν Βηθανίᾳ ἐγένετο." οὐκ ἀγνωστοί, καὶ τοιοῦτο καὶ ἐν πρότερον γιγονίνα· καὶ παρὰ Ἡρακλίῳ γούιν Βηθανίαν ἀγγέλλομεν. ἰσπίσθημεν δὲ μὴ δεῖν Βηθανίᾳ ἀναγιγνώσκω, ἀλλὰ Βηθαβαρά, γινόμενοι ἐν τοῖς τόποις ἐκ τῶν ἱστοριῶν τῶν ἱερῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς ὁ αὐτὸς ἐπαγγελιστὴς φησι, ἡ πατρὶς Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπὸ τῶν Ἱεροσολύμων σταδίων δέκα πέντε· ἢς πόρῳ ἵστιν ὁ Ἱορδάνης ποταμός, ὡς ἀπὸ σταδίων πελαγί λόγῳ ρπ' (180). ἀλλ' οὐδὲ ὁμώνυμος τῇ

Y X

29 Τῇ ἡμέρᾳ ἣν ἔπαυρίον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς τὸν αὐτὸν καὶ λέγει Ἰδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἰρὼν τῆς ἀποκαταστάσεως. Matt. xxvii. 62. Mark xi. 12. v. 28. 44. ch. vi. 22. xli. 12. Acts x. 9 al. Num. xi. 22. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17. o ver. 30. Acts viii. 22. 1 Pet. i. 19 only. Isa. liii. 7. p = 1 John ii. 1. ABCDEFGHIJKLMNOPQRSTUVWXYZ

29. rec aft βλέπει ins ο ιωαννης (a lection beginning at βλέπει), with C¹EF¹G¹H¹L¹ vulg lat-δ c Syr Orig¹; om ABC¹N rel mt lat-a q syr-cu syr copt with arm Orig, Chr Thl.

Βηθανία τόπος ἐστὶν περὶ τὸν Ἰορδάνην δαίκεσθαι δὲ λέγουσι παρὰ τῇ ὁχθῇ τοῦ Ἰορδάνου τὰ Βηθαβαρᾶ, ἐνθα ἰστοροῦσι τὸν Ἰωάννην βαπτιστικῆναι (in Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; 'they say that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος; and μίσεος ὁμῶν στήκει ver. 26 shews that *he had so recognized Him* (see below on τῇ ἡμέρᾳ): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and undervarying circumstances: *before* the baptism, in the form given by Luke, ἔρχεται ὁ ἰσχυρ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν εἶπον (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his say-

ings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists.

It is a far more important question, *in what part of this narration the forty days' Temptation is to be inserted.* From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation.* But this I think questionable, on account of the μίσεος ὁμῶν στήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus:* apparently before His disciples. 29.] τῇ ἡμέρᾳ, the day after. Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthym. τῇ δὲ, μετὰ τὴν ἀπὸ ἱρήμου ἐκβολὴν αὐτοῦ ἐρηλονότι. But this sense of τῇ δὲ, although certainly found in the LXX—see Gen. xxx. 33,—is not according to the usage of John (see *reff.*), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. ἐρχ. π. αὐρ.] It is not said *whence*, or *why*, or whether for the purpose of an interview, or not; the *fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. 34.] ὁ δὲ ἀμν. τ. θ.] This is one of the most important and difficult sayings in the N. T. The question to be answered is, In calling Jesus by so definite a name as ὁ ἀμνὸς τοῦ θεοῦ, *to what* did John refer? And this question is intimately connected with that of the

ἁμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστιν ὃ ὑπὲρ οὗ ἐγὼ εἶπον ¹⁻² ^{1 Cor. i. 2.} ^{vii. 23.} ^{2 Thes. ii. 1.}

^{30.} rec (for *υπερ*) *περι* (*contra* to *more obvious*), with AC²PN^{2a} (and 27) rel Orig,
Eus Epiph Chr: txt BC¹N¹ Orig_s.

meaning of the following words, ὁ αἶψον τὴν ἁμαρτίαν τοῦ κόσμου. (α) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνὸς τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἶψον τ. ἀμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem etiam innocens experietur, sed agni instar mala sibi inflictā patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i. e. pravitatem e terra.' The first of these meanings of αἶψον is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἁμαρτίαν: see *reft*. The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, τῷ θεῷ. *Whence did this idea come?* (β) Can John have referred to the *paschal lamb*? Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason:—The *dominant idea* in the paschal sacrifice has no connexion, in any sense of the words, with αἶψον τὴν ἁμαρτίαν. However by the light now thrown back on it since the Spirit has opened the things of Christ, we discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another.

(γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb generally*? With

the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*; and (3) the lamb (with only two exceptions, Levit. iv. 32; Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. The question is not, whether Christ be not typified by all these offerings, which we now know to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*.

(δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is *Messianic*, and was so understood by the Jews (see my *Hulsean Lectures* for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνάται—ver. 5, αὐτὸς δὲ ἰδρανμαρτίῃ διὰ τὰς ἁμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—ver. 8, αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀντήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search,—between the *lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*.

(ε) We have now to enquire into the specific meaning of ὁ αἶψον τὴν ἁμαρτίαν τοῦ κόσμου (see above under [α]). αἶψον answers to the Heb. מָשַׁח, which is used frequently in the O. T. in connexion with מָשַׁח or מָשַׁח, in the sense of *peccati pamas luere*:—see Levit. xxiv. 15; Num. v. 31; xiv. 34; Ezek. iv. 5; xliii. 36 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19; Num. v. 31; xiv. 34; Levit. xxiv. 15. ἀφαιρεῖν (which though not a compound of αἶψον, seems

ver. 18 (red.). Ὅπισω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι
 2 Mac. xiv. 5. πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα

31. εγω bef ηλθον C¹ al lat-d. om 2nd rw (perhaps conformation to vs 26, 33)
 BCGLPAN 1. 33. 69 Orig, Chr Cyr: ins A rel.

to have almost been adopted as such, the actual compound ἀπαιρεῖν being intransitive) is used in the sense of 'taking away of sin and its guilt,' but taking it away by expiation: see Exod. xxxiv. 7; Levit. x. 17; Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the offering of Himself. But (2) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of one, was alien from the Jewish expectations;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial economy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom: ἰγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατριῶν νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ εἰ μετὰ ἱτασμῶν καὶ μαρτυρίων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεὸς ἐστίν. ἐν ἰμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήναι τὴν τοῦ παντοκράτορος ἐργὴν τὴν ἐπὶ τὸ σῶμα ἡμῶν γένος δεσπίας ἐπηγμένην. And Josephus de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ὡς περ ἀντιψυχὸν τῆς τοῦ ἔθνους ἀμαρτίας. καὶ διὰ τοῦ αἵματος τῶν ὑπειβῶν ἱκτείνον καὶ [τοῦ] ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκαταθίνα διδύσει. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself,

we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also spoke in him, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See this whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken. 30.] See on ver. 15.

31.] On the apparent discrepancy between this statement, οὐκ ᾔδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) a special sign appointed him, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (εἰ γὰρ, I also, see ver. 26), had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, Leben Jesu, pp. 86 ff. De Wette gives the sense well: 'This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing.' ἀλλ' ἵνα φ.] Justin Martyr represents Trypho the Jew saying, χριστὸς δὲ εἰ καὶ γινώσκεται, καὶ ἐστὶ πᾶν, ἀγνωστός ἐστι, καὶ οὐδὲ αὐτὸς πᾶν αὐτὸν ἐκιστάται, οὐδὲ ἔχει δέναντιν τινα, μέχρις ἂν ἔλθῃ ἡ ἑλίας χριστὸς αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ, § 8, p. 110. But our narrative is not built upon any such Jewish belief, for it is evidently only as a spiritual preparation, through repentance, for the knowledge of Him, that John regarded his baptism not

φανερῶθ' τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν [τῷ] ὕδατι βαπτίζων. ³² καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι ὁ θεῖος πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρα-
 νοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ³³ καὶ ἐγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ καὶ ἐώρακα, καὶ μαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

^{32.} om λεγων N¹: ins N²(appy). rec ως α, with KMPUXΔΔ 1 Cyr: txt ABCN
 rel Orig. ως πιστεραν bef καταβαινον N. for εἰ, εκ του N. for
 εμεινεν, μενον N.
^{33.} ins τω bef υδατι N. αυτος A lat-b e g. at end ins και πυρι (Mt iii. 11)
 C¹ Orig. Nonn. ^{34.} for υιος, εκλεκτος N¹. (corr'd N².)

as any thing *εκείνον φανερόν πᾶσι ποιοῦν*. ἐν [τῷ] ³², hardly distinguishable in English from ἐν ὕδ., but importing, 'in the water which it is my custom to use,'—'in the water in which you see I do baptize.' ^{32, 33.} 'Quæ sequuntur, erant *testimoniis*: quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καὶ ἐμαρτύρησεν Ἰωάννης λέγων.' Bengel. The occurrence related by John happened at the baptism of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned (Usteri, Nachrichten über den Täufer J. u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—κατὰ τινὰ πνευματικὴν θεωρίαν ὤφθη μόνῳ τῷ Ἰωάννῃ. Theod. Mops. p. 736. τεύεσθαι, perf. I have seen, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood. So again below, ver. 34. ἔμεινεν ἐπ' αὐτῷ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39; Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its

occurrence was to point out to him the Messiah. οὗτος ἐστ. δ β. ἐν τν. ἀγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. ^{34.} A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—*And I have seen (accordingly) &c.* The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ τὸν Ζαχ. υἱὸν ἐν τῇ ἰρήμῳ. μαρτύρηκα is stronger than μαρτυρῶ—I have seen (on the perf. see above ver. 32) and have borne testimony—it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. δ ὡ. τ. θ.] See ver. 18 = the λόγος made flesh, the Messiah. On the import of the descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke's very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. I may just remark, that the Personal Logos, Who σὰρξ ἐγένετο in our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγενῶς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only

c ver. 29 refl.
d Mark x. 21
refl. Luke
xxii. 61 al.
Ira. II. 1, 2.
e ver. 29 refl.
f ver. 50, ch. III.
2, 26, IV. 81.
VI. 25, IX. 2.
XI. 8. Matt.
xxiii. 8 refl.
(-Bovvi, ch.
xx. 16)
g Mark v. 41
refl.
h = ch. IV. 40.
Acts xvi. 15.
xxviii. 16, 30
al. 1 Maccc.
xi. 40.
i cursive, ch.
II. D. IV. 1.
Matt. xx. 30.
Mark v. 14
al. fr.
xiii. 6. Judg.
Winer, § 11.
2. c.

35 Τῇ ἑπαύριον πάλιν εἰστήκει Ἰωάννης καὶ ἐκ τῶν
μαθητῶν αὐτοῦ δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περι-
πατοῦντι λέγει Ἰδε ὁ ἄμνός τοῦ θεοῦ. 37 καὶ ἤκουσαν
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ
Ἰησοῦ. 38 στραφεῖς δὲ ὁ Ἰησοῦς καὶ ἑρασάμενος αὐτοὺς
ἀκολουθοῦντας λέγει αὐτοῖς 39 Τί ζητεῖτε; οἱ δὲ εἶπαν
αὐτῷ Ῥαββὶ (ὃ λέγεται μεθερμηνευόμενον διδάσκαλε)
ποῦ ἡ μένεις; 40 λέγει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν
οὖν καὶ εἶδαν ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν
ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. 41 ἦν Ἀνδρέας ὁ
ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων

k = Acts ix. 43 al. l ch. vi. 43 al5. Acts x. 22. 2 Tim. I. 13. II. 2 only. Xen. Anab. I. 2, 1

35. rec ins o bef *ιωαννης*, with ACPN rel Orig₃: om BL.

36. aft *θεου* ins o *αιρων* γ. *αμαρτιαν* γ. *κοσμου* C' al forj (with mt) lat-a ff, æth Cyr Ammon.

37. om 1st καὶ N'. οι δυο bef αυτου C' LX 33 Syr copt, οι δ. μ. αν. BN lat-J Syr: txt AC³P rel vulg lat-c f syr.

38. om δε N'. (corr'd N¹ α².) om αυτοις N'.

39. [ειπαν, so BC'] rec (for μεθερμ.) *ερμηνευομενον*, with PN¹ rel: txt ABCLX N^{2a} 33 Orig. (*ερμηνευεται* 1 copt.)

40. rec (for οψεσθε) *ειδετε* (from ver 47, where there is no variation: txt is certainly not a gloss, as Meyer), with AC³PN rel latt copt Epiph Chr: txt BC¹L 1. 33 syrr syr-cu Orig. [ηλθαν and ειδαν, so B'C.] rec om ουν, with P rel vulg lat-c f arm: ins ABCLX Δ (Treg expr) N 33 lat-a c copt syr-marg Cyr Thl. rec aft *ωρα* ins δ, with (some cursives?) vulg lat-a c syr copt: om ABCPN rel Scr's *mas fos lat-q æth* Epiph Cyr. for *δεκατη, εκτη* A.

41. aft *ην* ins δε AA vulg lat-a c Syr syr-w-ast copt Thl. om 2nd των N'.

as we can, only as far as our receptivity extends,—by measure; but He, into the very fullness and infinite capacities of His divine Being.

35–43.] On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.

35. τῇ δὲ.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)

37.] We must not understand *ἠκολ.* in the narrower sense which it bears when they left all and followed Him; but here only of mechanical going after Him, *βουλόμενοι πείραν λαβεῖν αὐτοῦ*, Euthym.

39.] On τί ζητ. Euthym. remarks, *οὐκ ἄγνοον, ὅ τοις λογισμοῖς τῶν ἀνθρώπων ἐμβατεύων, ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οἰκειώσεται τοὺτους, καὶ παράσχωθῶσιν. εἰκὸς γὰρ αὐτοὺς ἐρωτησάντες καὶ ἀγνωστὰς, ὡς ἄγνωστας.* 40.] They ask ποῦ μ., *βουλόμενοι καταμόνας ἐν τοχαῖν αὐτῷ καὶ μεθ' ἡσυχίας*. Euthym.

They enquire after His place of lodging for the night, intending to visit Him there; or perhaps he was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see.

δεκάτη] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks (i. 446), even among the Romans, the division of the day into twelve equal hours was, though not the civil, the popular way of computing time. So Persius, Sat. iii. 3: 'Sertimus . . . quinta dum linea tangitur umbra.' They remained with Him the rest of that day, which would be four or five hours, and need not strictly be limited by sunset.

41.] Who the other disciple was, is not certain: but considering (1) that the Evangelist never names himself in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects bears marks of an eye-witness, and again (3) that this other disciple,

¹ παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ⁴² εὕρισκει αὐτός πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ Εὐρῆκαμεν τὸν μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενος χριστός). ⁴³ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἔμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος). ⁴⁴ Τῷ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι. ⁴⁵ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,

ver. 29 ref. t = ch. v. 40 al. fr. in John. 1. xxi. 11. xxvii. 57 f. ch. xii. 21. xxi. 22.

Matt. xi. 7. xxi. 10 al. w. ch. xi. 1. see vv. 46, 47. ch. vii. 42.

v. Matt. xv.

^{42.} rec πρωτος, with L^h rel: txt ABM^h 1. 69 latt syr eth Orig^g Gaud. (33 def.) rec ins a bef χριστος, with Scr's g copt arm: om AB^h rel Scr's mss Orig, Epiph Chr Nonn Thl.

^{43.} rec ins kai bef ηγαγεν, with A rel vulg lat-s o syrr syr-cu eth; ουτος G 1 arm Epiph: om BL^h copt Chr-comm. rec aft εμβλεψας ins δε, with XΔΔ (S 33, e sil) vulg lat-d o syr-wast copt: pref kai al lat-a e Syr Chr: om AB^h rel arm. rec ιωνα (corrupt from Mt xvi. 17: cf ch xxi. 15 ear read), with AB^h rel vulg-ed lat-o q syrr eth-pl Epiph Chr Cyr: ιωαννα am: txt B¹-(arou) L^h 33 lat-a d f ff, l copt eth-rom arm Jer Aug. for δ, ος A.

^{44.} rec aft ηθελησεν ins o ιησους, with FGH U(Treg expr) Syr: om AB^h rel latt syr copt eth arm Orig Epiph, Chr Cyr Thl. rec [aft αὐτῷ] om o ιησ., with FHM am(with fult) lat-e Syr syr-jer copt-dz Orig Chr: ins AB N(omg d l. m.) rel vulg-ed (with forj san) lat-a d o f ff, l syr copt (eth) arm Epiph.

^{45.} om δ: N¹.

from this last circumstance, certainly would have been named, had not the name been suppressed for some especial reason, we are justified in inferring that it was the *Evangelist himself*. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἡ διότι οὐκ ἦν τῶν ἱερέων καὶ γνωρίμων ἱεὺς, ἡ δὲ αὐτὸς ἦν ὁ ταῦτα γράφων. ^{42.} [ὢον] not merely 'for the possessive pronoun' (according to Winer, § 22, 7), but referring to πρῶτον, and furnishing a reason for it.

μεσσίαν] = ἡψρ = not ὁ χριστός, but χριστός: being the identification simply of the two words, not here of the two titles. ^{43.} This is evidently the first bestowal of the new name on Simon: and it is done from our Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. Κηφᾶς = κφz Aramaic, κp Hebrew, a stone. The Greek name Peter became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately. I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is intended to be miraculous. So also Stier, i. 31 f. edn. 2, "I know who and what thou art from thy birth till thy present coming to me. . . . I name thee, I give thee a new name, I

know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of ἐμβλέψας here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

^{44—45.} The calling of Philip and Nathanael. ἡ ἡμέρα. Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the fourth day after ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself calling a disciple, for the first time. But ἀκολουθεῖ does not here bear its strict apostolic sense; the εὐρήκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

^{45.} On the futility of Mr. Greswell's distinction between εἰς as signify-

x Luke xxiii. 7. ch. iv. 7 al.
y constr., Rom. x. 6. see Luke xviii. 31.
z Luke ix. 27. xil. 44. ch. iv. 42 al. Gospp. only, exo. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5. Jer. xxxv. (xxviii.) 6.
a Gospp., here only. Acts ii. 22 al. Rom. ix. 4. xl. 1. 2 Cor. xi. 22.
b = Matt. xiii. 27, 54, 56. Mark xii. 57. Luke i. 43.

²² ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ εὐρίσκει
Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ Ὁν ἔγραψεν
Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν
τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. ⁴⁷ καὶ εἶπεν
αὐτῷ Ναθαναὴλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;
λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ ἶδε. ⁴⁸ εἶδεν Ἰησοῦς
τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ
αὐτοῦ Ἴδε ἁληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστιν.
⁴⁹ λέγει αὐτῷ Ναθαναὴλ Ὅθεν με γινώσκεις; ἀπεκρίθη

om ex N¹.

46. om τον bef υιον BN 33 Orig, Epiph Cytallq.

om του AKMA 33 Chr Cyr Thl.

47. om 1st και N. αγαθον bef τι N¹.
ins o), with AN rel Chr Cyr: ins BL 33 Epiph.

rec om o (see ver 46, where none)

48. for εἶδεν, ὧν N¹.

rec ins o bef ιησ., with AN rel: om BH. (33 def.)

om και N¹.

for αυτου, του ναθαναηλ N¹. (corrects all by N^{2a}.)

ing mere habitation, and *εκ*, nativity, see ref. and note on ch. xi. 1. This is Bethesda on the Western bank of the lake of Gennesareth; another Bethesda (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10.

46.] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael (ἁγῖος i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned *only* in these two places. From them we should gather that *he was an apostle*; and as his name is nowhere found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3: Mark iii. 18: Luke vi. 14, with Bartholomew, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture.

Μωυσῆς ἐν τ. v.] probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the propheta, passim; see the ref. in E. V.

τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ Ν.] This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, the son of Joseph, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip expresses what was the prevailing belief, in the ordinary words, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh (ver.

14), and that 'that which is born of the flesh is flesh' (ch. iii. 6), we cannot escape the inference, that a supernatural working of God in the conception of the Man Christ Jesus is implied.

47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilean, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt among the Galileans. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus.

48.] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus overheard that question, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25.

ἀληθ. Ἰσρ.] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as 'deutlich herausagen,' 'deutsche Treue,' or Cicero's 'Romano more loqui.' Our Lord probably referred to Ps. xv.

49.] The remark was overheard by Nathanael, and recognized as indicating

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον ^d φωνῆσαι ^e οὐτα· ὑπὸ τὴν ^f σукὴν εἰδὼν σε. ⁵⁰ ἀπεκρίθη αὐτῷ Ναθα-
ναήλ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ ^g θεοῦ, σὺ ^h βασιλεὺς εἶ τοῦ
ⁱ Ἰσραήλ. ⁵¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπὼν
σοι ὅτι Εἰδὼν σε ^j ὑποκάτω τῆς ^k σукὴς, πιστεύεις; μείζω
τούτων ὅψῃ. ⁵² καὶ λέγει αὐτῷ ^l Ἀμὴν ἀμὴν λέγω ὑμῖν,

^e ver. 5. ^h ch. xii. 13. Matt. xxvii. 43 | Mk. only. ⁱ Mark vi. 11. Luke viii. 16. Rev. v. 5, 13. ^j Esak. xxiv. 5. ^k Micah iv. 4. ^l see Matt. v. 18 ref.

49. rec ins o bef *ισ.*, with E'N (1. 69, e sil): om AB rel Cyr.

50. rec (for *αὐτῷ ναθ.*) *ναθ. καὶ λέγει αὐτῷ*, with A rel syrr Chr Cyr; *ναθ. καὶ εἶπεν αὐτῷ* Δ al lat-ff, q; *ναθ. καὶ εἶπεν*, omg *αὐτῷ*, N: txt B[sic in cod: see table] L 83.—add *ε. εἶπεν* X al vulg lat-a f l Epiph. rec ins o bef *βασιλεως*, with XN rel: om A B(Mai expr) L 1. 33. rec *ε. bef (δ) βασιλεως*, with XN rel latt copt Iren-lat Chr Cyr Thdor-mops Hil: txt ABL 1. 33.

51. rec om *2nd σ.*, with X rel vulg lat-c e f ff, *σθ*: ins ABGLN lat-a syrr copt Cyr. for *μείζω, μείζονα* N. rec *οψα*, with U 1. 69: txt ABN rel.

perfect knowledge of his character. The question *πῶς. μ. γιν.* is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him.

πρὸ τοῦ κ.τ.λ.] It would be doubtful whether *δὺτα ὑπὸ τ. σ.* belong to *φωνῆσαι* or to *εἰδὼν σε*, did not ver. 51 decide for the latter construction. The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not *now* in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words *δὺτα ὑπὸ τὴν σукὴν* involved this. Had Jesus merely seen Nathanael without being seen by him, (De Wette,) or had *εἰδὼν σε* only expressed 'I know thy character,' at first sight, 'although at a distance' (Lücke), *no such immediate conviction would have followed.* *δὺτα ὑπὸ τὴν σукὴν*, says Wordsw., "is something more than *ὑπὸ τῇ σукῇ*—the accusative indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig-tree, and while thou wert there.'

50.] = 'Thou art the Messiah'; see Ps. ii. 7: ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that *δ. υἱ. τ. θ.* was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the mere use of this Name,—but for using it in a close and literal sense which was unintelligible and appeared

blasphemous to them, *ὡς κ. ὁ πατήρ ἐν ἑσμέν*,—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah.

Nathanael can hardly have meant the name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this.

51.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given.

It is perhaps best to set a question at *πιστεύεις*; but see notes on the similar sentences, ch. xvi. 31, and ch. xx. 29.

52.] *ἀμὴν ἀμὴν* is peculiar to John. The other Evangelists use *ἀμὴν* once only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 36, edn. 2), that the Verily, verily, I say unto you of the Lord, is spoken in His coequality with the Father: not as the 'Thou saith the Lord' of the prophets.

ὑμῖν] The words following are then spoken to all the disciples present, not only to Nathanael.

With or without *ἀπ' ἀπρι*, the meaning will be much the same. The glories of a period beginning from the opening of the Lord's public ministry, and at this day not yet completed, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward. Luther, cited by Lücke, i. 458,

1 = Matt. III. 16 f. Acts vii. 56. x. 11. Rev. xix. 11. m perf. midd. 1 Cor. xvi. 9. 2 Cor. vi. 11 only. n Oas. xxviii. 13. o Matt. vii. 30. p Matt. xxii. 2. q = Matt. xiii. 2. s. c. Lake xiv. 7, &c. Esth. v. 13.

ὄψεσθε τὸν ὀὐρανὸν ὡς ἀνωγότα, καὶ τοὺς ἄγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

II. 1 Καὶ τῇ τρίτῃ ἡμέρᾳ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη

52. rec ins ap' apri bef ὄψεσθε, with A rel lat-e q syrr Chr Cyr Ambr (prob from M^t xxvi. 64. The referring what follows to the angelic appearances at the passion and resurrection would not occasion its omn, for, as Lücke has observed, the most ancient interpretation of the saying was the spiritual one, e.g. in Orig, who omits it): om BLN latt copt æth arm Orig Epiph Cyr, Aug Promise Zeno.

CHAP. II. 1. rec τη ημερα τη τριτη, with AN rel (vulg lat-a c): τη τριτη (alone) M: txt BU 69 lat-b e q Epiph.

beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'"

The opening of heaven is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi. 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35. The words have a plain reference to the ladder of Jacob, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that through Him, and on Him in the first place, was to descend all communication of help and grace from above. That

no allusion is meant to the Transfiguration, or the Agony, is plain; for all those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend. The above has (remarks Olsh. ii. 79) been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier. τὸν υἱ. τ. ἀνθ.] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It

is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an exception—in the passages of the Revelation (ch. i. 13; xiv. 14) which are almost citations from Daniel.

CHAP. II. 1—11.] The miracle of turning water into wine: The first fulfilment of the announcement is ch. i. 51: see ver. 11. 1.] τῇ τριτῇ—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.

Κανᾷ τ. Γ., see ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it *εὐμεν τῆς Γαλιλαίας*. There is a Kanah in Josh. xix. 28, in the tribe of Aaher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Nazareth. Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kāna-el-Jellī, about 3 hours N. ½ E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1½ hour N.W. from Nazareth, on one of the roads to Tiberias. ἡ μήτηρ τ. Ἰ.] John never names her, as being already well known (Lücke): or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James.

2.] ἐκλήθη, not for a pluperfect:—was invited: the historical past.

δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν ἵγáμον. ¹ καὶ ὕστερῃσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν Οἶνον οὐκ ἔχουσιν. ² καὶ λέγει αὐτῇ ὁ Ἰησοῦς Ὅτι ³ ⁴

3. for ὑστερῃσαντος οἴνου, και οἶνον οὐκ ἔχον οτι συντελεισθη ο οἶνος του γαμου
 ισα N¹. (corr'd by the original corrector.) for οἶνον οὐκ ἔχουσιν, οἶνος οὐκ
 ιστιν N¹: txt N^{2a} &c.

4. rec om 1st και, with EFHMSVAN forj lat-a Syr Chr: ins AB rel vulg lat-b c syr
 copt æth arm Cyr Nonn.

κ. οὐ μὲν. αὐτ.] It does not appear *who* *these were*, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not witnessed.

In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for *Jesus himself* being invited; but the *disciples*, being from various places in the district, can hardly *all have been* (De Wette) *friends of the family*. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited *from consideration to Him*.

Our Lord at once opens His ministry with the character which He gives of himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—‘nuptiarum festa improbe et convivio lasciva vitentur, quorum periculosa contagio est.’ De Habitu Virginum, ch. xxi. p. 460. And such is the general verdict of modern religionism, which would keep the leaven distinct from the lump, for fear it should become *unleavened*.

The especial honour conferred upon *marriage* by the Lord should also be noticed. ‘He here adorned and beautified it with his presence, and first miracle that He wrought.’

3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in the old latin cod. Rhedigerianus has, ‘et factum est per nullam turbam vocatorum vinum consummari.’

The mother of Jesus evidently is in a *position of authority* (see ver. 5) in the house, which was probably that of a near relative. The conjectures

and traditions on the subject are many, but wholly unsatisfactory.

A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had *from experience* any reason to suppose that her Son would work a miracle, for this (ver. 11) *was His first*. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: ‘that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.’ Cocceius, cited by Trench. ‘Velim discedas, ut ceteri item discedant, antequam penuria patefiat.’ Bengel. ‘Ut pia aliqua exhortatione convivii tedium eximeret, ac simul levaret pudorem sponsi.’ Calvin, cited by Lücke. ‘Jesus had wrought miracles, but in secret, before this.’ Tholuck.

On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,—that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 38, edn. 2.

4.] The answer of our Lord is beyond question *one of reproof*, and *disclaimer of participation in the grounds on which the request was made*. See instances, besides *ref.*, in Josh. xxii. 24: Mark i. 24. And so all the early expositors understood it. Irenæus (iii. 16. 6, p. 206) says, ‘Dominus repellens ejus intempestivam festinationem, dixit,’ &c.;—and Chrysostom, ἰβούλετο . . . *ταυτὴν λαμπροτάτην ποιῆσαι διὰ τοῦ παιδός*, and therefore He *σφοδρότερον ἐπεκρίνατο*. Hom. xxi. in Joh., p. 122. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting

ἔμοι καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου. ὁ λέγει ἡ
 25. 12 Pet. iii. 10. Gen. vi. 18.
 ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὁ τι ἂν λέγῃ ὑμῖν, ποιῇσαι.
 ὁ ἦσαν δὲ ἐκεῖ λίθιναι ὕδρια ἐξ κατὰ τὸν καθαρι-
 μὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἅνα μετρῆται
 w 12 Cor. iii. 8. Rev. ix. 20 only. Gen. xxxiv. 14. x here bis & ch. iv. 23 only. Eccl. xii. 6. y ch. xi. 25. Luke
 ii. 22. v. 14 f. Mk. Heb. i. 8. 2 Pet. i. 9 only. 1 Chron. xxiii. 28. z = ch. xix. 26. xxi. 9. Rev. iv.
 2. Jer. xxi. 1. a = ch. xxi. 26. Mark ii. 2. 8 Kings vii. 26. b Matt. xx. 4, 10 ref.
 c here only. 2 Chron. iv. 6.

6. rec ὕδρια bef λίθιναι (more usual order), with A rel lat-a δ e f Chr Cyr: txt BLXN 83 vulg lat-a. rec κείμεναι bef α. τ. καθ. τ. ιουδ., with A rel vulg lat-c syrr Chr; bef ὕδρ. lat-b f; bef εἰ 69 lat-f Chr: om κειμ. N' al lat-a e arm: txt BLX 83 eth.

His glory. So Maldonatus. And this is true:—but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard.*

It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:—now, He is to be no longer before the world as *Mary's son*, but as sanctified by the Father and sent into the world:—compare Matt. xii. 48—50, and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 89, edn. 2, also Olshausen's, ii. 81.

γύναι] There is no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even on the Cross (see ch. xix. 26), doubtless for the reason alleged above. οὐπω ἦκει ἡ ὥρα μου] This expression is generally used in John of the time of the Death of Christ:—see ref. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time*;—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench, p. 192): but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it;—and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 41, edn. 2). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, 'My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet ar-

rived: forestall it not.' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that ἡ ὥρα μου refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "acknowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as referring to circumstances then present?

6.] There certainly seems beneath this narrative to lie some incident which is not told us. For not only is Mary not repelled by the answer just given, but she is convinced that the miracle will be wrought, and she is not without an anticipation of the method of working it: for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been a previous hint given her,—where or how I would not presume to say,—by our Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose.*

6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The μετρητής is probably = the Jewish ῥ (which, Jos. Antt. viii. 2. 9, held 72 ἔτοραι = the Attic μετρητής = 8 gall. 7·4 pints), and stands for it in the LXX, ref. 2 Chron. According to this, the quantity of wine thus created would = 6 × (2 or 3) × (8 gallons 7·4 pints) = 6 × (between 17 and 25 gallons) = say, 6 × 21 gall. = 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to

δύο ἢ τρεῖς. ⁷ λέγει αὐτοῖς ὁ Ἰησοῦς ὁ Γεμίσατε τὰς ^d ὑδρίας ὑδατος. καὶ ^d ἐγέμισαν αὐτὰς ὥς ἄνω. ⁸ καὶ λέγει αὐτοῖς Ἐντλήσατε νῦν καὶ φέρετε τῷ ἄρχιτρι- κλίνῳ. οἱ δὲ ἤνεγκαν. ⁹ ὥς δὲ ἐγεύσατο ὁ ἄρχιτρι- κλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἔστιν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ· ^m φωνεῖ τὸν ⁿ νυμφίον ὁ ἄρχιτρίκλινος ¹⁰ καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσιν, καὶ ὅταν ^p μεθύσωσιν, [τότε] τὸν ἐλάσσων· σὺ τετῆρηκας τὸν

^b Matt. xxvii. 34 al. Job xii. 11. ¹ — Matt. iv. 23 L. Rev. viii. 2. Exod. iv. 2. ^h here bis. ⁴⁰ rev. 5. ^a Matt. ix. 15 j. xxv. 1, 5, 6, 10. ch. iii. 30 (see). ^h Mark iv. 27. ^{xxiii. 28} only. ^{Fr.} xviii. 5. ^o — here only. ^{Bel & Dr.} 11. ^p para. ^{Rev.} xvii. 3 only. ¹ Kings ^{1, 14} al. claw. nest. ^{Matt.} xxiv. 49. ^{Acts} ii. 15. ¹ Cor. xi. 21. ¹ Thess. v. 7. ^{Rev.} xvi. 2, 6 only. ^q — here (Rom. 12. 12, from Gen. xxv. 28. Heb. vii. 7) only. ^r — ch. xii. 7. ² Pet. ii. 17. ^{Jede} only 7.

8. rec (for *οἱ δε*) *καὶ*, with A rel vulg lat-b c f syrr sah-mnt æth : om clause X : txt BKLN 1. 33 lat-a syr-marg copt arm.

10. om *αὐτῷ* N. om *τοῦ* BLN¹ lat-a e ff, l copt æth Orig-lat Gaud : ins AN^{2a} rel lat-b c f syrr arm.

their cavils with just one remark,—that He who creates abundance enough in this earth to “put temptation in men’s way,” acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (if it be on the other side), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty for all, and He vouchsafes His grace to each for guidance; and to endeavour to evade the work which He has appointed for each man,—by *refusing the bounty, to save the trouble of seeking the grace*, is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. ‘The moment of the miracle,’ says Lücke, ‘is rather understood than expressed. It seems to lie between vv. 7 and 8’ (i. 471). The process of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation;—but here all these are in a moment brought about in their results, by the same Power which made the laws of nature,

and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἄρχιτρίκλινος (*συμπόσιάρχος, ἐπιμελητὴς τοῦ συμπόσιου*, Euthym.) seems to be the same with the ἡγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin *rex*, or *magister*, convivi. It would seem (from Sir. l. c.) that he was one of the guests raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person holding this especial office, and attending on feasts. Here, he tastes the wine; and therefore probably was a guest himself. Lücke quotes from Petronius ‘triclinalarches.’

9. of ἡντληκότες] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered—who had drawn the water. 10.] The saying of the ἀρχ. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, actual drunkenness. Only those who can conceive this, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 13) speaks of persons ‘qui etiam convivis (vina) alia quam sibi metipsis ministrant, aut procedente mensa subjiciunt.’ But the practice here described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally

καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. ¹³ καὶ ἔγγυς ἦν τὸ ^g πάσχα τῶν ^{ix. 17 (1 Mt. v. 7.)} Ἰουδαίων, καὶ ^{Acta 1. 18. Judg. vi. 30.} ἀνέβη εἰς Ἱεροσόλυμα ὁ ^{xix. 23 only.} Ἰησοῦς. ^{xiii. 31. ch. vii. 3. xiv. 31.} ¹⁴ καὶ ἔυρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ ^g περιστερὰς καὶ τοὺς ^h κερματιστὰς καθ- ^h ἡμένους. ¹⁵ καὶ ποιήσας ^g φραγέλλιον ἐκ ^g σχοινίων πάν- ^g τας ^g ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν ^g κολλυβιστῶν ^g ἐξέχσεν τὰ ^g κέρματα καὶ τὰς ^g τραπίζας ^g ἀνέστρεψεν, ¹⁶ καὶ τοῖς τὰς ^g περιστερὰς πω- ^g λούσιν εἶπεν Ἀρατε ταῦτα ^g ἐντεῦθεν ^g μὴ ποιείτε τὸν οἶκον

^g — Matt. xxi. 12. ix. 28 § Mt. Acta ix. 40 al. Gen. iii. 24. h Matt. xxi. 19 § only f. i Matt. ix. 17 (1 Mt. v. 7.) Acta 1. 18. Judg. vi. 30. k here only t. i — Matt. xxi. 19 § Lake xix. 23 only. m trans. — here only. intrasm. Acta v. 36 (Matt. xvii. 23 ref.). s Lake xiii. 31. ch. vii. 3. xiv. 31.

13. for και ιγγυς, ιγγυς δε Ν.
14. for βοας και προβ., και τα προβ. και βοας Ν¹.
15. for και ποιησας, ποιησεν Ν¹. aft σχοινων ins και Ν¹. om τε Ν¹.
(corns by Ν².) rec (for τα κερματα) το κερμα, with APM rel: txt BLX 33
lat-b q copt arm Orig. Eus. for ανεστρ., ανεστρεψεν BX Orig: καταστρεψεν
N 69¹ marg: καταρωσαι 69-txt.

16. ins και βελ μη ποιειτε AUX 1. 69 vulg lat-a b e q syrr æth arm Cyr-jer Thl.

13-22.] *The first official visit to Jerusalem, at a Passover: and cleansing of the Temple.*

13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:—but *not the rest of the Twelve*, who were not yet called. Of this visit, the synoptic narrative records nothing. 14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

ἐν τῷ ἱερῷ] In the court of the Gentiles, the *ἔξωθεν ἱερὸν*, as distinguished from the *ναός*, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that our Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

15.] The *σχοινία* were probably

the *rushes* which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the *τά τε πρόβατα ε. ρ. βόας* being as it stands with *τε* and *και*, merely *opexetrical* of *πάντας*, not conveying new particulars. So that it should be rendered as in A. V. R., "He drove all out of the temple, both the sheep and the oxen." (*ἐξέχσεν* is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobeck's note on Phryn., p. 322.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings of the *poor*. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away.

This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's *coming suddenly to His temple and purifying it*. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

ο here only. ¹⁷ τοῦ πατρὸς μου οἶκον ὁ ἔμποριον. ¹⁷ ἐμνήσθησαν οἱ
 Deut. xixiii. ¹⁸ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν Ὁ ἱζηλος τοῦ οἴκου
 19. Isa. xlii. 17. σου ἑκατάφυγται με. ¹⁸ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
 Ezech. xxvii. εἶπαν αὐτῷ Τί ἑσμῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιᾷς;
 Sonly. (-oia, Matt. xxi. 5.) ¹⁹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀύσατε τὸν ναὸν
 P w. 671, Matt. v. 28. ¹⁷ rec aft ἐμνήσθησαν ins δε, with AP rel vulg lat-δ c syr Cyr; δε καὶ M: om
 xvii. 63. εστιν bef γεγραμμενον B Chr. rec καταφαγε (conformation
 Luke xvi. 28. to lxx), with 69 latt syrr Epiph, Hil: txt ABPN rel copt Heracl Naz Cyr.
 ver. 22. ch. 18. [ειπεν, so BL 83 Orig.]
 xli. 16 only. q Psa. lxxviii. 9. constr., Rom. x. 2. see Acts xxi. 3. r Luke viii. 51. xv. 32. Rev. x. 2, 10. xli.
 4. xx. 9 only. = Aristoph. Vesp. 287, μηδ' οὐρανὸν δεσθε. (κατασθ., Luke xx. 47 refl.) fut., Luke xv.
 15. xvii. 8. James v. 8. s = Matt. xi. 25 refl. ch. v. 17. t = Matt. xli. 28, 29. 1 Cor. i.
 22. Exod. iv. 8. a Matt. xvi. 8. v = Eph. ii. 14. 9 Pet. iii. 10-12. Eccl. i. 55 (lat).

17. rec aft ἐμνήσθησαν ins δε, with AP rel vulg lat-δ c syr Cyr; δε καὶ M: om
 BLXX copt Eus., εστιν bef γεγραμμενον B Chr. rec καταφαγε (conformation
 to lxx), with 69 latt syrr Epiph, Hil: txt ABPN rel copt Heracl Naz Cyr.

18. [ειπεν, so BL 83 Orig.]

19. rec ins ο bef ἰησοῦς, with KN 69 (S 1. 33, e sil): om ABP rel Orig, Cyr.

16. τοῦ πατρὸς μου] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2. οἱκ. ἑμῶν.] not yet σπήλαιον ληστῶν, as at the end of His ministry; see above on ver. 14.

17.] ἐμνήσθησαν, at the time, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The καταφαγίς spoken of in that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross. καταφάγεταί is a well-known future, contracted from καταφάγησεται: see refl. and cf. the prophecy, 4 Kings ix. 36, καταφάγονται οἱ κύνεις τὰς σάρκας Ἰεζάβελ.

18.] On the demand of the Jews, see Deut. xiii. 1-3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words τοῦ πατρὸς μου implied. They used the same expression at the end of His ministry, Matt. xxi. 23.

19.] This answer of our Lord has been involved in needless difficulty. That He pointed to His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied that their lawless proceedings in the temple would at last bring it to an end, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and

because of the use of the word ναός,—which was *the holy and the holiest place, the temple itself*,—as distinguished from τὸ ἱερόν, the whole enceinte of the sacred buildings. Stier has well remarked (l. 48, 49, edn. 2) that our Lord in this saying *comprehended in the reality*,—His own Body, *its type and symbol*,—the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many Commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e.g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the exposition given by the Evangelist of these words, and even contend that it could not have been the right one. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy, or a report of the same occurrence varying in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—*the positive declaration of an Apostle* (and what an Apostle) *of*

τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἔγερῶ αὐτόν. ²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὥκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἔγερεις αὐτόν; ²¹ ἰκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

ο ἡ-
υε X.
BEF
HKL
PSUV
AM 1.
3. 69.

om εν bef τρισιν B Orig.

²⁰. [εἶπαν, so B Orig.]

²². rec aft ελεγειν ins αυτοις, with K: om ABPN rel latt syrr copt eth arm Orig, Chr Cyr Thdr̄t Thl. rec (for εν) φ, with A rel: txt BL& Orig.

50 al. 2 Chron. ix. 8.

a constr., ch. iv. 5, 50. Tit. iii. 5. Rev. i. 20.

²¹. om αυτου N¹. (insd N^{2a}.)

the meaning of the Lord's saying;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ*. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (w): see Winer, Gram. edn. 6, § 43. 2. (2) *The words ἀγερῶ αὐτόν*,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xxiii. in Joan. p. 134) says, πολλὰ τοιαῦτα φθίγγεται τοῖς μὲν τότε οὐκ ὄντα δῆλα, τοῖς δὲ μετὰ ταῦτα ἰσόμενα. τίνος δὲ εἰπεν τοῦτο ποιῆ; ἵνα δειχθῇ προειδῶς ἀνῶθεν τὰ μετὰ ταῦτα, ὅταν ἐξέλθῃ καὶ τῆς προρρήσεως τὸ τέλος, ὃ δὴ καὶ ἐκ τῆς προφητείας ταύτης γίνονιν. Lüicke remarks, that the circumstance of the words being spoken

so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν v. τ.,—τ. χειροποιήτον, and that He would raise another ἀχειροποιήτον (Mark xiv. 58).

²⁰.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the *eighteenth* year of his reign; in B. J. i. 21. 1, in the *fifteenth*: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ὥκοδομήθη, was in building, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαβασαθρ ἱερεύς ἦλθε καὶ ἰδὼς θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπὸ τότε ἕως τοῦ νῦν ὥκοδομήθη καὶ οὐκ ἐτελείθη.

²².] τῇ γραφῇ, by all analogy, must mean *the O. T. scriptures*. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9; Luke xxiv. 26, 27; 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

III. 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδήμος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι ἀπὸ

23. rec om τοις, with 83(e sll) : ins ABN rel Orig, Chr Cyr. (Treg queries M and P.) om 3rd εν B.

24. rec ins ο bef ησ., with APN rel Orig; om BL Cyr. rec αὐτον, with A²M² rel Orig; txt A¹BLN¹ Orig. (P def.)

25. om οτι A Syr copt (with P) Did. for ου χρ., χρ. ουκ N.

CHAP. III. 1. for ὄνομα αὐτοῦ, ὀνοματι N¹. (corr'd N².)

2. rec (for αὐτον) τον ιησουν, with EFGHM vulg-ed lat-a c f Syr copt : txt ABN

belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. 23.] as

analogous with ἐν τῷ πάσχα τῇ ἑορτῇ.—see ch. vi. 4. θεωρ. αὐτ. τ. σ. & τω.] ἐπίστευσαν εἰς αὐτόν, ἀλλ' οὐ βεβαίως. ἐπειὶ γὰρ ἀκριβέστερον ἐπίστευσαν, θεοὶ μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευσαν, Euthym.

What miracles these were, is not related:—certainly some notable ones, see ch. iii. 2. The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was absolutely His second miracle.

24, 25.] The repetition of ἐγινωσκ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style. The meaning is, He did not trust Himself to them,—i. e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shows that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His knowing what was in men. Nothing less than divine knowledge is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν τοῖς ἀνθ. had been used. Then some reference

might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, purely generic.—as in E. V.

CHAP. III. 1—21.] The Lord's discourse with Nicodemus,—one of those believers on account of His Miracles,—of the spiritual nature of the kingdom of God and the necessity of the new birth.

1.] We have in the Talmud (see Lightfoot, Hor. Heb. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus.

He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10).

2.] νυκτός—*for fear of the Jews*: see ch. xii. 42. The discourse seems to have taken place between Jesus and Nicodemus alone,—and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

οἶδαμεν] This plural may be merely an allusion to others who had come to the same conclusion, e.g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to

θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα
 τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεός· μετ' αὐτοῦ.
 ὁ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν· ἀμὴν· λέγω
 σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν

15. 1 John ii. 25. iii. 9. iv. 7. v. 1, 4, 18 only. see 1 Pet. i. 8, 22.
 22. James i. 17. iii. 15, 17. Job iii. 4. see also Gal. iv. 9. Wind. xix. 6.
 1 Pet. iii. 10, from Ps. xxi. 12 al.

Luke i. 66.
 Acts ii. 9.
 x. 36. Indg.
 vi. 12.
 ch. i. 52 al.
 fr. J. see
 Matt. v. 18
 100
 p = here, 5
 times. ch. i.
 q ver. 31. ch. xix. 11.
 r = Luke ii. 30.

rel am lat-δ c l syr æth arm Chr Cyr Thl Aug.

νυκτας bef προς αυτον N.

rec ταυτα τα σημεια bef δυναται, with E rel syr Chr Cyr: txt ABLN 33 latt Syr copt arm Orig.

3. rec ins o bef ιησ., with AHN rel: om BEFGKLM 1 Cyr. (E and H as Treg expr.) om και ειπεν αυτω N¹.

know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, '*vulgo agnoscitur*,' is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an *ἀρχων*, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express *the true conviction respecting Jesus, of that class to which Nicodemus belonged*—the *ἀρχοντες*: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27; 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary.

[ἐλήλυθας] Stier (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a *recognition* by Nicodemus of the *Messianic mission of Jesus*:—that it expresses His being *ὁ ἐρχόμενος* (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.).

[διδάσκαλος] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a

Prophet, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his ἐλήλυθας by this addition.

The following words exhibit the same cautious inconsistency. No one can do, &c. unless—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—'*God be with him*,' which is a very poor and insufficient exponent of ἀπὸ θ. ἐλήλυθας. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere teacher*, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom; and *life* must begin by *birth*. Luther (Stier, iv. 17, edn. 2) says: "My teaching is not of *doing* and *leaving undone*, but of a *change* in the man (nicht von Thun und Lassen, sondern von Werden);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And only by *this means* can Nicodemus gain the teaching for which he is come,—ἵνα γ. β. τ. θ.,—'*become a disciple of Christ*':—ἵνα, τοῦτο γὰρ νοήσαι, Thl.,—'*understand, by sharing*'—'*have any conception of*.'

ἀνωθεν—οὐ μὲν "ἐκ τοῦ ὀφθαλμοῦ" φασιν, οὐ δὲ "ἐξ ἀρχῆς." Chr.,—who, as also Euthym., explains γ. β. τ. παλιγγενεσία:—Orig. Cyr. and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. Born afresh would be a better rendering than '*born again*,' being closer to the meaning of ἀνωθεν, '*from the very beginning*;'—unless a man begin his *life*

John, ver. 5. ^(Rev. xl. 10) ^{only. Gopp.} ^{of Paul, pas-} ^{sim.} ^{here only.} ^{Job xxi. 9.} ^{Prov. xvi. 6.} ^{xxxi. 28 ver.} ^{Sir. viii. 9 and} ^{only.} ^{u — Luke i. 41.} ^{xl. 27. Ps. xxi. 10.} ^{v w. 4s, ch. i. 18 ref.} ^{w Rom. i. 4. Heb. xi. 25.}

ἡ βασιλείαν τοῦ θεοῦ. ἡ λέγει πρὸς αὐτὸν ὁ Νικόδημος ἄνθρωπος γυννηθῆναι ἔργων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη [ὁ] Ἰησοῦς Ὁ Ἄμην ἄμην. ὁ λέγω σοι, ἐὰν μή τις γυννηθῇ ἐξ ὕδατος καὶ πνεύματος,

5. om ὁ AN rel Cyr Thl: ins BLU 83. 69 (S, e sil). om 2nd ἄμην A al.
γυννηθῇ A. ἐξ ὕδατος καὶ πνεύματος bef γυννηθῇ N.

anew altogether (πάλιν ἀνωθεν, Gal. iv. 9), he cannot' &c. It is not impossible that the other meaning may lie beneath this,—as the βασιλεία is τοῦ θεοῦ, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to ἀνωθεν:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new* birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γεννάσθαι. The Evangelist most likely chose the Greek expression γεν. 5. v. as strictly corresponding to the term ἀναγεννάσθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Dr. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, ἀν μὴ ἀναγεννηθῇτε, οὐ μὴ εἰσελθῇτε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this question would be easily explained on the Judaical view: but that *every* man should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,—'This is an hard saying; who can hear it?'

γέρων ὧν: probably he himself was old,

and he instances his own case. 5.] Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.

There can be no doubt, on any honest interpretation of the words, that γυννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism,—γ. 5. ἐξ ὕδατος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: 'spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat celestis vite';—Grotius: 'spiritum aquae instar emundatorem';—Cocceius: 'gratiam Dei, sordes et vitia abluentem';—Lampe: 'obedientiam Christi';—Tholuck, who holds that not Baptism itself, but only its *idea*, that of *cleansing*, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεῦματος into a figure of τὸ ὕδ ὁμοί, so as to make it mean 'the cleansing or purifying Spirit.' All the better and deeper expositors have recognized the co-existence of the two, *water* and the *Spirit*. So for the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen, &c. This being then recognized, to what does *ὕδατος* refer? At that time, two kinds of baptism were known: that of the *proselytes*, by which they were received into Judaism, —and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared

οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ τὸ ^{x ver. 2.}
γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ ^{y w. 57.} γεγεν-
νημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷ μὴ ^{ch. iv. 27.} θαυμάσῃς ^{Luke xi. 32.}
ὅτι εἶπόν σοι ^{Gal. i. 6 only.} Δεῖ ὑμᾶς ^{= ch. iv. 30.} γεννηθῆναι ^{24. ix. 4.} ἄνωθεν. ⁸ τὸ ^{Acts v. 29 al.}

for εἰσελθεῖν εἰς, εἶδεν N¹.

for του θεου, των ουρανων N¹.

6. γεγεννημ. AH al.

his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. *That declaration of his is the key to the understanding of this verse.* Baptism, *complete*, with water and the *Spirit*, is the admission into the kingdom of God. Those who have received the *outward sign* and the *spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had alighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20; Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received. *εἰσελθεῖν εἰς* is more than *ἰδεῖν* above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

8.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.' The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks. In this *εἰ* is

included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it.

7.] The weightiest word here is *ἐμᾶς*. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at his baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not *Himself* in this necessity for the new birth.

The *μὴ θαυμάσῃς* applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world. 8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by the *same word* as it. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure:—*spiritus ubi vult spirat*. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The *πνεῦς*, *ἀκούει*, *οἶδεν*, are all said of well-known facts. And the comparison

b = here only. Gen. viii. 1. Eccl. xi. 5. c here only. Isa. xi. 7. only. d Matt. vii. 26, 27. Luke xii. 55. ch. vi. 18. Acts xxvii. 40. Rev. vii. 1 only. Ps. cxlvii. 18 (7). e = Matt. xxiv. 81. Rev. xiv. 2. xviii. 22 ad. Joel ii. 2. f = ch. vii. 35. viii. 14. xii. 35. Heb. xi. 8. Gen. xvi. 8. g = here only. see James v. 6. h = ch. i. 12. 11 Cor. xv. 46 b1a. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James ii. 16 only.

8. for 2nd καί, η Α al latt syr-marg arm Ambr Aug. ins του υδατος και bef του πνευματος N.

10. rec ins ο bef ιησ., with N 69: om AB rel Cyr Thl.

would not hold on that supposition—'As the Spirit is in His working on those born of Him, so is every one that is born of the Spirit.' But on the other interpretation, we have The wind breatheth, &c.:—so is, i. e. 'so it is with' (see a similar construction Matt. xiii. 45) every one born of the Spirit.

Notice it is not *ὁ ἀνεμος* here, but *τὸ πνεῦμα*, the gentle breath of the wind;—and it is heard, not felt;—a case in which the *ὅτι οἶδας κ.τ.λ.* is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around.

The *ὅπου θέλει*, in the application, implies the freedom (2 Cor. iii. 17) and unrestrained working of the Spirit (1 Cor. xii. 11). *ὡς ὁ γ.* Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean *Himself* by these words; or, if He does, only *inclusively*, as being γ. ἐκ τ. πν.,—not principally. He describes the *mystery of the spiritual life*: we see its effects, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—His voice, spiritually discerned. 'Homo in quo spiritus spirat, ο spiritus respirat.' Bengel.

This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 50, edn. 2).

9.] The question of Nicodemus is evidently still one of unbelief, though no longer of frivolity: see ver. 12.

10.] I believe the E. V. is right in rendering *ὁ θεός* a master; the article is

inserted as required by τῷ before Ἰσραήλ, which is expressed as giving a solemnity to Ἰσρ. as the people of God. Or is it possible that *ὁ διδάσκαλος* may merely be meant as *one of οἱ διδάσκαλοι*? I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the *δρῶντες*: see ch. vii. 50—52. Still less can I with Bp. Middleton, Gr. Art. p. 242, 3, believe any *blame conveyed in the title*.

11.] Henceforward the discourse is an answer to the unbelief, and in answering that, to the question (*ὡς 8. τ. γυν.*) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. *faith in the Son of God*. 8 οἵδμεν λ. . . .] Why these plurals?

Various interpretations have been given: ἡ περὶ αὐτοῦ καὶ τοῦ πατρὸς αὐτοῦ φησιν, ἡ περὶ αὐτοῦ μόνου (Euthym.);—'Loquitur de se et de Spiritu' (Bengel);—of Himself and the Prophets (Beza, Tholuck);—of Himself and John the Baptist (Knapp);—of Teachers like Himself (Meyer);—of all the born of the Spirit (Lange, Wesley);—of the three Persons in the Holy Trinity (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. 'I am one of those who,' &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive His witness, but made it an exception to the general proverbial rule.

ὅτι λαμβάνετε, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes.

12.] The words *μαρτυρίαν λαμβάνετε* prepared the way for the new idea which is brought forward in this verse—*πιστεύετε*. Faith is, in the most pregnant sense, 'the re-

εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ¹ In Corp. Matt. xvi. 85 (ref.) only. Eph. i. 8. Phil. ii. 10 al. Eph. iv. 9. Prov. xxx. 4. Matt. viii. 26
 ἰπουράνια πιστεύσετε; ¹³ καὶ οὐδεὶς ¹ ἀναβέβηκεν εἰς
 τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ ¹ καταβάς, ὁ ¹ υἱὸς ¹
 τοῦ ἀνθρώπου ὁ ¹ ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς

¹ Exod. iii. 14. Rev. i. 4.

13. om ο ¹ ων εν τω ουρανω (carelessness or misunderstanding?) BLN 83 copt-dz ath Orig-lat Eus Naz: ins (A) rei latt syrr syr-cu copt arm Hippol Orig-lat, Novat Hil, (certissime,) Lucif.—om ¹ ων A'(appy: "ων εν τω ουνω erat manus antiqua et rescript addito ων") ev-44: *qui erat lat-e* (syr-cu?): contra, Orig on Rom. x. 6 (*non dixit "qui fuit" sed "qui est" in calo*).

ceiving of testimony,' because it is the making *subjectively real* the contents of that testimony. So the πιστεύουσιν εἰς αὐτόν is, *the full reception of the Lord's testimony*; because the burden of that testimony is, *grace and truth and salvation by Himself*. This faith is neither reasoning, nor knowledge, but a *reception* of divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἶδαμεν.

But what are the εἰρήνηα? The matters relating to the new birth which have hitherto been spoken of;—called so because *that side of them* has been exhibited which is *upon earth*, and happens among men;—*ἀ τοῖς ἐν τῇ γῇ ἐν διατριβῇ τοῦ ἀνθρώπου δύναται ὑπάξειν τε καὶ νοηθῆναι*, Origen. That the *parable about the wind* is not intended, is evident from α. οὐ πιστεύετε, which in that case would be 'do not understand.' And the εἰπουράνια are the things of which the discourse goes on to treat *from this point*: viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.

Stier supposes a reference in this verse to Wisd. ix. 16, καὶ μόλις ἐκλάζομεν τὰ ἐν τῇ γῇ, καὶ τὰ ἐν χερσὶν ἐπιρρίσκον μερὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐλεχυσσεν;

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse, —especially as the further question is there asked, 'Who hath gathered the wind in His fists?' (ἤρατα πτερὰ τοῦ), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from, heaven*,—and *was in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speak-

ing in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ εἰπουράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of results of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption as *accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this ἀναβέβηκεν be understood of His exaltation to be a Prince and a Saviour. ¹ ὁ ὢν ἐν τ. οὐρ. See ch. i. 18 and note. Doubtless the meaning involves 'whose place is in heaven;' but it also asserts the being in heaven of the time then present: see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαιέν and the ἀναβαιέν. As uniting in Himself God, whose dwelling is Heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth.

To explain such expressions as ἀναβαιέν εἰς τ. οὐρ., &c., as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express the truths on which *Hebrew metaphors were constructed*. Socinus is quite right, when he says that *those who take ἀναβ. εἰς τ. οὐρ. metaphorically, must in all consistency take ὁ καταβάς ἐκ τ. οὐρ. metaphorically also*; 'qualis descensus, talis etiam ascensus.' 14.]

From this point the discourse passes to the *Person* of Christ, and Redemption by His Death. The Lord brings before this

τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν ἰ μονογενῆ ἔδωκεν, ^{John, here only, compare Gal. ii. 15}

16. om αὐτοῦ BN¹: ins AN^{2a} rel.
original corrector.]

John made Him to be, and being that to be. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith. ^{ἐχθ [i. e.]} Just as in

the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (πᾶς ὁ δι-
^{δηγμίνος} ἰδὼν αὐτὸν ζήσεται, LXX),—so the temptations and conflicts of sin shall *not leave* the believer,—but in the midst of these, with the Eye of Faith fixed on the uplifted Son of Man, he *has eternal life*; perishes not of the bite, but ζήσεται.

See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.

16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained *that the discourse of our Lord breaks off here*, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected *wholes*, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind.

The principal grounds alleged for supposing the discourse to break off here seem to be (α) *that all allusion to Nicodemus is henceforth dropped*.

But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be *from questioning to listening*: and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing-point. (β) *that henceforth past tenses are used*; making it more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, *proleptically*, of the fulness of the accomplishment of

only. Winer, § 41. 5, note 1.

[ἔδωκεν written on margin in N by the

those designs, which in the divine counsels were accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) *on account of this use of μονογενῆς*, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), *whence did John get this word*, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (δ) *It is asserted that John often continues our Lord's discourses with additions of his own*;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is *beside the question*;—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, in *any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has *added his own remarks* to our Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by our Lord in continuation of His discourse*.

^{ἡγάγησεν} The indefinite signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8).

^{τὸν κόσμον} the world, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—not, *the elect*, which would utterly destroy the force of the passage; see on ver. 18.

The Lord here reveals Love as the one ground of the divine counsel in redemption,—salvation of men, as its one purpose with regard to them. ^{τὸν υἱὸν . . . ἔδωκεν}

u — ch. i. 28.
1 Cor. i. 18.
2 Thes. ii. 10.
v 1 John iv. 8.
see ch. i. 28.
w — ch. xii. 47.
48. James v. 6.
x ch. i. 12 ref.
y constr.,
1 John v. 9.
11.
u — ch. v. 29.
Matt. xxiii.
23.
a see ch. i. 9.

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν [αὐτοῦ] εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ

ἀπολλυθῆναι ἢ

17. om αὐτοῦ (see above, ver 16) BL⁸ 1 Cyr: ins A rel D-lat vss Tert Hil, Lucif.

18. rec aft 2nd δ ins δι, with AN rel D-lat vss Iren-lat Orig-lat Hil, Lucif: om B lat-ff; 1 Orig Tert Cyr.

These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love *there required*, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which *ἵνα πᾶς ὁ πιστ.* so nearly corresponds. *ἔκρινεν*—absolute,

not merely *τῷ κόσμῳ*—gave up,—*παρίδωκεν*,—Rom. viii. 32; where as Stier remarks, we have again, in the *ὁς ἐπίστατο*, an unmistakable allusion to the *ὁς ἐπίστα*, said to Abraham, Gen. xxii. 16.

[*ἵνα . . .*] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness is the manifestation of the divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτοῦ. ὁ μονογ. of ver. 16.

17.] The *κόσμος*,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, *εἰς κρίμα ἐγὼ εἰς τ. κόσμ. τοῦτ. ἤλθον*, is no contradiction to this. The *κρίμα* there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not *ἵνα σώξῃ τὸν κόσμον*,—but *ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ*:—the *free will of the κόσμος* is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the *σωτὴρ τοῦ κόσμου* (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. 18.] On

πιστ. εἰς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; *εἰς* giving more the *direction of the belief towards*, and its *resting upon, in its abiding in*, Jesus as the Saviour. *ὁ κρίνεται*—see ch. v. 24, where the same assertion is made more fully; and note there. *ἤδη κέκριται*, implying,—*by no positive act of judgment of mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, *not taken*: he must then perish in his sins: he is *already judged and sentenced*.

[*πᾶς πιστεύκεν*] The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thes. ii. 11, 12. *εἰς τὸ εἶν.* not without meaning: that name was 'Ἰησοῦς, ἀπὸς γὰρ οὐκ ἔστιν ἄλλος αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτοῦ, Matt. i. 21. The *μονογενὴς* also here sets before us the *hopelessness of such a man's state*: he has no other Saviour. 19.] The particular nature of this decided judgment is now set forth,—that the Light (see ch. i. 7, and notes) is come into the world (*ἐλήλυθεν*, in reference perhaps to *ἐλήλυθας*, ver. 2), and men (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) loved (the perversion of the affections and will is the deepest ruin of mankind) the darkness (see note on ch. i. 5; = the state of sin and unbelief) rather than (not = 'and not,' but as Bengel says, 'Amabilitas lucis eos perculit, sed obdurant in amore tenebrarum,' see ch. v. 36: xii. 43; 2 Tim. iii. 4) the light, because their deeds were evil (their habits, thoughts, practices,—all these are included,—were perverted). *ἤμαρ*

^b σκότος ἡ τὸ φῶς· ἦν γὰρ αὐτῶν ὁ πονηρὰ τὰ ἔργα. ^b John, here
 20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ and 1 John 1.
 ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ^c only.
 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα ^d Matt. vi. 23
 φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν ἐργασμένα. ^e al. 12. Gen.
 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ ^f ch. vii. 7.
^g Col. i. 21.
^h 2 John 11.
ⁱ 3 Tim. iv.
^j 15.
^k 4 ch. v. 29.
^l Rom. ix. 11.
^m Tit. ii. 8.
ⁿ James iii. 16

only. Prov. xxii. 8.
 6. Eph. iv. 21. vi. 14.
 11. 1 John iv. 18.

^o Eph. v. 11, 18. Jude 15. Jer. ii. 19.
^p ch. ii. 11. w. 571; 1 John ii. 19.

^q = 1 Cor. v. 8. xiii.
^r 1 Cor. vii. 20. xl.

19. οἱ ἄνθρωποι bef ἠγαπήσαν N. το σκοτος bef μαλλον N. rec πονηρα
 bef αυτων, with E rel Ambr: txt ABGKLUAN 1. 33. 69 vulg lat-c o f f f, g D-lat Ath
 Chr Cyr.

20. om και ουε ιρχιται προς το φως (homototel) N¹. αυτου bef τα ιργα (see
 next ver) AK 1 copt Chr: txt BN rel Iren-lat Lucif.

21. om ο δι ποιων την αληθειαν ιρχιται προς το φως ινα φανερωθη αυτου τα ιργα
 (homototel: see next varn) N¹. τα ιργα bef αυτου LU 33. 69 Iren Cyr Lucif.
 ιργασμινον N¹(corr'd N¹ 3a).

22. om ο Α αλ ις την ιουδαιαν γην bef και οι μαθηται αυτου N.

σαν and ἦν are the *indefinite aorists*, im-
 plying the general usage and state of men,
 when and after the φῶς ἐλήλυθεν εἰς τ.
 κόσ.

20.] This verse analyses the
 psychological grounds of the preceding.
 The φῶς is not here 'the common light of
 day,' nor light in general: but as before,
 the Light; i. e. *the Lord Jesus*, and His
 salvation: see ver. 21 fin.

There is
 here a difference between φαῦλα πράσων,
 and ποιῶν τὴν ἀλήθειαν, which is too
 remarkable to be passed over,—especially
 as the same distinction is observed in ch.
 v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνά-
 στασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες
 εἰς ἀν. κρίσις. Bengel, who noticed
 this, hardly I think gives the right reason
 for it: 'malitia est irrequieta, est quiddam
 operosius quam veritas;' nor does Stier
 fully reach it, 'that πρᾶς. signifies more a
 subordination, a being the *servants* of sin,
 ἀργάται ἀδικίας, Luke xiii. 27.' I think
 the distinction is rather perhaps this,—
 that πράσων is more the *habit of action*;
 so that we might say 'he that practises
 evil'; but ποιῶν the true *doing* of good,
 good fruit, good that remains. He who
 πράσων, has nothing but his πρᾶγμα,
 which is an event, a thing of the past, a
 source to him only of condemnation, for he
 has nothing to shew for it, for it is also
 φαῦλον, worthless; whereas he that ποιῶν,
 has his ποιημα,—he has abiding fruit; his
 works do follow him. So that the expres-
 sions will not perhaps here admit of being
 interchanged. (See however Rom. vii. 15—
 20, where the two verbs are certainly inter-
 changed more than once.) There may pos-
 sibly be a hint at the coming by night of
 Nicodemus, but surely only by a distant

implication. He might gather this from
 what was said, that it would have been
 better for him to make open confession of
 Jesus; but we can hardly say that our
 Lord reproves him for coming even as he
 did.

21.] Who is this ποιῶν τ. ἀλήθ.?
 the end of ch. i. will best explain to us,—
 ἰν ᾧ δόλος οὐκ ἔστιν, see also Luke viii. 15,
 and Ps. xv. The πράσων πονηρὰ is
 crooked and perverse; he has a light, which
 he does not follow; he knows the light,
 and avoids it; and so there is no truth,
 singleness, in him; he is a man at variance
 with himself. But the simple and single-
 minded is he who knowing and approving
 the light, comes to it; and comes that he
 may be carried onward in this spirit of
 truth and single-mindedness to higher de-
 grees of communion with and likeness to
 God. 'The good man seeks the light, and
 to place his works in the light, not from
 a vain love of praise, but from a desire for
 communion wherein he finds strength and
 security,' De Wette. But this is not all:
 the manifesting his works, that they are
 wrought in God, is and can be only by the
 candle of the Lord being kindled within
 him, and he himself born again in the
 Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect pro-
 duced on Nicodemus by this interview.
 It certainly did not alienate him from
 Jesus, see ch. vii. 50; xix. 39, also ch. xii.
 42. "It speaks for the simplicity and
 historic truthfulness of our Evangelist,
 that he adds nothing more, and even
 leaves untold the immediate result which
 the discourse had." (Baumgarten-Crusius,
 in Stier, iv. 102, edn. 2.)

22—36.] Removal of Jesus and His

i adl., Mark i.
 5. Acts xvi.
 1. xlv. 24
 only.
 J John, here
 (ch. xi. 64
 v. r.) only.
 elaw., Acts
 (only) xii. 19
 af. Lev.
 xiv. 8.
 k constr., Matt.
 xix. 32 ref.
 1 w. gen., ch.
 vi. 19, 23.
 xi. 16, 54.
 xix. 20. Rom.
 x. 8 (from
 Deut. xxx.
 14). xii. 11.
 Heb. vi. 8.
 viii. 13 only.
 w. dat., Acts ix. 38. xvii. 8. (Lake xix. 11. Acts 12.)
 10. xlv. 7. xvi. 4. xvi. 1. Exod. xv. 27. m plur., Matt. viii. 22. Mark ix. 22. Rev. vi.
 v. 21 and freq. Job ii. 11. n John, here [ch. vii. 2 rec.] only. Luke xii. 51 af. Acts
 p Acts xv. 2. xvi. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 25. o Matt. v. 28. xviii. 20. Lake xii. 58. xliii. 18, 28. Acts xvi. 5.
 29. xli. 18. Rev. ii. 9. r ch. ii. 6 ref. s w. dat., Matt. xxiii. 31 ref.

23. ins o bef *ιωαννης* B Orig: om AN 1 (Treg expr) rel.

24. om o BN Eus: ins A rel Orig.

25. for *οὖν*, δε N. for *ζητ.*, *συζητησις* N¹: *οὖν* ζητ. N^{2a}. aft *μαθητων*
 ins των B. rec *ιουδαιων*, with GA² N¹ [sic] 1. 69 D-lat latt syr-cu copt goth eth
 arm Orig Aug: txt ABN^{2a} rel syrr arm-zoh Eus Chr Cyr Thl Euthym.

26. [*ηλθαν* and *ειπαν*, so B¹.] for φ, ως N¹ (corr'd 1 m.). for *ιδε*, ιδεν D 1 L

disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.

22.] *μετὰ ταῦτα*: the sequence is not immediate; for this, John uses *μετὰ τοῦτο*, see ch. xi. 7, 11; xix. 28.

τ. 'Ιουδ. γ.] The rural districts of Judea, in distinction from the metropolis. *ἰβάντ.*, viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot.

23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in *Samaria*: and to this agree Epiphanius and the Samaritan chronicle called Abul Phatich. In Judith iv. 4, we find mention of *οὐλὼν Σαλήμ* in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, *τῇψ* and *ῖψ*, *Σελεμ* ε. 'Αιν (F), both in Judah, where it is certainly more probable, both from the text here and from *a priori* considerations, that John would have been baptizing, than in Samaria. The name *ῖψ*, is an intensive form of *ῖψ*, a fountain, which answers to the description here given. Both places were West of the Jordan: see ver. 28, and compare ch. i. 28. *ῖψ*, i. e. the multitudes.

24.] There is much difficulty, which probably never will be cleared up, about the *date of the imprison-*

ment of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist. 25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these ('Ιουδαίος, i. e. 'Ιουδ. τικ) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; *they* perhaps maintaining that their master's *καθαρσμός* preparatory to the Messiah was absolutely necessary for all, and *he* (the 'Ιουδαίος) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable. 26.] Compare ch. i. 28. *πάντες ἔρχ.*

ἔρχονται πρὸς αὐτόν. ²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδο-
 μένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι ἡ μαρτυρεῖτε
 ὅτι εἶπον Οὐκ εἰμι ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος
 εἰμι ἡ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην ἡ νυμφίος
 ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστῆκώς καὶ ἀκούων
 αὐτοῦ, ἡ χαρὰ ἡ χαίρει ἡ διὰ τὴν φωνὴν τοῦ νυμφίου.
 αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ ἡ πεπληρωται. ³⁰ ἐκεῖνον δεῖ
 ἡ αὐξάνειν, ἐμὲ δὲ ἡ ἐλαττωθῆναι. ³¹ ὁ ἡ ἀνωθεν ἐρχόμενος

α = ch. xvi. 24. xvii. 13. Phil. ii. 2. 1 John i. 4. 2 John 13.
 b Heb. ii. 7 (from Ps. viii. 5), 9 only. Jer. xxxvii. (xxx.) 19.

a intr., see Mark iv. 8 ref.
 c var. 3 ref.

27. for λαμβ., λαβεῖν N. οὐδε εν αν B syr-cu.
 28. om μοι EFHM⁸ harl. aft εἶπον ins εγω B am lat-c syr-cu. om εγω
 bef ο χς D lat-a(appy) l syr-cu Cyp.
 29. for ἐστῆκώς, ἐστώς D Thdot. αὐτου bef και ακουων N.

Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—the *divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him*. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein). Some apply the words to Jesus:—*εἰ δὲ λαμπρότερον τὰ ἔκτισον, καὶ πάντες πρὸς αὐτὸν ἔρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεῖα*. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of *ἄνθρωπος* here and himself as the subject of *εἶπον* in the next verse, also supports this view; see Heb. v. 4.

28.] 'Not only so, but I have always given the same consistent testimony; that I was only the forerunner of One greater than myself.' *ἐκείνου* does not refer to ὁ χριστός, in which case

it would have been *αὐτοῦ* (see, however, apparent exceptions to this, ch. vii. 45; Acts iii. 13; see also Winer, Gr., edn. 6; § 23. 1): but *to Jesus*, as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the month of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer to the *disciples of John* respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. יָחִיד) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23.) in his triumph and joy, *at the marriage*. *He χαρὰ χαίρει* (see ref. 1 Thess. iii. 9, is not a parallel case as to *construction*, for ᾗ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὖτω γλυκίαν, τὴν οὕτως ἡπράστον, τὴν οὕτω σωτήριον. *ἐστῆκώς καὶ* belongs merely to the graphic setting forth of the similitude. αὕτη . . . πεπληρ.] παραδόν-
 τος ἐκείνῳ τὴν νύμφην, καὶ πεπληρωμένος, ὡς εἰρηται, τὴν ἐγχριστοθεϊάν μοι δακρυῖαν. Euthym. 30.] ἐλαττωθῆναι, — ὡς ἡλίον ἀνατείλαντος ἰωρδάνος. Euthym. See note on Matt. xi. 2 ff.

d = Luke xix. 17, 19 only.
 Job xxxiii. 12, see Matt. ii. 9, Mark xiv. 8
 e ch. viii. 28, 48, 1 John ii. 16, iv. 4.
 f Matt. xii. 34, ch. viii. 44, xii. 40.
 1 John iv. 5.
 g = ver. 11.
 h = ch. i. 12 ref.
 d ἐπάνω πάντων ἐστίν. ὁ ὢν *ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ *ἐκ τῆς γῆς *λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος
 d ἐπάνω πάντων ἐστίν. 32 ὁ ἐώρακεν καὶ ἤκουσεν, τοῦτο
 *μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς *λαμβάνει
 33 ὁ *λαβὼν αὐτοῦ τὴν μαρτυρίαν *ἐσφράγισεν ὅτι ὁ θεὸς
 h ἀληθὴς ἐστίν. 34 ὁ γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα
 1 = and constr., here only. (ch. vi. 27 ref.) h subj., ch. vii. 18, viii. 28. Matt. xxi. 16 d.

31. aft 2nd o ins δὲ DN¹ mt lat-a δ l q Quæst: καὶ ο Syr syr-cu. for lat a, 11b
 απο D² 69: πρὶ N¹. om 2nd επανω παντων εστιν DN¹ 1 lat-a δ e ff, l syr-cu arm 11c
 Eus Nonn Tert Hil Quæst.

32. rec at beg ins καὶ, with A rel vulg lat-c f (ff₂?) g₂: om BDLN 33 lat-a δ e l
 syr-cu copt arm Eus Nonn Tert Hil Quæst. for δ, ον N¹ (corr'd 2. m.).
 om τοῦτο DN 1 lat-a δ e ff, l Syr (copt?) æth arm Eus Hil Quæst.

31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (β) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist*. But first, I by no means grant this, in the sense which is here meant. It will be seen by the ref. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16-21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* H^z must

increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses.

He (the Baptist) ever speaks not as a *disciple* of Jesus, not as *within* the Kingdom.—but as knowing the blessedness of those who should be within it; as *standing by*, and hearing the Bridegroom's voice. Nor again is there any thing inconsistent with the frame of mind which prompted the question sent by John to our Lord afterwards in the onward waning of his days in prison; see note on Matt. xi. 2

δ ἀνωθ. ἐρχ.] This gives us the *reason why* H^z must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32], His witness is not, like John's, only of what he has been forewarned to expect, but of that which He has seen and heard. But *οὐδεὶς*,—i. e. in reference to the κόσμος into which He is come, the σκορία in which His light shines,—no one comparatively,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. Notice in ver. 31 the collocation of the words as regards emphasis; ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, ε. ἐκ τῆς γῆς λαλεῖ. 32, 34.] This exception shews the correctness of the sense just assigned to οὐδεὶς.

δ λαβὼν αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἰδὲν αὐτὸν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν ὁ ἐσφράγισας αὐτόν, οὐκ ἔστιν ἐκ τῶν ῥημάτων αὐτοῦ, ἀλλὰ ἐκ τῶν ῥημάτων τοῦ οὐρανοῦ καὶ ἀποστόλου αὐτοῦ, καὶ οὐκ ἔστιν ἡ προφήτης τοῦ οὐρανοῦ. Euthym.
 The middle σφραγίζομαι is more usual in this signification. See instances in Wetstein.

ἀληθὴς, not as Wetstein, 'Deum veracem esse, et quæ per prophetas

a — Luke xx. 30. 1 Cor. xi. 19.
b Luke xvii. 11.
c — Luke xx. 30. 1 Cor. vii. 26.
d w. gen. — hors only. Num. xxxiii. 37. Deut. xi. 30.
e Matt. xxvi. 29 ref.
f osseir, ch. ii. 22. ver. 56. Tit. iii. 5. Rev. i. 20.
14. Mark v. 29. James iii. 11 (19 v. r.). 2 Pet. ii. 7. Rev. vii. 17 atq. only. Exod. xv. 27.
28. Rev. ii. 8 only. (ver. 28 ref.) Isa. xi. 81. k — Luke xii. 6. xii. 56. ch. xiii. 4. or Mark. vi. 1.
2 Cor. vii. 9. 1 2 Cor. xi. 26 only f. 1 Mac. vi. 41. (γείν, Acts x. 8.) m Matt. xxvi. 29 ref.
n — Acts xx. 11. xxvii. 17. see Heb. vi. 15.

Thl Aug. om παλιν A B¹-txt rel lat-q syr (Orig) Chr: ins B¹-marg CDLMN 1. 33. 69 latt Syr syr-cu copt.

5. [ερχεται ουν εις πόλιν της σαμαριας λε in marg M-corr¹.] elz σιχαρ, with 69 al vulg lat-c Nonn: txt A B[sic] K rel am(with forj fuld harl) lat-a (b c) f l q copt Chr Cyr Thl Ambr. for 5, ου C'DLMS 1. 33 Chr: 5(sic) 69: txt ABC²N rel Cyr. ins τω bef ιωσηφ BN.

6. rec ωςγε, with EN^a rel Chr Cyr: ως η H¹ 69: txt ABCDLN¹ 33.

it, is arbitrary and unnecessary. 'Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At Christus baptizat Spiritu Sancto.' Bengel.

4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galileans ordinarily took this way (Jos. Antt. xx. 6. 1, beginning). But there was probably design also in the journey. It could not have been mere speed (πάντως ἴδιαι τοὺς ταχὺ βουλομένους ἀπελθεῖν διὰ ἡμετέρας πορεύεσθαι, Jos. Vit. 52),—since He made two days' stay on the way.

5.] Sychar is better known by the O. T. name of Sychem (Συχίμ), or ῥα Σικίμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. The name Sychar has been variously derived: from Συχα a lie, or Συχα, drunken (Isa. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχίμ, by mere corruption of the terminating liquid μ into ρ, Olsh.

Very near it was afterwards built Flavia Neapolis (Συχίμ, νῦν ἱερμος, δεικνυται δὲ ὁ τόπος ἐν προσαρτιοῖς νίας πόλεως, Euseb. Onomasticon, in Winer, (sub voce). There is a long and interesting history of Sychem and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 118—186. τοῦ χωρ. οὗ ἔσκει. . . .] This is traditional: it finds

however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. This form of the tradition is supposed to have arisen from the translation by the LXX of Gen. xlviii. 22, ἰγὼ δὲ διδώμι σοι Σικίμα ἑξαίρετον (πᾶς γῆς, 'one share') ὑπὲρ τοὺς ἀδελφούς σου: and of Josh. xxiv. 32, ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἵστησας ἱακὼβ παρὰ τῶν Ἀμορρῶν τῶν κατοικοῦντων ἐν Σικίμοις . . . καὶ ἵδωσαν αὐτήν Ἰωσήφ ἐν μερίδι, where they apparently read or mistook τῇ for τῇ (3 sing. fut. Kal. w. suffix of στ, a verb which only occurs in the imperative mood, unless it be in the very doubtful place of Hos. iv. 18). Our Lord does not allude to it in the conversation, though the woman does.

6.] Robinson (iii. 112) can only solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water.

οὗτος—see ref.—refers to κατοικουμένης ἐκ τ. 68., and may be rendered accordingly. There is no authority for the meaning ἀπλῶς ὡς ἔφυε, 'just as he was,' or 'just as it happened,' i. e. on the bare stone.

ἔσκει . . . ἔσκει, mid-day. Townson supposed the sixth hour, according to John, to mean six in the evening, 'after the way of reckoning in Asia Minor';—but, as Lücke observes (l. 580), this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ὁ ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς ᾠδός μοι πῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πῖν αἰτεῖς γυναικὸς Σαμαρεΐτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι ᾠδός μοι πῖν, σὺ ἂν ᾔτησας

Judg. i. 14 et. (ἀπό, Matt. xx. 20. Lake xli. 20.) there only t. u Group, here only. Acts viii. 20. xl. 17. Rom. v. 15, 17 et. Wld. xiii. 25. v w. acc., Matt. v. 43 refl.

7. aft. ἐρχεται ins τις N. rec πῖν, with A B⁴ (probably) C³ M^{3a} rel: txt B¹ (RI, ver 9) C¹ D N¹ (πῖν). (So vv. 9, 10 exc that in ver 9 A also has πῖν.)

9. om οὖν V¹ M¹ 1 Syr syr-cu copt Cyr. su ιουδ. ων bef πως D lat-a δ e ff, syr-cu arm Aug. rec ουσης bef γυν. sam., with C³ rel latt: om ουσης D: txt A B[sic in cod: see table] C¹ L¹ N¹ 33 Cyr. om last clause D lat-a δ e: in marg N-corr¹.

10. ins o bef ιησ. D 69.

however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at mid-day is no argument against its *possibility*; indeed the very fact of her being *alone* seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Dr. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp. c. 21, p. 1044, ed. Migne, does not in reality give it the least countenance. The *ὥρα ὀγδόη* there mentioned is much more probably according to the usual Roman computation.

7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χαναν. ἀπὸ τῶν ὁρίων ἐκείνων, Matt. xv. 22.

8.] The disciples had probably taken with them the baggage, among which would be the ἀντλημα,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. Ἰουδαῖος ὢν] She knew this perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.'

ἐγὼ γὰρ συγχρ. . . . are the words of the Evangelist to explain her question. συγχρᾶσθαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντινῶν καὶ Λοκρῶν συγχρησάμενοι πεινηκοντόρους καὶ τρι-

ῆσις. Notice Ἰουδ. and Σαμ. both anarthrous—"Jews have no dealings with Samaritans." The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue.

10.] The important words the gift of God have been misunderstood by many Commentators. Some suppose them to mean 'our Lord himself,' and to be in apposition with the next clause, καὶ τις ἔστιν κ.τ.λ. Others, 'this opportunity of speaking with me.' Doubtless both these meanings are involved,—especially the former: but *neither of them is the primary one*, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its limitation, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.

τις ἔστιν] These pregnant words form the second step in our Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

γενήσεται ἐν αὐτῇ ἡ πηγή ὕδατος ἡ ἀλλομένου εἰς ἡζὺν
 αἰώνιον. ¹⁵ λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι
 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε
 ἀντλεῖν. ¹⁶ λέγει αὐτῇ Ὁ ὕπαγε φωνήσόν σου τὸν
 and Acts xxv. 17 only. (Luka xiv. 41. Acta m. 18 aB. only. 2 Macs. xii. 27 vet. only.) 1 ver. 7.
 m Matt. iv. 10 ref. a ch. i. 40 ref.

¹⁵ for διψῶ, διψήσω D¹. rec (for διαρχ.) αρχ., with ACDUVAN corr (S 1, e sil): txt B¹ rel Orig.—χομαι B[sic: see table] Orig¹. for ἐνθαδε, ὡδε N¹.

¹⁶ rec aft αυτη ins ο ιησους, with C²DM^{2a} rel, ιησ. AN¹ 1: om BC¹ 33 lat-a Heracl Orig. ins καλ[sic] bef υπαγς N¹. (corr'd l. m.) rec τον ανδρα bef σου, with ACDM rel: txt B 69 Orig.

water with joy out of the wells of salvation" (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquae defectus est.' Bengel.

γενήσεται πηγή] All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications*; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret and highest place of their personal life*, the source whence the desires spring out;—and, its nature being living and spiritual, it does not merely *supply*, but it *lives* and *waxes* onward, unto everlasting life, in *duration*, and also as *producing and sustaining it*.

It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.

¹⁵] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an ἀντλημα to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her 'not coming hither to draw,'—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer.

¹⁶] The connexion of this verse with the foregoing has been much disputed; and the strangest

and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, 'last at the cross, and earliest at the tomb,' are a sufficient answer to them.

Those approach nearer the truth, who believe the command to have been given to *awaken her conscience* (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request*, δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin*. The 'give Me this water' was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—ἐγκειμένης καὶ ζητούσης λαβεῖν, λέγει Ὑπαγε κ.τ.λ. προσκωλύμενος διὰ χρῆ κακέινον κοινωνῆσαι ταύτῃ τοῦ ὕδατος. καὶ διὰ μὲν οὐκ ἔχει ἄνδρα νόμιμον ἰγίνεσθαι, ὡς πάντα εἰδώς ἰβούλετο διὰ ταύτην ἰπτεῖν διὰ οὐκ ἔχω ἄνδρα, ἵνα λοιπόν, προφάσειως δραπεξάμενος, προφητεύσῃ τὰ κατ' αὐτήν καὶ διορθώσῃ ταύτην. θίλει γὰρ τὴν προφ-

ο = Gal. iv. 27. ἄνδρα καὶ ἐλθεῖ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ ἔφη
 from Isa. liv. 1. see Matt. xlii. 28 al.
 p ch. xlii. 13 [αὐτῇ] Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς Ὁ Καλὸς
 ref. ἔϊπας ὅτι ἄνδρα οὐκ ἔχω. 18 πέντε γὰρ ἄνδρας ἔσχες,
 q Luke xx. 30. καὶ νῦν ὃν ἔχεις οὐκ ἐστίν σου ἀνὴρ· τοῦτο ἀληθὲς εἶπας.
 r = and constr. ch. xli. 19. 20 λέγει αὐτῇ ἡ γυνὴ Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ.
 Acta xxvii. 10. 20 οἱ πατέρες ἡμῶν ἐν τῇ ὁρεὶ τούτῃ προσεκύνησαν, καὶ
 ix. 28. see ch. vi. 40. 20 οἱ πατέρες ἡμῶν ἐν τῇ ὁρεὶ τούτῃ προσεκύνησαν, καὶ
 ix. 8. ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος οὗτος
 xiv. 17. οὐκ ἐστὶν ὁ τόπος οὗτος
 = ch. xli. 20. Acta viii. 27. xlii. 11.

17. om καὶ εἰπεν N¹. aft εἰπεν ins autw BCEFGH 33 lat-a δ l Syr syr-ca al
 with (arm): om ADN rel vulg lat-c e f syr copt Orig. andra bef ore τη
 C¹DLN Cyt: txt ABC³ rel Orig. εἰπες B¹. for 2nd εχω, εχεις DN lat-l
 o e l Heracl.

19. om κυρις N¹. om ου D lat-a δ e l Hil.
 20. rec τουτω bef τω ορει, with (some cursive?) lat-a δ e Syr syr-ca (copt?)
 Orig-lat Tert: txt ABCDN rel Scr's mas vulg lat-c f ff, l syr Orig. Chr Cyt Thdr
 Thl Hil. om o τοπος N. rec dei bef προσκυνην, with C¹ rel lat-e syr arc
 coptt Epiph Chr Thdr Tert: txt ABC¹DLN 33 latt Orig Cyt Hil.

ρήσειν καὶ τῶν θαυμάτων τὰς ἀφορμὰς
 παρ' αὐτῶν λαμβάνειν τῶν προσκόντων,
 ὥστε καὶ τὴν τοῦ ἐκκοδοῦντος ὑπόνοιαν δια-
 φεύγειν, καὶ οικειοῦσθαι μᾶλλον αὐτοῦς.

17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He has before Him her whole life of sin, which she in vain endeavours to cover by the doubtful words of this verse.

13.] There was literal truth, but no more, in the woman's answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is ἀληθές, not ἀληθὺς: this one word was true; further shewn by the emphatic position of ἄνδρα in our Lord's answer.

πέντε γὰρ ἄνδ. [εσχες] These five were certainly lawful husbands; they are distinguished from the sixth, who was not;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city.

19.] In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier re-

marks (iv. 125, edn. 2), to arise, not from a wish to turn the conversation from a matter so unpleasant to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pay to God acceptably. The idea of her endeavouring to escape from the Lord's rebuke, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character.

Obs., not ες (Wordsw.), but προφήτης, is the word of primary emphasis. εδ has the secondary emphasis by its very expression.

20.] ε τῇ δρει τοῦτω—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Joseph. Antt. xi. 8. 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Antt. xiii. 9. 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Naplos (Sychem) call it the holy mountain, and turn their faces to it in prayer. They defended their practice by Deut. xvii. 4, where our reading and the Heb.

ἡ προσκυνεῖν δεῖ. ²¹ λέγει αὐτῇ ὁ Ἰησοῦς ἰπίστευέ μοι, ^{t constr., ch. v. 24 ref.}
 γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν ^{u ch. v. 25, 28. xvi. 2, 25, 28. v. dat., Matt. ii. 2 ref. w. acc. Luke xiv. 62 ref. w John, here only, Luke i. 60, 71, 77. xix. 9 only in Gosp. Acts xiii. 47 s here only t.}
 Ἱεροσολύμοις ἡ προσκυνήσετε τῷ πατρί. ²² ὑμεῖς ἡ προσ-
 κυνεῖτε ὁ οὐκ οἴδατε ἡμεῖς ἡ προσκυνοῦμεν ὁ οἴδαμεν, ὅτι
 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλὰ ἔρχεται
 ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἄληθινοὶ ἡ προσκυνηταὶ προσ-
 (from Isa. xlix. 6) al. x ch. v. 25 only. y ch. i. 9 ref.

²¹ rec γυναι bef πιστ. μοι, with AC³D rel vulg lat-a(appy) c e f syrr syr-cu copt arm Thdr: txt BC¹LN lat-δ q sah Heracl Orig Ath Cyr Hil.—om γυν. F.—om μοι Δ.—rec πιστεύσον, with AC³ rel: txt BC¹DLN 1. 69 sah-gr Orig. (33 def.)
 for οτε, οτι AVA 69. τούτω bef τω ορει D lat-a δ e Syr syr-cu Hil.

²³. [αλλα, so ABDN.]

and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20; Deut. xi. 26 ff. Our fathers most likely mean *not* the patriarchs, but the ancestors of the then Samaritans.

δ τόπος] The definite place spoken of Deut. xii. 5. She pauses, having suggested, rather than asked, a question, —seeming to imply, ‘Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;’ and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

²¹] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. ^{οτε} . . .

^{οτε} are exclusive; Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem:—had it been *οδὲ* . . . *οδὲ*, it would have meant, ‘Ye shall not worship the Father, either in this mountain, or even in Jerusalem.’

The *ὑποσυνήσχετο*, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—26.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a ‘*tacita oppositio*’ between δ πατήρ, and ὁ π. ἡμ. Ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20.

²²] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter δ is used to shew the want of personality and distinctness in their idea of God:—the second δ, merely as corresponding to it in

the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God.

The ἡμεῖς is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God’s truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26.

ὅτι, because; this is *the reason* why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2.

ἡ σωτ. ἐκ τ. Ἰ. ὅτι.] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not ὅσως, but ὅτιν, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3.

²³] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the *σωτηρία* just mentioned, and could not have been brought in without it.

καὶ νῦν ὅτιν] ‘Hoc (verru 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judaea quærendam esse.’ Bengel.

οἱ ἀληθ. ὑποστ., as distinguished (1) from *hypocrites*, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The ἐν πνεύματι καὶ ἀληθείᾳ (not without an allusion to ἐν τούτῳ τῷ ὄρει) is, in its first meaning, opposed to ἐν ἰδίᾳ καὶ ψεύ-

^a = 1 Cor. xiv. 15, 16. ^b Eph. vi. 18. ^c 2 Cor. vii. 14. ^d 1 Tim. ii. 7. ^e 1 John iii. 18. ^f = ch. i. 25. ^g ver. 27. ^h 2 Cor. xii. 14. ⁱ = Luke xiv. 28, 29. ^j Heb. xii. 28. ^k 1 Pet. iii. 10. ^l ch. i. 43 only. ^m = ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy}

ὅταν ἔλθῃ ἐκεῖνος, ἡ ἀναγγελίῃ ἡμῖν ἅπαντα. ²⁶ λέγει αὐτῇ ἡ Ἰησοῦς ἡ Ἐγώ εἰμι, ὁ λαλῶν σοι. ²⁷ Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναῖκας ἐλάλει· οὐδεὶς μὲντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς μετ' αὐτῆς; ²⁸ ἠφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις ²⁹ Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· ἡ μήτι οὗτός ἐστιν ὁ χριστός; ³⁰ ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. ³¹ Ὁ Ἐν τῷ μεταξὺ ἡρώτων

o here only. see Acts xlii. 48.

p = Matt. xv. 23 ref.

αναγγέλλει D-gr.

rec (for ἅπαντα) πάντα, with AC³D rel: txt BC³N 1 Orig¹.

²⁶. om 1st o A.

²⁷. for ἐπὶ, ἐν DN¹.

ἐπῆλθον N (but ἐπ dotted).

rec θαυμάσαν (con-

formation to foregoing aor), with E rel sah: txt ABCDGKLMN 1. 33 latt Syr copt Orig Chr Cyr Thl.

aft εἶπεν ins αὐτῷ DN lat-a (b).

²⁸. ἡ γυνὴ bef τὴν ὑδρίαν αὐτῆς D lat-b l syr-cu sah arm.—αὐτῆς D.

²⁹. for ὅσα, α BC³N lat-a e q coptt Orig-mss.

for οὗτος, ἐκεῖνος D.

³⁰. rec aft ἐξῆλθον ins οὖν, with AN (1. 69, e sil) vulg-ed lat-e f coptt Cyr: pref καὶ CD lat-b syrr syr-cu sct: om AB rel am (with em forj fuld tol) arm Orig.

³¹. rec aft ἐν ins δε, with AC³ rel lat-b f q Syr copt Chr Cyr: om BC³DLN vulg lat-a (appy) e e g Orig².

ἠρώτων C 69.

χριστός had become common in popular parlance, like many other Greek words and names.

ἀναγγέλλω is used especially of *enouncing or propounding by divine or superior authority*,—see ref.

²⁶.] Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, 'This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,'—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.

ἔγώ εἰμι.] The verb involves in it the predicate. ὁ λαλῶν σοι has a reference to her words, ἀναγγελεῖ ἡμ. πάντα

—I am He, who am now speaking to thee—fulfilling part of this *telling all things*; see also her confession ver. 29.

²⁷.] μετὰ γυν., with a woman.

No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1: but the position of μετὰ γυναῖκας before the verb throws an emphasis on the words, and makes it probable that the meaning is as above.

τί ζητεῖς; κ.τ.λ.] either—to the woman—What seekest thou? and to the Lord, Why talkest thou with her?—or perhaps both questions to Him: and then we must suppose a mixture of two constructions, of τί ζ. παρ' αὐτῆς;—and τί λαλεῖς μετ' αὐτῆς;—I rather prefer the former interpretation.

²⁸—³⁰.] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind.

³⁰.] ἤρχοντο—were coming,—had not arrived, when what follows happened.

³¹, ³².] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine

q = ch. vi. 27
 12a. 55.
 Rom. xiv. 17.
 1 Cor. viii. 4.
 2 Cor. ix. 10.
 Col. ii. 16.
 Heb. xii. 16
 (Matt. vi. 10,
 20) only.
 Gen. xivii.
 24.
 rch. vii. 48
 only.
 s see Matt. xiv.
 16 rec. ver. 7.
 t Matt. xiv. 15. Luke III. 11. 1 Cor. x. 3 al. Ps. lxxviii. 21.
 26. xvii. 4. Acts xx. 24. 2 Chron. viii. 16.
 a Matt. viii. 21 rec.
 v = ch. v.

αὐτὸν οἱ μαθηταὶ λέγοντες 'Ραββί, φάγε. ³² ὁ δὲ ἔειπεν
 αὐτοῖς 'Εγὼ ἵβρωσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἰδέτε.
³³ ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους 'Μὴ τις ἤγειρεν
 αὐτῷ φαγεῖν; ³⁴ λέγει αὐτοῖς ὁ Ἰησοῦς 'Εμὸν βρώμα
 ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ
 τελειώσω αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς λέγετε ὅτι ἐπὶ

^{33.} for ελεγον ουν, λεγουσιν N¹. for ουν, δε D-gr lat-a b q : om D-lat lat-e Syr
 syr-cu. for προς αλλ., εν αυτοις D-gr lat-ff₂.

^{34.} rec (for ποιησω) ποιω, with AN rel Hippol Orig₁: txt BCDKL 1. 33 arm(spp)
 Clem Orig₂.

work in the soul of this Samaritan woman. Although *ἐγώ* and *ὑμεῖς* are emphatic, the words are not spoken in *blame*, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world.

βρώσις, generally distinguished, as 'eating,' from *βρώμα*, 'food' (see ref. 1 Cor.),—is here equivalent to it.

^{33.}] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

^{34.}] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as it was for His humanity.

ἵνα is not = *ὅτι*. The latter would imply what was true (but not here expressed), that *the absolute doing*, &c. was His food;—as it now stands, it implies that it was His food *to carry onward* to completion that work; to be ever, step after step, having regard to its being completed. *My meat is (not to do, as E. V., but) that I may do, &c.* In the *τελειώσω* αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and show that *He had been employed in the Father's work during their absence*.

^{35.}] The sense of these much-controverted

words will be best ascertained by narrowly observing the form of the sentence.

οὐχ ὑμεῖς λέγετε ὅτι . . . surely *cannot be the introduction to an observation of what was matter of fact at the time*. Had the words been spoken *at a time when it wanted four months to the harvest*, and had our Lord *intended to express this*,—is it conceivable that He should have thus introduced the remark? Would not, *must* not, the question have been a *direct* one in that case—*'are there not four months?'* &c. I know not how to account for this *οὐχ ὑμεῖς λέγετε ὅτι . . .* except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. *Are not ye accustomed to say, that . . .!* That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the *four months*, is again no objection;—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic *ὑμεῖς* seems to point to some particular locality), *some fixed period* in the year,—the end of the sowing, or some religious anniversary,—when it was a *common saying*, that *it wanted four months to harvest*. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it. If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (*Lightfoot*, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.) To get the meaning of the latter part of

ἡ τετράμηνός ἐστιν καὶ ὁ ἑρμισμὸς ἔρχεται; ἰδοὺ λέγω ἡμῖν ἑπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς ἑρμισμὸν ἤδη. 36 ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα [καὶ] ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν [ὅ] ὅτι ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. 38 ἐγὼ

55 ref. a = Luke xii. 16. xxi. 31. James v. 4. Sir. xlii. 2. b = 2 Cor. x. 4. Tit. iii. 1 al. c as below (g). elev., here bis. Gal. vi. 9. James v. 4. Rev. xiv. 18 bis. 16. Ruth ii. 4. partie., as Matt. iv. 8. d = Matt. xx. 8. Prov. xi. 21. e = Matt. iii. 12 | L. xlii. 30. Ps. xxxviii. 6. f ch. iii. 15 ref. g here bis. Matt. vi. 26. xxv. 24, 30 | L. Late xii. 24. 1 Cor. ix. 11. 2 Cor. ix. 6 bis. Gal. vi. 7, 8 bis. Jer. xii. 13. h ch. x. 4 ref. i see ch. i. 4 var. readd. and note. k = ch. xix. 25. Rev. xv. 8. xvi. 7 al. 2 Chron. ix. 3.

35. om *ετι* (*homotele*) DL 1. 69 syr-cu Orig. Chr Cyr Thl. rec *τετραμηνον* (cf *Heb* xi. 23), with H al: txt ABC'DN rel Orig Chr Cyr Thl.—(In C¹ it appears to have been written *τραμηνος* by mistake, or perhaps *τριμηνος* as in 14.) AC'DEL lat-δ l q syr-cu Eus Cyr Thdrt join *ηδη* with what follows: txt (*see note*) C²GHKUΔΔ syr copt-wilk Orig Eus: om *ηδη* lat-a syr-jer copt-dz aeth Chr Hil. 36. rec at beg ins *και*, with AC² rel vulg lat-o f f, Syr syr-cu copt-ed aeth arm Cyr-jer Chr: om BC'DLN 33 lat-a δ e l q copt-dz Iren-lat Orig Cyr. om *και* bef o στ. BCLU 1. 33 lat-e g syr copt arm Orig, Heracl: ins ADN rel. *και* o θαρ, bef *μου* χ. D Syr syr-cu aeth Iren-lat. *χαρη* D. 37. *εστιν* bef o λογος D 301 Scr's p latt copt arm Iren-lat Heracl Aug. om o bef *αληθινος* BC'KLD 1. 33 arm Orig, Heracl Chr Cyr Thl: ins AC'DN rel.

the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the sowing by the Son of Man comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He pointed to them approaching, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were the οἱ θερίζοντες:—He was the *επισπαστός*, they were the *εἰς τὸν κόπον αὐτοῦ εἰσιληλυθότες*. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 18), *on this very spot*:—‘I have given you a land for which ye did not labour’—*ἡν οὐκ ἐκομίσασθε ἐκ αὐτῆς* (αὐτὴν F.).

Taking this view, I do not believe there was any allusion to the actual state of the fields at that time. The words *ἐπάρατε* κ.τ.λ. are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance;

‘they are whitening already towards the harvest.’ And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, and none else,—the right understanding of the following verses depends. It is of course possible that it may have been seed-time;—possible also, that the fields may have been actually whitening for the harvest;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

ἡδη belongs certainly to ver. 35, and refers back to *ἐτι*. Taken with ver. 36, it would not agree with the *truth* of the comparison. The harvest was *not yet come*. The ancient MSS. are not trustworthy guides in division and punctuation, which rather form matter of criticism, in which we stand on the same ground as they. 36.] The *μισθός* of the *θερίζων* is in the *χαρά* here implied, in having gathered many into eternal life, just as the *βρῶσις* of the *σπείρων* was His joy already begun in His heavenly work. See Matt. xx. 1—16 and notes.

37.] ὁ λόγος. [ὅ] δλ. *ἐστιν*, i. e. *has place*,—applies = *συμβιβησεν* in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art. and take [ὅ] ἀληθινός for the predicate, and as = ἀληθής. John's usage however is to join δ λόγος. ὁ ἀληθινός: see ch. xv. 1. We may also take the words, without doing

1 = Matt. vi. 28. Lake v. 6 al. (ver. 6 red.) Josh. xxi. 18. m = 1 Cor. iii. 9. xv. 68. 3 Cor. vi. 6 al. (Matt. xxi. 10 red.) Wind. x. 17. n = here only. see Heb. iii. 11, etc. o ch. i. 24 red. p = and constr. Lake viii. 27. q ch. i. 20, 40 red. r ch. viii. 42. Matt. xxvi. 78 only. Ps. xviii. 5. s perf., ch. v. 27. xviii. 21. Acts vi. 11. 14. Rom. xv. 21 (from Isa. lii. 15). 1 John i. 8, 6, Jr. 8 only. Job v. 27. t ch. i. 48 red. u Lake ii. 11. Acts xiii. 28 al. v 1 John iv. 14.

ἀπέστειλα ὑμᾶς ° θερίζειν ὃ οὐχ ὑμεῖς ¹ κεκοπιᾶκατε· ἀλλὰ ¹ κεκοπιᾶκασιν, καὶ ὑμεῖς εἰς τὸν ° κόπον αὐτῶν ° ἐβέλθον· ¹ βατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς ° μαρτυρούσης ὅτι εἶπέν μοι πάντα ᾧ ἐποίησα. 40 ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ° ἡρώτων αὐτὸν ° μείναι παρ' αὐτοῖς. καὶ ° ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν ' λαλίαν πιστεύομεν· αὐτοὶ γὰρ ° ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ' ἀληθῶς ὁ σωτὴρ τοῦ ° κόσμου.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν

33. απεσταλκα DN. om o D¹L lat-e. σκοπιασατε and σκοπιασαν D.
 39. om εις αυτον N¹. rec (for ε) οσα, with AC²D rel vulg lat-e f f₂ syr arm: txt BC¹LN lat-δ e l q Syr syr-cu copt sēth Orig.
 40. [ωc is written over the line and also συν above ουν ηλθον a prima manu in B.]
 for παρ αυτοις, προς αυτους C. for εκει, παρ' αυτοις N. ημερας δε δυο N.
 42. for τε, δε DE A(Treg expr) for lat-a e f f₂ l q syr Orig.—και ελεγον τε γυναικει N¹. om ετι B[sic] lat-δ f Syr sēth Iren-lat Orig. for σην λαλ., λαλ. συν B Orig. for λαλιαν, μαρτυριαν DN¹ lat-δ l. for αυτοι, αυτου D lat-a aft απη. ins παρ' αυτου N. αληθως βεβ ουτος εστιν N: om αληθως K¹ al lat-f₂ Heracl Victorin. rec at end ins ο χριστος, with AC²D 69(sic) rel lat-e f f₂ syr: om B[sic] in cod: see table] C¹N latt syr-cu syr-jer copt sēth arm Iren-lat Orig, Heracl Victorin Aug.
 43. rec aft εκειθεν ins και απηλθεν, with A rel vulg Syr syr-marg sēth arm; και ηλθεν L 106 gat(with mm) syr: om BCDN 69 lat-a δ e f f₂ l q syr-cu copt Orig, Cyr.

any violence to the art. bef. ἀληθινός, "Herein is that saying the true one." But I still prefer the other way. If we regard the bracketed article as omitted, the sense will of course be, Herein is that saying true. Such however is not St. John's usage: see above. 33.] Here, as often, our Lord speaks of the office and its work as *accomplished*, which is but beginning (see Isa. xli. 10). By ἄλλος here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the *seed* of which the N. T. is the *fruit*;—nor can it be *right*, as Olshausen maintains, to leave Him out, as being the *Lord of the Harvest*:—for He is certainly *elsewhere*, and was by the very nature of the case *here*, the *Sower*. The plural is I believe merely inserted as the correspondent word to ὑμεῖς in the explanation, as it was ἄλλος—ἄλλος, in the

proverb. (So Lücke, Tholuck, Stier. De Wetts denies their interpretation, but gives none of his own.) 39—42.] The truth of the saying of ver. 36 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: *αὐτοὶ ἀπερίσμεν* was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of the world. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλία is perhaps not to be distinguished from λόγος before: see

Γαλιλαίαν. ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ὁ ἐμαρτύρησεν ὅτι
 προφῆτης ἐν τῇ ἰδίᾳ πατριδί τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε ^{Matth. xiii. 54.}
 οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ⁷ ἰδέξαντο αὐτὸν οἱ Γαλι- ^{Matth. x. 14}
 λαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας,

44. rec ins o bef ἰησ., with LMA 69: om ABCDN rel Orig, Cyr Thl.

45. for οτε, ως DN¹. ἐξιδέξαντο D. for ἰδέξαντο αὐτον οἱ γαλιλαῖοι, οἱ
 (but dotted) N¹. ἑωρακότες bef παντα N¹. rec (for οσα) a (see ver 29), with
 D rel Orig; τα N¹: txt ABCLN²a 1. 33. 69 syr Orig, Chr Cyr. μερυσσλημ and
 om εν βετ τη ιερ. D. for ηλθον, εληλυθισαν (sic) N.

46. for ηλθεν, ηλθαν N. rec ins o ιησ. bef παλιν, with S(e sil) Chr: aft, A rel
 lat-f q syrr: om BCDLN 33 latt syr-cu copt sct arm Orig Cyr Gaud. for εις

ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the Ruler's son.*

43.] τῶς should have been expressed in E. V.,—after the two days.

We find no mention of the disciples again till ch. vi. 3.

44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means Judæa by ἡ ἰδία πατρις (Orig. Lücke [second edit., but see below], Ebrard, &c.),—which cannot be, for there is no allusion to Judæa at all here, as He came from Samaria, and the verse manifestly alludes to His journey into Galilee:—some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in Galilee, but to His going into Galilee in general.

Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Samaria (Theophyl., Meyer (1), and somewhat similarly Neander, L. J. 385, and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is γὰρ to be rendered 'although' (Kuinoel)—a sense (Lücke, i. 613) which it never has. One admissible view is (Tholuck, Lücke [third ed.], De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It

stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His word,—and His own countrymen, who only received Him because they had seen the miracles which He did at Jerusalem. Such use of γὰρ is not unexampled (see Hartung, Partikellehre, i. p. 467; Lücke, 467; Thol.; De Wette; and Matthiae, Gr. Gr. § 615). In Herod. i. 124 we have ὦ καὶ Καμβύσιω, σὲ γὰρ θεοὶ ἱκორῶσι· οὐ γὰρ ἂν κοτε ἔς τοσοῦτον τῆς ἀπίστου συνένης Ἀστυάγια τὸν σιωντοῦ φονία ρισαί. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτός καὶ παρ' ἱλπίδας χαρὰ | τοῖσιν ἀλλῇ μῆκος οὐδὲν ἰδονῇ, | ἦεν κ.τ.λ. And thus the οὖν in the next verse will be a particle connecting it with this preliminary reason given. But ἐμαρτύρησεν is not to be taken as a pluperfect.

A simpler view still is this: the reason (ver. 1) why He left Judæa for Galilee was, because of the publicity which was gathering round Himself and his ministry. He betakes himself to Galilee therefore, to avoid fame, testifying that His own country (Galilee) was that where, as a prophet, He was least likely to be honoured. 45.] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but on account of His fame in Jerusalem, the metropolis,—which set them the fashion in their estimate of men and things.

καὶ αὐτοὶ γὰρ, inserted for those readers who might not be aware of the practice of the Galileans to frequent the feasts at Jerusalem.

46.] οὖν, perhaps (see above) because of the receptivity of Him from signs and wonders merely,—not as a Prophet from His teach-

γ = ch. v. 11
 ref.
 α = here his
 only s. (Acts
 xii. 20, 21.
 James ii. 8
 only. Num.
 xx. 17 al.)
 α = Matt. x. 8
 al.
 δ = Matt. xiv.
 28 ref.
 ε = Luke vii. 36
 ref.
 ζ = Luke iv.
 31.
 η = ch. ii. 11 ref.
 θ = in N. T. alw.
 ω. συμμ.
 Matt. xxiv.
 34 | Mk.
 Acts ii. 19.
 22, 43 al.
 Rom. xv. 19. 2 Cor. xii. 12. 2 Thes. ii. 9. Heb. ii. 4 only. Doct. xiii. 12.
 Mark v. 35 (1 Mt. 7) only. 4 Kings i. 9. 1 ch. ii. 22 (ref.).
 1 = vv. 51, 52.

την, εν B. [καναν N¹.] εποιησαν(αις) N¹. for και ην, ην δε DLT 33
 lat-δ ε f f, γ copt-ms Gaud. βασιλίσκος D ev-31² Chron Synop, βασιλεύς lat-a.
 (so also in ver 49 D ev-γ.)

47. om ουτος N¹. for απηλθ., ηλθεν C 1. 33. 69 lat-a δ ε f f, syr-cu copt-ms
 with arm Chr: απηλθεν N¹. add ουν N¹. (corr'd 1. m. ?) rec aft ηρωτα ins
 αυτον, with A rel Cyr: om BCDLT 33. 69 for lat-a ε i q arm Orig Chr, Aug.—(om ε.
 ηρωτα G.)

49. for το παιδιον, τον υιον A 69 Chr-ms: τον παιδα N. om μου D 1 lat-δ
 ε f f, i Syr syr-cu.

50. om ο ιησ. D 157 Scr's c. rec ins και bef επιστευσεν, with AC rel lat-a δ

ing. But it is hardly safe in this gospel to mark the inference in ουν so strongly: it is St. John's habitual particle of sequence, even where that sequence is not strictly logical, only temporal, and thus in God's purposes, no doubt, consequential. [βασιλικός] ἡ ἐκ γένους βασιλικού, ἡ ὡς ἀξιωματί τι κεκτημένος δὲ οὐκ ἐπὶ ἐκατέρω βασιλικός (Euthym., Chrys.), ἡ ὡς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Caesar, having some business in Judaea at that time. But the usage of Josephus is perhaps our surest guide. He uses βασιλ. to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome*,—but never to designate the royal family: see B. J. vii. 5. 2; Antt. xv. 8. 4. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 49.] This miracle is a notable instance of our Lord 'not quenching the smoking flax': just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. καταβῆ: see on ch. ii. 12. The charge brought against them, εὐν μὴ &c., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders

heard of, but required to see them (thus laying the stress on ὅρατε)—for in this case the expression would certainly have been fuller, ἰδῆτε τοῖς ὀφθαλμοῖς, or something similar;—and it would not accord with our Lord's known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and faith from miracles *heard*. The words imply the contrast between the Samaritans, who believed *because of His word*, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but *through signs and prodigies*:—see 1 Cor. i. 23. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them: see ch. xii. 37. But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith,—but our Lord's last words have made visible impression. It is like the Syrophenician woman's rejoinder,—'Yea, Lord; but . . .,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or blameworthy in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had* *seen*

Ia(e-f-
do)ΛΗΝ...
ABCDE
FGHI
KLMST
VΔAN
1. 33. 69.

στευσειν ὁ ἄνθρωπος τῷ ἁ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ὑπῆντησαν αὐτῷ [καὶ ἀπήγγειλαν] λέγοντες ὅτι ὁ παῖς αὐτοῦ ἔρχεται. 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν. εἶπον οὖν αὐτῷ ὅτι ἔχθες ὥραν ἰβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱός σου ἔρχεται, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ

15. Acta vii. 28. Heb. xlii. 8 only. Exod. v. 14 f. Josh. iii. 4. 16. (5 v. r.) 30. Rev. iii. 3. Matt. viii. 16 f. 17. as above (t). Acta xxviii. 8 only. Deut. xxviii. 22 only. v ellipse. (7, see Winer, p. 512, edn. 2.) 2 Cor. i. 6.

eff, syrr syrr-cu copt sath arm (L adds δα): om BDN vulg lat-c l Cyr. rec (for δν) φ, with D rel: om F: txt ABCL.—for ον ειπεν αυτω ο ιησους, του ιη ν'.
rec om o bef ιησ., with S (e sil): ins ABCD rel Cyr.

51. om 2nd αυτου D-gr LN 1 latt. rec απηντησαν, with A rel Orig Chr Cyr: txt (always used by John, see *reff*) BCDKLN 1. υπηντ. bef οι δουλοι D (arm). αυτου A al. om κ. απηγγ. BL syrr-jer copt sath-rom: κ. απηγγ. K 1. 33: κ. ηγγειλαν αυτω (omg λεγοντες) DN lat-δ. om o bef παυς C'. for παυς, υιος DKL 33. 69 latt Syr syrr-cu syrr-marg copt sath Cyr Thl. rec (for 3rd αυτου) σου, with D-gr rel lat-a δ e syrr syrr-cu syrr-jer copt sath Orig: txt ABCN 1 vulg lat-c f f f g l arm.

52. rec παρ αυτων bef την ωραν (to bring the governed case close to the verb), with L rel Chr Cyr: txt ACDEKUN 1. 33. 69 latt: for παρ αυτ., ειπινην B. rec (for ιη. ον) και ειπ., with AD rel latt syrr sath Chr Cyr: txt BCL 1. 33 arm. rec χθες, with B' rel: om 69: txt AB'CDKLN. αυτην B[sic in cod: see table].

53. aff o πατηρ ins αυτου C 69 lat-e f syrr syrr-cu copt. om lat εν BCN' 1. om o ιησ. N'. rec ins οτι bef ο υιος, with Di rel lat-e f syrr syrr-cu arm: om ABCLN 1. 33 latt copt sath Cyr.

pired;—not imagining that He to whom he spoke could raise the dead. 50.]

The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trenchard observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears to have gone leisurely away—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53.] κομψὺς ἔσεν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ λαὸς εἰσέρχεται, μὴ φοβέσθαι τί εἴπῃ: μὴ δ' ἂν εἴπῃ, κομψὺς ἔσεν, ὑπερχαίρειν μὴ δ' ἂν εἴπῃ, κακῶς ἔσεν, ἀθυμῶν

ἀφῆκεν αὐτ. δ πρσ.] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after *κεινη τῇ ὥρᾳ* understand ἀφῆκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The *ἐπίστευσεν*, *absolutely*, implies that in the fullest sense he and all his *became disciples of Jesus*. It is very different from *ἐπίστευσεν τῷ λόγῳ ὃν εἶπ. Ἰησ.* in ver. 50—as believing on Him must be always different from believing on *any thing else in the world*, be it *even His own word or His own ordinances*. Here the advocates of the (imaginary; see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικός probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and *spent the night on the way*. Indeed, curiously enough, Dr. Wordsworth makes him do this, and yet

w — Matt. x. 13, xii. 26.
 1 Cor. xvi. 16.
 Gen. i. 8.
 Job. xxiv. 15.
 x ch. xxi. 16.
 Matt. xxvi. 42.
 Acts x. 15.
 y — ch. ii. 11 reff. Exod. iv. 30. z — Matt. xx. 17, 18 reff.

οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο [δὲ] * πάλιν δεύτερον
 σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς
 τὴν Γαλιλαίαν.
 V. ¹ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη

54. aft τούτο ins δε BC¹G 69 copt Orig₃: om AC²DI₂N rel latt syrr copt-di arm.
 εποίησεν bef σημειον N.

CHAP. V. 1. ins η bef εορτη (probably to specify the feast) CEFH I₂(app) LMN

maintains the seventh hour to have been
 7 P.M.

54.] The meaning of the
 Evangelist clearly is, that this was the
 second Galilean miracle (see ch. iii. 2, and
 ver. 45). But (1) how is that expressed
 in the words? The σημεία which He did
 at Jerusalem in the feast being omitted,
 the πάλιν δεύτερον σ. naturally carries
 the thoughts back to a former one related;
 and the clause added (ἐλθὼν κ.τ.λ.) shews,
 not that a miracle prior to this, during
 this return visit, has been passed over,—
 but that as the scene of this second was
 in Galilee, so that former one, to which
 δεύτ. refers, must be sought in Galilee
 also. And then (2) why should this so
 particularly be stated? Certainly, it seems
 to me, on account of the part which this
 miracle bore in the calling out and as-
 suring of faith by the manifestation of
 His glory, as that first one had done be-
 fore. By that (ch. ii. 11), His disciples
 had been convinced: by this, one (him-
 self a type of the weak and unworthy in
 faith) outside the circle of His own. By
 both, half-belief was strengthened into
 faith in Him: but in each case it is of a
 different kind.

It is an interesting
 question, whether or not this miracle be
 the same as the healing of the centurion's
 servant (or son, Matt. ?) in Matt. viii. 5:
 Luke vii. 1. Irenæus appears to hold the
 two narratives to be the same history
 (appears only; for his words are, 'Filium
 centurionis absens verbo curavit dicens
 Vade, filius tuus vivit.' Hær. ii. 22. 3,
 p. 147: which remark may be simply ex-
 plained by his having cited from memory,
 and thus either made this βασιλικός a
 centurion,—or, which is more probable,
 having understood the παῖς in Matt. viii.
 as a son, and made our Lord there speak
 very similar words to those really uttered
 by Him, but which are in reality found
 here): so Eusebius also in his canons.
 Chrysostom notices, but opposes the view:
 —and it has never in modern times gained
 many advocates, being only held by Sem-
 ler, Seifarth, and the interpreters of the
 Straussian school. Indeed, the internal

evidence is all against it: not only (Chrys.)
 ἀπὸ τοῦ δειώματος, ἀλλὰ καὶ ἀπὸ τῆς
 πίστεως, does the man in one case differ
 from the man in the other. The inner
 kernel of the history is, in our case here,—
 the elevation of a weak and mere wonder-
 seeking faith into a deep conviction of the
 personal power and love of our Lord;
 in the other, the commendation of a noble
 confession of our Lord's divine power,
 indicating great strength and grasp of
 faith, and inducing the greatest personal
 humility. And the external point brought
 out in the commendation, οὐδὲ ἐν τῇ
 Ἰερουσάλ., is not only different from, but
 stands in absolute contrast with, the de-
 preciating charge here, ἐὰν μὴ σημεία καὶ
 ῥήματα ἴδῃτε, οὐ μὴ πιστεύσῃτε.
 Olshausen (whose commentary on John is
 far less elaborate than on the other Gos-
 pels, which may account for my referring
 less often to it) well remarks, that this
 narrative may be regarded as a sequel to
 the foregoing one.

CHAP. V.—XII. Second great division
 of the Gospel. JESUS IN CONFLICT WITH
 THE JEWS. V., VI. JESUS THE LIFE.
 Beginning of the conflict.

V. 1—47.] Healing of a cripple at the
 pool of Bethesda, during a feast; and the
 discourse of Jesus occasioned by the per-
 secution of the Jews arising thereupon.

1. μετὰ ταῦτα.] Lücke remarks that when
 John wishes to indicate immediate suc-
 cession, he uses μετὰ τοῦτο, ch. ii. 12; xi.
 7, 11; xix. 28; when mediate, after an
 interval, μετὰ ταῦτα, ch. iii. 22; v. 14;
 vi. 1; vii. 1; xix. 38. So that apart from
 other considerations which would lead us
 to the same conclusion, we may infer that
 some interval has elapsed since the last
 verse of ch. iv.

ἑορτῇ τ. ἰουθ.] Few
 points have been more controverted, than
 the question, what this feast was. I will
 give the principal views, and then state
 my own conclusion. (I have abridged
 the following statement principally from
 Lücke's note, ii. 1—15.) (1) Irenæus un-
 derstands it (Hær. ii. 22. 3, p. 147) to be
 the second Passover of our Lord's mini-

Ἰησοῦς εἰς Ἱεροσόλυμα. ² ἔστιν δὲ ἐν ταῖς Ἱεροσολύ-
μοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἣ ἐπιλεγόμενη
ch. ii. 22.
2, 22, xl. 13
only.
b = Matt. xxiv.
83 l. Acts
11. v. 9.
c here only. Nch. iii. 1, 22. xii. 20 only.
d ver. (4 v. r.) 7. ch. ix. 7
(11 v. r.) only. Isa. vii. 2.
e = here only f. (Acts xv. 40 only. Exod. xvii. 9 al.)

1. 33 coptt Cyr Thl: om ABD rel Orig Chr.
Chr Cyr: om ABDHI, KL Chron.

rec ins o bef ιησ., with CN rel Orig

2. for ἐπι, ἐν ADGLN^a lat-α q Nonn: om Nⁱ. om τη N. for η
ἐπιλεγ., το λεγόμενον Nⁱ: τον επιλεγόμενον N^{coptt}.—for ἐπιλεγ., λεγ. DV 1. 33
lat-α b.

try. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, p. 250), but apparently does not approve it. (MS. A reads ἡ ἑορτὴ τῶν αἰνῶνων κ.τ.λ.) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be the *Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his *Harmony*. (3) Kepler first suggested the idea that it might be the *feast of Purim*, (Euth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olahausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of Tabernacles* has been suggested by Cocceius, and is supported by one ms. (131, which adds ἡ σκηνοπηγία.) (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant. So that almost every Jewish feast finds some supporters.

I believe with Lücke (3rd ed.), De Wette, and Tholuck, that we cannot with any probability gather what feast it was. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before ἑορτή (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover

next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim; (2) whether our Lord would be likely to observe it, even if it was.

No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.

[Ἰησοῦς] and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2.

2.] ἔστιν has been thought by Bengel and others to import that John wrote his Gospel before the destruction of Jerusalem. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to John, § iv. 6).

ἐπὶ τῇ προβ., probably near the sheep-gate,—mentioned by Nehemiah, see ref. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a προβατικὴ κολυμβήθρα, so also probatica piscina, Vulg.

The reading λεγόμενη would be more usual;

sch. xix. 18. Ἐβραϊστὶ Βηθεσδα, πέντε ἑστοὰς ἔχουσα. Ἐν ταύταις
 sch. x. 28. κατέκειτο πλήθος τῶν ἀσθενούντων, τυφλῶν, ἡ χλωτῶν,
 Acta iii. 11. v. 12 only. ἡ κατὰ τὴν ἡμέραν τῆς ἀγίας πεντηκοστῆς ἄγγελοι καταφρονεῖν
 sch. xlii. 3. ἡ κατὰ τὴν ἡμέραν τῆς ἀγίας πεντηκοστῆς ἄγγελοι καταφρονεῖν
 h = ver. 6. Mark i. 30. Prov. v. 9 only. Judith xiii. 18. Wind. xvii. 7. I Joba
 ii. 4. Luke v. 26 (29 ref.). Acta ix. 33. xxviii. 8 only. Matt. xii. 10. Mark iii. 2. Luke vi. 6, 8 only. (Matt. xii. 13.
 here only. Matt. xv. 21, 31 al. k = Matt. xii. 10. Mark iii. 2. Luke vi. 6, 8 only. (Matt. xii. 13.
 15. Luke xiii. 31. Heb. xi. 29 only. Isa. lvi. 3.)

βηθεσδα B vulg lat-o syr-txt coptt æth Thl Tert Jer: βεζεθα D, *belcatha* lat-s:
 βηζαθα (or βηθζ. N) L 33 lat-o l Eus.

3. aft ταυταῖς ins ουν D. κατεκειντο DA² lat-q² sah. rec aft πληθος ins
 πολυ, with AI₂ rel vulg lat-o f syrr arm Cyr: om BCDLN 33 lat-a b e l q syrr-cu
 coptt Chr₂-mss. aft ἔκρινον ins παραλυτικων (addition, because this man was
 paralytic) D lat-a b l. rec at end ins ἰεδοχομενων την του υδατος = αμαρτω
 (see note), with A²C²DI₂ rel Chr Cyr Euthym Thl Tert Ambr: om A¹BC¹LN lat-q
 syr-cu copt-dz sah.

[4. rec ins ἄγγελος γὰρ ἡ κατὰ ἡμέραν κατὰβαινεν ὁ ἐν τῇ κολυμβήθρῃ καὶ
 ἐξήρασαν τὸ ὕδωρ: ὁ οὖν πρῶτος ἰμβάς μετὰ τὴν παρακλήν τοῦ ὕδατος ἔγχετο
 τὸ ὕδωρ ὡς δὲ ἴσχυε κατεῖχετο ὡς νοσήματι (insertion to complete that implied in the
 narrative with reference to the popular belief: see notes), with AC²I₂L rel latt syr
 syr-w-ob copt-wilk: κατὰ τὴν ἡμέραν τῆς ἀγίας πεντηκοστῆς ἄγγελοι καταφρονεῖν
 ἐξ οὐρανοῦ τὸ τῆς κολυμβήθρας ἐξήρασαν τὸ ὕδωρ Cyr:—for γαρ, δε L latt: aft
 ἄγγελος ins κυρίου AKL vulg lat-a c arm: aft γαρ, 69: for καιρον, καιρος L: for
 κατεβ, ελουετο A 42 forj (with for) syr æth, ιλουετον K: εταρασαντο C²GHI₂MUVA¹:
 εγενετο FL 69: for ω δηκ., οιωδηκοτον A, ιουδηκοτον L, ω δ' αν K [= 42?]: κατηχετο
 L al, κατηχετω C²:—om BC²DN 33 harl¹ (with san) lat-f l q syrr-cu copt-dz sah arm-
 mss Aug.]

5. om τις D 11 lat-a b arm. om εκει N: εκει bef ανθρ. F al. rec om και,
 with BKA (SV, e sil) am lat-a Chr: ins ACDI₂N rel vulg lat-b c syrr-cu syr æth arm

1 Acta xvii. 16. 1 Cor. xi. 22. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xlii. 9 al. m here
 only. Job xvi. 6. n = here only. (Rom. v. 6.) see Num. ix. 13. o ch. iii. 36 ref. p ver.
 2 ref. q ver. 7. r = here only. Nah. iii. 14. of embarking, Matt. viii. 23 ref. ch. vi. 17
 al. s = here only. (Mark xiii. 8 only.) Isa. xlv. 19. t ver. 6 ref. u here only.
 v = here only. see Rom. vii. 6. Jer. xiii. 21. w here only.

perhaps ἐντλ. implies that it had another name.

Βηθεσδα = Syr. ܡܝܬܪܐ ܕܥܡܝܢ, the house (place) of mercy, or of grace. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Moak is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an intermittent one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below. The spot now traditionally

known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 499), there is not the slightest evidence that can identify it with the Bethesda of the N. T.

This pool is not mentioned by Josephus.

πέντε ἑστοὰς ἔχ. Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. σπας ἰσθιν ἡ παρ' ἡμῶν λεγόμενη καμάρα, ἡ καὶ ὁ θόλος. Euthym.

3.] ξηρῶν, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought.

[ἐκδεχ. . . κλόνων, and ver. 4. The spuriousness of this controverted passage seems to me more clear than when I prepared my second edition. The very reasons which Stier and De Wette allege in its favour, and which then weighed with me, will on more consideration be found to range themselves on the other side. Let us conceive of the matter thus. The facts, of the assemblage of sick persons round the pool, and of the answer of the sick man in ver. 7, were recorded in the sacred text as we now find them, and

ἔτη ἔχων ἐν τῇ ἰατρικῇ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς ⁷ κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ Θέλεις ὑγιᾶς γενέσθαι; ⁷ ἀπεκρίθη αὐτῷ ὁ ἄσθενών Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ ἄσθενών.

— ver. 28 al.

4 B, here (ver. 4 v. r.) only. Euck. xxxii. 2.

Iren-lat-mss Eus Cyr Thl.

rec om αὐτου (overlooked between -α and του-; so

Meyer), with AC¹I₄ rel lat-δ f q Orig Aug: ins BC'DLN 1. 33 vulg lat-a c e l coptt arm Chr Cyr.

6. for κατακ., ανακείμενον N¹.

om ἤδη N.

7. for ἀπεκρίθη, λέγει A¹D.

ins vai bef κυριε C¹EFGH 33 syrr syr-jer Chr.

nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam [cf. digest on ver. 2] angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5, p. 1205.

So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and N in omitting it. Of N. T. critics, Griesb. brackets it, Tischdof., Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7.

κατὰ καιρὸν, here, apparently, at intervals: and those irregular ones, or the sick need not have waited there for them. κατέβαινον, was in the habit of descending: the imperfects continue throughout.] 5.]

There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἰατρικῇ as = ἄσθενῶς ἔχων, and τριάντενα ὅτι ἡ ἰατρικὴ αὐτοῦ ἡμερῶν ἡμέρας; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with

duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with an accusative of the time; see reff., and ver. 6. So that the construction is ἔχων τριάντα. ὅτι ἡ ἰατρικὴ αὐτοῦ ἡμερῶν ἡμέρας. Observe, he had been lame thirty-eight years, not at Bethesda all that time.

6.] γνοὺς, i. e. ἐν ταύτῃ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.

ὁμοίως ἔγ. γ.; Lightfoot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιᾶς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure by means of the water, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was.

7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who brought him there every day, could not have put him in? But no such person

* — Mark vii.
 33. James
 (U. 8 al
 1 ver. 8 ref.
 * — Luke v.
 34 | Mk. xix.
 18.
 b Matt. ix. 9.
 Mark ii. 11.
 iii. 8. Eph.
 v. 14 al.
 1 here, etc.
 5 times (x
 ver. 12 v. r.).
 Mark ii. 4, 6,
 11, 19. vi. 66.
 Acts v. 15.
 ix. 32 only t.
 1 ver. 7.
 1 Matt. xxi. 23.
 Josh. vi. 36.
 m John. ch.
 xviii. 31
 only. — Matt.
 xii. 2 al. fr.
 — ch. iv. 46.
 vi. 15. Matt.
 iv. 19. v. 36. Acts ii. 36. Gen. xiv. 9.

rec βαλλη, with (but e sil) Scr's c i q, βαλη G 69 Scr's e: εμβαλη C¹ al Cyr:
 txt ABC²DN rel Cyr-jer Chr. (I, 33 def.) προς B¹L: txt AB²CDI,N rel.

8. rec εγειρα, with S(e sil) UVA: txt ABCDN rel. (I, 33 def.) ins και def arm
 ADK lat-a d e ff, aeth. [εραβαττον, so AB²CD N(επον sic 4 times) etc.]

9. om και ευθεως N¹: om ευθεως D lat-l arm. υγιης def εγενετο D 1 lat
 (not q). ins εγειρθεις def ηρεν (cf Mt ix. 7) D 1. 69 lat-a d e ff, Syr syr-w-ss
 arm: ηγερθη και ηρε N. σουτου C¹. περιπατει AL. om εν εκ. τ. η.

10. rec om και, with C² rel vulg lat-e f syrr Cyr-jer Chr Hil: ins A B(see table)
 C¹DGLVN 1. 33. 69 lat-a d e l coptt aeth arm Chr Cyr. aft r. ep. ins om
 C¹DLAN 69 latt(exc e) Syr syr-cu syr-w-ss Chr Cyr Hil.

11. ins ος δε bef απεκ. AB Cyr: ο δε, C¹GKLAN fos lat-f syrr copt: om C¹D¹
 latt syr-cu (aeth) arm. (38 defective.) for απικριθη, απικρινετο N¹. [ητη
 N¹.] αραι N¹. om σου N¹.

12. rec aft ηρωτησαν ins ουν, with AC rel vulg lat-e syr: om BDN fos lat-a f f;
 syr-cu sah arm. for αρων, αραι N¹. rec aft αρων ins τον εραβαττον ου
 (from above), with AC²D rel latt syrr syr-cu copt aeth arm Chr: om BC¹LN mh.
 περιπατειν N¹.

is implied. The same slow motion which he describes here, would suffice for his daily coming and going.

3.] The αρων τ. κρ. σου has been treated (Stier, iv. 168, edn. 2. Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who walked and leaped and praised God; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10.] οἱ Ἰουδαῖοι, never the multitude, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord.

οὐκ ἔστιν] The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but by the law itself. See Neh. xiii. 15—19; Exod. xxxi. 13—17; Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here

to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is not, that it is lawful to do works of mercy on the Sabbath: but that the Son of God (here) is Lord of the Sabbath.

11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was present to the man's mind;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay beneath the words, and the Jews recognized it, by transferring their blame, from the man to Him who healed him. 12.] Not, 'who is he that healed thee?' but they carefully bring

ᾗ δει τις ἔστιν ὁ γὰρ Ἰησοῦς ἡ ἐξένευσεν ὄχλου ὄντος
 ἐν τῷ τόπῳ. ¹⁴ μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς
 ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἴδε ἡ ὑγιῆς ἡ γέγονας· μηκέτι
 ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. ¹⁵ ἀπῆλθεν ὁ
 ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς
 ἔστιν ὁ ποιήσας αὐτὸν ὑγιῆ. ¹⁶ καὶ διὰ τοῦτο ἐδίωκον
 οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως
 νῦν. ¹⁸ καὶ οἱ Ἰουδαῖοι οὐκ ᾔδεισαν τὴν λέξιν αὐτοῦ.

13. om δὲ D¹. for ιαθεις, ασθενων (from ver 7) D fos lat-δ l. for εστιν, ην D latt. ενυσεν D¹N¹. for τοπω, μω N¹.
 14. om αυτον, insg τον θεραπευμενον bef εν τω ιερω N¹. om δ B.
 for ιπεν, λεγει N. rec τι bef σοι, with DEKN 1. 83. 69 lat-a δ ε f arm Iren-
 lat Orig Chr Cyp^r: txt ABC rel vulg lat-c Syr Cyr-jer Cyr.
 15. ins και bef απηλθεν A fos lat-δ f syrr syr-cu aeth: add ουν DAN^{2a} copt Chr Cyr:
 om BCN¹ rel. for ανηγγειλεν, ιπεν CLN lat-a ε q Syr syr-cu copt Cyr: txt AB rel
 vulg lat-δ ε f ff, syr aeth arm, απηγγειλεν DKUA 83. 69 Chr. for αυτον, με
 DA¹ 1 lat-a ε ff, l q syr-cu copt-ms arm.
 16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-a ε q syr copt-wilk arm: txt
 BCDLUN 83. 69 vulg lat-δ ε f g Syr syr-cu copt-schw aeth Hil. rec adds και
 εζητησαν αυτον αποκτιναι (to justify ver 18), with A rel lat-a ε f q syrr copt-wilk aeth
 Chr-montf Cyr Hil: om BCDLN 1. 83. 69 latt syr-cu copt-schw arm Chr Cyr, Nonn.
 om εν D lat-a δ ε q Tert Hil.
 17. om ιησ. BN. απεκρινατο N: απεκριθη D.

out the unfavourable side of what had taken place, as malicious persons always do.

13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. *ἔξινευσεν*, passed on unobserved: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation*: being violated by the ordinary one, that Jesus 'conveyed himself away, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, *ἔξινευσεν* has for its understood object, *the man* subjectively;—*escaped his notice, a crowd being in the place*: not referring to any thing which Jesus had done himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The *χεῖρόν τι*, as Trench observes (Mir.

254, edn. 2), 'gives us an awful glimpse of the severity of God's judgments;—see Matt. xii. 45. 15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγιῆ speaks so plainly of the benefit received; compare ver. 11 and note. 16.] *ἔδιωκεν* is not used in the sense of *legal prosecution* in the N. T.:—persecuted is the best word for it.

17.] *The true keeping* of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was made for man;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, stands on higher ground, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh

x = Rom. iv. 4, b. 1 Cor. ix. 6.
 y = Matt. xii. 46, 47 refl.
 s = Matt. v. 19. ch. vii. 28. x. 23 only.
 a ch. i. 42.
 Rom. viii. 28.
 1 Cor. vii. 2.
 b = Mark x. 18 refl.
 c Matt. xx. 12 only. 2 Mac. ix. 16.
 d Phil. ii. 6. 7e. Matt. Phil. as above. Mark xiv. 26, 29. Luke vi. 24. Acts xi. 17. Rev. xxi. 16 only. Ezech. xl. 6.
 18. ¹⁸ διὰ τούτο ὁν ἄρτι ἔργάζεται, καὶ γὰρ ἐργάζομαι. μαλλόν ἔζητουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδεν ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. ἐκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς τοῦ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θ�αρρῆ.

18. om *οὖν* DN forj lat-a δ arm Tert Hil. *οἱ ιουδαιοι* bef *εζητουν* D Hil.
 19. απειρηθ D 33: ελεγεν N¹. aft *οὖν* ins *αυτους*, *οὐκ* *και* *ειπεν* *αυτους*, N¹-4e
 ελεγεν, ελεγεν N^{2a}. om 2nd *αμην* N¹. om ο ιηc. B Scr's c. for *αμην*.
 ελεγεν BL. aft ο υιος ins *του ανθρωπου* D 69 arm. aft *ποιουν* ins *τι* D
 for *εαν*, *αν* BN. om *αν* A D-gr L lat-e. *ποιει* AE¹A lat-δ e Orig.
 Chr: *ποιηση* D. *ποιει* bef *ομοιως* DN lat-a δ l Orig-lat Hil.
 20. for *φιλει*, *αγαπα* D Orig Chr. *δεικνυει* D: *διγνυσιν* A. *α* *αν* *αυτ*
πονη D 16. *εργα* bef *δειξει* *αυτω* N. for *δειξει*, *δεικνυσιν* D 28 lat-e.

hitherto, and I work;’ My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity.” (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord’s most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding *was the right one*, the discourse testifies. *All might in one sense*, and *the Jews did in a closer sense*, call God *their*, or *our*, *Father*; but they at once said that the individual use of ‘MY FATHER’ by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines.

19.] The discourse is a

wonderful setting forth of the Person and Office of the Son of God in His Ministries as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord’s answer both to this, ver. 17, and to the Jews’ accusation, ver. 18. In this verse, He states that He cannot work *any* but the works of God: *cannot*, by his very relationship to the Father, by the very nature and necessity of the case;—the *ἄφ' ἑαυτοῦ* being an impossible expression, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is* the Son: His very Person presupposes the Father’s will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God*: but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in and of God. ἃ γὰρ ἂν . . .] This clause *reverts* the former proposition, and asserts its truth when thus converted. ‘For it is the very nature of the Son to do whatever the Father doeth.’ Also, to do *those* works *apart*—after the same plan and proceeding, so that there can be no discord, but unity.

20.] For (this last is ensured by the fact, that) the Father loves the Son, and shows to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to [Mark xiii. 32: Acts i. 7] and by Him,

ζητε· ²¹ ὥςπερ γὰρ ὁ πατὴρ ἑγείρει τοὺς νεκροὺς καὶ ¹ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ²ζωοποιεῖ.
²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
 πᾶσαν ἔδωκεν τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσιν τὸν υἱὸν
 καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ
 τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ ἁμὴν ἁμὴν
 λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων
 τῷ πέμψαντί με ἔχει ³ζωὴν· αἰώνιον· καὶ εἰς κρίσιν οὐκ

Rev. xx. 4.

1 Matt. v. 18 ref. ch. iii. 5, 6, 11. vi. 26, 29.

Mark xvi. 12, 14. vv. 22, 23. ch. iv. 21. x. 27. Acts viii. 12. xvi. 24. Titus iii. 5. 1 John v. 10.

m constr., Matt. xxi. 26 & 1, 2, 3. here bis. ch. vi. 23. Rom. iv. 17. viii. 11. 1 Cor. xv. 22, 28. 45. 2 Cor. iii. 6. Gal. iii. 21. 1 Pet. id. 18 only. 4 Kings v. 7. 1 Cor. v. 12. 18. 1 Pet. iv. 5. Gen. xviii. 26. ver. 27.

III. 16 ref.

5 Thoma. i. 5. Jude 16. Dan. vii. 22. LXX. see

21. for ὥςπερ, ως N.

24. om om D 240. 244 Clem Chr.

in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;—for with the Father, doing is willing; it is only the Son who acts in time); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptance or rejection of the Son of God—wonder leading naturally to the *τιμή* of ver. 23).

21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is *ἐν ὕμνῳ*, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the latter of these mention is made (ver. 20) in the future, of the former in the present. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11; 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last *οὗς θέλει* not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where His will is to vivify, the result invariably follows.

Observe, this *ζωοποιεῖ* lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the outwardly and the spiritually dead.

22.] In the *οὗς* γάρ is implied

that as the Father does not Himself, by His own proper act, vivify any, but commits all quickening power to the Son:—so is it with judgment also. And judgment contains eminently in itself the *οὗς θέλει*,—when *ζωοπ.* is understood—as it must be *now*—of bestowing everlasting life. Again, the raising of the outwardly dead is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—in the vivifying, the judgment is made; see below, ver. 29, and Ps. lxxii. 1—4.

23.] This being so, the end of all is, the honour of the Father in and by the Son. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour him at all;—because He can only be known or honoured by us as 'THE FATHER WHO SENT HIS SON.'

24.] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the *ζωοποιεῖ* and the *κρίνει*,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. ὁ τὸν λόγον μου ἀκούων in one, answers to οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ in the other. It is a kind of hearing which awakens to life,—one accompanied by πιστεύειν τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, the very essence of belief in Whom it is this, THAT HE SENT ME (see ch. xii. 44). And the *δατις* here after πιστεύειν expresses that belief in the testimony of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we

ο 1 John iii. 14. ^{14.} ^{p. ch. iv. 28.} ^{q. see Matt. iv.} ^{3. note.} ^{r. = Matt. ix.} ^{18. ref.} ^{s. Matt. xiii. 11.} ^{18. ref.} ^{t. ch. i. 12. ref.} ^{u. Jude 16 only.} ^{O. n. xviii.} ^{26.} ^{v. = Luke xviii.} ^{7, 8. ref.} ^{w. with obj.} ^{acc. = Luke} ^{vii. 8. xxiv. 12.} ^{Acts vii. 31.} ^{Jude 16 only.} ^{Lev. xix. 15.} ^{Das. viii. 27. Theod.}

έρχεται, ἀλλὰ ὁ μεταβέβηκεν ἐκ τοῦ ὀθανάτου εἰς τὴν ὡζήν. ²⁵ ἁμὴν ἁμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσουσιν. ²⁶ ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν αὐτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν αὐτῷ. ²⁷ καὶ ἔξουσιν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. ²⁸ μὴ θαυμάζετε τοῦτο

^{25.} om καὶ νῦν ἐστὶν N¹. ἀκούσονται B 22. 357 Chr-mas: -ουσιν DN 1. 33. 69 Chr-mas Cyr: txt A rel. om 2nd of N¹. rec ζήσουσιν (more usual), with A rel Hippol Constt: txt BDLN 1. 33 Chr-mas.

^{26.} ως DN¹. aft ο πατηρ ins ο ζων D. ζωην bef εχει N. rec εων bef και νυν, with AD rel vulg lat-a(appy) c e syrr syr-cu copt arm: txt BL lat: seth Orig-lat Eus Epiph Cyr Tert Hil. om last clause (homototel) N¹.

^{27.} om καὶ [at beg] N. rec ins και bef κρισιν, with D-gr rel am (with fold - for ing mt &c) lat-f g q Syr: om ABLN 33 vulg lat-d c d e l syr-cu syr-jer copt eth arm Orig, Cyr Did Aug Leo Vig. transp κρισιν and εξουσιν N¹.

have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἐχει ζ. al.: so 1 John v. 12, 13. The πιστεύων and the ἐχει ζ. al. are commensurate:—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described in *their completion* (see Eph. i. 19, 20).

εἰς κρισιν οὐκ ἔρχεται] κρισίς being the *separation*,—the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, κρισίς. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εὐ ἀγαθὴ δοῦλα, is not κρισίς: the *reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God*—θεὸς ὁ δικαιῶν, τὸς κατακρίνων; Their ‘passage over’ from death into life *has already taken place*,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσιν already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being *condemned already*, in ch. iii. 18. The *perfect* sense of μεταβέβηκεν must not be weakened nor explained away,—see ref.

^{25.}] This verse continues to refer to *spiritual* awakening from the dead. The ἔρχεται ὥρα κ. νῦν ἐστὶν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fulness,—and even now is begun.

οἱ νεκροί,—in reference to *the* preceding verse—the *spiritually* dead:—see below on ver. 28.

τῆς φωνῆς. His *call to awake*, in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the *spiritually* dead.

οἱ ἀκούσ., not ἀκούοντες; *merely*, which would be ‘and having heard it, shall live:’ but οἱ ἀκούσ., and τῶν who have heard it (or, who hear it shall live. *This determines the verb to be spoken of spiritual, not bodily* awakening.

οἱ ἀκούσαντες are the persons to whom the Lord cried οἱ κ. ὡρα ἀκούειν, ἀκούετε:—the persons who stand opposed to those addressed in ver. 40, οὐ θέλει ἰδοὺν τὸν υἱόν, ἵνα ζῶν ἔχητε.

ἔχουσιν is explained in the next verse.

^{26, 27.}] We have here again ζωοῦναι and κριεῖν bound together as the two great departments of the Son’s working:—the former, as substantiating the ζωοῦναι just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from *two distinct sources*, united in the Person of the Incarnate Son of God. The Father hath given Him to have life in Himself, as He is THE SON OF GOD. We have none of us life in ourselves: in Him we live and move and have our being. But He, as the Father is, is the source of Life. Then again the Father hath given Him power to pass judgment, because He is THE SON OF MAN: man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man’s world, pertain by right of covenant-purchase. This

ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς ἡμνημοῖς
 ἀκούσονται τῆς φωνῆς αὐτοῦ ²⁹ καὶ ἔκπορεύσονται, οἱ τὰ
 ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ^β ζωῆς, οἱ τὰ φαῦλα
 πράξαντες εἰς ἀνάστασιν ^{bd} κρίσεως. ³⁰ οὐ δύναμαι ἐγὼ
 ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ
 κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ἔζητῶ τὸ θέλημα τὸ ἐμὸν
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³¹ Ἐὰν ἐγὼ μαρ-
 τυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής.
³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής.

1 Cor. x. 24, 28 al. Heb. x. 10.

g ch. l. 7, 8 recf.

²⁹. ακουσουσιν B 157: -σωσιν L^{ΔN} 33: txt AD rel.

²⁹. for εκπορευονται, εξελουσονται D. rec aft 2nd oi ins δε, with ADN rel
 vulg lat-b c f syr: pref oi, Syr syr-cu copt Iren-lat: txt B lat-a e ff. Tert Aug.

³⁰. απ' εμαυτου bef ποιειν D 13. 249 vulg lat-b c f Syr (syr-cu) Eus: ποιειν bef εγω
 N 33 Scr's c. [me is not omd in B as Btly: see table.] kai over line in N. 1. m.
 rec at end ins πατρος, with E rel em(with toi) lat-b c Orig, Eus: om ABDKL
 ΔΔN 1. 33 vulg lat-a e f copt aeth arm Orig, Eus Chr Ambr Aug.

εἰσὶν ποιεῖν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse.

²⁹.] μὴ θ., as ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so.

ἔρχεται ὥρα, but not *kai νῦν ἐστὶν* this time,—because He is *now speaking* of the great day of the resurrection: when not merely of *νισσοί*, but πάντες οἱ ἐν τοῖς ἡμνημοῖς, shall hear His voice, and οἱ ἀκούσαντες are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the *great general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες.

On the difference between ποιεῖν and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωὴ and κρίσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρίσις.

Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.; Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In

1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.

³⁰.] Here begins (see Stier, iv. 195, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 28),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*.

³¹.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by 'Ye will say to Me':—see by all means ch. viii. 12—14 and notes.

The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the *ὥς* being the

ἔργα αὐτοῦ δίδωκεν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. 37 καὶ ὁ πέμψας με πατήρ, ἐκείνος μεμαρτυρηκεν περὶ ἐμοῦ· οὐτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὐτε εἶδος αὐτοῦ ἑώρακατε, 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκείνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 ἔραυνάτε τὰς γραφάς, ὅτι ὑμεῖς

ch. xvii. 4. ch. iv. 24. w. acc. Matt. vii. 24, 25. refl. perf., ch. iv. 43. Lake H. 27. ix. 29. 2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17. w = John only. ch. xv. 7. 1 John ii. 14, 23 only. 24. H. 9, 17 al. 25. see Ps. cxviii. 2. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 only. Gm. xxvi. 25. Acts xvii. 2, 11 al. y Matt. xxi. 42. xxii. 29 | Mk. xxvi. 54, 55. Lake

69: txt ABEGMA 33. rec εἰδωκε (mechanical repetition from vv 26, 27), with AD rel Chr Cyr: txt BLN 1. 33. 69 Ath. rec ins εγω bef ποιω, with Δ-gr rel vulg lat-o e f syr goth: om ABDLN 1. 33 lat-b Δ-lat copt sath arm Cyr, Hil. amē N. απιστευειν D al Chr.

37. rec (for ἐκείνος) αὐτος, with A rel vulg lat-b o e f ff, Chr Cyr Tert Hil: ἐκεῖνος αὐτος D (αὐτος insd to give the sense of 'Himself,' afterwards absorbed the original ἐκεῖνος): txt BLN lat-a Ath. for μεμαρτυρηκεν, μαρτυρεῖ D lat-b c syr syt-cu (sath) Orig Fulg Aug. rec ακηκοατε bef πωποτε, with E rel copt Chr Cyr Tert Queset: txt ABDKLN 33. 69 latt syrr syt-cu goth arm Ath Cyr Hil.

38. rec μενοντα bef εν υμιν, with ADN rel lat-a e q syr syt-cu goth arm Chr: txt BL 1. 33 ev-y vulg lat-b c f ff, g l sath Cyr Hil. απισταλκεν D al.

true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75).

36. ἔχω τὴν μ. μαζὴν literally, I have my witness greater (μαζων being probably a solocism like πλήρης in ch. i. 14, a nominative in concord with an accusative) . . . τοῦ Ἰωάννου, not, 'than that of John;'—but, than John himself. John was a testimony. τὰ γὰρ ἔργα, not His miracles alone, although those principally; but the whole of His life and course of action, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His greatest work (ch. vi. 29) was the awakening of faith, the ζωοποιεῖν of which we have heard before, to which the miracles were but as means to an end.

ἃ δίδωκεν . . . ἵνα τελ.: see ch. xvii. 4 and note. εἰτὰ τ. ἔργα & ποιῶ] The repetition is to shew that His life and working was an exact fulfilment of the Father's will. The works which the Father hath given Me to do, those very works which I am doing, . . .

37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only indirect testimonies; the Father Himself, who sent Me, has given direct testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct communication with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your

fathers did from Sinai,—nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), in your case, has it been given by that inward witness (ch. iii. 33; 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al., Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is a form of this direct testimony of the Father, accessible even to you;—“search the Scriptures,” &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand φωνή to refer to the voice at our Lord's baptism: but, as Lücke observes, πώποτε forbids this. I may also add that the perfect, ἀκηκόατε, excludes it. Had reference been to a distinct event, it must have been ἠκούσατε, and (Lücke) τὴν φωνήν. Observe that the testimony in the Scriptures is not the only, nor the chief one, intended in ver. 37, but (as De Wette well maintains) the direct testimony in the heart of the believer;—which, as the Jews have not, they are directed to another form of the Father's testimony, that in the Scriptures.

ἔραυνάτε, either indicative (Cyril, Erasm., Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), 'Ye search the Scriptures, for ye believe ye have &c., and they are they that testify of Me: and (yet, ver. 40) ye will not come to Me that ye may have life:' or imperative (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been

τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ^κ λαμβάνετε με· ἐὰν^{k ch. i. 12 ref.}
 ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον^{11 Thess. ii. 6.} ἡλήψετε.^[ch. vii. 18]
 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν^{m 1 Tim. i. 17.} παρ' ἀλλήλων^{Jude 25 (ch.}
 ὁ λαμβάνοντες, καὶ τὴν^{xvii. 8, Rom.} δόξαν τὴν παρὰ τοῦ^{xvi. 27) only.} μόνου^{m Matt. xii.}
 τοῦ οὐ^{10 l. Lake} ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ^{xxiii. 2, 10.} κατηγορήσω^{14. Rom. ii.}
 ὑμῶν^{15 f. 1 Mac.} πρὸς τὸν πατέρα· ἐστὶν ὁ^{vii. 8, 25.} κατηγορῶν ὑμῶν^{o — 1 John ii.}
 Μωυσῆς, εἰς ὃν ὑμεῖς^{1. p constr., 2 Cor.} ἠλπίκατε. 46 εἰ γὰρ^{i. 10. 1 Pet.} ἐπιστεύετε^{iii. 5 only.}
 Μωυσί,^{Ps. cxlv. 16.} ἐπιστεύετε ἂν ἰμοί· περὶ γὰρ ἰμοῦ ἐκείνου

1m. ii. 5 bis. see Acts xxiv. 16. Rom. xv. 19. per f., 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 16. v. 6. vi. 17 only. q w. dat., ver. 24 ref.

44. πιστεῖν AL 1. 33 Chr Cyr. [παρ', so BDK 69 Orig.] om θεοῦ
 (λομαστέλ) B lat-a b copt-dz arm-mss Orig, Eus. for ζητεῖτε, ζητούντες N¹.
 45. for 1st υμων, υμας D¹. ins προς τον πατερα bef μωυσης B.
 46. [μυνσαι, so ABD &c.] ιμου bef γαρ D al.

In the latter we have a prophetic declaration regarding the Jews in the latter days. This ἄλλος is in strong contrast with the ἄλλος of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be κατ' ἐνέργειαν τοῦ σατανᾶ (their father, ch. viii. 44), ἀποδεικνύς αὐτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and, doubtless, in that their final reference, embrace also all the cases in which the Jews have more or less received those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which *such a spirit* has been shewn by them, even in the absence of false Messiahs. 44.] *ὡς δύνασθε* (emphatic) is grounded on *οὐ θέλετε*—is the consequence of the carnal regards in which they lived. λαμβάνετε *here* implies 'captantes' also.

παρὰ τοῦ μόνου θεοῦ, not 'from God only' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either *after* θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or *before* τοῦ θεοῦ, Luke v. 21; vi. 4; Heb. ix. 7. Lücke); but from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,—instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was the unity of God, and the *having no other gods but Him*. 45.] The

work of Christ is not κατηγορεῖν, even as He is Judge;—but ἀπειλεῖν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—*He will not accuse them*; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—*ἐκτανανόμενοι νόμῳ*, Rom. ii. 17,—*already accused them*: see Deut. xxxi. 21, 26, and ch. vii. 19. 46.] The former part of this verse should not be rendered as in E. V. "*had ye believed Moses, ye would have believed me*;" but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. *ἐπεὶ ἐπεὶ ἔγραψεν*—'*sequam mon.*' Bengel.

This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is *ἐπεὶ ἐπεὶ*. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by his name. 47.] *γράμματα* here does not =, in the sense, *γραφαί*: for *ταῖς ἰκεῖναι γραφαῖς* could not be used;—the *γραφὴ* being ἡ *θεία γραφή*, not (ἡ τοῦ) *Μωυσέως γραφή*;—but the *γράμματα* were those of Moses; the outward expression of the *γραφὴ*,—the letters, and words, as found on paper;—just as the *ῥήματα* in the other case are the outward expression of the *λόγος*. The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what *he* has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you

ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου ᾠγράμμασιν οὐ πιστεύετε, ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ 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καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἔγγυς ^{x—ch. ii. 18}
 τὸ πάσχα ἢ ἑορτὴ τῶν Ἰουδαίων. ⁵ ἐπάρας οὖν τοὺς ^{ch. ii. 28.}
 ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ^{Matt. xvii. 8}
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγο-
 ράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγεν ¹
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εκαθ. bef εκει D al: om εκει N¹.—εκαθηζιτο D: εκαθιζιτο N¹.

4. εγγ. δε ην D.

5. rec o ihs. bef τους οφθαλμους, with E rel Syr: txt ABDKLMN 1. 33. 69 latt
 syr-cu syr copt goth seth arm Cyr.—om o N¹. οχλος bef πολυς DN vulg lat-a

δ c f ff. ins και bef λεγει D-gr Syr syr-cu seth. rec ins τον bef φιλιππον,

with A rel: om BDLAN 38 Cyr. rec αγορασμεν, with KU (V, e sil) Cyr: txt

ABDN rel. ουτοι bef φαγωσιν N.

and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilean Ministry related by him.

4.] This will account, not for so great a multitude *coming to Him*, but perhaps(?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the *only* reason for his making it. 5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food;—whereupon He commanded, 'Give ye them to eat;—'whereas here apparently, on their first coming, the Lord Himself suggests the question, How they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, in *their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil querendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.'

I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it to this ground* in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written. *προς φ.]* Why to Philip, does not appear; perhaps some reason lay in the *παραλιν αὐτόν*, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being of Bethsaida the city of Andrew and Peter (ch. i. 46) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was *another place*, see notes there. *πότεν—*

p John, ch. xx. 19 only. cbw., Matt. (viii. 1-6) & Mark (i. 8 al.) only f. Judith xlii. 1 only. q — ch. ii. 18. r Matt. viii. 28 ref. s — ch. xx. 1 (1. 8 ref.). t Matt. viii. 28, 27 ref. u — here (Mark iv. 39 ref.) only. (48 ref.) only. v — Mark vi. 48 (ref.) only. w ver. 10 ref. x Luke xxiv. 18. ch. xi. 16. 1 Cor. ix. 24. Rev. xiv. 20. xxi. 10 only t. 2 Marc. xi. 1 vat. xii. 9, 10, 16, 29 only. y Luke xlii. 48 ref. z 1. Job ix. 8. a gen., ch. ii. 22 d b 1. ch. xviii. 6, 8. c — ch. i. 44. v. 34. viii. 44.

17. for *εμβαντες, αναβαντες* AK Chr. rec ins *το bef πλοιον*, with AD om BLDN 33 goth. for *ηρχοντο, ερχονται* N. ins *ins ες το bef πλαν D R Chr.* for *και εκ. ηδ. εγ., καταλαβαν δε αυτους η σκοτια* DN. rec (for *αυτε αυς*, with A rel vulg lat-o ff, syrr syt cu : txt BDLN 33. 69 lat-a b c f syt-jar csa goth sath arm Cyr Nonn. *προς αυτους bef εληλυθει* B. [B has not εληλυθει as Btly.] *ο ιησ.* bef *προς αυτους* D N(omg δ) 80 lat-a sath. 18. for *εσ, δε* D-gr vulg lat-b c f syrr copt goth sath. rec *δηγειμενα*, with AD rel: txt B[sic : see table] GLUVA 69. 19. *ως* AD 1. *stadia stadia* DN¹ 106. (txt N-corr¹ or N².) 20. for *ο δε, και* N.

give any intimation of this reason of our Lord's withdrawal, relate the *fact*, and Luke preserves in the very next verse a *trace of its motive*,—by the question '*Whom do the people say that I am?*' and the answer, expressing the very confession of the people here.

16—21.] *Jesus walks on the sea.* Matt. xiv. 22—33. Mark vi. 45—52. Omitted by Luke. An important and interesting question arises, *WHY* is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror, and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66.

16.] *ὁψία*, here, will be during the time between the *ὁψία* of Matt. xiv. 15, and that of ib. ver. 23. *κατέβησαν*] By the command of Jesus (Matt., Mark).

17.] *ἤρχοντο*—denoting the unfinished action—they were making for the other side of the sea, in the direction of Capernaum; *πρός Βηθσαϊδάν*, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore with the

expectation of taking in Jesus: but *κατέβησαν* had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). Having therefore (*οὖν*) set out (ver. 18) and rowed, &c. The *οὖν* seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (Jo. B. J. in 10. 7) forty stadia wide: so that, as we can hardly assume the passage to have been to a point *directly opposite*, they were somewhere about *μίσον τῆς θαλάσσης*, Matt. ver. 24. 18. *δηγειμενα*] was becoming thoroughly agitated: *was rising*.

19. *παρ. ἐπὶ τῆς θαλ.*] There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a *miracle*;—nor again,—that there could be in the minds of the disciples *no doubt about* that miracle,—*no chance of a mistake* as to what they saw. I have treated of *ἐπὶ τῆς θαλ.* on Matthew, ver. 25. They were afraid:—but upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps immediately, *by miracle*, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (*ἰσώσαντο δὲ ἀνεμος*, Matt. Mark). It seems to me that the above interpretation of *ἦσαν οὖν λαβόν* is ab-

^a λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ ^{d = ch. xix. 27. 2 John 10.} πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

²² Τῇ ἑπαύριον ὁ ὄχλος ὁ ἰσθηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι ἑπλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνειετῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἄλλα [δὲ] ἦλθεν ἑπλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον ἐυχριστήσαντος τοῦ κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ ἑπλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. ²⁵ καὶ εὐρόντες

^{21.} for ἡθελον, ἦλθον N. αυτον bef λαβειν D 69 lat-e goth Aug. rec το πλοιον bef γιγνομεν, with DN rel: txt ABGL 1. 33. 69 am(with forj fos fuld ing mt) lat-e e g l q coptt aeth arm Orig Cyr Aug. εγενηθη D. την γην N¹. for υπηγον, υπηνητησεν N¹.

^{22.} for εστηκως, εστηκ N. rec (for ειδον) ιδων, with E rel: ειδων Δ: ιδον L: ειδεν DN al vulg lat-b c arm Chr-comm: txt AB lat-a f syrr copt goth aeth. rec aft εν ins εικονο εις ο ενιβησαν οι μαθηται αυτου (explanation), with (DN) E rel lat-a e syrr syr-cu sah Chr Cyr.—(om εικονο D 33 ev-y lat-a syr-cu arm Chr, —ον αυιβ. Δ.—for αυτου, του ιητου D¹ N 69 lat-a syr-cu sah arm, αυτου ιησ. D¹).—om ABL 1 vulg lat-c f ff₂ g l copt goth aeth Nonn. for συνειετῆλθεν τοις μαθ. αυτου, συνειληλυθι αυτοις N¹. ο ιησους bef τοις μαθηταις αυτου A. rec (for πλοιον) πλοιαριον (as above), with E rel lat-a f q syrr: πλοιαριον(sic) N¹: txt ABDKL 1. 33. 69 vulg lat-b c e ff₂ goth Chr Cyr. μονον D lat-a. om απηλθον N¹. (ins N¹).

^{23.} for αλ. δ. ηλθ. πλ., αλλων πλοιαριων ελθοντων D lat-b syr-cu arm: απηλθοντων συν πλοιων N.—om δε BL 33 lat-e copt: ins A rel vulg lat-a e f ff₂ syrr goth aeth.—for πλοιαριον, πλοια B 157 ev-32 vulg lat-e. ins της bef τιβεριαδος B al. for του τοπου, ουσης N¹. ins και bef εφαγον N¹. om του N. om ευχ. r. evp. D 69¹ lat-a e syr-cu arm.

^{24.} for οτι το εκει, και ιδοντες οτι ουκ ην εκει ο ις N¹. om αυτου N¹. rec ins και bef αυτου, with UF (1. 33, e sil): om AB rel lat-g syrr syr-cu copt aeth Cyr Thl.—om αυτου SN goth arm.—for ενιβ. αυ. εις τα, ελαβον αυτου D lat-b ff₂ l.—ανεβησαν N. rec (for πλοιαρια) πλοια, with A rel: txt BDL 33. 69 latt syr-marg Cyr Thl.—for τα πλ., το πλοιον N¹.

solutely necessary to account for the οὖν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ἡθέλον, 'they wished' (implying, 'but did not'), but (και) the ship was immediately, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103, 4) half adopts this view:—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

^{22—50.} The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on himself as the Bread of Life.

^{22—24.} These verses are involved and parenthetical in construction, but very characteristic of

the minute care with which the Evangelist will account for every circumstance which is essential to his purpose in the narrative. ὁ ὄχλος] We are not to understand the whole multitude who were fed,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland. πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum. ἦν is not pluperfect in sense—the meaning is regulated by εἶδον—they were aware that there was no other ship there but one, and that Jesus did not, &c. Then the ἦλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: came, not 'had come.' The πλοιάρια had perhaps brought some of them thither; or the spot ἐγγὺς τ. τόπου,

n = Luke x. 32.
 o see Matt. v. 18 rff.
 p = ch. ii. 11 rff.
 q = vv. 50, 51 [Luke xiii. 10 v. r.] only, (Mark xii. 14.) Heb. xiii. 10. Rev. ii. 7.) Drot. xxviii. 31. see 1 Cor. ix. 7.
 r Matt. xiv. 20; Mk. L. James ii. 16. Pa. xvi. 15. s = 2 John 8 only s.
 t ch. iv. 29 rff. w ch. iii. 33. Matt. xxvii. 66. Rom. xv. 24. 2 Cor. i. 32. Eph. i. 13. iv. 30. Rev. vii. 3 ad (U v. r.). 3 Esdr. ix. (xii.) 2.
 u = Heb. i. 11, from Ps. ci. 26. James i. 11. 1 Pet. i. 7. v Matt. vii. 20 rff.
 26 for γεγονας, εληλυθας D; ηλθες N; similarly latt Syr syr-cu sah-mnt g. i. arm: aeth has both.
 28 om o N. om ζητείτε με N¹. ειδετε D. aft σημα ins και τιρατε D fos(with gat) lat-a b f goth.
 27. 1st βρωσιν bef μη, omg την, N.—om 2nd την βρωσιν EFGHN 69 vulg h: c Clem, Constt Epiph Aug. for υμιν δωσει, διδωσιν υμιν DN fos lat-e f; syr-cu g. i. Chr: δωσει υμ. 69 Chr₁ Hil.
 28. om ουν A Syr syr-cu syr-ger arm. Steph ποιουμεν, with (ES¹ 1. 33, e d. Thl: -ησωμεν 69 latt sah Chr₁: -ησωμεν DG: txt ABLTN rel Orig Chr Cyr.—ταλαι εργ. and ποι. D.

&c. might have been some landing-place of merchandise. 26.] πέραν τ. θ. is now the west bank;—we have been crossing the sea with the multitude.

πότε, as Stier remarks, includes πώς in its meaning. Our Lord leaves the question unanswered, because it was not for a sign to these people that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by his wonderful works,—not a reasonable consequence of deduction from his miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv.

27.] ἐργάζεσθαι, imperative: another instance of the construction which I have advocated in ch. v. 39.

The E. V., 'Labour not for,' does not give the sense of ἐργάζεσθαι. They had not laboured in this case for the βρώσις ἀπολλυμένην, but it had been furnished miraculously. A better rendering would be, Busy not yourselves about,—Do not weary yourselves for,—which they were doing, by thus coming after our Lord.

τὴν ἀπολλ. 'whose nourishing power passes away,' De Wette. Rather perhaps more literally, which perisheth, E. V.:—the useless part of it, in being cast out;—the useful, in becoming part of

the body which perishes (see 1 Cor. vi. 13:

ἀλλὰ τ. βρ.) It is important to bear in mind that the ἐργάζεσθαι spoken of above, which also applies to this, was not a 'working for,' or 'bringing about of,' but a following Christ in order to obtain. So the meaning will be, but seek to obtain, by following after Me.... And thus μή.... ἀλλά keeps its true literal force, Do not.... but.

τὴν μὲν εἰς ζ. αλ.: see ch. iv. 14. If this βρώσις remains to eternal life, it must be spiritual food.

ἦν.... δόσω: see ch. iv. 1b. ἦν agrees with βρώσιν, not with ζωὴν. δόσω, future, because the great Sacrifice was not yet offered: so in ch. iv.

ὁ υἱὸς τ. ἀνθρ., emphatic, here and belonging to this discourse, since it is of His Flesh that He is about to speak.

τοῦτον γὰρ.... For Him hath the Father sealed, even God.

ἐσφράγ., by undoubted testimony, as at His baptism; and since, by His miracles, see ch. x. 36: not, 'stamped with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of σφραγίζω.

28.] The people understand His ἐργάζεσθαι literally, and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the ἐργάζεσθαι to the works of the law.

τὰ ἔργα τοῦ θεοῦ must not be taken to mean 'the works

ἵ Τούτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκείνος. ³⁰ εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; ³¹ οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον Ἀρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. ³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ³³ ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ

John only.
vv. 29, 40.
ch. xv. 12.
xvii. 3.
1 John iii. 11.
28. iv. 21.
v. 3. 2 John
6 only. see
ch. xv. 3.
1 John iv. 9,
17.
s. ch. ii. 11 ref.
s. ch. ii. 11 ref.
b constr., ch. v.
34 ref.
o ver. 49 (ss
v. r.). Heb.
ix. 4. Rev.
ii. 17 only.
Num. xi. 6.
d Ps. lxxvii.
f—ch. i. 9 ref.

34.

c Matt. xiv. 16 ref.

f—ch. i. 9 ref.

^{29.} om ὁ N rel: ins ABDKLTA. for το ἔργον, τα ἔργα T. rec πιστευσητε, with DN rel: txt ABT 1. 33 Orig Bas Cyr, πιστευειτε L. απεσταλεν TG.

^{30.} om 2nd οὖν LN 33 for lat-1 syr copt arm. σὺ bef ποιεις D vulg lat-ε s: om σὺ 69 al arm: σημειον bef σὺ N.

^{31.} 1st. γεγρ. 1st., but the 1st 1st. erased, D. om απρον N¹.

^{32.} [rec δίδωκεν, with AT N(so also in ver 31) rel Orig Eus, : txt BDL Clem Eus.]

^{33.} ins ο bef του θεου DN: om ABT rel Clem Orig Eus.

which God works,' but, as in Jer. xlviii. 10 (xxxi. 10 LXX); 1 Cor. xv. 58, the works well pleasing to God. ^{29.}]

The meaning is not,—that faith is wrought in us by God, is the work of God; but that the truest way of working the work of God is to believe on Him whom He hath sent.

ἔργον, not ἔργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25).

This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. "I know not," says Schleiermacher (cited by Stier, iv. 231, edn. 2), "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ." ^{30, 31.}]

This answers to ch. iv. 12, 'Art thou greater than our father Jacob,' &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread of Life, meaning it by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The question here demanded is the sign from heaven, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread from heaven) was, compared to the multiplied loaves and fishes.

The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θείον καὶ παράδοτον βρώμα: see also Wisd. xvi. 20, 21. 'They forgot that their

fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier.

Observe our Lord's πιστ. εἰς and then πιστ. σοι. The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him.

Their τί ἐργάζῃ; Meyer remarks, is a retort of our Lord's question, ver. 27. There is no εἰ expressed, but the stress is on the τί.

^{32.}]

Our Lord lays open the course of their argument. They have not mentioned Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in this sense. It was a type and shadow of the true bread from heaven, which My Father is giving (δίδωσκον,—or perhaps the abstract present,—giveth) to you. Our Lord does not here deny, but asserts the miraculous character of the manna. ^{33.}]

ἁπλως τοῦ θεοῦ = ὁ ἄρτος δὲν δίδωσιν ὁ πατήρ μου. The words ὁ καταβ. . . . are the predicate of ὁ ἄρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, The bread of God is that (not He) which cometh, &c. Not

ε = Acts x. 31. Rev. xvi. 21. al. Jan. iv. 10. καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδους τῷ κόσμῳ. 34 εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν τὸν αὐτὸν ἄρτον τούτον. 35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε. 37 τὸν ὁ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι καταβέβηκα ἐν

δίδους bef ζωὴν AK 83 vulg lat-c f ff, syrr coptt goth sath Eus, Ang: txt BDTX rel lat-a δ e syr-cu arm Clem Orig, Eus.

34. πῶποτε bef κυριε N.

35. rec aft εἶπεν ins δε, with A rel vulg lat-c syr-marg Cyr; οὖν DIT 33. syrr-txt sah: om BLT fcs lat-a δ e Syr syr-cu copt arm. [rec (for εἰμι) με, with AD rel Orig Eus: txt BTM.] πεινάσει DHT 1 Eus Chr Thl. rec εἰμὶ καὶ

with B² rel Orig: διψάσει D: txt AB²HLTAN 1. 33 Eus Chr Thl.

36. om με AN gat lat-a δ e q: ins BDT rel. aft κ. ου ins μη T.

37. for με, εἰ EKTAN. om εἰξ DN¹ lat-a δ e syr-cu Hil: ins BT rel.

38. ins ου bef καταβέβηκα, omg ουχ, M¹. rec (for απο) εκ (from π 31 41, 51, where there is no varn: see on ver 42), with DN rel Ign Eus, Bas Amb.

till ver. 35 does Jesus first say, 'I AM the bread of life.' The *manna* is still kept in view—*ἄρτον κατέβη ἡ ὁδὸς* κατέβησαν τὸ μάννα ἐκ αὐτῆς, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel). 34.] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17. πάντοτε, emphatic:—not now only, but always.

35.] As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse. In the genitive τῆς ζωῆς is implied ὁ καταβάς ἐκ τοῦ οὐρ. καὶ ζωὴν δίδους τ. κόσμῳ. So ἔδωκε ζωὴν in ch. iv. On the assurance of *never hungering or thirsting*, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *sooner given*, Exod. xvi., *than* the people *began to thirst*, Exod. xvii.;—but I would not lay any stress on this. ὁ ἐρχόμενος. πρ. ἐμὲ is in the same sense as in ch. v. 40—that of acceptance of and faith in Him. 38.] εἰπον ἑμῖν—πότε

δὲ τοῦτο εἶπεν αὐτοῖς; εἰς τοὺς πρὸς θεοὺς μὴ γραφῆναι δέ. Euthym. But perhaps, as Euthym. himself seems to suggest, and as Lücke and De Wette are inclined to think, the reference may be to ch. v. 37—44, and the ἑμῖν may be read generally. Stier and others think that ver. 26 is referred to: but this is far-fetched. We have instances of reference to *myself* not recorded, in ch. x. 26; xii. 34—'I have seen the true Bread from heaven, the *σμίττον* greater than the manna, *ecce Me Myself*: and yet have not believed.' 37.] The whole body of believers on Christ are spoken of by Him, here and in ch. xvii., as *given to Him by the Father*. But Bengel's observation is very important: 'πάν—vocula momentosissima, et collatis iis quae sequuntur, considerata dinissima. Nam in sermonibus Jesu Christi, quod Pater ipsi dedit, id, et singulari numero et neutro genere, appellatur *omnis*: qui ad ipsum, *Filium*, veniunt, ii masculino genere vel etiam plurali numero describuntur,—*omnis*, vel *illi*. Pater Fili totam quasi massam dedit, ut omnes quae dedit unum sint; id universum Filius singularim evolvit, in executione. Hinc illud in xvii. 2, ut *omne quod dedisti ei, deus vitae aeternam*.' See also 1 John v. 4. See further on πάν δὲ δίδωσιν μοι ὁ πατήρ, ver. 44. οὐ μὴ ἐμῖν. *He* does not refer here to the office of the Son of God as Judge; but is another way of expressing the grace and readiness with which He will receive all who come to Him. 38, 39, 40.] His reception of men is not

τοῦ οὐρανοῦ οὐχ ἵνα ¹ποιῶ τὸ ¹θέλημα τὸ ἐμὸν ἀλλὰ τὸ ¹θέλημα τοῦ πέμψαντός με. ³⁹ ^m τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ^m ἵνα ⁿ πᾶν ὃ δέδωκέν μοι, μὴ ^o ἀπολέσω ^p ἐξ αὐτοῦ, ἀλλὰ ^q ἀναστήσω αὐτὸ τῇ ^r ἐσχάτῃ ^s ἡμέρᾳ. ⁴⁰ ^{na} τοῦτο γάρ ἐστιν τὸ ⁿ θέλημα τοῦ πατρὸς μου, ^m ἵνα ^q πᾶς ὃ ^r θεωρῶν τὸν υἱὸν καὶ ^s πιστεύων ^t εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ^u ἀναστήσω αὐτὸν ἐγὼ τῇ ^v ἐσχάτῃ ^w ἡμέρᾳ. ⁴¹ ^x ἐγόγγυζον οὖν οἱ ^y Ἰουδαῖοι περὶ αὐτοῦ, ὅτι ^z εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ ^{aa} καταβὰς ^{ab} ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ

^a ch. ii. 11 ref. only. ^b Nam. xiv. 27. ^c v here bis & ver. 61. ch. vii. 22. ^d Matt. xx. 11. ^e Luke v. 20. ^f 1 Cor. x. 16 bis.

txt ABLT 33. 69 (sah ?). for ποιῶ, ποιησω D L¹(appy) N Ath Euthym. at end add πατρός D 33 syr-cu syr-jer Did.

39. om 1st clause (*homotelei*) CK al.—rec aft *πέμψαντός με* ins πατρός, with E rel vulg lat-a c syr syr-jer: om ABDLT 1 lat-b e f q Syr syr-cu coptt goth Ath Chr Cyr, Ambr Aug. for *ἐξ αὐτοῦ*, μὴδεν D. for *ἀλλὰ*, ἀλλ' ἵνα D. rec ins εν bef *τη ἐσχάτῃ*, with ADKN 69 (S 33, e sil) latt coptt Ath Tert Ambr Aug: om BCLT rel am lat-e Ath-ms Cyr Victorin.

40. rec (for γαρ) δε (*from ver 39*), with E rel syr(Tischdf) Chr Chrom: txt ABCDKLUN 1. 33. 69 am(with em fos fuld ing jac mt tol) lat-a b c syrr syr-cu coptt. rec (for *rou πατ. μου*) r. *πέμψαντός με* (*from ver 39*), with A rel Did Chr: *rou πέμψ. με πατρός* Δ 69 vulg lat-e f ff₂ g syr-jer Cyr Ambr Aug Chrom: txt BCDELTUN 1. 33 lat-a b e q syrr syr-cu coptt sath arm Clem Ath-ms Chr, Nonn Tert, Hil, Victorin. om *εγω* AD 1 fos(with tol) lat-b f coptt Clem Chr Tert Hil: ins BCTN rel vulg lat-a c e ff₂ g syrr syr-cu sah goth sath arm. ins εν bef *τη ἐσχάτῃ* ADKLSUN latt coptt goth Clem: om BCT rel lat-e Tert.

41. for ουν, δε D-gr Syr syr-cu goth.

42. ουχι BT. ins *rou* bef *ιωσήφ* D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and that will is that all who come to Him by faith shall have life, so He receives *all such*;—loses none of them;—and will raise them all up (here, *in the fullest and blessed sense*) at the last day. (*ἀπολέσω* again is not '*destroy*,' '*condemn*,' but *lose*: see ch. xii. 25; xvii. 12. ἵνα μὴ ἐξ ἐμῆς αἰτίας ἀποληταί τις, Euthym.) Olshausen remarks, that 'in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life' (ii. 167).

ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the *ἀνάστασις ἐπίστας*, but that very term is a debasement of *ἀνάστασις*: its true sense is only *ἀνάστασις ζωῆς*.

Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than

this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59. The *end* of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of *the glorified Body of the second Adam*. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 243, edn. 2.

The *θεωπέω* here is a different thing from the mere *ἀρεσν* of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: *τοῖς ὀφθαλμοῖς τῆς ψυχῆς*, Euthym.; but afterwards he makes the *θεωπέω* = *πιστεύειν*, to which it is only preparatory. 41.] Not different hearers, nor does the scene of the discourse

x Matt. xviii.
20, xxv. 19.
Mark vi. 50.
y — ch. xii. 28
only. (John
xviii. 10.
xvi. 9, 11)
only, etc.
Acts xvi. 10.
Jer. xxxviii.
(xxxi.) 2.
a vv. 20, 40
ref.
a Mark i. 3
ref.

ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; τὼς ἄν
λέγει ὅτι ἔκ τοῦ οὐρανοῦ καταβέβηκα; ⁴³ ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' ἀλλήλων.
⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμὲ, ἐὰν μὴ ὁ πατήρ
ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτόν
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ ἔστιν γεγραμμένον ἐν τοῖς

rec (for οὖν) οὖν, with ADN rel vulg lat-δ c f ff, g syr Ath: om lat-e c: tr:
BCT copt goth arm Ath-2-mss. rec aft λέγει ins ουτος, with A rel vulg lat-
c e f syrr goth Aug: pref, N: om BCLT 1. 33. 69 lat-a ff, syr-ca coptt eth arm
Chr Cyr Aug.—λέγει εαυτον απο τ. ο. καταβεβηκα D Chr.

43. rec aft απεκριθη ins οὖν, with ADN rel vulg lat-δ c syr: om BCKLT 32. 6
lat-a e Syr coptt arm Cyr. om o BLTN 1. 33: ins ACD rel. per B.
αυτοις βεβ και ιπεν N.

44. rec (for εμε) με, with ACDTN rel Hippol Orig Did Chr Cyr: txt BEMTYA
om ο πατηρ A al. rec και εγω, with A rel Did Chr: εγω T: txt BCDLA
1. 13 Cyr. rec om εν, with AN al am(with ing²) lat-e: ins ABCDT rel (α
coptt goth Cyr Thl.

here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for John generally uses of Ἰουδαῖοι in this official sense. 42.] They rightly supposed that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation.

Meyer gathers from the οἶδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal knowledge. 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitsch, cited by Stier, iv. 244, edn. 2).

44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not irresistible grace, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare invitum trahi;

trahitur animus et amore.' And just before: 'Intrare quinquam ecclesiam potest nolens, accedere ad altare potest nolens: accipere sacramentum potest nolens: trahere non potest, nisi volens.' He quotes: 'trahit sua quemque voluptas' (Virg. Ec. ii. 65), to shew that the drawing is that of delight and choice, not of obligation and necessity. Calvin (?), Beza, and Lampe understand irresistible grace to be meant: 'Falsum est et profanum, ne nisi volentes trahi' (Calv., Lücke, ii. 141 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, δ και αὐτὸς ἐδρὶς ἡ' ἡμῶν ἀναίρει, ἀλλὰ πολλὸν ἰσχυρὸν ἡμῶν βοηθείας διουμένων. See Article X. of the Church of England, in fine. The

drawing towards Christ may be exemplified in the legal dispensation, which was to the Jews a παροχρησμία εἰς χριστόν. It now is being exerted on all the world—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,—by Christian preaching and missions; but, after all, the individual will must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. 'Nondum traheris: ora ut traharis' (Augustine, *ibid.*). The same solemn and joyous response, as Meyer well calls it, follows, as in vv. 30, 40.

45.] ἐν τοῖς προφ. may be a general form of citation (Mark i. 2. Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the kind of drawing meant in the last verse;—the

προφήταις Καὶ ἔσονται πάντες ^b διδακτοὶ ^c θεοῦ. πᾶς
 ὁ ^a ἀκούσας ^d παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς
 με. ⁴⁶ οὐχ ^e ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ ^f ὢν
 παρὰ τοῦ θεοῦ· οὗτος ἑώρακεν τὸν πατέρα. ⁴⁷ ἀμὴν
 ἀμὴν λέγω ὑμῖν, ὁ ^g πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον.
⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ^h ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφα-
 γον ἐν τῇ ἐρήμῳ τὸ ⁱ μάννα καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν
 ὁ ἄρτος ὁ ^j ἐκ τοῦ οὐρανοῦ ^k καταβαίνων, ἵνα τὶς ^l ἐξ αὐτοῦ
^m φάγῃ καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ⁿ ὁ ζῶν ὁ ^o ἐκ
 τοῦ οὐρανοῦ ^p καταβάς· ἐάν τις ^q φάγῃ ^r ἐκ τούτου τοῦ

g absohl, John, ch. 1. 7. Hl. 12. Iv. 41, 42, 53 al. w. air, ch. 11. 11 reff. h — ch. vii. 12. Rev. ii. 7. m — ch. iv. 10, vii. 17 al. i ver. 51. k ver. 50. l ver. 50 reff.

^{45.} rec ins *rou* bef *θεου*, with Scr's t': om ABCDTN rel Scr's mss Chr Cyr Thl.
 rec aft *πας* ins *ουν*, with A rel lat-*g* (syrr syr-cu) Cyr: om BCDLSTN 69 latt coptt
 sath arm Orig, Hil. for *ακουσας*, *ακουων* (cf ch v. 24) D rel fos(with gat mm)
 lat-a *δ e g q* syr-marg goth Cyr Hil: txt ABCKLTM 1. 33. 69 vulg lat-*c f ff*, Syr
 syr-cu syr-txt coptt Orig, aft *μαθων* ins *την αληθιαν* A. εμε B1N Orig, i
 txt ACD rel Orig, (38 def.)

^{46.} rec *τις* bef *εωρακεν*, with A rel syr coptt Did Thdrt Chr: txt BCDLTN 38
 latt Syr syr-cu goth Orig Cyr. om *του* B. for *θειου*, *πατρος* N. for
πατερα, *θειου* DN¹ lat-a *δ e* Novat Quæst.

^{47.} ins *οτι* bef *ο πιστευων* N. om *εις εμε* BLTN arm-zoh: ins (cf *ser* 35 *δε*)
 ACD rel latt syrr coptt goth sath arm-usac Hil.

^{49.} aft *εφαγον* ins *τον αρτον* D lat-a *δ e*. rec *το μαννα* bef *εν τη ερημω*, with
 AN rel vulg lat-a syrr coptt goth sath arm Thdrt Cyr Ambr: txt BCDT am(with ing
 san tol) lat-*δ e e* Orig Eus Chr Ang.

^{50.} *αποθησκη* B Eus.

^{51.} aft *εαν* ins *ουν* D-gr.

του αρτου bef *τουτου* D-gr arm: *του μου αρτου*

opening the eyes of the mind by divine teaching.

ἀκούσας κ. μαθὼν is an expansion of *διδακτοῦς*. *ἐρχ. πρὸς με*] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—*'Speak, Lord, for thy servant heareth:—the end*, he cometh to Christ—here is the will acting on the whole man.

^{46.}] The connexion is: the mention of *ἀκούσας παρὰ τοῦ πατρὸς* might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.

ὁ ὢν παρὰ τ. θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is *complete* and immediate; ours, *partial*, and derived through Him only.

^{47.}] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40,

and adding.

^{48.}] If so, (see ver. 47,) there is full reason for my naming Myself the Bread of Life.

^{49.}] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning *οἱ πατέρες ὑμῶν* and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of *ἀποθάνῃ* prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former *ἀπέθανον*—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death; see Rom. vi. init. and Col. iii. init.

^{51.}] *ὁ ζῶν*, 'containing life in itself,' not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. καὶ ὁ ἄρτος . . .] From this time we hear no more of *ἄρτος*: this figure is dropped, and the reality takes its place.

Some difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to HIS DEATH? and, (2) is there any reference to the ORDINANCE OF THE LORD'S SUPPER?

n = ver. 58. ἄρτου, ὡς αἰῶνα. ὁ καὶ ὁ ἄρτος ὁ ἐν
 see Rev. i. 15. ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου.
 iv. v. 10. xv. 7. Dan. vi.
 2. Matt. x. 18. ch. viii. 10, 17. xv. 27. Acts iii. 24. 1 John i. 2. 2 Marc. v. 15 vat.

(omg rourou) N. Ζῆσαι DLN 33 Orig_s: txt BCT rel Orig_s. om eat N¹.
 om δε DLN lat-a b c Clem Aug. rec aft εστιν ins ην εγω δωσω, with E rel lat-f g
 syrr copt goth arm Clem Orig: om BCDLTN 33 latt syr-cu sah æth Orig, Ath Cyr,
 Tert Gaud Cypr Aug.—ὑπὲρ τῆς τοῦ κόσμου ζωῆς bef η σαρξ μου ἐστιν N.

(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught* by Him is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words ἡν εγω δώσω are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh*, are *distinct from the blood*, and the *drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten. Then another distinction must be remembered: The flesh of animals which we eat is *dead* flesh. It is already the prey of corruption; we eat it, and die (ver. 49). But this Bread, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of* here; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by Death. Death was the shedding of His precious Blood, which *He did not after-*

wards resume: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh for the *life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that *all* *may have life*. *The very existence of all the created world* is owing to, and held together by, that Resurrection-Body of the Lord. In Him *all things* are gathered together and reconciled to God: *τα πάντα ἐν αὐτῷ συνετέθησαν*, Col. i. 17.

(2) The question *whether there is here any reference to the ORDINANCE of the LORD'S SUPPER*, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could* there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance. (In the *history of the exegesis of this passage*, see Lücke ii. pp. 149—159 (3rd ed.), and Excursus ii., in his 2nd ed. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may roughly state, that three leading opinions may be traced: that of those who hold (a) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingli and Calvin (the former however not very

ζωῆς· ⁵² ῥέμαχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι ^{P = Acts III. 22, 2 Tim. ii. 24. James iv. 2 only. Nch. xiii. 11. q Matt. xiv. 16. r. c. δον. ημ. 69. την σαρκα bef δουναι DK lat-a c e. aft σαρκα ins αυτου} λέγοντες Πῶς δύναται οὗτος ἡμῖν ῥδουναι τὴν σάρκα φαγεῖν; ⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου

^{52.} οἱ ιουδαιοι bef προς αλληλους CD 1. 33. 69 vulg lat-a c e syrr syr-cu æth: txt BTK rel lat-b f coptt goth arm Orig. ημιν bef ουτος CN 1 Orig: aft δουναι U: r. c. δον. ημ. 69. την σαρκα bef δουναι DK lat-a c e. aft σαρκα ins αυτου BT latt syrr syr-cu coptt æth arm Chr Aug Gand Orig-lat₁: om CDN rel lat-ff₂ goth Orig.

^{53.} om δ B. for φαγητε, λαβητε D lat-a Victorin.

decidedly, see Olsh. ii. 173 note), Luther, Melancthon. (β) That the whole passage regards *exclusively* the Holy Communion, —among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject* and *idea* of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Censæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari posset, Jesum, ut proditionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus.' ^{52.}]

The inference conveyed in φαγεῖν, which *first comes from the Jews themselves*, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh*, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others. ^{53.}]

Our Lord not only ratifies their φαγεῖν, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk*,

separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist; so is His Blood ("the blood is the *life*," Lev. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of τὴν σάρκα φαγεῖν. Even had the idea of τὸ αἷμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *now as it was*, and *abhorrent from their habits and law*, we must regard it as specially and purposely added. But *what* is this eating and drinking?

Clearly, not *merely faith*: for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, 'crede, et manducasti,' but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it is Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is to *realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*.

To drink His Blood, is to *realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards

sch. v. 26 bis. 40. x. 10. xx. 31. 1 John v. 12. ch. v. 42. Mark iv. 7 bis. = Matt. III. 9 ref. av. 56, 57, 58. 58. ch. xiii. 10 only. b ch. iii. 15, 16, 36 v. 24. 1 John iii. 15 al. c vv. 20, 40 ref. e ch. iv. 23 ref. f Rom. xiv. 17. Col. ii. 16 only. Daa. i. 10 only. ver. 54 inf. k = ch. v. 26 ref. l ch. vii. 23 ref.

καὶ πῖντε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστίν· βρώσεις, καὶ τὸ αἶμα μου ἀληθὴς ἐστίν· πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσει δι' ἐμὲ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτου τοῦ

1 Rom. ix. 26, from Hos. i. 10. 2 Cor. III. 3 al. j ver. 51 inf.

το αἶμα bef αυτου N: transp το αἶμα and πιντε D lat-a Hil. εν αυ. τη ζωην D. aft ζωην ins αιωνιον N.

54. for μου, αυτον (twice) D lat-e Victorin. σαρκαν D. [rec em ενω with T rel Orig. Eus: txt BCDGKLUN 1 Orig, Chr Bas.,] ins εν βε τη ισχαρη CKMTVA 69 vulg lat-b c f arm Orig, Eus Chr Cyr spec: om BDN rel lat-a e.

55. rec (twice) αληθως (-θος seemed inappropriate: so Orig has αληθην), with (DN) rel latt syrr syr-cu goth Orig-lat, Hil Ambr Aug: txt BCKLTN¹ f. 66 tol(with mm) lat-g coptt sath Clem Orig, Eus Bas Chr Cyr Procop Damas. etc the latter clause D.—om from 1st αληθ. to 2nd (homoeotele) N. for τωκ. ποτον N¹.

56. aft αυτω ins καθως εν εμοι ο πατηρ εγω εν τω πατρι. αμην αμην λεγω ηνω σαν μη λαβητε το σωμα του υιου του ανθρωπου ως τον αρτον της ζωης ους εχει ζωη εν αυτω D, simply lat-a ff₂ Victorin.

57. απεσταλεν D 69. om ζω T. for τρωγων, λαμβανων D Victorin. rec (for ζησει) ζησεται, with E rel: ζη C'(appy) D-gr, σισι lat-b g goth Ambr₂: txt BC²KLTN 33. 69 Orig Eus Chr Cyr-comm.

58. om ουτος N¹. rec (for εξ) εκ του, with DN rel Orig Chr Cyr: txt BCT. for καταβας, καταβαινων N¹. οι πατερες bef εφαγον N. rec aft a πατερες ins υμων, with D 69-corr¹ rel Chr: ημων Γ 69¹ al: om BCLTN capt Orig. rec adds further το μαννα, with E rel latt syrr syr-jer goth arm: om BCLTN

it. οὐκ ἔχ. [ζωὴν ἐν ἑαυτῷ.] 'Ye have not in you that spring of life, which shall overcome death, and lead 54.] to the resurrection in the true sense: see above, ver. 44, and notice again the solemn refrain. τρώγων] It is not necessary to see any more literal 'eating' in the word than in φαγών:—it expresses the present of φαγών, which must be either τρώγων or ἰσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.

55.] ἀληθὴς is here not = ἡ ἀληθινή, nor is the sense, 'My Flesh is the true meat &c.,' but My Flesh is true meat, i. e. really to BE EATEN, which they doubted. Thus ἀληθῶς is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common ma-

terial food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.

56.] He who thus lives upon Me, abides in Me (see ch. xv. 5 and note);—and I (that living power and nourishment conveyed by the ἀρτος τῆς ζωῆς which = ἐγώ) abide in him. Be-ware of imagining, as Dr. Wordsw. again (see note on Matt. xvi. 18), that there is any especial emphasis on μου because of its position.

57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων πα. 58.] expresses the efficient cause. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (in the lower sense) in and by Him; but he that catch Him, shall (eternally and in the higher sense) live by Him. 58.] forms the solemn conclusion of the discourse, referring

ἄρτον ἡ ζήσει εἰς τὸν αἰῶνα. 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον

Ἡ σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ

ἀκούειν; 61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ὁ γογγύ-

ζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τούτο

ὑμᾶς σκανδαλίζει; 62 εἰδὼς οὖν ἠθεωρῆτε τὸν υἱὸν τοῦ

ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ

πνεῦμά ἐστιν τὸ ζῶοντιον, ἡ σὰρξ οὐκ ὥφελει οὐδέν.

(from Pa. xviii. 18), 9, 10. Rev. xi. 12.
xxviii. (xxviii.) 20. see Heb. x. 32. 1 Pet. i. 14.
24. Sir. xxxi. (xxxi.) 30.

sch. ix. 8. Gal. iv. 18. 1 Tim. i. 13 only. Jer.
i. ch. v. 21 ref. a ch. xli. 19. Matt. xxviii.

33 lat-e syr-cu coopt eth.

Orig Chr Cyr.

59. ins τη bef συναγωγή D arm. at end ins σαββατω D lat-af Aug.

60. εκ τ. μαθ. αυ. bef ακουσαντες D lat-q syr-cu. ειπεν D. rec ουτος bef
ο λογος, with E rel latt syr: txt BCDKLTN 1. 33 lat-e q Syr syr-cu (copt ?) Chr
Cyr, Thl.

61. for ιδως δε, ως ουν εγνω D Chr: εγνω ουν N¹ 69 (lat-b e): ιδων δε C¹ copt.
om ο N. for εν εαυτω οτι, οτι εν εαυτοις D Chr. ins και bef ειπεν N¹.

62. om ουν N¹. for οπου, ου D. αναβ. bef τ. vi. τ. ανθ. N.

63. om lat το N¹.

back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance. οὗτος ἐστιν, such is. καταβέβη, —past, now: because He has clearly identified it with Himself. καθὼς (see = τοιοῦτος, ὅν: if ὅμων τὸ μῖνονα (see digest) is to stand, the construction must be filled up οὗ καθὼς τὸ μ. δ ἰθ. κ.τ.λ.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*

60.] Lampe shews by ref. and other citations that σκληρός 'non tam absurditatem quam impietatem designat.' It seems clear that it was not the difficulty, so much as the strangeness of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. ἀκούειν, to listen to it—'Who can stay and hear such sayings as this?' not, 'to understand it.'

61.] ἐν ἑαυτῷ, by His divine knowledge. 62.] εἰδὼς οὖν &c., what then, if ye see . . . not meaning 'will ye not then be much more scandalized?' or, 'what will ye say (or do), then?'—but appealing to an event which they should witness, as a certain proof of one part of the σκληρός λόγος, with which indeed the rest of it was bound up,—His having descended from heaven. All attempts (as those of Lücke,

De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply dishonest,—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His death, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that θεωρεῖν need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with ἀναβαίνοντα, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony.

63.] πνεῦμα, σὰρξ, do not mean the spiritual and carnal sense of the foregoing discourse, as many Commentators explain them: for our Lord is speaking, not of teaching merely, but of vivifying: He is explaining the life-giving principle of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for it will have ascended up, &c.; and besides, generally, it is only the Spirit that can vivify the spirit of man; the flesh (in whatever way used) can profit nothing towards this.' He does not say 'My Flesh profiteth no-

b = here only.
c ch. viii. 12.
x. 10. xx.
51. Deut.
xxiii. 47.
d ch. xvi. 4
only. see
Acta xxi.
24. 1 John
i. 1 al.
e pres. ch. i.
40 ref.
f = ch. xix.
11. Matt.
xiii. 11 ref.
g = ch. iii. 27.
h = ch. xix.
13 only. see
1 John iv. 6.
i Luke ix. 62.
xvii. 31
j Mk. ch.
xviii. 6. xx.
14 only.
k Bas. i. 4 F.
l Rev. iii. 4 only.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, ^b πνεῦμά ἐστιν καὶ
ζωὴ ἐστίν. ⁶⁴ ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύου-
σιν. ᾗδαι γὰρ ^c ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες ^d εἰσὶν οἱ μὴ
πιστεύοντες καὶ τὶς ^e ἐστὶν ὁ παραδίδων αὐτόν. ⁶⁵ καὶ
ἔλεγεν Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθω
πρὸς με, εἰὰν μὴ ᾗ ^f 'δεδομένον αὐτῷ' ^g ἐκ τοῦ πατρὸς.
⁶⁶ ^h 'Εκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀτήλθον
εἰς τὰ ὀπίσω, καὶ οὐκέτι ⁱ μετ' αὐτοῦ ^j περιεπάτουν.
⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα ^k 'Μὴ καὶ ὑμεῖς θέλει-
τε ὑπάγειν; ⁶⁸ ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,

rec λαλω (force of the perfect not perceived: of ch. xiv. 10), with E rel: tr. BCDKLTUN 1. 33. 69 latt syr-cu copt goth aeth arm Orig-lat, Eua, Ath Cyr-jer
Bas Did Chr Cyr Tert Ambr Aug Gaud Vig-tapa. om και D¹ Tert. om 2^a.
εστιν N.

64. ολλ DL. τινες bef εξ υμων ST vulg lat-f ff; Chr: εξ υμων bef uow DN
lat-a b c. for 2nd εξ, απ' N. for ησ., σωτηρ N. om μη N. 1:
last clause, και ην ο μελλων αυτον παραδιδουαι N. (aft και ins τις N^{2a}) 1c
παραδωσων, παραδιδους D al.

65. εμε CN. om αυτω N¹. rec aft πατρος ins μου, with C³ rel vulg lat-
c f syr goth arm Bas, Chr Cyr: om BCDLTN lat-a b ff, l syr-cu syr-jer copt xii
Cyp.

66. aft εκ τουτου ins ουν DN 69 for lat-b c f l. rec om 2nd εκ, with CDN rel
vulg lat-c: ins BGT 1. 33 lat-a b c f q Bas. rec απηλθον bef (εε) των μαθητων
(αυτου), with E rel syr copt goth: txt BCDKLTN 1. 33. 69 latt Syr syr-cu aeth arm.
—om αυτου N.

67. for ουν, δε D lat-b.

68. rec aft απεκριθη ins ουν, with E rel vulg lat-q syr Bas Aug₁: om BCKLAN
1. 33. 69 (GU, Treg) lat-a c e f Syr syr-cu copt arm Bas Cyr Cyp.

thing,' but 'the flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words in ver. 51. τὰ ῥήμ. & ἐγὼ λελάληκα.]

viz. the words μου τὴν σάρκα and μου τὸ αἷμα, above. They are πνεῦμα and ζωή:—spirit, not flesh only:—living food, not carnal and perishable. This meaning has been missed by almost all Commentators: Stier upholds it, iv. 281 (2nd edn.): and it seems to me beyond question the right one. The common interpretation is, 'the words which I have spoken,' i. e. 'My discourses,' are πνεῦμα, 'to be taken in a spiritual sense,' (? this sense of πνεῦμα), 'and are life.' But this is any thing but precise, even after the forcing of πνεῦμα.

64. ἀλλ' εἰσιν . . .] 'This accounts for your murmuring at what I said, that ye do not believe.' ᾗδαι γὰρ . . .] De Wette remarks, that the foreknowledge of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give him the charge of the purse, knowing him to be a thief? &c.,—to the

case: and it is therefore better not to judge at all on the matter. The fact is, we come here to a form of the problem of divine foreknowledge and human free-will, which, in any of its endless combinations of expression, it is equally impossible for us to solve.

ἐξ ἀρχῆς, from their first coming to Him;—the first beginning of their connexion with Him. 65.] These unbelievers had not that drawing to Christ, which leads (ver. 44) to true coming to Him. Observe the parallelism between ἡ δόξα μόνον αὐτῷ here, and ὁ δίδωσιν ποί, ver. 37. Both these gifts are in the Father's power.

66—71.] Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them. 66. ἐκ τούτου] upon this. The temporal meaning prevails, but does not exclude the causal. vol-
loῖ, viz. of the μὴ πιστεύοντες: but not all.

67.] The first mention of the Twelve by John. The question is asked in order to extract from them the confession which follows, and thus

πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·
 69 καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ
 ὁ ἅγιος τοῦ Θεοῦ. 70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ
 ἐγὼ ὑμᾶς τοὺς δώδεκα ἔξελεξάμην, καὶ ἐξ ὑμῶν εἷς διά-
 βολός ἐστιν; 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκα-
 ριῶτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ
 τῶν δώδεκα.

— Matt. ii. 13. Luke x. i. al. fr.

69. D adds *σε*. rec (for ο ἅγιος) ο χριστος ο υιος (from Mt xvi. 16), with C¹ (see Tischdf N. T. ed. 7) rel syrr goth arm Tert: ο υιος 17 lat-b syr-cu Chr-mss: txt BC¹DLN Nonn Cosm. rec aft του θεου ins του ζωντος (from Mt xvi. 16), with E rel lat-ff₂ syrr goth Bas, Chr Cyr Ambr: om BCDLN¹. 83 latt syr-cu coptt sath arm Cyr Nonn Cosm Victorin Ang.

70. om αυτοις DN lat-a b c e ff₂ copt arm: αυτω 69 forj (with fos) lat-g q Nonn. om ο N. aft ιησ. ins και ιπιν αυτοις N. for ουε, ουχι N. εξελεξαμην bef δωδεκα, omg τους, N. (τους insd by N^{2a}) εις bef εξ υμων D al lat-b c e f Chr Aug: om εις N¹.

71. om τον DKN¹ 1. rec ισκαριωτην (more usual), with E rel vulg-ed goth Cyr: σκαριωθ D san lat-a b ff₂: απο καριωτου 69. 124 syr-marg, απο καρνωτου N¹ (attempts at explanation): txt BCGL 33 am (with forj gat harl) lat-f g coptt.

rec ημελλεν, with D rel: ημελλον, prefixing και, N¹: txt BCKLUN^{2a} 1. 69 Cyr Thl. rec αυτον bef παραδιδοναι, with N rel lat-a ff₂ goth Cyr Thl: txt BCDL 69 vulg lat-b c e f g arm. rec ins ων bef εκ (from Mk xiv. 43: had ων been omēd to suit Mt xxvi. 47, εκ would also have been omēd), with C¹N rel latt syr coptt goth arm Cyr: om BC¹DL Syr syr-cu sath.

to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones.

68.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. πρὸς τίνα.] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who had, and brought out of His stores for their instruction, the words (see ver. 63) of eternal life?

69.] πεπιστεύκαμεν seems to be used absolutely, as in ver. 64: we believe, and have long done so.

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called ὁ ἅγιος τ. Θεοῦ by John, is of course in favour of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the demoniacs, reff. Mark 11, as a remarkable one. Their words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles.

70.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the

Father, ch. xvii. 6,—in which there also Judas is included. So that His selecting, and the Father's giving and drawing, do not exclude final falling away. Meyer observes, that the solemn addition, τοὺς δώδεκα after ὑμᾶς, heightens the contrast to the opposite result which follows.

Διάβολος.] It is doubtful in what sense this word should be taken. Whether we render it διαβολικός (= τοῦ διαβόλου ὑπουργός), or ἐπιβουλος, (both given by Euthym.) it will be an ἀπαξ λεγόμενον in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The Ε. V. 'a devil,' is certainly too strong; devilish, would be better, but not unobjectionable. Compare ὁ υἱὸς τῆς ἀπωλείας ch. xvii. 12.

71.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on Matt. x. 4. ημελλεν, not, 'intended';

VII. ¹ Καὶ μετὰ ταῦτα ἡ περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. ² Ἦν δὲ ἑγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³ εἶπεν οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν ἑκ παρήρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς,

¹ Mark xi. 37. ch. x. 22. Rev. ii. 1. Esth. ii. 11. u. vv. 19, 20. Mark xiv. 1. Luke vi. 19. Ezech. ii. 16. v. ch. ii. 13. w. ch. v. 1. 4 only. x. here only. Dent. xvi. 16. xxi. 10. Ezech. xiv. 16. 18, 19. y. Luke x. 7. ch. xiii. 1. 4. W. ch. vii. 27. al. x. constr. Eph. vi. 2. Rev. xii. 14. al. H. 20 only. Pa. cxlxi. 16. Symm. a. Matt. vi. 4. b. 12. 18. 19. c. 12. 18. 19. d. 12. 18. 19. e. 12. 18. 19. f. 12. 18. 19. g. 12. 18. 19. h. 12. 18. 19. i. 12. 18. 19. j. 12. 18. 19. k. 12. 18. 19. l. 12. 18. 19. m. 12. 18. 19. n. 12. 18. 19. o. 12. 18. 19. p. 12. 18. 19. q. 12. 18. 19. r. 12. 18. 19. s. 12. 18. 19. t. 12. 18. 19. u. 12. 18. 19. v. 12. 18. 19. w. 12. 18. 19. x. 12. 18. 19. y. 12. 18. 19. z. 12. 18. 19.

CHAP. VII. 1. om kai C'DN¹ latt Syr syr-cu sah: ins BC¹ rel lat-q syr copt. rec περιπατεῖ ο ἰησοῦς bef μετὰ ταῦτα, with E rel syr goth: om μετὰ ταῦτα Γ εν-γ: txt BCDGKLXN 1. 33. 69 latt Syr syr-cu coptt aeth arm. om ὁ B. 3. for ἰουδαίαν, γαλιλαίαν D-gr. oi ad. av, bef πρὸς αὐτοὺς M. rec θεωρήσουσιν (grammatical correction), with B'X rel: θεωροῦσιν N¹: txt B'DLM¹ N², σου bef τα ἔργα B: om σου DGN¹ 1 lat-a b c e ff, 1 Syr syr-cu amh Chr Cyr Bas Thl-ed: txt LN²a rel vulg lat-f syr copt goth.—aft ἃ ins ov G 1. 4. rec εν κρυπτῷ bef τι, with D rel vulg lat-a c f ff, g syr goth arm: om τι cyt: txt BKLXN (lat-b ff) Syr syr-cu (coptt). ποιῶν, omg kai, M. for αὐτοῦ, αυτο BD¹ copt: αὐτοῦ E¹: txt D' L¹ rel vulg lat-a c f ff, g syr goth arm.—εν παρήρησι bef αυρ. D 69.

see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδόντων αὐτόν, see ver. 64; ch. vii. 39; xi. 51 al.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The circumstances* [vv. 1—13]. 1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi.,—and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2.] See Dent. xvi. 13—17. Josephus, Antt. viii. 4. 1, calls this ἑορτὴ ἀγιογράφου

καὶ μυσίον. It began on the 15th (evening of 14th) of Tisri, and lasted till the evening of the 22nd.

3—5.] Respecting the BROTHERS OF THE LORD, see note on Matthew xiii. 55. They seem to have had at this time a *kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the *ὅτι καὶ οἱ παῖδες σου εἰσαλθόντες* there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called: and there would seem to have been a larger number of disciples, in the wider sense, in Judaea, or to be gathered in Judaea by the feast, who yet wanted assuring, by open display, of the reality of His wonderful works.

In ver. 6 (as well as by οἱ μαθηταὶ σου, ver. 3), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify the meaning of *ἐπιστρέφον* so as to suppose that they may have been of the Twelve, but not believers

^d φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ ^{d ch. i. 21 ref.}
αὐτοῦ ἑπίστευον εἰς αὐτόν. ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς ^{c ch. ii. 11 ref.}
· Ὁ 'καιρὸς ὁ ἐμὸς οὐπὼ παρέστιν' ὁ δὲ 'καιρὸς ὁ ὑμέτερος' ^{f = Matt.}
πάντοτε ἐστίν ^ε ἔτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ^{xviii. 18.}
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ ^h μαρτυρῶ ^b περὶ αὐτοῦ ὅτι τὰ ^{ii. 6. Jer.}
⁹ ἔργα αὐτοῦ ⁱ πονηρά ἐστίν. ⁸ ὑμεῖς ^k ἀνάβητε εἰς τὴν ^{xviii. (1.) 21.}
ἐρητὴν· ἐγὼ οὐκ ^k ἀναβαίνω εἰς τὴν ἐρητὴν ταύτην, ὅτι ^{g ch. i. 7, 8.}
ὁ ἐμὸς 'καιρὸς οὐπὼ ^m πεπλήρωται. ⁹ ταῦτα δὲ εἰπὼν ^{i ch. iii. 19 ref.}
αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹⁰ ὥς δὲ ^k ἀνέβησαν οἱ ^{k see Matt. xx.}
ἀδελφοὶ αὐτοῦ εἰς τὴν ἐρητὴν, τότε καὶ αὐτὸς ^l ἀνέβη, οὐ ^{17, 18 ref.}
^{m = Mark i. 15.}

5. aft αυτον add τοτε D-gr fos lat-a c ff₂ q syr-cu Jer.

6. om ουν D-gr N¹ lat-e fos Syr syr-cu arm Cyr Aug. om ὁ bef ιησ. N¹.
for ουπω, ου N¹. for εστιν, παρεστιν B.

7. ο κοσμος bef δυναται N¹. om εγω N. μαρτυρον T.

8. rec aft 1st ερητην ins ταυτην (conformation to following: if omd from homœotel,
as Meyer, why is the om so general and not found in any in the follg 10pt. tau. ?),
with N¹ rel vulg lat-f g q syrr syr-cu goth Ammon Aug Quæst: om BDKLTX N-corrⁱ
1 lat-a b c e ff₂ coptt Chr Cyr. rec (for ουκ) ουπω (to avoid offence: Porphyry,
e.g., charged our Lord with fickleness on account of ουκ), with BLT rel some-mss of
vulg lat-f g q syrr sah goth: txt DKMN 33 latt syr-cu copt æth Porph-in-Jer Epiph
Chr Cyr Jer Aug Quæst. rec ο καιρ. ο ιμ. (corrū to ver 6), with E rel Chr:
txt BDLTUXN 1. 33. 69 Cyr.—(om ὁ N¹.)

9. om δε DKN 1. 33 latt Syr syr-cu arm Chr Cyr: ins BT rel lat-e f syr coptt.
for αυτοις, αυτος (corrū from next ver) D¹KL T(Bch) XN 1 vulg lat-b ff₂ l
syr-marg coptt arm Cyr Aug: om al lat-e Syr syr-cu Aug: txt BD² T(Georgi) rel
33(sic) 69 lat-f ff₂ q syr-txt goth æth. ες την γαλιλαιαν D ev-2 lat-b c Thl: in
judæa lat-a.

10. rec τοτε και αυτος ανεβη bef ες την ερητην, with D rel latt syr-cu syr goth
arm: txt BKLTXX 33 Syr syr-jer coptt æth Cyr. [τοτε not omd in B: see table.]

in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any among them* believed at that time. The attempt to make the words mean, that *some of his brethren did not believe on him*, is in my view quite futile. In that case we should certainly have had some such expression as *ἦσαν γὰρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἳ οὐκ ἐπίστευον εἰς αὐτόν*. No such attempt would ever have been made by a Greek scholar,—except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren. The emphatic expression, *οὐδὲ γὰρ οἱ ἀδ.*, is a strong corroboration of the view that they were really and literally *brethren*:—see also Ps. lxi.

8. 6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning 'the time of my sufferings and death,'—but as ἡ ὥρα μου in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them,

no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in *your* way: but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' In ver. 8, it is of little import (see var. readd.) whether we read *εὐκ* or *οὐπω*: the sense will be the same, both on account of the present, *ἀναβαίνω* (not *ἀναβήσομαι*, which would express the disavowal of an *intention* to go up), and of *οὐπω* afterwards. *εὐκ ἀνοβ.* would mean, I am not (at present) going up. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophenician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic *αὐτήν*, as implying that our Lord had it in His mind to go up to some future feasts, but not to *this* one. *οὐπω πάλω* is not yet fully come; see Luke

n Mark i. 45.
Acts x. 8
only f.
o ver. 4 reff.
p Acts vi. 1.
Phil. ii. 14.
1 Pet. iv. v.
only. Exod.
xvi. 7, 8, 9.
(-siv, Namb.
xlv. 27.)
q Matt. xxiv.
4, 5o. 1 Cor.
vi. 9. 1 John
i. 8. Isa.
xlv. 8.
r ver. 26, ch.
xxiii. 29.
Mark viii. 32.
2 Cor. iii. 12.
Prov. i. 20.
s here only.
Exod. xii.
29.
t Luke xviii.
10. Acts iii.
1. 4 Kings
xx. 8.
xxvi. 24.
x ch. viii. 44.

ἡ φανερώς, ἀλλὰ ὡς ὅτι ἐν κρυπτῷ. 11 οἱ οὖν Ἰουδαῖοι
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστὶν ἑκεῖνος;
12 καὶ ὁ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις.
οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστὶν· ἄλλοι δὲ ἔλεγον Οὐ, ἀλλὰ
ἡ πλανᾷ τὸν ὄχλον. 13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλη
περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς ἐκ
τοῦ ἱεροῦ, καὶ ἐδίδασκεν. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι
λέγοντες ὅτι Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκὼς;
16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδασκαλία
οὐκ ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἑάν τις θέλῃ;

[ἀλλὰ, so BT.] om ως DN lat-a δ e Chr-mss Cyr.
12. rec transp πολὺς and περὶ αὐτοῦ, with E rel vulg lat-f g: om πολὺς D lat-a
e ff; txt BLTX lat-δ q Cyr. τοὺς ὄχλους DN 33 latf Syr syrcu coptt goth.
om δε DN rel lat-δ e q goth arm Thl Euthym: ins BTX 1. 33. 69 vulg lat-c f f-
pref et lat-a Syr syrcu. ουχι KT.
13. [παρησία B¹ (as elsewhere) DL¹.] περὶ αὐτοῦ bef ἐλάλει N: om π. ev. L
14. μεσαζουσας D 1. 69 Ps-Chr. rec ins o bef ἡσ., with D rel: om BLT¹ LX
15. rec (for εἰς αὐτοῦ. οὖν) καὶ εἰς αὐτοῦ., with E rel vulg lat-f syrr syrcu: txt BDLT¹
1. 33 lat-a c e ff; l syr-marg coptt Cyr.
16. rec om οὖν, with DLX vulg lat-a Syr syrcu coptt Cyr: ins BTN rel 57 a
goth Thl. om ὁ BN 33.

ix. 51 and note. 10.] οὐ φαν., i. e. not
in the usual caravan-company, nor prob-
ably by the usual way. Whether the
Twelve were with Him, we have no means
of judging: probably so, for they appear
ch. ix. 2; and after their becoming once
attached to the Person of our Lord as
Apostles, we find no trace of His having
been for any long time separated from
them, except during their mission Matt.
x., which was long ago accomplished.

11.] These Ἰουδαῖοι. are, as usual, the ἀρχον-
τες, as distinguished from the multitudes.
Their question itself (ἐκεῖνος) shows a
hostile spirit. 12.] οἱ ὄχλοι. (the dif-
ferent groups of which ὁ ὄχλος was com-
posed) would include the Galilean disciples,
and those who had been baptized by the
disciples in Judaea,—whose view ἀγαθὸς
ἐστὶν would represent,—as expressed
mildly in protest against His enemies.

πλανᾷ τὸν ὄχλον, possibly in reference to
the feeding of and then the discourse to
the multitude, which had given so much
offence. 13. παρρ.] This was true
only of the side who said ἀγαθὸς ἐστὶν:
they dared not speak their mind: the
others spoke plainly enough. Here again
οἱ Ἰουδαῖοι. are distinguished from the ὄχλοι.

14—39.] *Jesus testifies to Himself
in the Temple.* 15—24.] *His teaching*

is from the Father. 14, 15.] τ. ἐκ πα-
τρός. about the middle of the feast. Prob-
ably on a sabbath (see Wieseler, Chron. i. 34)
It appears to have been the first time: for
He ἐδίδασκεν publicly at Jerusalem—
whence (οὖν) the wonder of the Jews, i. e.
the rulers of the hierarchy. γράμ-
ματα: generally letters; but also par-
ticularly, scripture-learning,—perhaps be-
cause this was all the literature of the Jew.

—see reff. Probably His teaching con-
sisted in exposition of the Scripture.
μὴ μεμ.: never having been the scholar of
any Rabbi. He was θεοδιδασκός. These
words are spoken in the true bigotry and
prejudice of so-called 'learning.' The
words of His enemies, testifying to matter
of fact well known to them, are, as Mark
observes, decisive against all attempts of
unbelievers to attribute our Lord's knowl-
edge to education in any human school
learning. Such indications are not without
their value in these times. 16. Ἦδη
only does our Lord call His teaching
διδασκαλία, as being now among the διδασ-
καλοι, the Rabbis, in the temple. It is
often so called by the Evangelists see reff.

The words may bear two meanings
—either, 'the sense of Scripture which I
teach is not my own, but that in which I
was originally panned as a revelation from

τὸ ἑλλημα αὐτοῦ ποιῇν, γινώσεται περὶ τῆς διδασχῆς, ^{7 Matt. vii. 21}
 "πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἅπ' ἑμαυτοῦ λαλῶ. ^{8 here only}
 18 ὁ ἅπ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ^{9 Job vii. 12.}
 ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, ^{10 Matt. xxi.}
 καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ^{11 Matt. xxi.} 19 οὐ Μωυσῆς ἔδωκεν ^{12 ch. i. 17}
 ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. ^{13 ch. i. 17}
 τί με ζητεῖτε ἀποκτείνειν; ^{14 Gal. v. 8.} 20 ἀπεκρίθη ὁ ὄχλος Δαιμό- ^{15 ver. 1}
 νιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν; ^{16 Matt. xi. 18.} 21 ἀπεκρίθη Ἰησοῦς ^{17 Luke viii. 27.}
 καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. ^{18 ch. vii. 45.}

17. om τὸν bef θεοῦ DN.

19. rec διδωκεν, with TN rel: txt BDH.

20. rec αὐτὸν οὐκ ἔστιν, with TN rel: txt BDH. 21. where there is no varn, with D rel latt
 syrr Cyr: om BLTXN 33 coptt Aug.—ἀπεκρίθησαν οἱ ἰουδ. κ. ἱερον αυτω K al syr-marg.

21. rec ins ο bef ἱησ., with DKLTUA (S, e all) Cyr: om BN rel Thl. om αυτοις
 D lat-c e. for παντες, υμεις D.

God; or, My teaching (generally) is not mine, but that of Him who sent me. The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted.

17.] Θάλειν τὸ θ. αὐτ. ποιῇν is equivalent to τὴν ἀγάπην τοῦ θεοῦ ἔχειν ἐν ταῖς, ch. v. 42. The Θάλειν should not have been slurred over in the E. V., for it is important. If any man's will be, to do His will, &c. As it now stands in the E. V., a wrong idea is conveyed: that the bare performance of God's outward commands will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the will be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law,—be, as Meyer expresses it, in ethical harmony with God,—the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching.

18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its general sense, it asserts that self-exaltation and self-seeking necessarily ac-

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company the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not τοῦ θεοῦ, which would generalize it to all men, but τοῦ πέμψ. αὐτόν, which confines it to Himself.

19.] There is a close connexion with the foregoing. Our Lord now takes the offense against them. The Θάλειν τὸ θίλημα αὐτοῦ ποιῇν was to be the great key to a true appreciation of His teaching: but of this there was no example among them: and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not.

20.] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it.

21.] The multitude, not the rulers, replied this. Indeed their question, τίς σε ζητεῖ ἀποκτείνειν; shews their ignorance of the purpose of their rulers, which our Lord had just exposed and charged them with. It would not now be their policy to represent Him as possessed.

21.] The one work was the sabbath-

3 D

22 διὰ τοῦτο Μωυσῆς ἔδωκεν ὑμῖν τὴν περιτομήν, ὅτι ἐκ τοῦ Μωυσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων, ἐν σαββάτῃ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομή λαμβάνει ἄνθρωπος ἐν σαββάτῃ ἵνα μὴ λυθῇ νόμος Μωυσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ἔργῳ ἐποίησα ἐν σαββάτῃ; 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ

here only in Gospels. Acts vii. 8 xlii. cxx. Paul passing. h absol. = ch. vi. 58. Acts vii. 19. xlii. 28. xxvi. 6. Rom. ix. 5. xi. 24. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. i Luke i. 50. ii. 21. Acts vii. 8 (from Gen. xxi. 4). xv. 1, 5, 24 ad. i Cor. vii. 18 b. Gal. ii. 3 ad. Col. ii. 11 only. j = h. iv. 11. k = Matt. v. 19. ch. v. 16. x. 26. l here only. m Mac. vi. 1 v. 10. Mech. iv. 2. see ch. ix. 34. n ch. v. 11, 15 only. o = Matt. vii. 1 red. p ch. vi. xviii. 31. i Pet. i. 17 al. q ch. xi. 41. Rev. i. 16 only. — Gen. xxi. 16. Theop. vi. 41

22. om δια τουτο Ν'. ins o bef μωυσης Ν. εδωκεν DL. aft ελλ' οτι Ν. om εν Β lat-b e. 23. aft ε ins ουν D 29 lat-a f arm. ins o bef ανθρωπος B 33. ins o bef μωυσεως(sic) Ν. ins πως bef εμοι D coptt æth.

healing in ch. v. 23.] διὰ τοῦτο is variously placed; either at the end of ver. 21, so as to come after θαυμάζετε, (Cod. X, lat.-g, Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, A, A, vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe τοῦτο would not be used in the sense required by the other, but αἰρέ [nor can I see that the ἐν ἔργον makes the τοῦτο any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere ἐν ἔργ. ποιῆσαι, abstractedly—'Ye wonder that I have acted at all']': and (2) because I find διὰ τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (θαυμάζουσιν διὰ τοῦτο is used Mark vi. 6; Rev. xvii. 7, see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. Moses on this account gave you circumcision, not because it is of Moses, but of the fathers; [the repetition of ἐκ τ. Μωυ. ἱερ., does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 815, edn. 2]—i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of οὐχ ὅτι, "not that," implying "I mean not, that," does not seem to suit the context so well, because it would leave the preceding διὰ τοῦτο without any thing to refer to. Now you circumcise on the Sabbath, to avoid breaking the law of Moses, &c. If our Lord had said these last words (in ver. 23) merely, the argu-

ment would not have been strict: he might have answered, that circumcision was not only a command of the law, but anterior to it; whereas ver. 22 takes the answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older, and tacitly approving their doing it on the Sabbath. Then the argument is, If it may be done on the Sabbath:—if an ordinance strictly Mosaic (which the Sabbath in its Jewish mode of observance may be set aside by another, Mosaic, but more ancient, and borrowed from a more general and direct command of God ('circumcisio est antiquior rigido edo abbat per Moisen imperato'—Grotius, &c. much more may it be by a deed of mercy, a benevolent exercise of divine power, the approval of which is anterior to, and deeper than all ceremonial enactments).

23.] ἵνα μὴ λυθῇ—not, 'ut non solvatur,'—'solves leges'; which is ungrammatical;—but in order that the Law of Moses may not be broken, viz. that which (after the fathers) ordains circumcision on the eighth day. [The distinction is between circumcision, which purified only part of a man, by which he received (ἁλπτειν) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the ὅλον refers to body and soul,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: 'nam circumcisio est medicatio animæ flauis.' But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed to them. Besides, it is by no means certain from that passage that such was the case.

τὴν δικάϊαν ῥ κρίσιν ῥ κρίνιντε. ²⁵ ἔλεγον οὖν τινὲς ἐκ τῶν ῥ ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ῥ ζητοῦσιν ῥ ἀποκτεῖναι; ²⁶ καὶ ἶδε ῥ παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. ῥ μήποτε ῥ ἀληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν ῥ πόθεν ἐστίν. ὁ δὲ χριστὸς ἅταν ἐρχηται, οὐδεὶς γινώσκει ῥ πόθεν ἐστίν. ²⁸ ῥ ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ ῥ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε, καὶ οἴδατε ῥ πόθεν εἰμί. καὶ ῥ ἀπῗ εἰμαντοῦ οὐκ ἐλήλυθα. ἀλλῗ ἐστιν ῥ ἀληθινὸς ὁ πέμψας μέ, ὃν ῥ υἱεῖς οὐκ οἴδατε. ²⁹ ἐγὼ οἶδα αὐτόν, ὅτι ῥ παρῗ

^{24.} rec (for 2nd *κρίνιντε*) *κρίνατε*, with N rel: txt BDLT Constt Cyr. (33 def.)

^{25.} om *εκ* ΓN.

^{26.} for *μήποτε, μητι* DN 49. 106 Chr₁: *πιστωκιδ* vulg lat-a *δ* (D-lat). *οι* *αρχοντες* bef *εγνωσαν* D syr-cu arm.—for *αρχοντες, αρχιερεις* N. rec aft *εστιν* ins *αληθως*, with E rel lat-*f* q syrr goth *æth* Chr-txt Thl: om BDKLT₁N 1. 69 latt syr-cu coptt arm Orig, Epiph Chr-comm Cyr. (33 defective.)

^{27.} aft *χριστος* ins *οταν ελθη μη πλιοναση μια ποιησει η* N¹. *ελξ σφρασαι*, with HXΔ¹N 69 (F, e sil): *ελθη* G al: txt BDT rel latt Orig.

^{28.} *εκραξεν* D latt. *ο ιησ. bef εν τ. ιερ. διδ. N* 1. 69 vulg lat-*δ* *ε* l *æth* arm: *εν τ. ι. ιησ. δ. T* al lat-*q*: *ο ιησ. δ. εν τ. ι. D*: om *ο ιησ. Δ* al.—om *ο* bef *ιησ. B*²T. for *αληθινος, αληθης* N.

^{29.} rec aft *εγω* ins *δε*, with DXN lat-*δ* *ε* *f* *ff*, Syr syr-cu syr-w-ast copt goth *æth*

^{24.}] No stress must be laid on the article (τῶν) with κρίνιντε: it is merely expressive of habit.—Let your judgment (ἡ κρ. ὑμῶν) be a just one. κρίνιντε implies *habes*—in all your judgments: whereas the *asotist* (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

²⁵—³¹.] HE HIMSELF IS FROM THE FATHER. ^{25, 26.}] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. ^{27.}] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 8, 110, pp. 110, 203) that the Messiah would not be known (ἀγνωστός ἐστί καὶ οὐδὲ αὐτός πω ταυτὸν ἐπιστάται) until anointed by Elias, when He would suddenly come forth from obscurity. They may allude to Isa. liii. 8. The place of the Messiah's birth was known, ver. 42.

At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. ^{28, 29.}] ἐκραξεν, in the same open undisguised manner referred to in παρῥησίᾳ λαλεῖ above; but διδάσκων, in the course of His teaching. καὶ οἴδατε . . .] It has been questioned whether these words are to be taken ironically, interrogatively, or

affirmatively. I incline to the latter view, for this reason:—obviously no very high degree of knowledge whence He was implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know whence He was, in this sense. The answer is made *in their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew whence He was; but further than this they knew not.

καὶ ἀπῗ αἱ . . . and moreover—and besides this—not = *bes.* The sense of ἀληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me. The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus was sent, and there was one who sent Him, though they knew Him not, and consequently knew not πόθεν ἐστιν. The nearest English word would be real: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. true is better, provided it be explained to mean *objectively*, not *subjectively*, true: really existent, not 'truthful,' which it may be questioned whether the word ἀληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theo-

1 vv. 32, 44.
 ch. viii. 20
 al⁴. Rev.
 xix. 20.
 John only.
 cxx. Acts iii.
 7. xii. 4.
 2 Cor. xi. 18.
 Cant. ii. 15.
 Sir. xliii. 21
 only.
 m Matt. xxvi.
 60 rev.
 o ch. ii. 4 rev.
 p ch. ii. 11 rev.
 q Matt. xvi. 1.
 ch. ii. 11, 18.
 23 al.
 r attr., Mark
 vii. 18 rev.
 s ch. vi. 41, 48
 rev.
 t — Matt. xxvi. 58 | Mk. vv. 45, 46. ch. xviii. 2, 26. Acts v. 22, 26. v. act. 26. v. ch. xlii. 2. 2a. [vi. 11] x. 2. Isa. lii. 7.

αὐτοῦ εἰμί, κακεῖνός με ἀπέστειλεν. ³⁰ ἐζήτουν οὖν αὐτὸν
 πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι
 οὐκ ἔληλυθει ἡ ὥρα αὐτοῦ. ³¹ ἐκ τοῦ ὄχλου δὲ πολλοὶ
 ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅτι
 ἐλθῇ μὴ πλείονα σημεῖα ποιῇσει ὧν οὗτος ἐποίησεν.
³² ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος πρὸς
 αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 ὑπηρέτας ἵνα πιάσωσιν αὐτόν. ³³ εἶπεν οὖν ὁ Ἰησοῦς
 Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς
 τὸν πατέρα μου καὶ ἔσομαι μετ' αὐτοῦ.

Cyr Hil: om BT rel vulg lat-a e g q sah arm Orig, Tert.

for αὐτον, αυτη Ν.

απεσταλεν DN 131.

³⁰. for ἐζητ. ουν, οι δε ἐζητ. Ν.

for επιβ., εβαλεν T, misit vulg lat-a e.

[ἐληλυθει, so B: see table.]

³¹ rec transp πολλοι and εκ του οχλου, with E rel lat-g syrr goth arm; talia
 δε επιστ. εκ τ. οχλ. DN; txt BKLTX 1. (33.) 69 latt aeth Cyr. αλγω D.
 rec aft ελεγον ins οτι, with E rel syr: om BDLTUXN 1. 33. 69 latt syrr-c
 coptt goth arm Cyr. rec (for μη) μητι, with Δ rel: txt BDEKLTX 1. 33
 Chr Cyr. πλειονα ΔΔ. rec ins ρουτων bef ποιησει (to fill out the con-
 struction), with E rel syrr syrr-cu coptt: bef σημ., M al: om BDKLTXN 1. 33.
 latt syr(Tischdf) sah-georg aeth arm Chr Cyr. for επωησεν, παου DN¹ 69 latt
 lat-a c e Syr syrr-cu.

³² aft ηκουσαν ins ουν KM T(Bch) U 1 lat-a f ff₂ sah; δε DN al lat-c e goth arm
 ταυτα bef περι αυτου Ν: om ταυτα DL¹ 1 lat-a b c e l syrr-cu arm Chr.
 υπηρετας bef οι αρχ. D N(prefg τους) rel lat-a q syr goth Thl: om υπηρ. syrr-cu: ut
 BGKLUX 1. 33. 69 vulg lat-c f ff₂ Syr Cyr.—rec transp φαρ. and αρχ.—with E rel
 lat-a q syr goth Thl: txt BDGKLTXN 1. 33. 69 vulg lat-c f ff₂ l syrr-cu coptt sah
 arm Cyr.

³³ rec aft ουν ins αὐτοις, with T (1, e sil) vulg-ed lat-(c) g aeth: om BDN rel sa
 lat-a b c f ff₂ l syrr syrr-cu coptt goth arm Thl Euthym Aug Bede. rec παρτω bef
 χρονον, with D rel vss Chr Cyr Aug: txt BLTXN 69 lat-e q.

phylact, Lampe, Baumgarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the 34 of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of *ἐκεῖνος* which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by *ἐκεῖνος* from himself. In consequence of this assertion, an article has appeared in the Stud. u. Kritik. for 1859, pt. 3, by G. E. Steiss, in which the use of *ἐκεῖνος* by St. John is gone into, and Hilgenfeld's mistake (which Kötlin had committed before him) is exposed. Referring to that article for the

full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. 1; xii. 48; xiv. 12, 21, 26; xvii. 24. ^{30.} Namely, the rulers,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come.

^{31.} The 34 here contrasts with what went before—nay, many &c. The indefiniteness of *ἄνθρωποι* implies their belief that the Christ had come.

^{32—36.} HE WILL RETURN TO THE FATHER.

^{32.} The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (oi dox. t. oi φ.) send officers specially to lay hold on Him.

^{33, 34.} The omission or insertion of *αὐτοις* makes very little difference. The words were spoken, not to the officers only, but to all the people.

ἐν Χ. Α.

τὸν πέμψαντά με. ³⁴ "ζητήσετέ με, " καὶ " οὐχ εὐρήσετέ με· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. ³⁵ εἶπον οὖν οἱ Ἰουδαῖοι "πρὸς ἑαυτοὺς " Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν "διασπορὰν τῶν " Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς " Ἑλληνας; ³⁶ " τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν " Ζητήσετέ με " καὶ " οὐχ εὐρήσετέ με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

³⁷ Ἐν δὲ τῇ ἰσχύτῃ ἡμέρᾳ τῇ 'μεγάλῃ τῆς ἑορτῆς

f — ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 5.

³⁴. rec om 2nd με, with DN rel latt goth arm : ins BTX 1 syrr syr-cu coptt eth. at end ins *εκεῖ* B[sic in cod : see table].

³⁵. om πρὸς ἑαυτοὺς N'. om ἡμεῖς DN 249 latt(not f q). μελλει bef ουτος DLX Syr (syr-cu). for μη, μητι D 124, *numquid* latt.

³⁶. for τις, τι N. rec ουτος bef ο λογος, with E-corr' N rel latt syrr : om T al harl Chr : txt B D-gr E'KLX 1. 33. 69 syr-cu arm. for ον, οτι T. rec om 2nd με, with DN rel latt goth arm : ins BGT X(Treg, expr) Syr syr-cu syr-w-ob coptt eth.

...] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do.

πρὸς τ. π. με] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not τὸν πέμψαντα αὐτόν, and therefore the saying was a dark one to them.

[ζητ. μ., π. οὐχ εὐρ.] These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th ed.), who would make them mean 'Ye shall seek My help and not find it' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, 'Ye shall seek to lay hands on Me, and shall not be able' (Orig., Grot.),—which is rapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the disciples. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you : ' see ch. xiii. 36.

εἰμι, am; not εἰμι, 'go,' which is never used in the N. T. Nor need we supply τότε; the present tense is used in the solemn sense of ch. i. 18, and ch. iii. 13, to signify *essential truth*. Compare οὐ δύνασθε addressed to the Jews, with

οὐ δύνασαι μοι νῦν ἀκολουθεῖν; δὲ ὅτι τὸν Πέτρον, ch. xiii. 36, and it will be evident that the Lord had their *spiritual state* in view : 'Ye cannot, as ye are now, enter there.'

On the whole, see Luke xvii. 22. ^{35, 36.}] The Jews understood not *his death* to be meant, but some journey which he would take in the event of their rejecting him.

The *διασπ.* τ. 'ΕΛΛ. must not be interpreted 'the Hellenistic Jews,' for the 'Ἕλληνες are always distinguished from the Jews; and this would convey hardly any meaning. The sense of *διασπορά* is,—see reff. James, 1 Pet.,—'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ 8. τ. 'ΕΛ. means 'the dispersed in the Gentile world; '—and their intent is, to convey contempt and mockery. They do not however believe the hypothesis; but ask again, τίς ἐστὶν ὁ λόγος οὗτος;

^{37—52.}] JESUS THE GIVER OF THE SPIRIT (37—39). CONSEQUENCES OF THE DISCOURSE (40—52).

^{37, 38.}] It is not certain what is meant by this ἡ ἑορτ. ἡμ. ἡ μν. The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, 'according unto the manner.' In Numb. xxix. 12—38, where minute directions are given for every day

ἐν τῇ 38. εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις ἂν διψῇ,
 ἔρχεσθω πρὸς με καὶ πινέτω 38 ὁ πιστεύων ἐς ἐμὴν
 καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ
 ἔξω.

37. ἐκραξεν DN 1. 69 Chr, *clamabat* latt coopt. Victorin, Aug.—εμε B.

om πρὸς με DN lat-δ Cyp

of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read *ἡμέρας ὀκτώ, σκηνομάτων τρόπον*. But the eighth day was not properly one of the *feast-days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, *ἐκτὸ δὲ ἡμέραις ὁγδόῃν ἐπισφραγίζεται, καλίσας ἐξόδιον αὐτῇν, οὐκ ἐκείνης ὡς τοῖς μόνον τῆς ἑορτῆς, ἀλλὰ πᾶσων τῶν ἡμερῶν ὅσας καθ-ηρηθῆσμεν* *πλεοναία γὰρ ἔστι τοῦ ἐνιαυτοῦ*. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth day* then seems here to be meant, and the last of the feast to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxlii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of E. Juda Hakkadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the

eighth day the Hallel was sung, but the outpouring of the water did not take place: 'desideraverunt aliquid.' 'Then Jesus stood and cried, &c.' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? An answer has been made to alter the punctuation thus: *ἐάν τις διψῇ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων ἐς ἐμὴν καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ κ.τ.λ.* Of this I can say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of *καὶ πινέτω ὁ ἐς ἐμὴν* is beyond all example. The ordinary punctuation, making *ὁ πινέτω ἐς ἐμὴν* a nom. abs., see ch. vi. 39, is the only *admissible one*,—even were it beset with far greater difficulties than it is. [The punctuation above mentioned is strongly upheld against this note in Stier, edn. 1. In spite of what he there says, I cannot think it can ever make way among Bible scholars. It introduces two subjects into the first part of the sentence, viz. *ὁ διψῇ* and *ὁ πιστεύων ἐς ἐμὴν*, to the utter confusion of both sense and metaphor. The distinction, insisted on by Stier, between the believer on Christ, who was not only to *come*, but to *drink*,—and the people at the feast, who only witnessed the outpouring of the water,—and which he gives as a reason why *πινέτω* must stand emphatically *before* *ὁ πινέτω*, its qualifying subject, will be quite as marked with the new punctuation: nay even more so.] Of the first clause, see notes on ch. iv. 14. *καθὼς εἶπεν ἡ γραφή*. These words must apply to *ποταμοὶ κ.τ.λ.* . . . since *ὁ πινέτω ἐς ἐμὴν* could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.

I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1-12. There a *ποταμός* of water of life (see ver. 9 especially) *flows from under the threshold*

¹ ῥέουσιν ὕδατος ὡς ζώνης. ³⁹ τοῦτο δὲ εἶπεν περὶ τοῦ ¹ here only. Job xxxviii. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

39. for εἶπεν, ελεγεν N. ¹ BEKMUVA Thl: οὐ DN rel. rec πιστευοντες, with DN rel Hil: txt BLT. ins το bef πνευμα D. om αγιος KTN latt Syr coptt arm Orig, Ens Cypr: ins BD rel lat-e f q syr goth aeth Orig-lat Chr. add further δεδομενον B latt Syr syr-w-ast syr-jer sah Eus Ambr Victorin Aug: επ αυτοις D lat-f goth aeth; επ αυτους D: om KTN rel fuld(with harl' san) coptt goth aeth arm Orig, Ath Cyr Nonn Hesych Jer Ambr Victorin Aug. rec ins o bef ηση., with S(e il): om BDTN rel vulg Orig, Chr Cyr Did Thl. rec (for οντω) ουδεπω, with T rel Orig₁; ουδεπωτε L: txt BDN Orig₁. δεδοξαστο N¹. 40. rec at beg ins πολλοι and places ουν bef εκ του οχλου, with E rel lat-f q syrr: txt BDLTXN 1 vulg coptt arm. rec τον λογον, with XΔ¹A 69 (S, e sil) sah-mnt aeth arm: txt BDTN rel latt Syr coptt goth arm Orig₁—pref αυτου DN¹ syr-txt. rec om τουτων, with E rel Syr: ins BDLTXN 1. 33 latt syr-marg coptt goth arm, and (bef τ. λογ.) G; τουτων X aeth, αυτου K.—ins αυτου bef τ. λογ. N¹. om οτι T rel vas Orig₁; ins BD. αληθως bef ουτος εστιν N. 41. aft 1st αλλοι ins δε T 1. 69 lat-b e f coptt Orig. ins οτι bef ουτος DLX 69 lat-g syr-w-ast: om BTN rel Orig. rec (for οι) αλλοι DN rel syrr coptt goth: txt BLTX 1. 33 vulg lat-a e f ff₂ (aeth) arm Orig. om δε DN rel syrr goth: ins BLTX 1. 33 vulg lat-a e e f ff₂ coptt (aeth) arm Orig Cyr. ελεγει DN¹.

of the temple. Again in Zech. xiv. 8, *ἔξειλεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλὴμ*. I believe these expressions to be all to which the citation applies, and the *ἐκ τῆς κοιτίας αὐτοῦ* to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16. 39.] The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? τὸ φρόνημα τοῦ πνεύματος, ζωή, Rom. viii. 6; and again, τὸ πνεῦμα, ζωή, ib. ver. 10. It is lamentable to see such able and generally right-minded Commentators as Lücke carping at the interpretation of an Apostle, and the one Apostle who perhaps of all

men living had the deepest insight into the wonderful analogies of spiritual things.

οὕτω ἦν] The additions *δεδομένον, δοθὲν, ἐπ' αὐτοῖς*, are all *glosses*, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: *ὁ εὐαγγελιστὴς ἐλεγει, Οὕτω γὰρ ἦν πνεῦμα ἅγιον, τοῦτοισι δοθὲν, ἐπὶ Ἱησοῦς οὕτω ἰδοξάσθη δόξαν καλὴν τὸν σταυρόν*. It is obvious that ἦν cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The ἦν implies not exactly *δεδομένον*, but rather *ἐνιργεῖον*, or some similar word: *was not*,—had not come in; *'the dispensation of the Spirit was not yet.'* ἰδοξάσθη, *through death*. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see ch. i. 16; Rom. viii. 11; Col. ii. 9. 40.] ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and Deut. xviii. 15. 41—43.] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

a = ch. ix. 30. Matt. xviii. 20.
 b = here bis only.
 c pres. Matt. ii. 4 al.
 d ver. 28.
 e = Matt. xxi. 34 al. Psa. cxxxii. 11.
 f ch. xi. 1 ver. 30.
 g ch. xi. 1, 30. Matt. ix. 35. Luke x. 38 al. fr.
 h = Mark ix. 19 l.
 i Mark ii. 21 ref.
 k ver. 30.
 l = here only. (ch. x. 34, 37.)
 m ver. 33.
 n ver. 33. ch. vi. 37. xiii. 17, 20.
 o ver. 13 ref.
 p ch. ix. 33 only.
 q ch. ii. 11 ref.
 r here only.

a γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχ ἵνα
 γραφὴ εἴπῃ ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἐκ
 Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ
 χριστός; 43 ἰσχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.
 44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδὲς
 ἔβαλεν ἐπ' αὐτὸν τὰς χεῖρας.
 45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε
 αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν
 οὕτως ἄνθρωπος [ὡς οὗτος ὁ ἄνθρωπος]. 47 ἀπεκρίθησεν
 αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ
 τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν
 Φαρισαίων; 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
 νόμον ἑπάρατοί εἰσιν. 50 λέγει Νικόδημος πρὸς αὐτούς,

42. rec ουχι, with DN rel: txt B²TL Orig; ουκ B¹. for ειπεν, λεγει D al om του DU 1. 69 Orig. rec ο χριστος bef ερχεται (repetition from above), with DN rel: txt BLT 33 vulg lat-c ff₂ g Syr eth arm Chr Cyr.—ερχ. ο χρ. bef ουκ ου δ. D.

43. rec εν τω οχλω bef εγενετο, with E rel lat-q goth: txt B (D) LTXN 33 latt qpt coptt.—ις τον οχλον D-gr.

44. for ηθελον, ελεγον N¹. rec επιβαλεν (from ver 30), with DN rel lat-e goth Chr Cyr: txt BLT vulg lat-a c. for επ' αυτον, αυτω N¹: επ' αυτω N².

45. for ειπον, ελεγον T(Bch): λεγουσιν N. rec ουτως bef ελαλησεν, with E rel vulg lat-c: ουτως ανθρωπος ελαλησεν D: txt BLTX 33 Orig Chr, Cyr. ουτως ανθρωπος bef ελαλησεν N¹. om ως ουτος ο ανθρωπος (καποτολ?) BLTN^{1a} forj copt Orig Chr-comm, Cyr, Ang: ins X rel vulg lat-e f (Syr) q sah goth eth arm, ως ουτος λαλει D lat-c ff₂ g: ως ουτος λαλει ο ανθρωπος N¹.

47. rec aft απεκριθησαν ins ουν, with BT rel vulg lat-f g syr: om DN 1. 3 lat-a c e ff₂ Syr sah goth arm Cyr. om αυτους BK 69 for lat-l arm: ins DT rel vss.

48. for επιστευσεν, πιστευει DN¹.

49. [αλλα, so BDLT 33.] rec επικαταρατοι (more common, cf Gal iii. 10, 13, with D rel: txt BTM 1. 33 Orig Chr-comm Cyr.

marks are appended, is natural. John had one great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "probability, that John knew nothing of the birth at Bethlehem," reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that she knew nothing of it,—in other words, that it never happened. *ισχύσμα* implies a violent dissension,—some taking up His cause, some wishing to lay hands on Him. 44.] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained*.

45—52.] *Return of the officers to the*

Sanhedrim; consultation on their report.

Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.

49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at *νῦν*, and supplying *πιστευειν εις αὐτόν*, and then making *εὐαγγ. εὐαγγ.* an *exclamation* (Paulus, Kuinod), is not to be thought of.

50.] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2; Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. On the consistency, and development, of the char-

ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν, ⁵¹ Μὴ
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἰακούσῃ ^{sup. art. Mat. xv. 11. Mark iv. 21. ref.}
πρῶτον παρ' αὐτοῦ καὶ γινῶ τι ποιεῖ; ⁵² ἀπεκρίθησαν ^{ch. vi. 45 ref. ch. v. 20 ref. Gen. xiv. 12. 4 Kings i. 22.}
καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἢ ἱραύ-

50. for λέγει, εἶπεν δε Ν. om ο ἐλθων προς αυτον προτερον Ν'. rec ins νυκτος bef προς αυτον, with E rel; aft, KUD vulg lat-o f l q syrr goth arm: νυκτος πρ. αυ. το προτ. 1. 69, πρ. αυ. νυκτος το πρωτον D 33 æth arm, πρ. αυ. νυκ. το προτερον X al: txt B (L) T lat-a syr-jer sah.—το προτερον L. εἰς ὧν ἐξ αὐτῶν bef ο ἐλθων D.

51. rec παρ' αυτον προτερον, with E rel vulg lat-q syrr coptt Chr: παρ. αυτ. πρωτον K 1. 69: πρωτον, omg παρ' αυ., X(bef az.) Ν' lat-ff;: txt BDLT 33 Orig, Bas Cyr. επιγνωσθη D. ποιησιν D lat-c Lucif.

52. [εἶπαν, so BDKT 33.] [ἱραυνησον, so B'ITN.] aft ἰδε ins τας γραφας D 229; *scrutatus scripturas* vulg-ed(not am em forj gat ing² mm san) lat-a c e ff; l (not f g q) sah. rec *προφητης* bef εκ τ. γ., with DM rel am(with forj fuld ing san &c) lat-a c goth: txt BLTX vulg-ed Orig Chr Cyr. rec *εγγηγραται* (cf *Luke* vii. 16: to say, as *Mey*, that the *pres* was substituted to remove the historical difficulty, is *absurd*, for it does not remove it), with L rel; *εγγηγραται* EGM: txt BDK S-marg TTAN 1. 33 vulg lat-a c syr goth æth Orig.

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2-pe Scr's a¹ b 3. 9¹. 12-5. 21-2. 33-6. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-43-9-57-68-9-79¹-81-6-94-5. 210-3-28-32¹-49-50-3-5-61-2¹-9-84¹. 314-31-53¹-88-92. 401 (and about 90 evangelistaria: but see Scriv. *Introd.* to Crit. p. 441) lat-a b, f l syrr coptt goth arm-s mas Orig Apollin Thdor-mops Chr Bas Cyr Cosm Nonn Thl Text(see Tregelles on the Printed Text p. 239 note) Cypr Juvenec. A and C are defective, but from the quantity of space it is certain that they could not have contained the passage. LΔ leave a space, but not sufficient for the whole. viii. 3—11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSA Scr's k l m n 4. 8. 14-8. 24. 34-5. 109-25-41-5-8¹-56-61-4-6-7-78-89-96-8. 202-12-5-26-30-1¹-41-6-71-4-7-85. 338-55-60-1-3-76-91¹. 4. 408-36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel in 237, which however has vii. 53 to viii. 2 here as well; 37 (102 ?) 105 retain vii. 53 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102 ?) omits vii. 53 to viii. 2 altogether and inserts the rest at the end of the Gospel. The whole passage is inserted at the end of this gospel in 1. 19. 20. 129-35. 207. 301-47 ev-86 leips-tisch-iv arm-mas, at the end of Lu xxi. in 13. 69. 124. 346; aft Joh vii. 36 in 225.

It is contained in DFGHKUΓ and about 290 cursive mas vulg lat-b¹ c e ff; g l-marg syr-jer æth 5-later-mas-of-arm. (Scholz numbers 469 cursive mas of the gospels: of these all but those named above and the following contain the disputed passage. The following either do not contain St. John's gospel or are mere fragments, 41. 92-4-9. 136-46. 197. 222-3-4-38-43-56-7-88. 300-2-3-4-5-10-1-2-3-20-3-34-6-7-54-6-62-6-9-78-81. 400-17-8-23-4-6-7-32-4. The following are also defective at this point, 67. 176. 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons [see in prolegg.] to be considered as in abeyance, 42. 81-2. 93. 110. 203. 321-6-7-8-98-9. 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no information concerning the reading of 104-14-32. 216-33. 318-48-50-64-73. 437-8-9. In ms. 115 the pericopa is found, but with ver. 12 written both before and after it. The remaining 270 (about) certainly contain the passage without any mark of doubt: to these we must add Scr's 15 mas and evv-18-19-20-37-41-67.)

In *evangelio secundum Johannem in multis et Græcis et Latinis codicibus invenitur de adultera muliere quæ accusata est apud dominum* Jer. adv. Pelag. ii. 17,

racter of Nicodemus, Luthardt has some valuable remarks, pp. 125 ff. 51.] There is no need of supplying *ἐπιτίς* before *ἀκούσῃ* and *γινῶ*—the judge is implied in ὁ νόμος. He is only its representative and mouthpiece. δὲν μὴ &c. see Deut. i. 16. 52.] They taunt him with being

disposed to join those (mostly Galileans) who had attached themselves to Jesus.

Whether we read *ἱεῖραται* or *ἱγγηραι*, the assertion is much the same: for *προφ.* cannot mean the Prophet, or the Messiah. It was not *historically true*;—for two prophets at least had arisen from Galilee:

νῆσον καὶ ἴδε· ὅτι ἐκ τῆς Γαλιλαίας προφῆτης αὐ-
 τῷ ἐγείρεται. <sup>W — Matt. xli.
 11. xxiv. 11,
 24 al.</sup>

vol. ii. p. 762.

Sed hoc videlicet infidelium sensus exhorret ita ut nonnulli poius fidei vel potius inimici vera fidei credo metuentes peccandi imprunitatem dari miferis suis illud quod de adultera indulgentia Dominus fecit, auferrent de codicibus a quasi permissionem peccandi tribuerit qui dixit jam deinceps nolite peccare Aug. & Conj. Adult. ii. 7. Euseb. H. E. iii. 39 says: *ἐκτίθειται δὲ καὶ ἄλλα ἱστορία περὶ γυναῖκος ἐπὶ πολλοῖς ἀμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ὅν τὸ καθ' ἑαυτὴν εὐαγγέλιον περιέχει*, which history can hardly be other than this. Nicen (cent. 1.) expunged it, thinking *βλαβερὰν εἶναι τοῖς πολλοῖς τὴν ταύτην ἀκρίβειαν*.

Jonah of Gathhepher, and the greatest of the prophets, Elijah of Thisbe; and per- haps also Nahum and Hosea. Their attempt for Galilee made them lose sight of

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[⁵⁸ καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. ἰ' ἰστοῖς:]

53. rec *ἐπορεύθη*, with E rel: *ἀπελθεν* U 69: *ἀπελθεν* A: txt DMS.
 1 syr-jer arm. for *τον οἶκον, τον τοτον* 1 copt-wilk arm: *το εἰς* 69.

[53—CHAP. VIII. 11.] THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.—See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that at first sight, the reasons given by Aug. and Nicen seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autocratic assertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3—11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the co-existence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phenomenon (not that of the abundance of various readings, from which it is totally distinct) points undoubtedly to some inherent defect in

the text of the passage itself, irrespective of all treatment subsequent to its establishment as a part of the sacred narrative. (4) At the same time it is an embarrassing circumstance, that the contents of the passage are of such a kind, as to give every countenance to the supposition above dealt with. Had they been otherwise, we should have been much more free in pronouncing a critical decision for or against it. Another difficulty is presented by the very general concurrence of the MSS. containing the passage, in placing it here. If it was not originally found in the text, why should this place, of all others, have been selected for its insertion? It has no connexion with the context: belongs, apparently, to another portion of our Lord's ministry: what could induce the interpolators to place it here? (6) Nor are we helped much by its variations of position in some MSS. The end of Luke xxi. seems most to approve itself as the fitting place; but if it was the original one, it is totally inexplicable that we should find no trace of the fact there, except in four of the (best) cursive MSS. Its occurrence here then, seems to me much in its favour. (7) After all, the most weighty argument against the passage is found in its entire diversity from the style of narrative of our Evangelist. It is not merely that many words and idioms occur which he never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts

VIII. 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων

CHAP. VIII. 12. rec o ιησους bef αυτοις ελαλησεν (with al ?): αυτοις ο ις ελ. E rel Scr's mss Thl Euthym: ελ. αυτοις ο ις D 33. 69 lat-a f f₂ g l Syr copt æth arm: txt BLSTUXN Scr's k lat-δ, and (omg αυτοις) Scr's s.—om o B. (om o ιησ. Scr's

historical accuracy. (Bretschneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12—59.] THE CONFLICT BETWEEN JESUS AND THE JEWS, AT ITS HEIGHT.

12—20.] *Testimony to Himself as the Light.*

13.] The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the preceding verses are forced and harsh. It

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ἐπορεύθη εἰς τὸ ἄρος τῶν ἐλαιῶν.

^a ὁ ὄρθρου δὲ πάλιν ^c παρα-^a Matt. xxi. 1

1. for ιησ. δε, και ο ιησ. UT 69. μονες Γ 272 al.

επορευετο S al.

at end add ^b Luke xiv. 1

2. for ὄρθρου δε, και οτε Γ 272.

aft πάλιν ins βαθεως U al.

only. Prov. vii. 18 al. 17. see ch. iii. 28.

c w. cir, Matt. ii. 1. Acts ix. 26. xiii. 14. xv. 4 only. 1 Kings x. 16,

we read it. [It would be hardly worth while to cite an opinion which affirms that 'such a course of argument is very fallacious, leads to nothing but endless *logomachies*, and can never settle a question of this kind' (Bloomf. ed. 9),—were it not earnestly to remind my readers, that the more the sacred text is *really studied*, the more such considerations, duly and cautiously weighed, will be urged and appreciated.] (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the ænigma: That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many MSS.: and the fact of some excluding only ch. viii. 8—11, seems certainly to shew that the *moral element did operate* in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, *to retain the passage*, as we retain Mark xvi. 9 ff., with a distinction from the rest of the text.

With regard to the question, *what text of the passage itself to adopt*, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient MSS. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted,—no approval whatever of the Codex Bezae as a *font lectionum*: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even moderately satisfactory. 53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (var. readd.),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—

for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly

^a = ch. ix. 5. ^b = Matt. v. 14. 'Εγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμὲ

c q r.) φως bnf εἰμι, omg το, N¹.

for εἰμι, μοι BT Orig: txt DLM rel (v:

was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are *the same as those who accused the woman*, to be again so soon present? Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the οἱ Φαρισαῖοι of the one must surely extend through the other, if *this connexion* is to be maintained. On the

other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over: He now has another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles (see authorities in Wetstein), to light two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night was held a festal dance by the light. Now granted that this was on the first night only,—what is there improbable in the supposition that our Lord—standing in the very place where the chandeliers had been or perhaps actually were—should have alluded to that practice? He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases as Lücke and De Wette do, that the

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^c w. ἐνι. ^d = here only. γίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. ^e ἀγνοοῦν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἀμαρτίᾳ γενναῖα εἰληφ

^d part. princ. Luke, v. 2. xiv. 28, 31. xvi. 8. Acts xli. 31. xvi. 18. xxv. 4. 17. Matt. v. 1. xlii. 46. Mark ix. 35. xli. 41 only. [John, here only.] Num. xi. 4 al. ^e Matt. xv. 19 (rel.). Mark vii. 21 only. rec παραγενενο, with E rel: ἦλθεν UA 69 syr-uss: txt D. ^{all} οἱ ἱεροῦς U al. om last clause 69. for εἰς λαός, οὐχ ὅλος (rel) om Γ 272. om πρὸς αὐτόν EGHK: ins D U (Treg exp) rel. rec at end adds καὶ ^d καθίσας ἐδίδασκεν αὐτοὺς, with E rel exp: om D.

3. for ἀγνοοῦν δὲ, προσηνεγκαν αὐτῷ A² 69. om δὲ ἔΓ' απ for γραμματεῖς, ἀρχιερεῖς 1 copt-wilk arm. rec aft φαρμακ. ins πρὸς αὐτόν, with E rel lat-c (f₂) copt-wilk (seth arm): om DMUTA 1. 69 vulg lat-c l syr-uss arm. rec (for ἐπὶ ἀμαρτία γυν.) γυν. ^{re} εν ^a μοχεία, with EGHK: γυν. ἐπὶ μοχεία M rel: txt D.

the end of Luke xxi. seems to be its fitter place.

CHAP. VIII. 1.] John never elsewhere mentions the Mount of Olives (not even in ch. xviii. 1): and when he introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and λεγομένην ch. iv. 5; xix. 13, 17). [Stier, who says (iv. 343, edn. 2), "The simple answer to Alford's remark is, *that John here, and here only, mentions the Mt. of O.*" omits all allusion to this habit of the Evangelist, which alone gives weight to my remark.] πορεύομαι with εἰς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὁρθον, nor παραγίνομαι εἰς: nor ὁ λαός in this sense, but always ὁ ὄχλος (see ὁ λαός ch. xi. 50; xviii. 14): nor such an ex-

pression as καθίσας ἐδίδασκεν αὐτούς:—but all these are found in Luke. It is not in John's manner to relate that Jesus taught them, without relating *what* he taught.

3.] John does not usually connect with δέ, more commonly with ἀλλά: but δέ is found thus used here, vr. 1, 2, 4 (5, where the conjunction of δέ . . . is not in St. John's manner, see Gal. ii. 20, 6 (twice v. r.), 7, 9, 10, 11 (twice v. r.). Thence, there is not one δέ of mere connexion (ver. 35 is no exception) through the remaining forty-eight verses of the chapter. Nor does he ever mention *οἱ γραμματεῖς* elsewhere, but usually calls the opponents of Jesus οἱ ἱουδαῖοι, or οἱ ἀρχόντες. οἱ γρ. v. οἱ φ. is a very common expression in the synoptic narrative. The account gives no light as to the copy-

οὐ μὴ ^b περιπατήσῃ ἐν τῇ ^{be} σκοτία, ἀλλ' ἔξει τὸ φῶς ^{b ch. xii. 36. sec Isa. ix. 2. c ch. i. 5 ref.}

rec περιπατήσῃ, with DEHMA (S 1, e sil) Cyr₁: txt BTM rel Orig Cyr₁. for εἴει, εἴχῃ M¹.

allusion could not have been made unless the usage took place on that day, is mere trifling. While the feast lasted, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural. τὸ φῶς τ. κ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6; Mal. iv. 2; and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi.

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1. μένην· καὶ ⁵ στήσαντες αὐτὴν ^{5b} ἐν μέσῳ ⁴ λέγουσιν αὐτῇ ¹ ἐκ- ^{s Matt. xviii. 21 Mk. Acts iv. 7 only. h absol. ver. 9. Matt. xiv. 6. = εἰς τ. μένον. ch. xx. 19, 26.}
 πειράζοντες αὐτὸν οἱ ἱερεῖς ¹ ἵνα ἐχῶσιν ^k κατηγορίαν αὐτοῦ ^{h absol. ver. 9. Matt. xiv. 6. = εἰς τ. μένον. ch. xx. 19, 26.}
 Διδάσκαλε, αὕτη ἡ γυνὴ ¹ κατείληπται ^m ἐπ' αὐτοφῶρος ⁿ μοιχευο- ^{h absol. ver. 9. Matt. xiv. 6. = εἰς τ. μένον. ch. xx. 19, 26.}
 μένη, ⁵ Μωϋσῆς δὲ ἐν τῇ νόμῳ ἐκέλευσεν τὰς τοιαύτας· ^p λιθάζειν.

1 Luke iv. 12 | Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxviii. 12. h [Luke vi. 7 v. r.]
 ch. xviii. 29. 1 Tim. v. 19. Tit. i. 6 only t. 1 = here [bis v. r.] only. Exod. xxiii. 4.
 m here only t. Theod. vi. 38. n pass., here and Matt. v. 23 v. r. only. Lev. xx. 10. trans., Matt. v. 28.
 p ch. x. 31 ref., &c. [Λιθοβολ., see digest, Matt. xxi. 35 ref.]

¹ κατελημμένην, with M rel: καταληφθίσαν EGHK: txt D. aft
 εν ins τω Δ 69.

4. for λεγουσιν, ικον UA 69 latt. rec om εκπειραζοντες αυτον οι
 ιπρις ινα εχωσιν κατηγοριαν αυτου (but see ver 6), with U rel; πειραζοντες
 (alone) EGHK arm: txt D. for αυτη το μοιχευομενη, ταυτην
 ευρομεν επ αυτοφωρος μοιχευομενην U.—η γυνη bef αυτη M. rec
¹ κατεληφθη, with S(e sil); κατεληφθη EGHK: ιληπται MA 69: txt
 D 1.

5. rec εν bef δε and εν δε τω νομω bef μω., with E rel: txt D.—rec aft o constr. w.
 μω. ins ημιν, with E rel: bef τας U: ins ημων bef μω. S: om DH syr-uss
 syr-jer copt. rec (for εκειλευσεν) ο ενετειλατο, with E rel: txt D.
 rec (for λιθαζειν) Ρ λιθοβολεισθαι, with E rel: txt DMSUA 1. 69. inf. pass. here only. inf. act. Matt. xiv. 7. Gen. xlii. 26.

city in which these Scribes and Pharisees acted when they brought the woman. Probably, *only* as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10; Deut. xxii. 22) that the *man* also should have been put to death.

4.] The λέγουσιν αὐτῇ ἐκπειράζοντες αὐτὸν savours much more of the synoptic gospels than of John: see Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, in what sense this was a temptation, to lead to His accusation. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis [first part], Aug., Euthym.). But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have accused Him? (2) That some political snare was

hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: 'Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. Some kind of civil or political collision the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to

d ch. i. 4, vi. 48. d ἡς ζωῆς. 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ τῆς
e ch. i. 7, 8
red.

48. 13.] See ch. v. 31. The assertion there was, that His own unsupported witness (supposing that possible) would not be trustworthy, but that His testimony supported by, and in fact coincident with that of the Father. The very same arg-

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r [here bis. v. r.] Mark
i. 7 only.
Exod. vi. 31.
s Matt. xxiii. 4
red.
t here bis only.
Exod. xvii. 14.
xii. 30 vat. (only 7). constr., Acts xii. 16 only.
only. (ἀναβλέψ., see digest. = John, here bis (ch. ix. 11, &c.) only. Matt. xiv. 19 red.]
Deut. xxii. 19. 2 Mos. viii. 4. xii. 48 only.

rec om 2nd δε, with E rel : ins D lat-c ff₂. aft λεγεις ins va
αυτης MSUA 69 lat-c ff₂ with arm.

q John, ch. vi.
d. Rev. ii. 2.
10. ill. 10
only. — Matt.
xvi. 1 § al.
— for κατηγορειν, κατηγοριαν κατ' MSUA 69 arm. om το δεσπο
A syr-uss. rec (for κατηγορ.) γραφειν, with K rel (-ψεν 69): ut
DEGHM. at end ins μη = προσηκουσιν EGHK.
7. επρωτωντες M 1. rec adds αυτον, with E rel: om D
rec (for ανακυβην και) ανακυβας, with E rel: = αναβλεψας [1
69 arm: txt DMS 1. rec (for αυτοις) προς αυτους, with E rel
om M: txt DSUA 1. 69 latt. πρωτον EGH. rec ins το
bef λιθων, with E rel: om DUA 1. 69.—rec επ' αυτη, with S: txt D

lay down definitely, wherein the collision would have consisted. p. 267. 5.] I

will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest Thou?' belongs to the *last days* of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic gospels often do. The command here mentioned is not to be found, unless

'putting to death' generally, is to be interpreted as = *stoning*;—compare Exod. xxxi. 14; xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse *strangulationem*.' Tract Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.'

I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "he hath humbled his neighbour's wife." We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. 6.

κατέγ. εἰς τ. γῆν] ὅτιρ εἰσθεσι τολμα; ποτεν οἱ μὴ θέλοντες ἀνακρινθεῖν τῶς τοῦς ἐρωτῶντας ἀκαίρα καὶ ἀνάη. γὰρ αὐτῶν τὴν μηχανὴν προσηκουσ γράφειν εἰς τὴν γῆν, καὶ μὴ προσηκου εἰς τὴν γῆν. Euthym. The habit was a well-known one to signify pre-occupation of mind, intentional inattention;—see instances in Wetstein and Lücke. The one remark cited from Elian is irrelevant: see Lücke, ii. 269 note. The additions προσηκουσ or μὴ προσηκου are glosses. It does not follow that any thing was actually written. Stier refers to Jer. lxx. 18, but perhaps without reason. This minute circumstance speaks strongly for the *authenticity* of the narrative.

7.] ἀναμάρτη. is common in the classics: see instances in Lücke. It is not here used in the general sense, 'without sin' (E. V.), nor in the strict sense, 'free from the crime of adultery' (1) can hardly be that any of the Pharisees should have held themselves *sinless*—that all should have been *implicated in adultery*):—but—as ἀναμάρτης, Luke vii. 37,—of the *sin of unholiness generally*. Stier, who contends strongly for the *genuineness* of this narrative in this place, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent

σεαυτοῦ *μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

ment is here used, but *the other side of it* self, because His testimony is the testimony presented to us. He *does* witness of Him- of the Father;—He being the λόγος τοῦ

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βαλέτω λίθον. ⁸ καὶ πάλιν ὁ κατακύψας τῷ δακτύλῳ ἡ κατέγραφεν ⁹ here only. 4 Kings ix. 33 only. ¹⁰ εἰς τὴν γῆν. ¹¹ ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ¹² ἀρξίμενοι ¹³ ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελεῖν καὶ ¹⁴ κατελεῖσθαι ¹⁵ μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. ¹⁶ ἀνακύψας δὲ ὁ Ἰησοῦς ¹⁷ εἶπεν τῇ γυναικὶ Ποῦ εἰσιν; οὐδεὶς σε ¹⁸ κατέκρινεν; ¹⁹ καέκρινη ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

κ rel.—rec [τον] λίθον bef επ' αυ. βαλιτω, with (al)?: (r.) λιθ. bef βαλ.
M E rel latt: trans (r.) λιθ. and επ' αυ. UA 69 aeth arm: βαλ. bef επ' αυ.
1 syr-uss syr-jer: txt DM 1.—βαλλιτω EGHK 1.

st. 8. rec κατω ευψας, with E rel: ευψας H¹: txt D 1. rec om τω
b. δακτύλῳ, with E rel: ins D lat-ff₂. rec (for κατεγρ.) εγραψεν, with
E rel; εγραψεν M: txt D. for εις, επι M. at end ins ενος
εκαστου αυτων τας αμαρτίας U.

9. rec (for εκαστος δε των ιουδαιων) οι δε ακουσαντες, with E rel:
ακουσαντες δε 1 arm: om A 69 syr-jer: txt D. rec adds και
υπο της συνειδησεως ελεγχόμενοι, with E rel copt-wilk: om DMUA
1. 69 vulg lat-c e ff₂ l syr-uss syr-jer aeth arm. rec ηρχοντο, with E
rel: ανιχωρησαν και εξηλθον 69: και εξηλθιν A: txt D. rec adds
εις καθ' εις, with E rel: pref, M vulg lat-c: εις εκαστος αυτων 1: om
D. αρξαιμενος E¹. rec (for ωστε παντας εξελθειν) εως των
εσχατων, with 8 rel: om EGHKM vulg lat-c l syr-uss: txt D (lat-c ff₂).
om μόνος 69. aft μόνος ins ο ιησους, with E rel: pref ιησους
U lat-c: om D 1 am lat-c syr-uss syr-jer. rec (for υσσα) ιστωσα,
with 1 (F, e sil) vulg lat-c syr-jer: txt D rel lat-ff₂ syr-uss.

10. * αναβλεψας A 69. rec ins και μηδεν * θεασαμενος l πλην
της γυναικος bef ειπεν, with E rel; ειδεν αυτην και UA 69 aeth: om
DMS 1 vulg lat-c e syr-uss syr-jer copt-wilk arm. rec (for τη
γυναικι) αυτη, with E rel vulg lat-c ff₂ syr-jer: om UA 69: txt D (lat-c)
syr-uss. rec ins ε η γυνη bef που (with al?): γυναι MSUA 1. 69:
om D rel syr-uss. rec aft εισιν ins εσιν οι b κατηγοροι σου, with
E rel vulg-ed copt-wilk aeth; οι κατ' σοι, omg εκεινοι, HU 69: om DMA
1 am lat-c e syr-uss syr-jer arm.

discourse are to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by the insertion of this passage.

The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of all: and His answer expresses this, by convicting them all of sin before Him. ρόν (see digest), if genuine, refers to the first stone, which by Deut. xvii. 7 the witnesses were to cast.

8.] ινα μη, βλίσποντος εις αυτοις, αλαχύνωνται, ρών οὕτως ελεγχθίντες, και ινα, ως αὐτοῦ διήθιν ασχολοῦνται εις τὸ γράφειν, ἐξῆς αὐτοῖς ὑπαναχωρήσαι πρὸς φανερώντας καταγνώσεως ἐν αὐτῶν γὰρ ἰφείδετο δι' ὑπερβολὴν χρηστότητος.

Euthym. The gloss in U (see var. read.) is curious.

9.] They had said, ρὰς τοιαύτας—they now perceive that they themselves were τοιοῦτοι. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγὼ εἰμι struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on πρεσβυτέρων, as indicating the natural order of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. μόνος, i. e. with the multitude and the disciples; the

here only.
4 Kings ix.
33 only.
c Matt. xx. 8
reff. (John,
here only.)
d = Luke xiv.
4. Acts xviii.
19. 1 Thess.
iii. 1.
1 Matt. xx. 28 reff. (John, here his only.)
Gospp. here
only. Rom.
ii. 16. la. 1
alt. Eccles.
x. 20. Wiles.
xv. i. 19 only.
= var. 46
ch. xvi. 8.
2 Tim. iv. 2.
John xv. 8.
Mark xiv. 19.
Rev. iv. 8
only. (Rom.
xii. 5.
3 Mac. v.
84.)
Lake xiii.
50 reff.
f = Mark xii.
32 al. (John,
Rev. ii. 23
only.)
g voc. Lake
xii. 28 reff.
Acts xiii.
30, 38. xxiv.
8. xxv. 16.
18 (Rev. xii.
10 v. r.) only.
Prov. xviii.
17. 3 Mac.
iv. 5 only.

14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἀν ἐγὼ ἡμαρτῶν
 ἡ περὶ ἑμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου, ὅτι οὐκ
 ποθέω ἡλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε ποθεῖν
 ἔρχομαι ἢ ποῦ ὑπάγω. 15 ὑμεῖς ἐκ κατὰ τὴν σάρκα
 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 καὶ ἐὰν κρίνω αὐτοὺς

f ch. III. 8 refl.
 g 9 Cor. xi. 18
 only.
 a. σάρκα,
 Rom. 1. 3.
 v. 1. ix. 3. 5
 al.
 h ch. vii. 34.
 i ch. vi. 51 refl.

14. ins o bef ἡσ. DN 69 Orig.—εἶπεν αὐτοῖς o ἱς, omg απεκ. and και, N.
 η μαρτυρια μου bef αληθης εστιν B al lat-δ sah arm Orig, Chr Did Faust-in-A
 αληθινη μου εσ. η μ. D. om last clause (homosotet) MΔ 33. 69 syr-jer Orig.
 Aug. om δε FHKUN lat-a. rec (for η) και (from above), with N
 lat-a δ c e syr sath arm-mss Ambf: txt BDKTUXA 1. 33 vulg lat-f ff, i q syr
 goth arm-ed.

θεοῦ, and the Father witnessing in Him.

14.] εἶτι οἶδα κ.τ.λ.—see on ch. vii.

29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him.

'Lumen,' says Augustine (Tract. in Johan. xxxv. 4), 'et alia demonstrat et seipsum . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux.'

Then again, he only who knows can witness: and Jesus only knew this.

Notice ἦλθον and ἔρχομαι,—I know whence I came:—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I come,—do not recognize even My present mission. We must not

for a moment understand αὐτὸν ἦν παρ with Grotius, 'even though I shouldness,' &c. 'etiamsi nulla esset de progressa prophetarum, nulla Joannis Bapt. testimonia.' It does not

pose a case, but allows the fact. 15, 16.] There is no allusion to the going history; the train of thought is altogether another.

'The end of all testimony, is the forming, or pronouncing judgment. Ye do this by fleshly rule concerning me and my mission: I judge a man, i. e. it is not the object nor habit of this my mission on earth; but even if I called on to exercise judgment, my judgment is decisive: not exactly ἀληθῶς, ἀληθινῇ, which rather means, genuine.

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k Luke v. 10
 refl. (John,
 here only.)

εἶπεν αὐτῷ Οὐδεὶς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγὼ σε κατακρίνω, ἡ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

11. rec (for κακῆν εἶπεν αὐτῷ) η δε εἶπεν, with E rel: txt D.
 rec (for ο δε εἶπεν) εἶπεν δε ο ἱησους, with E rel vulg (syr-uss): ο δε η
 εἶπεν Δ: και ο ἱησ. εἶπεν 69: εἶπεν αὐτη ο ἱησ. U: txt D. rec a.
 αὐτη, with (S, e sil) A lat-c (e) ff, g syr-jer sath: om D rel vulg int-
 syr-uss syr-jer arm. for κατακ., κρινῶ EFGK. rec (for κατα-
 κρινου, with E rel: txt D. rec (for αὐτοῦ νῦν) και, with E n
 om 69: txt DM 1 (am) lat-c (syr-uss) syr-jer copt-wilk sath, and (p
 kai) lat-ff, arm.

woman standing between Him and the disciples on one hand,—and the multitude on the other.

10, 11.] πλὴν is only found here in John, Gosp. and Epp.

κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of οὐδὲ ἐγὼ σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation by comparison with themselves, if

they condemned at all: which they had not done. The words of Jesus were a fact a far deeper and more solemn testimony against the sin than could be a mere penal sentence. And in judging them we must never forget that He who thus spoke knew the hearts,—and was the peculiar state of this woman as a penitence. We must not apply in all cases a sentence, which requires *His divine knowledge* to make it a just one.]

ἐγώ, ἡ κρίσις ἡ ἐμὴ ἡ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ^{1 Rev. xv. 2. xvi. 7 al. Isa. lx. 4.} ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. ¹⁷ καὶ ἐν τῷ νόμῳ ἡ δὲ τῷ ὑμέτερῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστιν. ¹⁸ ἐγὼ εἰμι ὁ * μαρτυρῶν * περὶ ἑαυτοῦ, καὶ * μαρτυρεῖ * περὶ ἐμοῦ ὁ πέμψας με πατήρ. ¹⁹ ἔλεγον οὖν αὐτῷ Πού ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὐτε ἐμεῖ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμεῖ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. ²⁰ ταῦτα τὰ ῥήματα ἐλάλη- ^{h Luke xxi. 1 i Mk. (Soc) only. xxi. 4, 5. 1 ch. vii. 26 ref. m ch. ii. 4 ref. n here id. ch. xii. 33, 36. xiv. 4. Rev. xiv. 4 only.} σεν ἐν τῷ * γαλοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ οὐδεὶς ἑπίασεν αὐτόν, ὅτι οὐκ ἔληλύθει ἡ ὥρα αὐτοῦ. ²¹ Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὁ ὅπου ἐγὼ

16. rec (for αληθινή) αληθής (from vv 18, 14), with N rel Orig₁: txt BDLTX 33 Orig₁. aft μόνος ins εγω D ev-40 (mh). . om πατηρ DM¹.

18. rec ins o bef ιησ., with N 69 (S 33, e sil) Orig₁: om BDT rel.—και ειπεν added in N. for 2nd ουτε, ουδε T Orig. rec ηδεις bef av, with N rel lat-q Cyr₁: om av D lat-δ e ff₂ Victorin: txt BLTX 1. 33 (vulg) lat-o sesh arm Orig₁ Cyr₁ Ambr.

20. rec aft ελαλησεν ins o ιησους, with E rel vulg-ed lat-ff₂ q Ambr: om BDKLTN am lat-a b c e f l syrr copt goth sesh arm-mss Orig₁ Chr-comm Cyr₁. om διδασκων εν τω ιερω N.

21. for ειπεν, ελεγεν N. om παλιν N. rec aft αυτοις ins o ις, with E rel vulg lat-a (c) f (copt) sah Chr: om BDLTXN lat-δ e Orig Chr. ζησεις D¹. αποθανεισθε T.

which a judgment can only be by being true and final; see ch. v. 30 and note.

17.] The ὑμέτερον seems to give this sense to the clause:—'So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:' *hyper.* thus implying, 'The law which you have made so completely your own by your kind of adherence to it.'

18.] Augustine (Tract. in Joan. xxxvii. 2) and others imagine that the Jews thought of a human father, in thus speaking. But surely before this, as Stier remarks (iv. 370, edn. 2), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another. ^{el} ἐμὴ ᾄδ.] See ch. xiv. 9 ff. and note.

20. γαλ.] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women. ^{οὐκ ἔλη.} See ch. vii. 8, 30. 21—59.] Further discourses of Jesus. The Jews attempt to stone Him.—This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their

enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—*announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them:* (2) vv. 25—29,—*the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness:* (3) vv. 30—47,—*the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected:* (4) vv. 48—58,—*the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own divine dignity and pre-existence.*

21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὐν as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus. [γρ. *me* includes the idea 'and shall not find me,' which is expressed in ch. vii. 34, 36:—*ye shall continue seeking Me.* καὶ ἐν τ. ἀπ. . . . and shall die (perish) in (not because of) [Lampe, Kuinoel]] your sin. This sin is

^a Matt. vii. 19.
ch. iv. 29 al.
Mat. iii. 8
vat.
b ch. iii. 31
ref.
c here only.
d Gal. iv. 30.
Phil. iii. 14.
Col. iii. 1, 2
only.
e 1 Cor. xv. 17.
ch. ix. 24.
f ch. iv. 26 ref.
g ch. i. 19.
h = (see note)
here only.
(Gen. xliii.
20. Dan. viii.
1 Theod.)

^a ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν. ²² ἔλεγον οὖν οἱ Ἰουδαῖοι ἡ Μῆτι ἀποκτενεῖ αὐτόν, ὅτι λέγα ὅτι ὅταν ἔλθῃ, ὑμεῖς οὐ δύνασθε ἔλθειν; ²³ καὶ ἔλεγον αὐτοῖς ὕμεις ἐκ τῶν κάρων ἐστέ, ἐγὼ δὲ ἐκ τῶν ἀνθρώπων ὅμαι ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ ἔμαι ἐκ τοῦ κόσμου τούτου. ²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανήσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύετε ὅτι ἐγώ εἰμι, ἀποθανήσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ²⁵ ἔλεγον οὖν αὐτῷ ὁ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς ὁ υἱὸς τοῦ ἀνθρώπου.

²². ελεγον D¹. αυτον D¹ A 69 sah Orig. aft ουου ins an N¹.
²³. rec (for ελεγον) ειπεν, with E rel lat-f q syrr goth: txt BDLTXN 69 syr-marg Orig Cyr.—for και ελ., ελ. ουν N¹-2b. aft εγω ins de D-gr lat-f q goth. rec 1st του κοσμου bef τουτου (conformed to following), with DN rel q syrr Orig, Chr: txt BT 69 lat-a b o Syr coptt goth Orig.
²⁴. om ουν N. aft πιστευετε ins μοι DN 69 lat-e aeth.
²⁵. rec ins και bef ειπεν, with T rel lat-f q syrr goth aeth: add ουν D-gr al: c BLXN 1. 88. 69 latt Syr coptt Cyr.

not *unbelief*, for, ver. 24, it is clearly distinguished from that: but, 'your state of sin, unremoved, and therefore abiding and proving your ruin' (see on ver. 24).

The words do not refer to the destruction of Jerusalem, but to individual perdition. In these discourses in John, the public judgment of the Jews is not prominently brought forward, as in the other Evangelists.

ὅπου ἐγὼ εἶμι. . . . is the consequence, not the cause (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 38). This latter sense would have required ὅπου γάρ. ²³] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5:—

ὅσοις δὲ καθ' αὐτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ὥσπερ δέχεται τὰς ψυχὰς σκοπεύετε:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἰσραηλῆων . . . φρεῖν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μίζοντες ἐπιστοὺς ἀποφαινούμενοι τοῦ Σωτῆρος καὶ ἐπαλαβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θῆον εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθοράν καὶ εἰς θάνατον αὐτὸν διακαυσιόμενος ὅπου αὐτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. tom. xix. c. 4, p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer. ²³]. 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἀνθρώπων) I came: ye to the earth and

under the earth (for that more awful meeting surely is not excluded) whence I came' (ἐκ τῶν κάρων). Then εἰς ἀνάπαυσιν of course does not only imply the present state of things, but involve a deeper meaning, of the origin of that state of things (see ver. 44) and its end, ver. 51.

²⁴]. Since this (ver. 23) is the answer—if ye do not believe that I am the Deliverer,—and be removed by Him ye shall die in your sins (plural be, as struck nearer home to their conscience, and implying individual acts of sin, the results of the carnal state). On ὅπου εἶμι see note, ver. 58. ²⁵]. Their question follows on ἐγὼ ἐκ τῶν ἀνθρώπων εἶμι, ver. 23, and the dubious elliptical expression ἐγὼ εἶμι of the last verse. It is intended to bring out a plain answer on which the enmity might fasten.

Our Lord's reply has been found difficult, principally from the ambiguity of εἶμι and εἶναι. A sense can however be given by εἶναι which will at all harmonize with the context, notwithstanding Luthardt's defence of a Lücke's interpretation (3rd ed.) the Euthym. 'Why do I speak with you all?' is not only ungrammatical, but most alien from the whole character of our Lord's discourses. I assume then that εἶμι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered 'say,' or 'to speak,' even the same that I said unto you from the beginning,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never 'to say' simply, but 'to discourse,' or 'to hold converse,' 'to speak.' Again, what is τὴν ἀρχήν? not to be taken as

ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν
 λαλεῖν καὶ κρίναι· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ
 ἡ ἡκούσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. ^{1 ch. vi. 46 ref. k constr. Mark i. 21, 20 al. 1 constr. Phil. i. 12.}
²⁷ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν
 οὖν ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου,
 τότε γνώσεσθε ὅτι ἡγῶ ἐμὲ, καὶ ὁ ἀπ' ἐμαυτοῦ ποιῶ ^{12. 18. 2 ch. iii. 14. xii. 55, 54. 2 ver. 50. 3 ch. v. 19 ref.}

^{26.} aft με ins πατηρ M. ins και bef εαγω(nic) T. rec (for λαλω) λεγω,
 with E rel: txt BDKLTUXAN 83. 69 Cyr latt syrr goth. aft κοσμον ins τουτον
 D²-gr, simly lat-a ὁ ff₂ q.

^{27.} for αυτοις, αυτου D al vulg(not am san) lat-l Thl. λεγει DF Chr.
 add τον θιον DN¹ al vulg(not am forj harl san) lat-(b) c c ff₂ g.

^{28.} rec aft ουν ins αυτοις, with (D)EN rel vulg lat-b c c ff₂ q: om BLT 1 lat-a.
 —aft αυτ. ins παλιν D al syrr sah-wol: aft ο ις, M. ins οτι bef εταν B.

stantively (as Aug. Ambr. vulg. *principium*), so as to mean 'The beginning, as I, &c.' (so recently, Dr. Wordsw.): but adverbially, with *all Greek interpreters* (see ref.). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not 'firstly:' (2) 'generally,' 'at all,' 'omnino,' usually with a neg. clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρότερον γὰρ ἐγὼ μηχανήσασθαι οὐκ: iv. 25, τοῦτο οὐκ ἐνδύομαι τὴν ἀρχὴν: Plato, Lysis. p. 266, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἴσονται τὴν ἀρχὴν; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = λέγει, the meaning, 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of τὴν ἀρχὴν, generally, or 'traced up to its principle,'—for such is the account to be given of this meaning of the word. The rendering of καί, 'even,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative ὃ τι and the verb: as in the clause, ὃς καὶ παρίδωκεν αὐτόν.

This being premised, the sentence must be rendered (literally) thus: Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto you. He is the λόγος—His discourses are the revelation of Himself. And there is especial propriety in this:—When Moses asked the name of God, 'I am that which I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same

question, it is 'I am that which I SPEAK': what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 378 ff., edn. 2. The meaning maintained by Meyer, "Do ye ask, what I have been long telling you?" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good resumé of the interpretations. ^{26.}] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself: the ἀλήθεια of which is all-important, and excludes less weighty things. εἰς τ. κόσμ., out into the world, as εἰς τὸν ἀέρα λαλοῦντες, 1 Cor. xiv. 9; see Mark xiii. 10; Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

^{27.}] They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact; and the Evangelist certainly would not have done so without some sure ground:—εἰδὼς ἀποδοῦν διαπορεῖν πρὸς ἀλλήλους λέγοντας Τίς ἐστιν ὁ πέμψας αὐτόν; Euthym. There is no accounting for the ignorance of unbelief, as any minister of Christ knows by painful experience.

^{28.}] This connects (οὖν being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the τότε ἔγνωσαν. On ὁ ff. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for

p = ch. xiv. 18. οὐδέν, ἀλλὰ καθὼς ἐδίδαξεν με ὁ πατήρ, ταῦτα λαλῶ.
 xvi. 32. 29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἔφην μ
 q Acts vi. 2. μόνον, ὅτι ἐγὼ τὰ ἁριστὰ αὐτῷ ποιῶ πάντοτε.
 xii. 8. 1 John iii. 28 only. Gen. xvi. 6. r ch. ii. 11 ref. a constr., ch. v. 30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν ἕως αὐτοῦ.
 24 ref. b ch. xv. 9, 10. 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας ἐκ
 1 Tim. ii. 15. 1 John ii. 10. 2 Macc. viii. 1. c ch. i. 48 ref. d ch. xvii. 19. Rom. i. 18 al. e John, ver. 38 only. Rom. vi. 19, 22. viii. 2, 21. Gal. v. 1 only f. (Skr. i. 28 A14.) 2 Macc. i. 27. ii. 22 only. f = Rom. ix. 7. Gal. ii. 21. la. 12. g John, here only. — Acts vii. 7, from Gen. xv. 14.

rec aft πατηρ ins μου, with B rel lat-f q syrr coptt goth arm: om DLTIX @ lat coptt sath Eus Cyr Thdrt Hil Faustin. for ταῦτα, ουτως N.

29. ουκ εφημι με μονον bef μετ' εμου εστιν N1. rec aft μονον ins εγω with E rel lat-f q syrr: om BDLTXN 1. 69 latt syr-jer coptt sath arm Eus Chrt Hil. (33 defective.)

31. om δ bef ιησ. N1. for μενητε, μενητε τα. rec εμου bef λογω, om lat rw, D. om μου N1.

33. rec (for προς αυτον) αυτω, with E rel vulg lat-a δ f: txt BDLTXN lat-a ff, i q. add και ειπαν D i lat-a (b c ff, coptt sath) arm. δεδουλεικαυτο bef ουδενι, prefixing ου, D.

the latter idea is clearly implied here.

τὸτε γινώσκ.] Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin.

The construction and connexion of the following appears to be this: καὶ ἄρ' ἔμμεν-τοῦ depends on εἶπε, and is an expansion of ἐγὼ εἶπα: whereas ver. 29 is an independent assertion.

The interchange of ποῦς and λαλῶ is remarkable. The construction is not elliptical, so that ποῦς κ. λαλῶ should be understood in both cases; but the declaration of ver. 25 is still in the Lord's mind, His ποῦς being all a declaration of the Father,—a λαλεῖν in the widest sense. Cf. Bengel: "cognoscetis ex re, quod nunc ex verbo non creditis."

29.] ἔφηνκεν, aor. referring to the appointment of the Father by which His work was begun, and which the μετ' ἐμοῦ ἐστιν carries on through that work: see ch. xvi. 32. εἶπε, because;—not 'for,' as if what follows were merely a token that it is so (Olsh.).

The τὰ ἁριστὰ αὐτ. ποι. πάντ. is the very essential being of the Son, and is the cause why the Father is ever with Him.

30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming.

31.] ἐν τῷ λ. τ. ἐμ. = ἐν μοι, ch. xv. 7, though that perhaps is

spoken of a deeper entrance into the of union with Christ. Remaining in His word is not merely obeying His teaching but is the inner conviction of the truth: that revelation of Himself, which λαλιά or λόγος.

δωρ, for prob- they had given some outward token of believing on Him, e. g., that of teaching themselves among His disciples. In opposition to the mere holding of truth. The knowing of the truth and to the feeding on Christ;—is the realization of it in the man. And in continuing increase of this comes freedom from all fear and error and bondage.

33.] The answerers are the πιστευότες, not some others among hearers, as many Commentators (Laz. Kuinoel, De Wette, Lücke, third ed.) have maintained;—see, as a proof of ver. 36, addressed to these same persons. They had not yet become ἀληθῶς ὀφθαλμοί, were not yet distinct from the of the unbelieving; and therefore, in speaking to them, He ascribes to them the of their race, and addresses them as of that race.

συνέγω. Ἀβ. ἐπ. Matt. iii. 9. The assertion ὅτι ἡ γένεσις was so contrary to historical truth that we must suppose some text meaning to have been attached to ἡ γενεσις, in which it may have been rect. The words cannot be meant of generation only, for πῶς connects σκίση. Ἀβ. ἐπ., and generalizes the assertion. As usual (see ch. iii. 4:)

πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; ³⁴ ἀπ- ² Cor. xi. 7.
 ἐκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ¹ James v. 15.
 ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶν τῆς ἁμαρτίας. ³⁵ ὁ ¹ Pet. ii. 22.
 δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς ¹ John iii. 4.
 μένει εἰς τὸν αἰῶνα. ³⁶ εἰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ¹ 9. 9. 3 Kings
 ὄντως ἐλεύθεροι ἔσεσθε. ³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ¹ xvi. 10.
 ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ ¹ here his, ch.
 χωρεῖ ἐν ὑμῖν· ³⁸ ἐγὼ ἂ ἐώρακα παρὰ τῷ πατρὶ ¹ xii. 24.
 λαλῶ· καὶ ὑμεῖς οὖν ἂ ἠκούσατε παρὰ τοῦ πατρὸς ¹ 2 Cor. ix. 9.
¹ from Ps. cxi.
¹ Heb. vii.
¹ 1 Pet. i.
¹ 21. from Isa.
¹ x. 1 John
¹ ii. 17 only.
¹ ver. 32 refl.
¹ Mark xi. 32
¹ a. Num.
¹ xii. 37 only.
¹ Matt. xii. 46.
¹ 47 refl.
¹ m. have only.
¹ o ch. vi. 45 refl.

Wisd. vii. 25. 2 Mac. iii. 46. xv. 37.

1 Matt. vi. 1. Acts ix. 43 al.

34. om o bef ἡσ. B. om της αμαρτίας D lat-b Clem Orig Faustin.

35. for εν τη οικια, εις την οικιαν D al. aft 2nd o ins δε DT vulg lat-a
 Syr syr-with-ob (æth) arm Cyp Chr Cyr. om last clause (homosotet) XN
 33 Clem.

36. ελευθερωσει (itacism) DHMA.

38. rec (for α) δ (twice), with T rel lat-a c ff, q syrr goth æth Ambr: txt
 BCDLXN 69 lat-f copt Orig Chr Cyr Tert.—α bef εγω (more usual order) BCN copt
 Orig, Chr, δ bef εγω i: εγω δε α 69. (for 2nd α, o N^{2a}.) rec aft πατρι εις μου,
 with DN rel vulg-ed(with forj san) lat-a b c e f ff, syrr goth æth-pl Tert spec: om
 BCLTX am(with em fos harl' ing jac) lat-g, l æth-rom Origen exp, Cyr. ins
 ταυτα bef λαλω D 33 Chr. rec (for ηκουσατε) ιωρακατε and (for του πατρος) τω
 πατρι (both for uniformity with preceding), with DT rel latt syrr æth-pl Tert:
 ηκουσατε τω πατρι 69: ιωρακατε παρα του πατρος N¹: txt BCKLXN^{2a} 1. 33 lat-f

11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding.

34.] ποιῶν τὴν ἁμαρτίαν, not = ἁμαρτάνων, for that *all do*; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies living in the practice of sin,—doing sin, as a habit: see refl. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: also Rom. vi. 12; 2 Pet. ii. 19.

35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac:—the *bond* and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shews them that there may be, of that seed, *two kinds*; the *son* properly so called, and the *slave*. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' But the *son* abideth ever.' For the application, see on following verses. δ δούλος and δ υἱός are in this verse generic merely.

36.] Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise;

those only who of His Spirit are born again, and after His image, are *ὄντως ἐλεύθεροι*—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There is, and can be here, no allusion either to the liberation of the sabbatical year (Ecolampadius); nor to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.).

37.] 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye ποιεῖτε τὴν ἁμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—'ne marche pas') in you' (not, *among* you). Herodian, v. 3. 31, says of a report, ὥστε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, 'it spread through the whole army.' Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xiii. 15. 12,—ταῦτα καλῶς κατὰ νοῦν ἰχώρει αὐτῷ, ib. x. 15. 4.—πῶς οὖν οὐ χωρεῖ τοῦτο; Aristoph. Pax 464, seem also to illustrate this meaning.

38.] We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.

But notice the distinction in the

ποιεῖτε. ³⁹ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν
 Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τίς τινος τῶ
 Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. ⁴⁰ καὶ
 δὲ ἡζητεῖτέ με ἀποκτείνειν, ἀνθρώπον ὃς τὴν ἀλήθειαν μαρτυρεῖ
 λελάληκα, ἣν ὁ ἤκουσα ἡ παρὰ τοῦ θεοῦ τοῦτο Ἀβραάμ
 οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ἡμῶν.
 εἰπον αὐτῷ Ἡμεῖς ἐκ ἡ πορνείας οὐκ ἐγεννηθήμεν ἐν

sy-marg coptt goth sath-rom Orig^{al} (1 exp^r) Chr Cyr. rec adds ἡμῶν, with C¹ M¹
 vss Chr Tert Ambr: om BLT sah sath-rom Orig^{al} (1 exp^r) Cyr. ins τῶν πατρὶν
 ποιεῖτε D.

39. [εἶπαν, so BCD 83 Orig.] for λέγει αὐτοῖς, εἶπεν οὖν D lat-e: απερ¹
 αὐτοῖς N. om ὁ B. rec (for εἶπε) ηρε, with C rel vss ("ut vid.") Trp¹ (v.
 Bus, Cyr-jer Bas Did Cyr: txt BDLTN vulg lat-ff, Orig^{al} Aug. rec aft εἶπεν
 ins an, with CKLMXA 1. 83 lat-δ sath Orig^{al}, lat₂: om B D-gr TN rel Orig^{al} D.
 Cyr-jer Epiph Bas Chr.

40. λελάληκα bef ὑμῖν D 69 lat-a ὁ c o l copt sath Orig^{al}, Tert. for γενο¹
 ηκουσεν D¹ (and lat) lat-e ff, Tert.

41. αὐτὸς ὑμεῖς ins δε D 1 lat-l Syr (sath). rec aft εἶπον ins οὖν, with CD
 vulg lat-ff syr-with-ast sah goth Orig Cyr: om BLTN for lat-a ὁ c (ff, ?) l g syr-ast
 sath arm. rec (for οὐκ ἐγεννηθημεν) οὐ γαγεννημεθα, with CD¹ rel Orig: om
 ἐγεννημεθα LTN¹: txt BD¹.

restored text between ἰσάρα παρὰ τῷ
 πατρὶ and ἡεούσατε παρὰ τοῦ πατρὸς, ὁ
 πατὴρ being a common term, and the ar-
 ticles possessive. Jesus was παρὸς τὸν θεόν,
 in a relation of abiding unity with His
 Father: they were ἐκ τοῦ πατρὸς τοῦ
 διαβ.,—he was the suggester of their
 course, the originator of their acts. Jesus
 was the εἰός, who remains in the house
 and sees the father's acts: they the δαύ-
 λαι, merely prescribed to and under bond-
 age.

The οὖν implies accordingly,—
 by the same rule.

39, 40.] There is
 a distinction between σῶμα and τέλει.
 The former our Lord grants that they
 were (ver. 37), but the latter (by impli-
 cation; see below on the construction) He
 denies them. See Rom. ix. 7, οὐ γὰρ
 πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ'
 οἱ εἰσὶν σῶμα Ἀβραάμ, πάντες τέλει.
 The latter betokens ἰδέσθαι, true genuine
 descent in character and habits.

The reading in the text is remarkable as con-
 necting together the present ἴσως and the
 imperfect ἐποιεῖτε. In such a case there
 must be a suppressed change of meaning
 between the protasis and the apodosis.
 The *si* ἴσως concedes, in a certain sense:
 the *si* ἐποιεῖτε denies, by making an assump-
 tion at variance with present fact. The
 sentence is in fact a combination of a pro-
 tasis of one form with an apodosis of
 another. It might have been, a) *si* ἴσως
 . . . , ποιεῖτε; or, b) *si* ἴσως . . . , ἐποιεῖτε.
 But as it stands, protasis a) is joined with
 apodosis b): and thereby the τέλει τοῦ

Ἀβρ. εἶναι in any worthy sense is denied
 while in the mere formal sense it is ac-
 ceded.

τοῦτο, this; not, 'take care'
 and ἐποιεῖτε, scilicet, not 'focinet': for the
 statement is one of a fact—this did not
 Abraham, as R. V.: see Gen. xviii.

41.] ποιεῖτε—not imperative, which de-
 stroys the sense.

δε πατρὸς.] See re-
 marks, that they now let fall Abraham as
 their father, being convicted of unbelief
 to him. They see that a spiritual pater-
 nity must be meant, and accordingly refer
 to God as their Father. This conside-
 ration will rule the sense of δε πατρὸς, which
 must therefore be spiritual also. And spi-
 ritually the τέλει πορνείας, rel. Rom. vi
 idolaters. πολεθεὶς ὁ ἐκ πατρὸς, τῶν
 τῶν πατρὸς τὸν ἀληθὲ πατρός, καὶ ἐκ
 τοῦτο πολλοὶ ἐνθ' ἑαυτοῖς γονεῖς αἰσιν-
 μενος. Philo de Migr. Abr. p. 477 ὁ
 Ishmael cannot well be alluded to: for
 they would not call the relation between
 Abraham and Hagar one of *porneia*.

Still less can Origen's interpre-
 tation be adopted, λέγον Ἡμεῖς πολλοὶ
 ἵνα πατέρα ἔχομεν τὸν θεόν, ἥτοι οἱ
 φάσκον μὲν ἐκ πατρίδος γεννηθῆναι, καὶ
 πορνείας δὲ γηγεννημένους, καὶ δὲ τὸ ἐκ
 γαῖν τὸ ἐκ πατρίδος γηγεννηθῆναι λέγον
 ἵνα πατέρα ἔχομεν μόνον, τὸν θεόν, loc.
 xx. 14, p. 827,—for our Lord never pre-
 claimed this of Himself. There may pos-
 sibly be a reference to the Samaritan
 (ver. 48), who completely answered in the
 spiritual sense to the children of carnal
 tion: see Deut. xxi. 16; Gen. i. 21; Rom.

πατέρα ἔχομεν τὸν θεόν. ⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ
 — ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ
 τοῦ θεοῦ ἔξηλθον καὶ ἤκω· οὐδὲ γὰρ ἂπ' ἐμαυτοῦ
 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. ⁴³ διὰ τί τὴν
^b λαλίαν τὴν ἐμὴν οὐ ^c γινώσκετε; ὅτι οὐ δύνασθε
^d ἀκοῦειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς
 τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
 ὑμῶν ἠέλετε ποιεῖν. ἐκεῖνος ἄνθρωποκτόνος ἦν ἂπ'
 ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν

Eccl. iii. 11.

1—Rom. v. 2. 1 Cor. xv. 1.

^{42.} rec aft *εἰπεν* ins *οὖν*, with DMUXAN 69 (S, e sil) vulg lat-f sah Cyr: om BCT
 rel lat-a b c e ff, syrr copt goth arm Orig. om o bef *ισο*. B. ins o bef
 πατὴρ B. *ἡμῶν* (carelessly) K. for οὐδὲ, ου D-gr G 69 lat-o e f ff, q syr.
 ἐληλυθον D¹.

^{43.} for λαλίαν, ἀληθειαν D¹-gr al.

^{44.} rec om *του* bef 1st *πατρός*, with 83(e sil) goth arm: ins BCDM rel Clem
 Heracl Orig^a Dion-alex Nyssen Epiph Bas Chr Cyr Thl. (om *τον πατρός* K al em
 Orig.) ἀληθεια bef *ουκ ἔστιν* D lat-q Syr Orig, Cyp.

xvi. 15 ff.; xx. 30 al. ^{42.} 'If you
 were the children of God, the *ethical*
proof, as Luthardt well calls it, of such
 descent would be, that you would love Me,
 who am *car'* ἔρχην the Son of God, and
 who am come by the mission, and bearing
 the character, of God.' *ἡμῶν* conveys
 the result of ἐξῆλθον, as Meyer; who also
 remarks that mere *sending* will not ex-
 haust ἐξῆλθον, which must be taken me-
 taphysically, of the proceeding forth of
 the Eternal Son from the essence of the
 Father. ^{43.} λαλίαν γινώσκων is to
 understand the *idiom* or *dialect* in which
 a man speaks, λαλ. being his manner of
 speech;—see Matt. xxvi. 73, and Cant. iv.
 3, LXX. Why do ye not understand my
 speech? as E. V. But this of course does
 not here refer to the mere outward ex-
 pression of the Lord's discourses, but to
 the *spiritual idiom* in which He spoke,
 and which can only be spiritually under-
 stood. Then ὁ λόγος ὁ ἐμὸς is the *matter*
 of those discourses, the Word itself.

The connexion of the two clauses is, Why,
 &c.? Because ye cannot receive, hear
 with the inner ear (see *ref.*, and ch. vi.
 60), that which I say. And the verifica-
 tion and ground of this cannot, is in the
 next verse. Meyer remarks, that in ques-
 tions and answers, the emphatic words
 come last—being here γινώσκων and τὸν
 λόγον τ. ἐμόν.

^{44.} The first article
 τοῦ is important, and to be rendered (against
 Meyer) as in E. V., your father the devil.
 This verse is one of the most decisive tes-
 timonies for the *objective personality* of
 the devil. It is quite impossible to sup-

pose an accommodation to Jewish views,
 or a metaphorical form of speech, in so
 solemn and direct an assertion as this.

Θελετε ποιεῖν is important, and
 should have been in E. V. more marked:
 Year will is to do: or, as A. V. R. "ye
 love to do." It indicates, as in ch. v. 40,
 the *freedom of the human will*, as the
foundation of the condemnation of the
sinner. ἀνθρωποκτόνος.] The most

obvious reference seems to be, to the murder
 of Abel by Cain:—see the Apostle's own
 comment on these words, 1 John iii. 12,
 15. But this itself was only a result of
 the introduction of death by sin, which
 was the work of the devil: Adam and Eve
 were the *first* whom he murdered. But
 then again both these were only *manifesta-*
tions of the fact here stated by divine
 omniscience respecting him: that he was
 ἀνθρωποκτόνος.

ἂπ' ἀρχῆς, the au-
 thor and bringer in of that hate which is
 ἀνθρωποκτορία, 1 John iii. 15. The
 mention of murder is introduced because
 the Jews went about to kill Jesus; and
 the *typical* parallel of Cain and Abel is
 certainly hinted at in the words: see
 Lücke's note, ii. 338 ff., and Stier, iv.
 414 (2nd edn.) ff. οὐχ ἔστηκεν, not

'abode not,' E. V.; a sense which *ἵσταναι*
 will not bear, being always *present* in
 meaning, and = 'I have placed myself,'
 i. e. I stand; see Matt. xii. 47; xx. 6;
 Mark ix. 1; xi. 5; John iii. 29; Acts i.
 11; vii. 83; Rom. v. 2; xi. 20 al. fr.:
 whereas the pluperfect, *ἵστήκειν*, 'I had
 placed myself,' i. e. I stood, is *imperfect* in
 sense; see Matt. xii. 46. And that this

Eph. iv. 25. ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεύδος, ἐκ τῶν
 Rev. xxi. 27. ἰδίων λαλεῖ. ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
 al. Ps. v. 7. ἰδίων λαλεῖ. ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
 m. ch. iii. 31. ἰδίων λαλεῖ. ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
 ch. i. 11. ἰδίων λαλεῖ. ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
 p. ver. 55. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.
 1 Jhn. i. 10. al. John only, exc. ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω.
 al. John only, exc. ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω.
 Rom. iii. 4. 1 Tim. i. 10. T. t. l. 15. Ps. cxv. 11. q. indef. pron., Rom. ii. 25. Luke xxi. 51. 1 Pet. ii. 14. John
 ch. v. 34. ἰδίων λαλεῖ. ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. (ver. 9.) w. περὶ, ch. xvi. 8-11. Luke iii. 19. Jude 15 only.

45. om δὲ D al lat-α δ c e f f₂. [δὲ is not omitted in B: see table.] for ins
 λαλῶ D. aft λεγω ins ὑμιν C'(appy) al lat-δ f copt Cyr. at rel 2
 υμεις D.

46. om ver (homœotele) D al. rec aft ei ins δε, with E rel copt-ms eth: c
 BCLXN 1. 33. 69 latt syr syr-jer copt goth arm Orig Cyr.

place forms no exception, is shewn by *ὅτι οὐκ ἔστιν* (not *ἦν*) immediately following. But as the account of this *present* sense shews, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he *continued*,—it is his *status*. So Euthym.: *ἰμύνει, ἀναπαύεται*. ἡ ἀλήθεια, as De Wette remarks, is *objective: the truth of God*:—in this he standeth not, *because* there is no truth (*'truthfulness,' subjective*) in him. His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. To take *ὅτι* as 'not the cause, but the proof' (*for*, i. e. 'for we see it by this, that') is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεύδος, a lie; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He *ἰλάται* τὸ ψεύδος to Eve. *ἐκ τ. 13.*, of his own, as E. V., not, 'according to his character' (De Wette),—but 'out of his own resources,' 'treasures' see Matt. xiii. 35.

ὁ πατ. αὐτοῦ] i. e. either τοῦ ψεύδους—(absolutely, or as understood in *ψεύστης*,—Orig., Euthym., Theophyl., &c. Nitzsch [Theol. Zeitschrift, 1822], De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύσαντος (= τῶν ψεύσαντων), of the liar generally. The former is *not the fact*,—for the devil is not the father τοῦ ψεύδους, but τῶν ψεύσαντων, by being himself one whose very nature has become τὸ ψεύδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier. The construction of this passage with the art. bef. *πατήρ* has pre-

sented insuperable difficulty to Bp. Middleton and others: see Midd. in loc. rendering which he proposes is the "When (any of you) speaks that which is false, he speaks after the manner of his kindred (ἐκ τῶν ἰδίων), for he is a liar and so also is his father," i. e. the devil. To which the late Prof. Scholefield proposes an emendation, to take away the comma after *ἔστιν*, and translate, "For his father also is a liar," not knowing, apparently, that this was the ancient heretical interpretation according to which the *πατὴρ αὐτοῦ* was the Demiurge: see Meyer, loc. 3, and Hilgenfeld, referred to by him supporting this rendering. It is really most incredible that learned men, students of our Lord's discourses, should seriously uphold an interpretation so utterly absurd and preposterous. It is only an instance how the judgment may be warped by the adoption of canons respecting the art: grounded on insufficient observation. In instances which Middleton adduces to prove that according to the ordinary rendering, the article must be omitted before *πατήρ*, none of them touch the question. The article here is *emphatic*, and could not be omitted, any more than in the sentence *ἐγὼ εἰμι ὁ ἀπὸς τῆς ζωῆς*. The *ἀπὸς* account to be given of this construction, that it = *ὅτι ψεύστης ἐστίν*, καὶ ὁ πατὴρ αὐτῶν: but by *ψεύστης* being singular, the pronoun is attracted into the singular also.

46.] And the very reason why ye do not believe *Me* (as contrasted with *him*) is, *because I speak the truth*:—*not being of the truth*, but of him who is falsehood itself. This implies a charge of wilful striving against known and recognized truth. Euthymius fills up the context—*εἰ μὲν λέγον ψεύδος, ἐκ τῶν ἰδίων μοι εἶναι, ὡς τὸ ἴδιον τοῦ πατρὸς ἐμὲ λέγοντι*: see ch. v. 43. 46.] *ἁμαρτία* here is strictly *sia*: not 'error in opinion,' or 'falsehood.' These two latter meanings are found in classical Greek, but never in the N. T. or LXX. And breaks

διὰ τὶ ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ ὧν ἐκ τοῦ θεοῦ τὰ
 ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. ⁴⁸ ἀπεκρίθησαν οἱ Ἰουδαῖοι ἵ. v. 22. 44.
 καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης ἡ = ch. xiii. 13
 εἰ σὺ καὶ δαιμόνιον ἔχεις; ⁴⁹ ἀπεκρίθη Ἰησοῦς Ἐγὼ ἡ = ch. vii. 20
 δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς
 ἀτιμάζετε με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ἡ Mark xii. 4
 ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, εἴαν τις x ch. i. 52 al.
 v. 16 ref.

47. om last clause (*passing from -εἰς το ἐστέ*) DG.

48. rec aft ἀπεκρίθησαν ins ουν, with E rel vulg lat-f g q syr: om BCDLXN
 1. 33. 69 fos lat-a b c e ff; l Syr copt arm Orig Cyr. [εἶπαν, so BCD 33 Orig.]

ἡμεις bef λεγ. DL syr copt. om ον N¹.

49. ins ο bef ιησ. D 69 Chr.

aft ιησ. ins καὶ εἶπεν GN 1. 69 copt aeth (arm).

μου bef τον πατερα D.

they would introduce in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthym.: *εἰ μὴ δόξαι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἰπατε, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας ὅτι ἰμοῦ γενομένης, ἵνα δόξαιτε ὅτι ἐκείνην ἀπιστεῖν; εἰ ἂλ. λέγ.* And if it be thence (from the impossibility of convicting me of sin) evident, that I speak the truth, *why do ye not believe Me?* (not πιστ. εἰς ἐμέ, but simply *με*, give credence to Me.)

47.] gives the answer to the διὰ τὶ, and concludes the discourse with the final disproof of their assertion, ver. 41,—with, as it were, a 'quod erat demonstrandum.' This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly of Ἰουδ.,—the principal among the Jews.

Σαμ.] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians Σαρ, from Σαρ (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "*Sama-*

ritanus es" is found in the Rabbis as addressed to one whose word is not to be believed.

κ. Σαμ. ἔχ.] 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to demoniacal possession. The καλῶς λέγομεν connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49.] The former term of reproach Jesus passes over ('cum jam inter Samaritanos haberet, qui in eum credebant.' Lampe; but qu.?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *retort of the charge* in the emphatic ἐγώ, as Cyr. and Lücke; this, as Meyer observes, would have required *ὅτι ἐγώ*. At present the ἐγώ followed by ὑμεῖς only brings out the two parties into stronger contrast.

κ. ἔμ. ἀτ. με] The ἐγώ and ὑμεῖς correspond strictly to the ἡμεῖς and σὺ of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the ἐκ τοῦ θεοῦ and οὐκ ἐκ τοῦ θεοῦ, as before, ver. 47, which lies at the root.

50.] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.'

Supp. γ. δόξαν μου after ζητῶν, but not after κρίνων. 51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the dis-

a Matt. xix. 17. τὸν ἰμὸν λόγον ἡ τήρησιν, θάνατον οὐ μὴ ἑωυτοῖς
 xxviii. 3. c εἰς τὸν αἰῶνα. 52 εἶπον αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώ-
 1 Kings xv. 11 vat. καμέν ὅτι ἡ δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καί
 b = here only. οἱ προφήται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου
 see Luke ii. 30. ἡ τήρησιν, οὐ μὴ ἡ γένεσθαι ἡ θανάτου ἡς τὸν αἰῶνα. 53 καί
 c (ver. 55 ref.) ch. iv. 14. vi. 51, 55. x. 28. xi. 25. xiii. 5. xiv. 10. σου μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἐπέθα-
 Matt. xxi. 10. νεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ἑωυτοῖς
 1 Mk. Mark ii. 29. 1 Cor. viii. 12. Heb. (1.5) v. 6. vi. 30. vii. 17, 21, 22. 2 John 2. Jude 18 only. Γ. xix. 1. d Matt. xvi. 28 i. Heb. ii. 9 only. e ch. iv. 12. Gen. xiviii. 19.
 f Matt. ii. 8. xiii. 2 al. Deut. v. 30. g = ch. x. 52. xix. 7, 12. 1 John i. 10. v. 16. h = Matt. v. 2
 Luke iv. 16. Rev. xviii. 7. Lam. i. 8. i = Matt. xxi. 12, 18 ref. j omitt. Luke xiv. 7. ch. ix. 19. x. 55. k w. gen., here only. Sir. xiii. 14. ὁμοίαν τοῦ ἀφαιρέτου, Gen. ii. 2.
 1 ver. 44 ref.

51. for *εαν τις, ος αν* D Syr sah (with ?). rec (for *τον εμον λογον*) *τον λογον τον εμον*, with E rel: txt BCDLXN 33 coptt Orig Cyr.

52. rec aft *ειπον ins onv*, with DL rel vulg lat-c f syr sah goth Cyr: om BFN lat-a b e Syr copt arm Orig. *μον bef τις τον λογον D.* γαρρησα (ιδεαυα DM. rec *γενεσθαι*, with EFH: txt ACDN rel Orig Cyr.—for *ου μη γενηθαι* *θανατον ου μη θεωρηση* (from ver 51) B al Syr.—om *θανατον N'*. om *ας τον αιωνα D* al lat-b c ff; 1 Nonn.

53. om *πατρος ημων* D lat-a b c e ff; 2. for *οστις, οτι* D lat-a. rec *αφ σεαυτον ins onv*, with X (Treg expr) rel goth (arm): om ABCDGLAN 1. 33 bz (syrr ?) coptt Orig, Chr Cyr, Thl.

54. ins *a bef ης. DA'N* 69 Orig. rec *δοξαζω* (more obvious: cf *δοξαζω below*), with AC²LN² rel vulg lat-b f goth Chr-montf Cyr: txt BC'DN¹-3a 1. 69 lat-a c e ff; 1 q Orig, Chr-mes Ambr. rec *ημων*, with B'DFX 69 (as corrd 1. m.) lat-a b c e ff; 1 q Chr Cyr Tert: txt A B¹ (Tischdf) C rel am (with fuld em forj gat ing ja mm mt san tol) lat-f g syrr coptt goth aeth arm Thl Aug.

55. [for *και εαν, εαν* BDN.] *ομοιος bef εσομαι D.* ὑμῖν (more exact. ABD 1 Thl: *ημων* CN rel. [αλλα, so BDX.]

course, arising out of *κρίνων* in the last verse, and forming a 'novum tentamen gratis' (Lampe). Ye are *now* children of the devil, but if ye keep My word ye shall be rescued from that *ἀνθρωποκετόνος*. τὸν ἡμ. λόγ. τηρ., as *εν* r. λόγ. r. ἡμ. μίνων, ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. θεωρεῖν θ., as *γενεσθαι* θ., is a Hebraism for *to die*,—see ref.,—and must not be pressed to mean, 'shall not feel (the bitterness of) death,' in a temporal sense, as Stier has done (iv. 433, edn. 2). The *death of the body* is not reckoned as *death*, any more than the *life of the body* is *life*, in our Lord's discourses; see ch. xi. 25, 26, and notes. Both words have a deeper meaning. 52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. 'Their misunderstanding (says De Wette) keeps to the well-

known type (ch. iii. 4; iv. 11 &c.), but this time theocratic pride is added to carnal consciousness:—"the O. T. Saints died!"

54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is my Father;—He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham.' *δοξαζω*, 'glorify myself to this high designation, of being able to deliver from death.' *εν* λόγ. [When you are in the habit of calling your God (for so of course the *θεός* ὑμῶν imports)—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of the Father, with the God of Israel in the O. T. The *καί* here is not 'but', nor 'although'; the sense is, of *When* ye say 'He is our God,' and know Him not. Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God

καὶ τὸν λόγον αὐτοῦ ἡγήσω. ⁵⁶ Ἀβραὰμ ὁ πατὴρ ὅμων ἡγαλλίασας ἵνα ἴδῃ τὴν ἡμέραν τὴν ἰμὴν, καὶ ἴδεν καὶ ἐχάρη. ⁵⁷ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; ⁵⁸ εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. ⁵⁹ ἦραν οὖν λίθους ἵνα

q = ch. v. 6, 6. 12. 21, 26. 21. 17.
s Rev. xviii. 21.

r pres., ch. i. 18. xiv. 9. xv. 27. Col. i. 17. Ps. lxxxix. 2. Jer. i. 6.

⁵⁶. for ἰδῃ, ἰδῆν (ἰτασιον) AB¹D²XN 69 Orig. (for ἰδεν, ἰδεν ACKLMX Epiph.)

⁵⁷. for οὐπω, οὐδεπω D. for ἑώρακας, ἑώρακεν σε N¹.

⁵⁸. aft εἶπεν ins οὖν DGKX 1. 69 sah: pref καὶ L al syr.

with ADN rel: om BC.

om γενέσθαι D lat-a b c e ff, l q Ign(ad Magn 9)

Orig-lat Epiph^{on} Ps-Ath Victorin Novat: ins ABCM rel vulg lat-f Iren-lat Orig^s Eus^s.

(the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He is ὁ λόγος τοῦ θεοῦ. His *allowing their denial* of this state of knowledge and union would be as *great a lie in Him*, as their *assumption* of it was in them.

ὁμοιος ἐμῶν (instead of the more usual ὅμων) signifies the being 'one of them'; as we say, 'the like of them.'

⁵⁶.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. ἡγαλλ. ἵνα ἴδῃ, rejoiced, that He should see; not (Grotius, Calov., Kuin., &c.) 'wished that he might see.' The object of his joy is treated as its purpose. The intent is to shew that Abraham did in his time keep Christ's word, viz. by a *prospective realising faith*; and therefore that he, in the sense of ver. 51, *had not seen death*. This is expressed by κ. εἶδεν κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἰμὴν? Certainly, the day of Christ's appearance in the flesh (ὁ ἡγὼς ἐνδημίας αὐτοῦ καιρὸς, Cyril Alex.). *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as *the day of His Cross* (Euthym., al.), is out of the question *here*;—and the word Rabbinically was used for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited *exclusively* to the former appearance. From the sense it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to see that

day, is to be present at, witness, it;—to have experience of it.

κ. εἶδεν κ. ἐχάρη, viz. in his Paradisiacal state of bliss. Maldonatus has a striking note here (il. 710): 'Cum dicit, *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . quia fide *jams* Christi diem *videbat*. . . . Vidit ergo diem Christi *re ipsa*, quemadmodum et ille et patres omnes videre concupiverant. Non quod vivus viderit, sed quod mortuus Christum venisse noverit, tempusque illud exactum esse quod usque ad ejus adventum a Deo constitutum fuisse sciebat. Quod enim dicit, *Exsultavit ut videret diem meum*, perinde valet ac si diceret, *Cupivit ut veniret dies meus: venit, et gavisus est*. Quis enim dubitet Abraham et ceteros patres qui cum eo erant (sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) *non ignorasse Christum venisse*, etiam antequam ad eos post mortem veniret?' Only that I would rather believe, as Stier does (iv. 444 f. edn. 2), that the 'seeing of Christ's day' was not *by revelation*, but *actual*—the seeing of a witness. 'Abraham then has not seen death, but lives through my word;—having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.' Meyer quotes the Socinian interpretation as a specimen of "monstrous perversion": "*exultaturus fuisset . . . et si vidisset, omnino fuisset gavisurus*."

⁵⁷.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading *πεντήκοντα* (see var. readd.)—*ἥμισυ δοκεῖ ἀκριβέστερον*, says Euthym.,—has probably been introduced for that very reason. ⁵⁸.] As

¹ [ver. 7.] see Rev. xviii. 19.
² ch. xii. 36.
 Const. vii. 32.
 του ἱεροῦ.

³ Matt. ix. 9
 reff.

⁴ here only.
 Levit. xxv.
 47 only.

IX. ¹ Καὶ ² παράγων εἶδεν ἄνθρωπον τυφλὸν καὶ
 γένειτῃς. ³ καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λε-
 γοντες Ῥαββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ.

59. for ἦσαν οὖν, τότε ἦσαν D. om δε B. rec aft ἱερὸν ins ἐκδοῦν
 μεσου αὐτῶν καὶ παρήγεν οὕτως (from Luke iv. 30: the last words to intro-
 ch ix.), with AN^{2a} rel lat-¹ q syrr copt Ath Thdor-heracl, so, but ins καὶ βελ δαδδ.
 aft αὐτῶν ins ἐπορεύετο, CLXN^{2a} Ath Cyr (ἐπορεύ. ε. παρ. αὐ. erased but καὶ ἔτι
 N^{1b}): aft ἐξῆλθ. ins ἀπ' αὐτῶν δια μεσου 69: om BDN¹ latt sah arm Orig Chr¹
 Arnob.

CHAP. IX. 1. at end ins καθημενον D Ps-Ath.

2. om αὐτοῦ λεγοντες D lat-e.

Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations of πρὶν Ἀ. γεν., as 'before Abraham became Abraham,' i. e. father of many nations (Socinus and others), and of ἐγὼ εἰμι, as 'I was predetermined, promised by God' (Grotius and the Socinian interpreters), are little better than dishonest quibbles. The distinction between γενέσθαι and εἰμι is important. 'Antequam nasceretur Abraham, ego sum' (Erasmus.) The present εἰμι expresses essential existence, as in reff., especially Col. i. 17, and was often used by our Lord to assert His divine Being. In this verse the God-head of Christ is involved; and this the Jews clearly understood, by their conduct to Him.

59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σταντὸν θεόν.

There does not appear to be any miraculous escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS.

IX. 1—41.] Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus.

1.] This, if the concluding words of ch. viii. in the rec. are genuine, would appear to have happened on the same day, which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides,

the circumstances under which Jesus appears are too usual and tranquil to succeed immediately to His escape—ch. viii. 59. I would rather therefore suppose that there is a break before the verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, De Wette; Olshausen, Meyer, and so believe it to have been the same day; the former refers the ἦν εἰς (ver. 14) its being the last day of the feast (ch. vi. 37, where see note).

The blind man was sitting begging (ver. 8), possibly claiming the fact of his having been born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): doubtless there were other places where beggars sat, besides the temple entrance.

2.] According to Jewish ideas every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents; but how could he himself have sinned before his birth? Beza and Grotius raise the question to the doctrine of metempsychosis; that he may have sinned in a former state of existence; this however is disproved by Lightfoot and Lange. The Pharisees believed that the good soul only passed into other bodies, which would exclude this case (see Joseph. Antt. xiii. 1. 8, and B. J. ii. 8. 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin in the womb; Tholuck to predestinated sin, punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which prevailed both among the Rabbis and Alexandrians; see Wisd. viii. 19, 20 (the applicability of which passage is doubted).

² ἵνα τυφλὸς γεννηθῇ; ³ ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ² ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ³ ἵνα ² φανερωθῇ τὰ ἔργα τοῦ θεοῦ ² ἐν αὐτῷ. ⁴ ἐγὼ δὲ ² ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ⁴ ἕως ἡμέρα ἐστίν· ἐρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, ⁵ φῶς εἰμι τοῦ κόσμου. ⁶ ταῦτα εἰπὼν ⁶ ἔπτυσεν ⁶ χαμαί, καὶ ἐποίησεν ⁶ πηλὸν ἐκ τοῦ ⁶ πτύσματος, καὶ ⁶ ἐπέχρισεν αὐτοῦ τὸν ⁶ πηλὸν ἐπὶ τοὺς ὀφθαλμούς, ⁷ καὶ ⁷ εἶπεν αὐτῷ

ch. i. 4. viii. 12. g Mark vii. 22. viii. 28 only. Num. xii. 14. Sir. xxviii. 12 only. h ch. xviii. 6 only. Job i. 20. Dan. viii. 12. Jer. xlii. 15. xiv. 18 only. see Mark. viii. 91 (95). there is. vv. 11, 14, 16. Rom. ix. 21 only. Job iv. 19. k here only. f Matt. v. 14. i ver. 11 only 7.

3. rec ins o bef ἡσ., with D al Cyr: om ABCN rel.

4. ἡμᾶς B(D)LM' coptt aeth-rom Cyr Nonn (δεῖ bef ἡμ. D): εἰ ACN² (or N-corr') rel latt aeth-pl Hil. for με, ἡμας LM' copt aeth-rom Cyr. (corr'd in N 1. m. or 2. m.)

5. ω bef ἐν τῷ κόσμῳ DLX 1. 33 vulg lat-a b g q Chr Cyr.

6. for ἐπεχρ., ἐπίθεσεν B C¹ (appy). rec om αὐτοῦ, with C¹ rel latt Syr Ps-Ath: ins ABC¹LN 1. 33 copt (goth aeth), αὐτῷ D. rec aft ὀφθαλμούς ins του τυφλου, with AC rel lat-b c f syrr: αὐτον D lat-a c ff, Iren-lat Arnob Aug: om BLN 1. 33.

by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ² δε φασιν Ἕλληνες, — ἡ οἱ γονεῖς αὐτοῦ, ² δε φασιν Ἰουδαῖοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that *some* *via* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the *οὗτος*, ἡ may mean, 'this man, or, for that is out of the question (dieser selbst, oder, da uns dies doch nicht denkbar ist, . . .), his parents?' ἵνα as a *cause* why he should be . . . , — used *τελικῶς*: — not *εξβατικῶς* (Olah.), expressing the mere consecution of events.

3.] After αὐτοῦ supply ἵνα τ. γεν. — 'neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . . ' But how so? οὐ κολαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the *ἔργα* τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke: — De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.

4.] Connected by ἐπὶ τ. ἔργα to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From *ὅταν* . . . , in ver. 5, it seems

evident that ἡμέρα is the appointed course of the working of Jesus on earth, and *νόξ* the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the effect on the world, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53; John xiv. 30.

5.] This partly explains the ἡμ. and *νόξ* of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life*; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.

6.] see reff. Mark. The virtue especially of the saliva *jejunae*, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, 'Lippitidines matutina quotidie velut inunctione arceri.' In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: 'Si tumor insolitus typho se tollat inani, Turgentibus oculis vili circumline ceno.'

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself

^m ev. 11 b¹.
¹⁰ ch. xiii.
⁶, &c. John.
⁶ Corp. only.
¹⁷ xv. 3
¹ Mk. 1 Tim.
⁷ 10.
³ Chron. iv.
⁶.
^a Mark 1. 9, 30.
^{ch} 1. 18 al.
^{ch} v. 2. &c.
^{only}.
¹ Im.
⁷ 11.
^p ch. 1. (30 v. r.).
⁴³.
¹ Heb. vii.
³ only. Kara iv. 7 only.
³ Mark 2. 45 only r.
^q Luke xiv. 12. xv. 9, 9 only. Ps. xxx. 11.
^t here (Mark 2. 45 [L. v. r.]) only. Job xxvii. 14 only.
^r ch. vi. 43 rd
^v constr. ch. xv. 1

“Υπαγε ^m νίψαι ^a εἰς τὴν ^o κολυμβήθραν τοῦ Σιλωά, ἵ
 ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ^a ἐνίψατο.
 καὶ ἦλθεν βλέπων. ⁸ Οἱ οὖν ^a γείτονες καὶ οἱ θεωροῦντες
 αὐτὸν τὸ ^a πρότερον ὅτι ^a προσαίτης ἦν, ἔλεγον Οὐχ
 οὗτός ἐστιν ὁ καθήμενος καὶ ^a προσαιτῶν; ⁹ ἄλλοι ἔλεγον
 ὅτι οὗτός ἐστιν ἄλλοι ἔλεγον Οὐχί, ἀλλ’ ὁμοιοι αὐτῷ
 ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ^a ἐγὼ εἰμι. ¹⁰ ἔλεγον οὖν

7. om αὐτῷ D al forj lat-a s l. om νίψαι A¹ lat-a d. (ins aft σιλωά A¹
 μερμηνηνεται D. om οὖν καὶ ἐνίψατο καὶ ἦλθεν (homocotes) B.

8. rec (for προσαιτης) τυφλος, with C³ rel: τυφλος ἦν καὶ προσαιτης 69 (lat-a d c r
 syr-jer): txt ABC'DKLXN 1. 33 vulg lat-f ff₂ g syrr coptt goth aeth arm Ps-A.
 Chr-comm Cyr Aug.

9. om οὐκ N¹. for 2nd αλλοι, εντροι D. rec (for ελεγον ουχι αλλ) δε στα
 with AD rel lat-(a o c) f syrr goth: txt BCLX N(retaining δε) 1. 33 vulg lat-d g m
 syr-marg coptt aeth arm Cyr Aug.—(αλλα C.) aft ακεινος ins δε AC³KUXM¹ 33. 2
 latt Syr syrr-with-ast coptt aeth arm Thl: om BC'DM¹ rel am(with forj san) syrr goti
 Cyr. om last οὐκ N¹.

10. for ελεγον, ειπον D lat-d. aft lat οὖν ins οι ιουδααιοι N¹: om N¹.

determined, by considerations which are hidden from us. Whatever the means used, the healing was not in *them*, but in Him alone. The ‘conductor’ of the miraculous power was generally the *façile* of the recipient: and if such means served to awaken that faith, their use would be accounted for.

7.] The *reasons* of his being sent to Siloam is uncertain. It may have been as *part of the cure*,—or merely to wash off the clay. The former is most probable, especially as the *etc* must be taken with *νίψαι*, not with *ῥῥῥῥ*, and thus would imply immersion in the pool. So Athen. x. p. 438 F (in Meyer), *λοῦεσθαι εἰς λουτρῶνα*. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going.

The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropæon, s.e. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4. 1, says, *ἡ δὲ τῶν τυροποιῶν προαγορευομένη φάραγξ . . . καθέκει μέγρι Σιλωάμ: οὕτω γὰρ ἡν πηγῇ, γλυκεῖαν τε καὶ πολλὴν οὖσαν, ἐκλούμεν*. Jerome sets it ‘ad radices montis Zion’ (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 28), ‘ad radices montis Moria, in quibus Siloe fuit:’ so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 498 ff., and ‘The Land and the Book,’ pp. 659 ff.). It is mentioned

Neh. iii. 15; Isa. viii. 6. On the subject of a recent suggestion respecting the identity of Siloam and Bethesda, see supplementary note at the end of this volume.

8 *ἔρα. ἐκπρω*. The reason of this derivation (Σιλωά= ῖνῃ) being stated has been much doubted. Some (e. g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this; every MS. and version containing them, except the Syr. and Pers. Euthym. says, *οἱμα δὲ τὸ ἀπεσταλμένος ἐστὶ τὸν τυφλόν*. So also Nonnus: *ἔδωρ ἐνταλλομένης πρῶτοντος ἐκ οἴοις πομψῆς*: and Meyer takes this view. But it would be a violent transfer,—of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him who was sent*, and whose mission it was to give the healing water of life. Aug., Chrys., Thl., Krasm., Beza, Calvin, &c., and Ebrard and Luthardt, similarly refer *ἀπεσταλ.* to the Lord Jesus: Stier, to the Holy Spirit,—but as one with, and proceeding from Christ.

ἦλθεν, came back;—apparently to his own house, by the next verse.

8.] *θεωροῦντες* belongs to τὸ πρότερον, and thus expresses the present relatively to that time,—οἱ ἦσαν τὸ πρότ. θεωροῦντες. The choice of the word *θεωροῦντες* implies attention and habit.

The reading *τυφλός* was most likely a correction of some one who thought *προσαίτης* did not express plainly enough the change in him. The question of identity would

αὐτῷ Πῶς [οὖν] ἠνεψύχθησάν σου οἱ ὀφθαλμοί; ¹¹ ἀπεκρίθη ἐκεῖνος [Ὁ] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς
 ὁ πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι. ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα. ¹² εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα. ¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὶ τυφλόν. ¹⁴ ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς ὁ πηλὸν ἐτίθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην,

rec om 2nd οὖν, with AB rel vulg lat-δ c e f ff, g coptt goth: ins CDLXN lat-ε l syr-with-ast arm. rec ανιωχθησασαν, with AKUS Chr Cyr: txt B[sic: see table] CDN rel.

elz σοι, with (Scr's a o, e sil) vulg lat-a c e f ff, g D-lat: txt ABC D-gr N rel fos(with tol) lat-b syrr syr-jer copt goth arm Chr Cyr Thl Aug.

¹¹ L rec aft ιεινος ins και ειπεν, with A rel lat-ε δ f syrr syr-jer copt goth sēth: om BCDLN 1. 33 vulg lat-c e ff, l sah arm Cyr Aug. rec om ὁ (twice), with AD

rel goth arm: ins BLN 1. 33 vulg lat-c e syr-with-ast, ins only the 2nd ὁ C. aft μοι ins οτι BLN syr-jer coptt: om AD rel latt. rec (for τον) την κολουμβηθραν τον, with A rel vulg lat-ε f g syrr goth sēth Chr Aug: txt BD LN 1 lat-a δ c ff, g syr-jer

coptt arm Iren-lat Cyr. rec (for ουν) δε, with A rel syr goth: txt BD LN 1. 33 syr-marg coptt Cyr. [B does not omit και bef νιψαμενος: see table.] for

last clause, απηλθον ουν και ενιψαμην και ηλθον βλεπων D.

¹² L rec aft ειπ. ins ουν, with D rel fos lat-a c syr: pref και BLN 1. 33 vulg-ed lat-l sēth Cyr: om A rel am(with forj ing) lat-e Syr coptt arm Aug. [ειπαν, so BDN.] aft λεγει ins αυτοις D 69 fos lat-b Syr sēth arm.

¹³ ins και bef αγουσιν D Syr sēth.

¹⁴ L rec (for εν η ημερα) οτι, with AD rel vulg lat-ε f syrr coptt goth: txt BLXN 33 mm lat-a δ c ff, g syr-marg Cyr. for ανεωξεν, ηνεξεν (i.e. ηνοιξεν) D al.

¹⁵ επηρωτων D al. rec ειπι τους οφθαλμους bef μου, with D (33, e sil) lat-a δ: μου επεθηκεν επι τους οφθαλμους A vulg: txt BLN rel. (Δ doubtful: μοι H.)

be much more likely to turn on whether he was really *the person who had sat and begged* (the blindness being involved in it), than on the fact of his having been blind.

¹¹] ἀνδρα, strictly speaking, is inappropriate in the case of one born blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφεινία . . . τὸν ἐκ γενεῆς τυφλόν, whom ἐπιλαβε τῆς κεφαλῆς ἀλγῆμα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a loss, and the reception of it, though never enjoyed before, as a recovery. So Grotius: "nec male revoipere quis dicitur, quod communiter tributum humane naturæ ipsi abfuit." There is no emphasis on μου here (as Dr. Wordsw.) nor in vv. 15, 30: nor on ουν in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. ¹³] The neighbours appear to have brought him to the Pharisees, out of hostility to Jesus (see ver. 12): and ver. 14 alleges the rea-

son of this:—or perhaps from fear of the sentence alluded to in ver. 23. The "Pharisees" here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names of Φαρ. ;—see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the Pharisees, as a body: but were there such? ¹⁴] Lightf. cites from a Rabbinical treatise on the Sabbath, 'eputum etiam super palpebras poni prohibitum.' But the *making the clay*, as a servile work, seems to be here prominently mentioned. Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man only relates what he himself, as being blind, had felt: he says nothing of the spittle. ¹⁵] ὥλλαν refers to ver. 10. The enquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the

^a Matt. ix. 30.
^b ver. 8 recf.
^c ver. 6 only.
^d ver. 7 recf.

^f—Matt. xi. 5
 al. f. but see
 1 Kings xlv.
 27. Isa. xlii.
 18. (—447.)
 Luke iv. 18.)
^g—Rom. vi.
 9. xi. 30.
 Gal. i. 14, 23
 al.

καὶ βλέπω. ¹⁶ ἔλεγον οὖν ἐκ τῶν Φαρισαίων καὶ οἱ
^h ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
^h οὐ ἵ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ὁ ἄνθρωπος ἐμ-
^k τωλὸς τοιαῦτα ἰσημεῖα ποιεῖν; καὶ ὁ σχίσμα ἦν ἐν αὐτοῖς.
^l ¹⁷ λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις πε-
^m αὐτοῦ ὅτι ἠνέψξεν σου τοὺς ὀφθαλμούς; ὁ δὲ ἔπει-
ⁿ προφήτης ἐστίν. ¹⁸ οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
^o περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἠνάβλεψεν, ἕως ὅτου
^p ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἠανάβλεψαντος ὅτι
^q ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ἡμῶν, ὃν
^r ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλά-
^s ᾤσται; ²⁰ ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ ἔειπαν Οὐκ
^t ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννή-
^u ᾤσται; ²¹ πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἠνοήσεν αὐ-
^a τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτᾷτε.
^b ἡλικίαν ἔχει· αὐτὸς περὶ αὐτοῦ λαλήσει. ²² τινες

^{16.} rec (for ουκ το ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του θεου, with rel, but of these AGK 69 om του: ο ανθρωπος bef ουτος παρα θεου 33 take lat-arm: txt BDLX N(omg δ) lat-l. aft αλλοι ins δε BDN 1. 69 vulg-ed(α c lat-c Syr coptt Cyr.

^{17.} for λεγουσιν, ελεγον D lat-a δ c e. rec om ουν, with E rel lat-q Syr. goth Chr: ins ABDLXN 1. 69 latt syr-with-ast Cyr. ins ποτε bef τυφλω R. om παλιν D lat-a δ c ff₂ l. aft παλιν ins ουν N¹. rec su bef n, with l rel ves: txt BLXN coptt Cyr. for αυτου, σιαυτου N. rec ηρωτησεν, r. ADN rel: ανωξεν KL 1: txt BXA. (33 def.)

^{18.} om ουν D 69 lat-a δ c ff₂ l coptt (æth arm). rec τυφλος bef ην (mon m-order), with A rel vulg lat-a c e f ff₂: txt BLN lat-b coptt Chr₁. (33 def.)—om r: ανεβα. D. for οτου, ου DX Chr. om αυτου D al sah-mnt arm.

^{19.} ερωτησαν D. for λεγοντες, ει N¹. for ουτος εστιν, ει εστιν ουτος Syr. rec αρτι bef βλεπει, with A rel vulg lat-a c e f g: txt BDL U(Trog arm) 33 lat-b c ff₂ l Cyr.

^{20.} aft απεκριθησαν ins ουν BN al; δε A rel lat-f q syrr goth: om DGLX (33 c) coptt æth. rec ins αυτους bef οι γονεις, with AD rel vulg lat-b c Syr (sah) f c: om BLXN 33. 69 lat-a c e f ff₂ Syr coptt æth arm Cyr.

^{21.} ηνωξεν A 1. 33: txt BDLN rel. αυτου bef ηνωξεν D lat-b (f). rec aft 2nd οιδαμεν ins αυτος, with AN rel lat-q Syr goth (αυτος aft εχει N^{2a}): B[sic: see table] DLX 1. 33 latt æth Ps-Ath Cyr Aug.—rec ηλικιαν εχει bef αυ ερωτῃσται (as in ver 23), with A rel syrr goth: om αυτον ερωτῃσται N¹: txt BDL N^{2a} 1. 33 vulg lat-a c e f g coptt æth arm.—ερωτῃσται D. om αυτος R for αυτου, αυτου ABCKMXAN 1. 33: txt D rel.

healing but Jesus and His disciples.

^{16.} τινες—ἄλλοι.] Among the latter party would be such as Nicodemus, Joseph, [Jamaliel?]; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. ^{17.} The question is but one, as in E. V. What sayest thou of him, that he hath opened (i. e. for having opened) thine eyes? The stress is on οὐ—What hast thou to say to it, seeing we are divided on the matter? Both parties are anxious to have the man's

own view to corroborate theirs. ^{18.} and therefore παρὰ τοῦ θεοῦ. The hostile party (οἱ Ἰουδαῖοι, those authority among these variously minded Pharisees), disappointed at his direct testimony against them, betake themselves to sifting more closely the evidence of the fact. The parents are summoned as witnesses. ^{19.} The question is threefold, and in strict legal formality: Is this your son? Was he born blind? How is it that he now sees? ^{21.} Notice the emphatic αὐτοῦ—ἡμεῖς—αὐτὸν—ὁ

εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους·
 ἤδη γὰρ συνετίθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν
 ὁμολογήσῃ χριστὸν ἂποσυνάγωγος γένηται. 23 διὰ
 τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, αὐτὸν
 ἐρωτήσατε. 24 ἑφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέ-
 ρου ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ Δὸς δόξαν τῷ θεῷ.
 ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.
 25 ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα·
 ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπον οὖν
 αὐτῷ Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;
 27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε·
 τί πάλιν θέλετε ἀκοῦν; ἢ καὶ ὑμεῖς θέλετε αὐτοῦ

m = ch. viii. 48 mE.

n ch. vii. 47, 52.

22. for συνετίθειντο, συνετιθεντο AM syr-marg-gr: συνετιθεντο G al: συνετιθεντο
 69. ομολογησῃ bef αυτον DK 69. aft χριστον ins ειναι D lat-e.
 23. om οτι DL fuld lat-a o s l æth. om εχει N¹. ins και bef αυτον A.
 επρωτησατε BN: επρωτατε D.
 24. rec εκ δευτερου bef τον ανθρωπον, with A rel vulg lat-a f syr goth: txt BDLN
 33 lat-b c e ff, l q Syr coptt.—for ανθρωπον, αυτον D. ουτος bef ο ανθρωπος
 BLN latt Syr goth Chr: txt AD rel lat-e Syr.—om ο N² (and corr¹).
 25. rec aft εκεινος ins και ειπεν, with E rel Syr copt æth Chr: om ABDLN 1. 33
 latt syr sah goth arm Cyr. aft εν ins δε N¹. for ων, ημην και DL 1. 33
 lat-a e f ff, Syr Cyr Ambr.
 26. rec (for ουν) δε, with A rel syr æth: om N lat-a e Syr copt arm: txt BDKLX
 1. 33. 69 vulg lat-b c coptt goth Cyr. rec aft αυτω ins παλιν, with A rel lat-f q
 syrr goth arm: om BDN latt coptt Nonn Aug. ποιησαν N¹.
 27. for απεκριθη αυτοις, ο δε ειπεν D. aft τι ins ουν B æth. θελετε bef
 παλιν D al lat-a e syr. for ακουειν, ακουσαι D.

τες. 23.] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. ἀποσυν. Probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mirr. 299, edn. 2) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him (?). 24. 24s 8. r. 0.] not, 'Give God the praise' (E. V.), i. e. 'the glory of thy healing': for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of adjuration (see ref. Josh.), to tell the truth, q. d. 'Remember that you are in God's presence, and speak as unto Him.'

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25. 25v] See on ver. 8. The man shrewdly evades the inference and states again the simple fact. Bear in mind, that 25v must here be strictly kept to its present sense as being joined with a present verb βλέπω: the rule for the construction of a pres. part. being, that it is contemporaneous with the verb which rules the time of the sentence. So that we must render, not "whereas I was blind, now I see," as E. V.: but as A. V. R., being a blind man, now I see. The shrewd and naïve disposition of the man furnishes the key to the enigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all knew as a blind man, now saw. So that the 25v carries not so much present matter of fact, as common designation and title.

26.] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath.

27.] οὐκ ἠκούσατε must be in its special meaning of 'did not heed it.' The latter clause is of course ironical:

3 F

ὑτόν εἶπεν [αὐτῷ] Σὺ 'πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; ⁶ ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] 'Καὶ τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ εἴωρακας ὑτόν, καὶ ὁ 'λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ³⁸ ὁ δὲ ἔφη Πιστεύω, κύριε. καὶ 'προσεκύνησεν αὐτῷ. ³⁹ καὶ εἶπεν 'Ἰησοῦς Εἰς "κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ὥστε οἱ μὴ "βλέποντες βλέπωσιν καὶ οἱ βλέποντες "τυφλοὶ γίνωνται. ⁴⁰ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ 'Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε

and aft αὐτον ins και D lat-a δ q Syr.

om αυτω BDN¹ lat-e copt-ms: ins A rel.

ἀνθρώπου BDN sah æth-rom Chr-2-mss: θεου A rel latt syrr copt goth eth-pl arm Tert Hil.

^{36.} om ἀπεκρίθη ἐκεῖνος και εἶπεν, and aft ἐστίν ins εφη, B: και εἶπεν is also omd in A al lat-a copt-wilk: txt DN rel vna. (και interlinear in N.) rec om και [bef τις], with ALN latt Hil Victorin: ins BD rel syr goth arm Chr Cyr Thl.—εἰ bef τις σταν N. (εἰς and kai were easily confounded by the scribes, each being frequently written ei.)

^{37.} for εἶπεν, ἀπεκρίθη D syr-marg: εφη N. rec aft εἰπ. ins δε, with A rel at-q goth: om BDXN 33 lat-a δ e syrr copt arm. om lat δ A.

^{38.} om ver N¹. for αυτω, αυτον D al.

^{39.} om και εἶπεν ο ιησ. N¹. (o omd N^{2a}) εγω bef εις κριμα D. ηλθον bef εις τον κοσμον τουτον D lat-a δ c f æth (arm) Orig-lat-ana.

^{40.} rec ins και bef ηκουσαν, with A rel latt syrr goth æth: add δε D al lat-ff₂ g₁: om BLXN 33 copt arm Cyr. om ταυτα DN^{1-3b} al lat-ff, sah-mnt arm. rec οντες bef μετ' αυτον, with A rel goth æth arm: txt BDLXN 1. 33 latt Cyr.

^{41.} aft εἶπεν ins ον D al: δε S al: pref και Δ 69 lat-g i æth. om δ B.

stated that Jesus heard of it, unless it had been some public formal act. ^{35.}

'Tunc ille ea, qui propter fidem in Jesum quem dicunt Christum, acerbiteram nostrorum magistrorum expertus est? An tu post has molestias etiamnum in filium Dei credis?' Lampe in loc. ^{36.}

This *vide* τ. θ. surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him. *καὶ τίς*

See *reff.* and Mark x. 26. ^{37.} These words *καὶ εἴωρακας* εἶπ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30. They do not refer to a *former seeing*, when he was healed: this was the first time that he had *seen* his Benefactor. ^{38.}

There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse. The blind man had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, in-

cluding the bodily, so here He proceeds to speak of spiritual sight. *ἐπίστα*, the effect of *επίστα*, not merely *distinction*, but judgment; the following out of the divine *ἐδόξα*, Matt. xi. 25, 26.

'We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true *sight*, out of which the grace of the Lord can afterwards bring about a complete *receiving of sight*. The "*becoming blind*," on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.' (Stier, iv. 568; 475, edn. 2.) The *βλαφφημι* here answer to the *λογίζεσθαι* and *δισσαί* of Matt. ix. 12, 13; see note there.

^{40.} They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoicing, 'Are then we meant by these blind *see*, the leaders of the people?' ^{41.}

The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is

^r Matt. vii. 18 ^{ref.} ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἀμαρτία
^s = ver. 16 μένει. X. ¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμε-
^t = Acta viii. διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀ-
^{51.} Rev. xx. ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἴσθι.
^{5.} Ruth iii. ^s = ληστής. ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας τῆς
^{8.} iv. 1. ³ εἰσίν ἐστιν τῶν προβάτων. ³ τοῦτο ὁ θυρωρὸς ἀνοίγει.
² here only. ⁴ Matt. vi. 19. ⁵ Matt. xxi. 18 ^{ref.} ⁷ Mark xxi. 8. ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

om *on* DK 69. rec ins *on* bef *αμαρτ.*, with A rel *syrr* goth *æth*: om BDKL.
 1. 33. 69 vulg lat-*b c e f ff, g q* coptt *æth* Cyr Aug. *αλ αμαρτιαν* and *μνη-*
 DLXN^{3a} 33 *syrr*-marg Cyr.

CHAP. X. 1. *νμν* bef *λεγω* B. *αλλαχθεν* bef *αναβαινων* D arm.
 2. for *ποιμην* *εστιν*, *αυτος* *εστιν* ο *ποιμην* D (lat-*b c f ff, g q* copt) *mh* Chr.

referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, 'confessed yourselves blind;' Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and therefore your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, 'ye have incurred guilt;' which makes it necessary to take the λέγετε *ὅτι βλέπομεν* as in a certain sense implying *βλίσκει*: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.' CHAP. X. 1—21.] *Of true and false shepherds.*

Jesus the good Shepherd. This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never 'passes without notice to an entirely different and disjointed occurrence or discourse,' as I stated in some of my former editions. See on the whole subject of the parable, Jer. xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17. These opening verses (to ver. 5) set forth the distinction between *false and true shepherds*. Then (vv. 7, 8, 9) He brings in *Himself*, as the *door*, by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verse, and sets

forth Himself as THE GOOD SHEPHERD and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact. 1. τὴν αὐλὴν.] ὁ κτηνοκόμος. *Phavorinus* ii. 403; just answering, except a being a permanent enclosure, to *the fold*. This fold is the *visible Church* primarily, as His people Israel were peculiar fold; the possibility of their *other folds* has been supposed to be included in ver. 16: but see note.

The terms in this first part *general*, and apply to *all leaders* of people; in ver. 1, to those who enter office without having come in by the (i. e. Christ, in the large sense, in the O. T. faithful looked to and trusted Him, as the covenant promise of *the God*); and in ver. 2 to those who do so this way; and whosoever does is the *herd of the sheep* (not emphatically "the Good Shepherd," as below, ver. 11, but here it is merely predicated of who thus enters, that he is the shepherd of that particular fold: it is the *entrance* of a shepherd thus to enter). *sheep* throughout this parable are not mingled multitude of good and bad: the *real* sheep, the faithful, who are all in the fold *should be*. The *false* (goats, Matt. xiv. 32) do not appear: it is not the character of the *fold*, that of the *shepherd*, and the relation between him and his sheep, which is prominent. 3.] Perhaps the *sheep* should not be too much pressed as *eccentric*; but certainly the *Holy Spirit*, especially He who opens the door to shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27; xvi. 9; 2 Cor. ii. 12; Col. iv. 3;—and instances of the *θυρωρὸς* shutting the door, Acts xvi. 6, 7. (So Theodorus Beza and Stier, iv. 483, edn. 2.)

τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρό- = Matt. xxv. 14.
ch. i. 43 al.
a ch. i. 49 ref.
b 3 John 15
only.
 ζατα φωνῇ καὶ ὄνομα καὶ ἐξάγει αὐτά. c Matt. xv.
20. Acts
v. 19 al.
d Mark i. 12.
Luke x. 2.
1 Macc. xii.
27.
 ὅταν τὰ e — ch. iii. 28
ref.
 δια πάντα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ f — Matt. xxv.
12 al.
g — here his
only. Job
xli. 13.
Prov. xxviii.
12. (Luke
xvi. 12. Acts
vii. 6. Rom.
xi. 4. Heb.
xi. 34 al.)
 τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν h — here only. (ch. xvi. 25 bis, 29. 2 Pet. ii. 23 only. Prov. i. 1 al. Sir. vi. 35 al. only.)
 αὐτοῦ. i — Luke viii. 9 ref. Acts xvii. 10.
 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ
 φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων
 τὴν φωνήν. ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
 Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει αὐτοῖς.
 εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι]
 ἰγὼ εἰμι ἡ θύρα τῶν προβάτων. πάντες ὅσοι ἤλθον

h — here only. (ch. xvi. 25 bis, 29. 2 Pet. ii. 23 only. Prov. i. 1 al. Sir. vi. 35 al. only.)
 i — Luke viii. 9 ref. Acts xvii. 10.

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. rec (for φωνῆς) καλεῖ, with E rel Chr: txt ABDLXN 1. 33 Cyr.

4. rec ins καὶ bef όταν, with AD rel vulg lat-a e Lucif: add δε K lat-b c ff, l copt
 Cyr: om BLN 1. 33 sah. rec (for παντα) προβαρα, with A rel vulg lat-f syrr
 om N: txt BDLX 1. 33 lat-a e coptt (seth) arm Lucif Cyr. αυτου bef την φωνην
 D lat-b c ff, q.

5. rec ακολουθωσιν, with N rel: txt ABDEFGA Chr Cyr.

6. for ην, η B[sic: see table] EFG 69. for εκεινοι δε, και N¹.

7. rec aft παλιν ins αυτοις, with D rel lat-a sah goth; pref, AKAN¹ vulg
 lat-b c syrr; aft ο ις X 33: om B.—om παλιν N-corr 1. 69 lat-e Lucif. om
 ο B. υμιν bef λεγω B. om οτι BGKLUX 33 mm lat-a Syr seth arm Cyr
 Lucif.

φ. αἰ. ἀκ.] The voice of every such true shepherd is heard (heeded, understood) by the sheep (generally): and he calls by name his own sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. and τὰ ὅλα πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμήν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake.

4.] When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture all his sheep (there shall not an hoof be left behind), he goes before them (see "the Land and the Book," p. 202); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ ὅλα πρ., but τὰ πρ. as in ver. 3. The sheep know the voice of every true shepherd.

5.] So that the ἀλλότριος is not the shepherd of another section of the flock, but an alien: the ἀγορῆς of ver. 1; —and τῶν δὲ ἁλ. is generic, as in E. V. Meyer takes it as merely meaning a stran-

ger, one who is not their Shepherd: but this hardly seems strong enough for the context.

6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable: but rather a parabolic allegory. The parable requires narrative to set it forth; and John relates no such. The right word for παροιμία would be allegory: etymologically it is, any saying diverging from the common way of speech (παρ ὁμον): cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38.

7.] What follows is not so much an exposition, as an expansion of the allegory.

The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1—5 were of shepherds in general. But these shepherds themselves go into and out of the fold by the same door as the sheep: and Christ is that door; THE DOOR OF THE SHEEP: the one door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father.

8.] I believe that the right sense of these words, ὅσοι ἤλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of time: all who came before me (not, 'without regard to me,' Olah. &c., nor 'passing by me

κ. ver. 1. πρὸ ἐμοῦ ^k κλέπται εἰσὶν καὶ ^k λησταί· ἀλλ' οὐκ ἔκτισται
 1 = Matt. xvii. 9 al. Deut. 9 εἰμὶ ἡ θύρα· δι' ἐμοῦ αὐτῶν τὰ πρόβατα. ⁹ εἰσέλθῃ, σωθήσεται, καὶ ^m εἰσελεύσεται καὶ ἐξελεύσεται, καὶ
 xviii. 15. αὐτῶν τὰ πρόβατα. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ τὴν
 m = here (2 Tim. ii. 17) νομὴν· εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ τὴν
 only. Gen. xlvii. 4. νομὴν· εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ τὴν
 12. Rev. ix. 6. Exod. xv. 23. κλέψῃ καὶ ^p θύσῃ καὶ ^q ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
 p = Matt. xxii. 4. Lake xv. 25, 27, 30. ἔχωσιν, καὶ ^p περισσὸν ἔχωσιν. ¹¹ ἐγὼ εἰμὶ ὁ ποιμὴν·
 xi. 7 only. (Mark xiv. 13 read.) 1 Kings xxviii. 24. q = Matt. ii. 12 al. r = ch. x. 1.
 18. ch. xiii. 27, 28. xv. 13. 1 John iii. 16 his only. 2. a = 1 Tim. iv. 6. 2 Tim. ii. 2. 1 Pet. iv. 10.

8. om παντες D fos lat-δ Did Quæst. rec προ μου bef ἡλθεν, with 10e
 expr fos arm Orig, Nonn Quæst: om προ μου (possibly on account of the use
 of the expression by the Gnostics and Manichees as applying to the O.T.) M = Syr-ed
 syr-jer sah goth Bas Chr Cyr Thl Bathym Aug^{exp}: txt ABDKLXAN²³ 33 34 35
 Syr-ma syr-with-ast copt æth arm Orig, Clem, Did Isid-pel Manichæans-in-Thl Eccl.
 Lucif Faust Jer Quæst.

10. aft εγω ins δε D lat-a copt(not dz) goth æth Chr.

aft ζωην ins αμαρτια

om και περισσων εχωσιν (homocotyl) D.

11. for τῶσιν, διδωσιν DN¹ vulg lat-c Aug.

as the door,' Camer., nor 'instead of me,'
 Lampe, &c.: nor 'pressing before me,'
 (ch. v. 7.) which would have been ἔργοντα,
 not ἡλθ.: nor 'before taking the trouble
 to find me, the door,' Stier, iv. 492, edn. 2:
 nor any other of the numerous shifts which
 have been adopted). What pretended
 teachers then came before Christ? Re-
 member the connexion of these discourses.
 He has taught the Jews that Abraham
 and the prophets entered by Him (ch. viii.
 56): but He has set in strong opposition
 to Himself and His, them (these Jews)
 and their father, the Devil (ib. ver. 44).
 He was 'the first thief who clomb into
 God's fold,' and all his followers are here
 spoken of inclusively in the language of
 the allegory, as coming in by and with
 him. His was the first attempt to lead
 human nature, before Christ came; be-
 fore the series of dispensations of grace
 began, in which pasture and life is offered
 to man by Him. Meyer understands
 the Pharisees, &c. who taught the people
 before Christ appeared as the Door of the
 sheep: but this does not seem to reach
 the depth of the requirements of the say-
 ing. ελθῖν, not ἦσαν, because their
 essential nature as belonging to and being
 of the evil one is set forth, and the in-
 clusion of these present Pharisees in their
 ranks. ἀλλ' εἰκ... This of course
 cannot be understood absolutely,—'the
 sheep never for one moment listened to
 them;' but, did not listen to them in the
 sense of becoming their disciples even-
 tually. So that the fall of our first Pa-
 rents would be no exception to this; whom
 of all men we must conclude, by the con-

tinuing grace and mercy of God to
 after that fall, to have been of the
 sheep. And since then, the same is
 however the sheep may for a while
 to these false shepherds, they do not
 them, so as to follow them. They
 do, belong not to the true flock.
 9.] expands and fixes ver. 7. 'Sa-
 salutaris aditus in ecclesiam, nisi per
 sive pastor omne velis, sive ovis.' Ex-
 Paraphr. See Numb. xxvii. 16, 17.
 sequel of the verse shows that the
 combined meaning is the true one. He
 who understands it all of shepherds
 finds great difficulty in the interpre-
 of the latter words: "shall go in and
 before the sheep, and find pasture
 them." 10.] the gracious inter-
 the Saviour in this;—to give life, in
 abundance. This verse forms the
 sition from Him as ὁ θύρας, to Him
 ποιμην. He is here set in opposi-
 ελθῖν (see on ver. 8), and thus in-
 passes into the place of a shepherd, who
 been hitherto thus opposed. The
 ζωην ἔχωσιν binds on to ζωην εἶναι
 and καὶ περισσων. εἶναι: q. d. not merely
 door to pass through, but actively, and
 dantly, to bestow abundance of life.
 are thus prepared for— 11. the
 nouncement of Himself as ὁ ποιμην
 the great antagonist of ὁ κλέπτης·
 pattern and Head of all good shepherds
 as he of all thieves and robbers: the
 siah, in His best known and most
 office: cf. Ezek. xxxiv. 11—16, 23; Jer.
 24, and Isa. xl. 11. But He is ὁ ποιμην
 in this verse, as having most eminent
 the qualities of a good shepherd, as

ὑπὲρ τῶν προβάτων· ¹² ὁ μισθωτὸς δὲ καὶ οὐκ ὦν ποιμὴν, οὐ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει [τὰ πρόβατα]· ¹³ ὅτι μισθωτὸς ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμά. ¹⁵ καθὼς γινώσκει με ὁ πατὴρ καὶ γὼ γινώσκω τὸν πατέρα καὶ τὴν ψυχὴν μου· τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακίεια δέι με ἄγαγῃς, καὶ τῆς φωνῆς μου ἀκούσουσιν,

² Cor. ix. 9 only. ³ Kings xxii. 16. (διασκοπεῖ, Matt. xxvi. 31.)
⁴ ver. 11 ref. ⁵ ver. 1. ⁶ — Matt. xxi. 7. ch. vii. 45. ⁷ Matt. xxi. 16 ref.

^{12.} δε bef μισθωτος D XLN 33. 69 Constt Cyr: om δε BGL 1 am (with fuld forj ing mt) lat-a copt-dz (Lucif). rec (for ἔστιν) εἰσι (cf ηκουσαν above: but there the sheep are the agents), with D rel: txt ABLXN 1. 33. 69 Eus Constt Chr Cyr. om ἐρχομενον A¹. om αὐτα D vulg lat-δ ff₂ g l syrr sah-mnt Aug. om last τα προβατα BDLN 1. 33 syrr-jer (coptt sēth) arm Lucif: ins A rel latt syrr sah-mnt goth.

^{13.} rec at beg ins o δε μισθωτος φευγει, with A^{const} rel latt syrr goth: om BDLN 1. 33 syrr-jer coptt sēth arm Lucif.—A has o δε μισθωτος φευγει οτι μισθος(ie) ἔστιν και ου μελει: the words from φευγει to ου με being written on an erasure.

^{14.} for o π. o καλ., o καλ. π. D. rec (for γινωσκουσιν με τα εμα) γινωσκομαι υπο των εμων, with A rel syrr arm: txt BDLN latt coptt goth sēth Eus Epiph Cyr Nonn.

^{15.} om μου D al. for τιθημι, διδωμι DN¹.
^{16.} aft και αλλα ins δε D al syrr. rec με bef δει, with A rel Eus Thdrt Cyr: ακουσωσιν AGXΔAN 33. 69 Eus Thl. txt BDLAN 1. 33. 69 latt syrr Orig-lat.

which is to lay down His life for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly.

[13.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve merely for gain; the μισθωτός who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐ. τῆθ. ὑπὲρ τ. πρ., which introduces a time of danger, when the true and false shepherds are distinguished. τ. λύκων]

The purposes of this wolf are the same as those of the thief in ver. 10, and in the allegory he is the same;—the great Foe of the sheep of Christ. Lücke and De Wette deny this, and hold 'any enemies of the theocracy' to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκος ἄρπαγεις εἰς ψευδοπροφήται, the εἰσέρχεται κ. λησται of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμὴν is the Shepherd. [14, 15.]

The knowledge of His sheep here spoken of is more than the mere knowing by name;

it is a knowledge corresponding to the Father's knowledge of Him;—i. e. entire, perfect, all-comprehensive: and their knowledge of Him corresponds to His of the Father,—i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love.

Beware of rendering ver. 15 as in E. V. as an independent sentence, "As my Father knoweth me, even so know I the Father:" it is merely the sequel to ver. 14, and should stand, as the Father knoweth me and I know the Father.

ὑπὲρ τ. πρ.] for those my sheep—not, for all; that, however true, is not the point brought out here: the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, for those who are his sheep.

[16.] The ἄλλα πρόβ. are the Gentiles;—not the dispersion of the Jews, who were already in God's αὐλή. By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, He had sheep even there. Observe they are not in other folds, but scattered; see

καὶ γενήσονται μία ^b ποιμήν, εἰς ποιμήν. ¹⁷ διὰ τοῦ
^a Matt. xxvi. 31, from
^b Zech. xiii. 7.
^c Luke ii. 8.
^d 1 Cor. ix. 7
^e bsa only.
^f Gen. xxiii.
^g 16 bsa only.
^h Heb. v. 4.
ⁱ Rev. xi. 17.
^j ch. v. 19 & c.
^k ch. i. 12. xix.
^l 10. Rev. ix.
^m 10. xi. 6.
ⁿ 1 Mac. x. 85.
^o Acta xvii. 15.
^p Col. iv. 10.
^q 2 John 4 only.
^r Mark ii. 21
^s ref.
^t ch. vii. 20
^u ref.
^v Acta xii. 15.
^w xvi. 26, 28.
^x 1 Cor. xiv. 22
^y only. Jer.
^z xxvi.
^{aa} (xxix.) 28.
^{ab} Wisd. xiv. 22
^{ac} only.
^{ad} 10. 20. ref.
^{ae} ib. 28 P.)
^{af} John, here only. Matt. iv. 24 ab. Mark i. 32 ab. Luke viii. 26 only. Ps. xx. 6 Ag. ch. i.
^{ag} here only. Ezra vi. 16, 17 al. (—ζειν, Heb. ix. 12. x. 20. —ορσί, Num. vi. 11. —
^{ah} ch. v. 9 ref.

καὶ γενήσονται μία ^b ποιμήν, εἰς ποιμήν. ¹⁷ διὰ τοῦ
 με ὁ πατήρ ἀγαπᾷ, ὅτι ἐγὼ ^c τίθημι τὴν ^d ψυχὴν κα-
 ῖνα πάλιν ^e λάβω αὐτήν. ¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ.
 ἀλλ' ἐγὼ τίθημι αὐτήν ^f ἀπ' ἐμαυτοῦ. ^g ἔξουσίαν ἔχω
 θεῖναι αὐτήν, καὶ ^h ἔξουσίαν ἔχω πάλιν ⁱ λαβεῖν αὐτήν
 ταύτην τὴν ^m ἐντολὴν ⁿ ἔλαβον παρὰ τοῦ πατρὸς μου.
¹⁹ ^o Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ
 λόγου τούτου. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν ^p Δαίμο-
 νιον ^q ἔχει καὶ ^r μαίνεται ^s τί αὐτοῦ ἀκούετε; ²¹ ἄλλα
 ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν ^t δαιμονιζόμενον
 μὴ δαιμόνιον δύναται τυφλῶν ^u ὀφθαλμοὺς ^v ἀνοῖξαι;
²² Ἐγένετο δὲ τὰ ^w ἑγκαίνια ἐν ^x τοῖς Ἱεροσολύμοις.
^y John, here only. Matt. iv. 24 ab. Mark i. 32 ab. Luke viii. 26 only. Ps. xx. 6 Ag. ch. i.
^z here only. Ezra vi. 16, 17 al. (—ζειν, Heb. ix. 12. x. 20. —ορσί, Num. vi. 11. —
^{aa} ch. v. 9 ref.

rec γενήσεται, with AN^{3a} rel Eus Cypr: txt BDLXN¹ 1. 33 for lat-^f syt-^{ac}
 coopt goth arm Clem Chr-3-mss.

17. rec ο πατηρ bef με, with A rel goth Thdr: txt BDLXN 33 latt Hil.

18. for αρει, proz BN¹: txt ADN^{3a} rel vms Orig^{an} Eus, Cypr Hil. om from lat-
 to εμαυτου D al lat-^l goth. for λαβειν, arai D lat-^c. om τῆς B.
 μον D al lat-^a b Chr Tert Hil, Novat.

19. rec aft σχισμα ins ουν, with AD rel tol syr copt Chr Cyr: om BLXN lat-^{ac}
 arm. om πάλιν D al tol copt Chr.

20. for δε, ουν DN¹: 2b 1. ins οτι bef δαιμονιον D sah.

21. transp ουκ εστιν and ταυτα D. οφθαλμοι bef τυφλων D al lat-^f sah

rec (for ανοιξει) ανοιγειν, with AD rel: txt BLXN 1. 33. 69 Orig Chr.

22. εγενοντο D. for δε, τοτε (error from -το δε) BL 33 (gat) copt arm.

ch. xi. 52. Cf. also Eph. ii. 14 ff.

δεῖ με ἀγ. . . .] i. e. in the purpose and
 covenant of the Father. The Lord speaks
 of *His* bringing them, and their hearing
His voice: meaning that His servants in
 His name and by His power would ac-
 complish this work. Admirably illustra-
 tive of the converse method of speaking
 which He employs Matt. xxv. 40, 45. The
 μία ποιμήν is remarkable—not μία αἰλή,
 as characteristically, but erroneously ren-
 dered in E. V.:—not ONE FOLD, but ONE
 FLOCK; no one exclusive enclosure of
 an outward church,—but one flock, all
 knowing the one Shepherd and known of
 Him. On εἰς ποιμήν compare Heb. xiii.

20. 17.] The λαλεῖν ἐν παροιμίαις is
 now over, and He speaks plainly,—My
 Father. In this wonderful verse lies the
 mystery of the love of the Father for the
 Son;—because the Son has condescended
 to the work of humiliation, and to earn the
 crown through the cross (see Phil. ii. 8, 9,
 26). The ἵνα here is strictly τελικόν,—
 in order that. 'Without this purpose in
 view,' says Stier (iv. 504, edn. 2), 'the Death
 of Christ would neither be lawful nor pos-
 sible.'

18.] The truth of this volun-

tary rendering up was shown by His
 sufferings, from the falling of His cross
 to the ground in the garden (ch. xviii.
 26) to His last words, παρατίθεμαι τὴν
 ψυχὴν μου, Luke xxiii. 46 (see note there). His
 resurrection also was eminently His
 work, by virtue of the Spirit of the Father
 dwelling in and filling Him: the *House*
 in both these cases being the *dwelling*, ap-
 pointment, ordinance of the Father, in-
 stead of the counsel of whose will the whole medi-
 atorial office of Christ sprang: see ch. x.
 49.

19—21.] The concluding words
 bind this discourse to the miracle of ch.
 ix., though not necessarily in immediate
 connexion.

22—29.] *Discourse at the Feast of
 Dedication.* It may be, that Jesus re-
 mained at, or in the neighbourhood of Je-
 rusalem during the interval (two months
 between the Feast of Tabernacles and that
 of the Dedication. Had He returned to
 Galilee, we should have expected men-
 tion of it. Still, by the words ἐν
 τοῖς Ἱεροσολύμοις, it would seem as if a
 fresh period and a new visit began; for
 why should such a specification be made,
 if the narrative proceeded continuously?

" χειμῶν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ ^a Matt. xxiv. ^b 30 ref. ^c v. 3 ref. ^d Luke xxi. ^e 30. ^f Acts xxi. 30. ^g Heb. xi. 30. ^h (Rev. xx. 9 v. r.) only. ⁱ Ps. cxvii. 10. ^j Matt. xvii. 17 (ibid.). ^k Rev. vi. 10 only. ^l Ps. xli. 1. ^m = here only! see East. ⁿ xxiv. 36. ^o = ch. xi. 14. ^p xvi. 33, 35. ^q Mark vii. 32. ^r ch. i. 7. ^s ref. ^t b = Matt. xxvi. 75 f. ^u ch. vi. 64 a l. ^v c plur., Matt. vi. 28 ref.

στοᾶ Σολομῶνος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, ἐπὶ ἡμῖν παρρήσια. ²⁵ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. ²⁶ ἀλλὰ ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν [καθὼς εἶπον ὑμῖν]. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, ²⁸ καὶ γὰρ δίδωμι

om τοῖς DN rel 1. 69 Chr Thl : ins ABL 33.
 om BDGLXN 1. 33 coptt sēth Chr-ma.

rec ins καὶ bef χειμῶν, with A rel :

23. περιεπάτει AL. om ὁ B.
 e sil) : om ADN rel Chr.

rec ins του bef σολ., with B(Mai) LX (33,

24. ἐκύκλωσαν B. om αὐτον N¹. for ἐπὶ, ἔκριν N¹-sb.

25. om αὐτοῖς DN goth. for εἶπον, λαλῶ D vulg lat-δ o e ff, g l Tert.
 for ου πιστεύετε, ουκ ἐπιστεύσατε B al Chr-2-mss. add μοι D 69 sah arm Chr.
 om τῷ N. for ταῦτα, αὐτα D lat-a e Tert Vig.

26. [αλλα, so A B(sic) LΔN.] for ου γαρ, ου ουκ BDGLXN 1. 33. 69 vulg lat-δ f ff, g l Syr syr-marg goth sēth Orig Chr Cyr. om καθως εἶπον ὑμῖν BKLΔM'N
 33 vulg lat-e ff, g l coptt arm Nonn Chr.

27. rec (for ακουουσιν) ακουει, with AD rel Clem Orig, hom-CI-ed Eus : txt BLXN 33. 69 Orig, hom-CI-ma.

See on Luke ix. 51 ff. ²³] This feast had become usual since the time when Judas Maccabeus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days : see 1 Macc. iv. 41—59 ; 2 Macc. x. 1—8 ; Jos. Antt. xii. 7. 7. χειμ. ἦν] it was winter (not 'stormy weather,' as Lampe, al : Matt. xvi. 3) : see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *σπὸς ἀνατολική*. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple. ²⁴] *ψυχὴν αἶρας* is generally explained, 'keep us in doubt,' *αἰσπείας*, *ἀναρῆς μεταδὲ πίστεως κ. ἀπιστίας*, Euthym. But there is some question whether *ψ. αἶρ.* is ever so used. In Josephus, it signifies 'to uplift the soul,' 'raise the courage,' *ἐπὶ τὸν εἰνδ. τὰς ψ. ἡρμίναι*, Antt. iii. 2. 3 ; 5. 1. So also Aquila, Prov. xix. 18, *πρὸς τὸ θανατώσαι αὐτὸν μὴ ἀρῆς ψ. σου*. See also Ps. lxxv. 4 ; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on his own soul : when the term applies to effects produced on another, it seems to imply any strong excitement of mind, whether

for hope or fear. How long dost thou excite our minds? ²⁵] He had often told them, in unmistakable descriptions of Himself : see ch. v. 19 ; viii. 36, 56, 58, &c. &c. But the great reference here is to His *works*, as in ver. 37. Observe the sharp contrast of *ἐγὼ* and *ὑμεῖς*. ²⁶] The difficulty of *καθὼς εἶπον ὑμῖν* is considerable warrant for its genuineness : and it comes much more naturally with this than with the following verse. I believe it to refer more to the *whole allegory*, than to any explicit saying of this kind ; and this is shewn to my mind by the following words in ver. 27 :—the minor proposition, 'but ye hear not my voice,' being understood. This was a corollary from the allegory, and thus it might be said *καθὼς εἶπον ὑμῖν*. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out. ^{27—29}] This leads to a further description of these sheep. The form of the sentence is a climax ; rising through the *ἐγὼ δίδωμι* and *ἐκ τ. χ. μου*, to *ἐπατήρ μου* ὃ δίδωκίν μοι, and *ἐκ τ. χ.*

d ch. viii. 51
 rec.
 e = Matt. xiii.
 19. Jude 25.
 2 Kings xxiii.
 21.
 f comp. Matt.
 xiii. 35.
 1 Cor. xv. 19.
 Judg. vi. 16.
 g ch. xviii. 11.
 21, 22. see
 Eph. ii. 16.
 (1 John v. 8.)
 h = here only.
 i here &c. ch.
 (viii. 6) xi. 8.
 Acts v. 26.
 xiv. 19.
 2 Cor. xi. 26.
 Heb. xi. 27
 only. 2 Kings
 xvi. 6, 18
 only.
 k Matt. v. 16
 rec.
 l = ch. xi. 15,
 42, xvi. 31
 al. 2.
 m = Acts iv. 7.
 xxiii. 34 al. 2 Kings xv. 2.
 Book. xxv. 12.
 n = Acts xix. 28 al.
 p ch. viii. 56 rec.
 o Matt. xii. 31. Luke v. 21. Rev. xii.
 17.
 αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται ἕως τοῦ αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς πατρὸς μου ὁ πατὴρ μου ὁ δέδωκέν μοι πάντων ἡμῶν ἰσχύος οὐδείς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. 31 ἡ ἐβάστασαν οὖν τὴν λίθον οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τῆς πατρὸς· διὰ ποῖον αὐτῶν ἔργον με λιθάσετε; 33 ἐκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λόγον ἔχον σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῇ νόμῳ ὑμῶν ὅτι ἐγὼ ἥτις

28. rec ζωὴν αἰώνιον bef διδωμι αὐτοῖς, with AD rel latt syr goth arm Orig E
 Hil: txt BLM'XN 33 Syr coptt aeth. for ουχ, ου μη DLXN 69 Bas Cyr L
 αποληται N¹. αρπαση (iacism ?) DELMXN.
 29. om μου N¹. rec (for δ) δε, with AB² rel sah aeth Tert-ms; see A: txt f
 (D) L¹ latt copt goth Tert-ms Hil.,—for διδωσκιν, διδωσκιν D. rec μου, v. 27
 DN rel Tert-ms: txt ABX latt copt goth Cyr Tert-ms Hil., Ambr Jer Aug Pat
 rec μου, bef παντων, with A rel vulg lat-d c: εστιν bef μου. X: txt BDLN
 Syr Cyr. rec aft του πατρος ins μου, with AD rel vsa Hil: om BLM Orig.
 31. om ουν BLN 33 am(with fuld em forj ing jac mt) lat-f, g sah goth arm Lx
 Bede. om παλιν D 69 latt copt Hil Aug Ambr.
 32. εργα bef καλα AKAN 1. 33 am(with fuld forj fos ing) lat-a c e f syt copt
 arm Ath: εργα εδειξα υμιν bef καλα B al. rec aft πατρος ins μου, with AN¹
 rel: om BDN¹ lat-e Ath. rec λιθασετε bef με, with AD rel lat-c f syt goth Lx
 Thdr Hil: txt BLM 33 vulg lat-a d e. —με N.
 33. rec aft ιουδαῖοι ins λεγοντες, with D rel lat-e: om ABKLM'XN 1. 33. 69 al.
 Hil. om και N. om ου DK vulg-ms lat-e Syr Chr Quasat.
 34. om ο δ B. aft ο ιησ. ins και επεν D copt. om υμων DN¹ al lat-
 e ff, l Eus Tert Cypr Hil: ins N-corr¹ &c. om εγω N¹. (ins corr^{2b}). rev a
 ori, with AN^{2b} rel lat-f goth aeth arm Ath Thdr Hil: ins BDLXN¹ 33 latt sah E
 Ath-ms Cypr Hil. for εγω, επεν ADMSUA 33. 69: txt BN rel.

τοῦ πατρὸς. Then the apparent diversity of the two expressions, *ἐκ τ. χ. μου* and *ἐκ τ. χ. τοῦ πατρ. μου*, gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in essence primarily, but therefore also one in working, and POWER, and in will. *ἕν ἐκὰδ δύναμιν, ἕγουν ταυτοδύναμοι*. Euthym.; who adds, *εἰ δὲ ἕν ἐκὰδ δύναμιν, ἕν ἐκὰδ καὶ ἐκὰδ τῆς θεότητος καὶ οὐσίας καὶ φύσιν*. This certainly is implied in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, 'per unum refutatur Sabellius, per unum, Arius.' It is perhaps more than is actually contained in the words: but, as Meyer says, they are founded on the unity of essence of the Son and the Father, and so presuppose the homousian doctrine. *ἕν*, not *εἷς*: not personally one, but essentially. 31.] i. e. as having spoken

blasphemy, Levit. xxiv. 10 ff. ἡ ἐβάστασαν, *castulerunt* (vulg.)—they lifted up in the air, in act to throw at him. I: more than *αἶψαν*, ch. viii. 59. Cf. Hom. (il. λ. 594) *ἄλαν βαστάζοντα πέλιον ἐπ' ἐρίσσειν*, Polyb. xv. 26. 3 (*δυστάσειν καὶ παίδισιν*). Meyer. 32.] See Matt vii. 37. *ἐκ τοῦ πατρὸς μου*, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the Father wrought in Him. 33.] *ἐγὼ*, because they were part of the manifestation of Himself as the Son of God. *λιθάσονται* are ye stoning (preparing to stone) Me! 33.] *θεόν* = *ἱεὺς* τῷ θ., ch. v. 18. 34.] *νόμος* here is in its widest acceptation,—the whole O. T.,—as ch. xii. 34: xv. 25. The Psalm (lxxii.) is directed against the injustice and tyranny of judges (not, the Gentile rulers of the world, as Wette), nor, the angels [Bleek] in Israel.

ἡ θεοὶ ἐστέ; ³⁵ εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἔγένετο, καὶ οὐ δύναται ἡ λυθῆναι ἢ ἡ γραφή· ³⁶ ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον· ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον Ὑἱὸς τοῦ θεοῦ εἰμι; ³⁷ εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· ³⁸ εἰ δὲ ποιῶ, κἀν ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καγὼ ἐν τῷ πατρὶ. ³⁹ ἐζητοῦν [οὖν] πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, ⁴⁰ καὶ ἀπῆλθεν πάλιν καὶ ἔτι.

y ch. vii. 30 ref.
xxii. 18, 14.

z — here only. see 2 Cor. vi. 17.

a Acts xii. 11. 2 Chron.

³⁵. *γενετο* bef *του θεου* D lat-a b e ff, l Eus Hil.

³⁶. om *του* DEGN 69 (goth ?) Eus Did Chr Cyr Damasc.

³⁸. for *πιστευητε, πιστευετε* AEGHUXΔAN 1¹. 33. 69: *θελετε πιστευειν* D latt Tert Cyr Hil Zeno. for *πιστευσαι, πιστευετε* BDKLUN 1. 33. rec (for

γινωσκητε) *πιστευσητε* (see note), with A rel vulg lat-f q syrr goth, *πιστευητε* N: txt BLX 1. 33 coptt arm Ath Thdrt Hil, — om *και γινωσκητε* D lat-a b c e ff, l Tert Cyr Zeno. rec (for *τω πατρι*) *αυτω* (not noticing the emphasis), with A rel lat-b f ff, syr-txt goth Cyr Hil, Zeno: txt BDLXN 33 vulg lat-a c g Syr syr-marg coptt sath arm Orig-lat Eus Ath Damasc Hil.

³⁹. om *ουν* BEGHMUA copt goth arm: ins A rel syr sath. — for *εζητουν* [ουν], *και εζητουν* D Syr sath. *αυτων* bef *παλιν* AKLXAN 1. 33 lat-f goth: om *παλιν* DM 69 latt (copt ?) Chr Aug: txt B rel. (*πιασαι* bef *αυτων* U sath.)

⁴⁰. for *και απηλθεν, απηλθεν ουν* A.

And in the Psalm reference is made by *εἰπα* to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28. ³⁵.] *πρὸς οὓς ὁ λ. τ. θ. ἔγ.*, to whom God (in those passages) spoke. We can hardly build on this passage, as Luthardt has done, a theory as to the distinction between those to whom *ὁ λόγος τοῦ θεοῦ* came merely in utterance, and those to whom He came in Person. See below on ver. 36. The expression, *καὶ οὐ δύν.* λ. ἡ γρ. (which is not a parenthesis, but constructionally part of the sentence, depending on *εἰ*), implies, 'and if you cannot explain this expression away,—if it cannot mean nothing,—for it rests on the testimony of God's word,'—

³⁶.] The argument is *à minori ad maius*. If in any sense they could be called gods,—how much more properly He, whom &c. They were only officially so called, only *λεγόμενοι θεοί*—but He, the only One, sealed and hallowed by the Father, and sent into the world (the aorists refer to the time of the Incarnation), is essentially *θεός*, inasmuch as He is *ὁ υἱὸς τοῦ θεοῦ*.

The deeper aim of this argument is, to shew them that the idea of *man and God being one*, was not alien from their O. T. spirit, but set forth there in types and shadows of Him, the real God-Man.

Observe *ἔτι*, set in emphatic contrast to the authority of Scripture,—as *ὃν ὁ πατὴρ ἡγάσεν* . . . is to

themselves above.

^{37, 38}.] Having put the charge of *blasphemy* aside, our Lord again has recourse to the testimony of *His works*, at which He hinted ver. 32; and here, to their *character*, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.'

³⁹.] *γνῶτε κ. γινώσκητε*] The distinction lies in the force of the present as denoting the continuance of a state, whereas the aorist implies an act of a moment. The nearest approach to it in English would perhaps be, that ye may perceive (the introductory act) and know (the abiding state). This distinction between the tenses not being appreciated, *γινώσκητε* has been awkwardly changed to *πιστεύσητε*. Cf. Plato, Legg. viii. p. 849 A, *τῶν δὲ ἐν δασεὶ κατὰ τὰ αὐτὰ ἐπιμεληθῆναι καὶ ἐπιμελεῖσθαι τὴν τῶν δασυνόντων ἀρχήν*.

³⁹.] The attempt to stone Him seems to have been abandoned, but (see ch. vii. 30) they tried again to take Him into custody: and, as before, He (miraculously ?) withdrew Himself from them.

^{40—42}.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.* ⁴⁰.] See ch. i. 28 and note.

b Matt. xix. 22. πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον οὗον ἦν Ἰωάννης
 ref. ch. i. 28. c τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. 41 καὶ πολλὰ
 o ch. xii. 16. ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν ἄσμενος
 d — ch. ii. 11 only. εἰκοίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου
 e ch. ii. 11 ref. ἀληθὴ ἦν. 42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτόν ἐκεῖ.
 f — ch. vii. 42. xii. 21. xix. 38 xxi. 2. Matt. xxi. 11
 g — ch. i. 48. vii. 42. Luke ii. 4 (b). viii. 27. xxi. 7. Je — dno. Acts xxi. 34.
 h — ch. i. 48. vii. 42. Luke ii. 4 (b). viii. 27. xxi. 7. Je — dno. Acts xxi. 34.
 i ch. vii. 42. ref. Matt. vi. 17. Mark vi. 12. xvi. 1. Luke vii. 38. 46 b. ch. xii. 8. James v. 14 only. Gen. xxi. 12. XI. 1. Ἦν δὲ τις ἀσθενὼν Λάζαρος ἀπὸ Βηθανίας,
 b ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτοῦ.
 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρον καὶ ἐμάχασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς
 Λάζαρος ἡσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 4 ἀκούσας δὲ οὗτος

om εἰς τον τονον N¹. for πρῶτον, προτερον N. for εμεινεν, εμεινεν B lat-
 b c e ff.

41. om οτι N. iωαννης bef ειπεν D.

42. rec πιστευσαν bef πολλοι, with A rel syr goth: txt BDLM X (Treg exp) N
 1. 33 latt Syr coptt sēth arm Chr. rec εει bef εις αυτον, with E rel: om 16 latt
 Syr Chr Aug: txt ABDKLMUXN 1. 33. 69 syr coptt goth sēth arm.

CHAP. XI. 1. ins της bef μαριας DN. ins της bef μαρθας D¹. for εστη
 αυτου A ev-32.

2. om αυτου D. aft ης ins και D.

3. προς αυτον bef αι αδελφαι N. aft αδελφαι ins αυτου DS 1 Aug. for
 αυτον, τον ιησουν D lat-b c e l Syr.

41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by shewing a sign or working miracles, yet he was a *true* prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—*many believed on Him*. "The Ἰωάννης repeated, ver. 42, belongs to the simplicity of the speech, which is reproduced *literatim*, and expresses the honour paid by the people to the holy man whose memory still lived among them." Meyer.

CHAP. XI, XII.] JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE LIFE, AND THE JUDGMENT. XI. 1—

44.] *The raising of Lazarus*. On the omission of this, the chief of our Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § v. 1.

1.] 84, not transitional,—but expressing a contrast to the sojourn in Perea, and thus conveying the reason why our Lord's retirement (see ch. x. 40) was broken in upon. Meyer (but not in edns. 2, 3), and Greswell, maintain that *ἐκεῖ* means *present residence*,—*ἐκ, nativity*. But this distinction is *wholly*

untenable; and all the inferences drawn from it in Mr. G.'s dissertation (vol. E. p. 481 ff.) fall to the ground (see ref. especially last).

Bethany is designated as 'the village of Martha and Mary' to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named perhaps to avoid the confusion), ch. x. 40. Mary and Martha are mentioned as already well known from the current apostolic teaching (see Prolegg. to John, § ii. 11).

2.] Another reference to a fact which, as our Lord prophesied, was known wherever the Gospel was preached. This reference containing, as it does, the expression *ὅν πάντες* (= *our Lord*), q. d. 'as we all well know,'—is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative.

3.] The message (see vv. 21, 32) evidently was to *request the Lord to come and heal him*: and implies that the sickness was of a dangerous kind.

4.] The only right understanding of this answer, and our Lord's whole proceeding here is,—that *He knew and foresaw all from the first*,—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the

Ἰησοῦς εἶπεν Ἀὐτῇ ἡ ἀσθένεια οὐκ ἔστιν ὁ πρὸς θάνατον, ὁ
ἀλλ' ὑπὲρ τῆς δοξῆς τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ
θεοῦ δι' αὐτῆς. ὁ γὰρ δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ
τὴν ἀδελφὴν αὐτῆς καὶ τὸν Δάζαρον. ὥς οὖν ἤκουσεν
ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.
ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἀγωμεν εἰς
τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί,
νῦν ἐξήτουν σε ὁ λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
ἐκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσὶν τῆς
ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκοπτεῖ,
ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 ἐὰν δέ τις

Luke xxi. 2. ch. xviii. 2. Rom. xv. 24 only. Dent. i. 27. 1 Cor. i. 20. Col. ii. 26. 1 Kings xx. 1. Acts v. 41. 12. 16. Rom. xv. 2. Gal. i. 18. 1 Th. ii. 8. 1 ch. viii. 54 al. 1 pres. ch. i. 40 ref. 1 Matt. xxvi. 46. Mark i. 38. vv. 18, 16. ch. xiv. 51. 1 w. imperf. here only. Xen. Cyr. iv. 5. 48. 1 Matt. xii. 46, 47 ref. d ch. x. 31, &c. ref. 1 Matt. ii. 22. xvii. 20.

4. om 1st ὁ D. aft ασθενεια ins αυτου D 69 aeth. ins αλλ' bef ινα N.
5. for ηγαπα, φιλει αναβατ D lat-a e.
6. aft εμεινεν ins ο ιησους D lat-b (c) L. for εν ω ην τοπω, επι τω τοπω D sah.
7. for επειτα, ειτα D al Chr. aft μαθηταις ins αυτου ADKAA 69 lat-b c f syrr copt aeth: om BM rel lat-a goth Chr Andr. for παλιν, πολιν A en-y: om N¹.
8. aft μαθηται ins αυτου D al lat-a c e syrr coptt aeth.
9. rec ins ὁ bef ιησους, with U (1, e sil): om ABCDN rel. rec εισιν bef ωραι, with E rel vulg-ed syrr goth: txt ABCKLMXN 1. 33. 69 latt Syr Chr Cyr Thl.—ωρας εχη η ημερα D.

close of His own ministry. αὐτῇ ἡ ἀσθ.] 'Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.' Grot. οὐκ ἔσθ. πρὸς θ.] Its result as regards Lazarus will not be death (see Matt. ix. 24 ||, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this δοξασθῇ—how was it accomplished? By this miracle leading to his death,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus himself is subordinately implied. Men are not mere tools, but temples, of God.) It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. 5.] explains ἐν φιλαίς. Observe ἡγάπα here; while we have ἐν φιλαίς in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45. 6.] οὖν connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: μὲν pointing on to ἐπειτα μ. τ. in next verse. In all probability Lazarus

was dead, when He spoke the words ver. 4;—or at all events before the messenger returned. 7.] If the οὖν in ver. 6 referred to this verse, the connexion must have been made by καὶ μετὰ τ.: the ἔπειτα cuts of all connexion (Gal. i. 18), and throws back the οὖν as explained above. The question, why our Lord did not go on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Perea,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer. 8.] νῦν = ἀπρὸς—but now. ἐξήτουν, were seeking: ἐπάγεις, art thou going? 9, 10.] Our Lord's answer is first general, vv. 9, 10,—then particular, ver. 11. οὐχὶ δὲ 3.] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—'I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is myself,—walking with me:—whoever walks without this light,—without me,—without

h — 1 John i. 8.
10. ii. 10.
i — Matt.
xxviii. 12.
Luko xxi.
45. Acto xii.
6 only, or
Matt. xxviii.
12. 1 Cor.
xv. 6 al.
3 Kings xiv.
31.
k here only.
3 Kings iii.
15.
xiv. 13 only.
(-vnde, Acto
xvi. 27.)
l as Matt. ix.
21 al.
m here only.
Str. xiv. 16.
xviii. 13
only.
n prov. ch. i.
40 rect.
o — Matt. xxviii. 33. ch. i. 29. iv. 26. x. 16, 24. xii. 2. Acto ix. 36.
p — ch. x. 29 al.
q — 1 Cor. v. 2.
r — ch. x. 24. xii. 2 only. LXX.
per. only, Gen. xiv. 24 al.

περιπατῶ ἐν τῇ νυκτί, ὁ προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν
ἐν αὐτῷ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς
Λάζαρος ὁ φίλος ἡμῶν ἑκεκοίμηται· ἀλλὰ πορεύομαι ἵνα
ἔξυπνίσω αὐτόν. 12 εἶπον οὖν [οἱ μαθηταὶ] αὐτῷ Κύριε,
εἰ ἑκεκοίμηται, ὡθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ
τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοι-
μήσεως τοῦ ὑπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ
Ἰησοῦς ὁ παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ χαίρω ἐν
ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὗκ ἦμην ἐκεῖ. ἀλλὰ ἄγωμεν
πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος ὁ δίδυμος

10. for αὐτῷ, αὐτῇ D¹ (and lat) sah.

11. κοιμαται and (for ἵνα ἐξυπ.) του ἐξυπνισαι D.

12. om οἱ μαθηταὶ A: ins BC rel vulg lat-e f syr copt goth, and (but aft αὐτῷ)
DKN lat-b Syr syr-marg sah arm. rec (for αὐτῷ) αὐτου, with C³ rel vulg lat-e f
syr-txt goth Andr: txt ABC'DKXN 33 lat-b copt arm. for ἐκεκοιμηται, κοιμαται
dormit D latt.

13. om αὐτου (homosotei ?) N.

14. om οὖν A al lat-a Syr coptt æth arm.

[o insd above the line N¹.]

aft λαζαρος ins ο φίλος ημων D.

15. [αλλα, so ACDEFGHLMUAN 33.]

the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be in us in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light. The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἕλληνες τὰ δωδεκα μέρη τῆς ἡμέρας παρὰ Βαβυλωνίων ἔμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. 'Tag'). I may remark that this verse refutes the fancy of Townson and others, recently upheld by Dr. Wordsworth (who passes this verse without remark), that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6, al. Notice δεδεκα emphatically prefixed, implying (as Bengel, —'jam multa erat hora, sed tamen adhuc erat dies') that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said ἐληλυθεν ἡ ὥρα, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer's able and exhaustive note.

11.] The special reason for going, which the disciples appear not to have

borne in mind, having probably supposed from ver. 4 that Lazarus would recover.

ὁ φῶς. φμ.] 'quanta humanitate Jesus amicitiam suam cum discipulis communicat!' Bengel. And the φμ. gives a reason why they should go too. This

αὐτοῦ. might have recalled to them at least of the disciples that other saying. Matt. ix. 24. But the former οὐ τὰς θάψ. had not been understood,—and that error ruled in their minds. δεδεκα-

σθῆναι οὐ κατὰ λίγην, ἀλλ' ἀφ' ὅπου σθῆναι.

Phryn. ed. Lobbeck, p. 224. 12.] They

evidently understand the sleep announced to them by Jesus as a physical fact,—if he has fallen asleep,—and a token of a favourable crisis, and σωθῆναι (as in E. V. he shall do well), = his recovery,—will probably be the result. 13.]

"Notice that Jesus rejoices not over the sad event itself, but that He was not there, which might prove salutary to the disciples' faith." Meyer. The ἵνα πρὸς is not to be taken as the great end of the miracle (expressed in ver. 4), but the end as regarded them. Beware of the imaginary ecclastic ἵνα, which does not exist. Ἄλλα breaks off: "indicat, satis argumentorum allatum esse." Herm. ad Viger. p. 811.

16.] Θωμᾶς, in Aramaic says = διδυμος.

The remark means, Let us also go (with our Master, implied in the καί), that we may die with Him (not,

τοῖς "συμμεθηταῖς "Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν ^{a here only t. Pict. Enthym. p. 273 c. = ch. v. 5, 6} μετ' αὐτοῦ. ^{v. 273 c. = ch. v. 5, 6} 17 ἔλθων οὖν ὁ Ἰησοῦς εὑρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῇ "μνημείῳ. ^{v. 273 c. = ch. v. 5, 6} 18 ἦν δὲ ἡ Βηθανία ^{v. 273 c. = ch. v. 5, 6} ἔγγυς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκα- ^{v. 273 c. = ch. v. 5, 6} πέντε. ^{v. 273 c. = ch. v. 5, 6} 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ^{v. 273 c. = ch. v. 5, 6} 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῇ. ^{v. 273 c. = ch. v. 5, 6} Μαρία δὲ ἐν τῇ οἴκῳ ἔκαθίζετο. ^{v. 273 c. = ch. v. 5, 6} 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν Κύριε, εἰ ἥς ᾧδε, οὐκ ἂν ἐτεθνῆκει ὁ ἀδελφός μου.

2 Mac. xv. 9 only. -Θία, 1 Cor. xiv. 3. -θιον, Phil. ii. 1.) d Lake viii. 27 | Mt. (Mk. v. r.). xiv. 31. ver. 50. ch. iv. 51. xii. 12. Acts xvi. 16 only. Tobit vii. 1 al. e Matt. xxi. 55 ref. fousstr. chikly John, ch. xv. 19 al. Lake vii. 50. Acts xviii. 14. 1 Cor. xii. 19.

16. aft *συμμεθηταις* ins *αυτων* D tol lat-f² coptt goth:

17. *ηλθεν και ευρεν* C¹(app) D latt (not f). aft *ο ιησους* ins *εις βηθανιαν* A (as corrd by origl scribe) D¹AN^{3a} 33 Syr s¹th: om [A¹] BCN¹ rel vms. rec *ημερας* bef *ηδη*, with A²C²N rel vulg lat-b c f syr Andr: om *ηδη* A¹D fos lat-e Syr coptt s¹th arm: txt BC¹ 69 (lat-a g l) goth. (*ηδημη seems to have produced the confusion, and ηδη being om'd was variously reinserted: so Meyer.*) *εν τω μνημειω* bef *εχοντα* DL vulg lat-b c f² l.

18. om ἡ N¹. om *ως* D Cyr.

19. rec (for πολλοι δε) *και πολλοι*, with A rel lat-f syrr goth s¹th: txt BCDLXN 33 latt coptt. for *ιουδαίων, ιεροσολύμων* D. rec *τας περι*, with AC² rel: om D: *τας, omg περι*, M: *την* BC¹LXN 33 latt Syr coptt goth s¹th arm. [*μαριαμ*, so BCDKLA.] rec aft *αδελφου* ins *αυτων*, with AC rel: om BDLN lat-l arm.

20. rec ins *δ* bef *ιησ.*, with N al: om ABCD rel Cyr Thl.

21. om ἡ A rel Thl: ins BCDKLX 1. 33. om *τον* BN. om *κυριε* (see ver 32) B C¹(app): ins AC²DM rel. rec *ο αδελφος μου* bef *ουκ αν* (from ver 32), with C² rel vulg lat-b c e f syr coptt arm; bef the verb AD: order of txt BC¹LXN 1. 33 lat-a g Syr goth s¹th Chr Cyr.—for *ετεθνηκει, απεθανεν* (from ver 32, *where none vary*) BC¹DKLXN 1. 33 Chr Cyr: txt AC² rel.

with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. 17.] Jesus remained

two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. 18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = $\frac{1}{2}$ of a Roman mile.

Meyer remarks, that *ην* does not necessarily imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, *αι δε κωμαι εν αλς ισκηουν Παρυσάτιδος ησαν*. But seeing that *John alone* uses this form of designation (cf. ch. xviii. 1; xix. 41), and that he

probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. 18.]

Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning.

The rec. reading, *τας περι* M. x. M., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were *men* who came: or as indicating that the house was one of large hospitality and acquaintance.

20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 396,

g Matt. xxi. 22. 22 καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δύνα-
 σαι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς ὁ Ἀναστήσεται ὁ
 ἀδελφός σου. 24 λέγει αὐτῇ ἡ Μάρθα Οἶδα ὅτι ὁ ἀναστή-
 σεται ἐν τῇ ἀναστάσει ἐν τῇ ἡμέρᾳ. 25 εἰπὼν
 αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ
 πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται, 26 καὶ πᾶς ὁ
 ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.
 ὁ πιστεύεις τούτο; 27 λέγει αὐτῇ Ναὶ κύριε· ἐγὼ πισ-
 τεύω, ὅτι σὺ εἶ ὁ υἱοῦ τοῦ θεοῦ τοῦ ζῶντος καὶ τοῦ
 ἐκ νεκρῶν ὀνισθῆντος.

22. rec at beg ins *αλλα*, with AC³D rel vulg lat-δ *ceff*; om BC³XM 1. 33 lat-
 Chr. [εαν αιτησει N.] σου bef δ ἀδελφός D.

23. om 1st ὁ A. σου bef δ ἀδελφός D.

24. rec om ἡ, with AC³N rel: ins BC³DKLX 33 Chr Cyr.

25. aft εἰπεν ins δε N¹; ουν X al goth.

27. om αὐτῷ D-gr al copt. for ναὶ κυριε, ο ιησους A.

edn. 2), that Mary *did not hear* of the approach of Jesus, and that we must not bring the characters to bear on this case (P).

21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32.

22.] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, *ὅσα ἂν αἰτήσῃ τὸν θεόν*. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41.

The repetition of *ὁ θεός* after *τὸν θεόν* is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be pedagogically used, to lead on to the requisite faith in her mind. I have to learn whether *ἀναστήσεται* in this direct absolute sense could be used of his *recall into human life*.

24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection.

25, 26.] These words, as Stier observes, are the *central point* of the history; the *great testimony to Himself*, of which the subsequent miracle is the *proof*. The *intention* of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing Him-

self (*ἐγὼ*, I, and no other . . .) as 'THE RESURRECTION' (q. d.—that resurrection in the last day shall be only *by my Power* and therefore I can raise now as well, and more than that, *THE LIFE ITSELF*:—that he that believeth in me (= *Lazarus in her mind*), even though he have died (*ἀποθάνῃ*, past) shall live; and he that liveth (physically, 'is not yet dead') and believeth in me, shall never die: i. e. 'faith in me is the source of life, both here and hereafter; and those who have it, have life, so that they shall NEVER DIE;' *physical death* being overlooked and disregarded, in comparison with that which is really and only *death*. The *live must* be (against Lampe, Olshausen, &c.) Stier) taken of *physical life*, for it stands opposed to *κἀν ἀποθάνῃ*.

ὁ ζῶν is the subject of both clauses; & the former it is said that he *κἀν ἀπὸ θανάτου ζήσεται*: in the second, that he *ζῶν, καὶ μὴ ἀποθάνῃ*. Olshausen's remark, that *ζῶν* and *ἀπὸ θ.* in the second clause must both be physical, if *one is*, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, *physical* and *spiritual*; and serving in the latter clause, as a key hereafter to the condition of Lazarus, *whom raised from the dead*.

There can hardly be any reference in ver. 26 to the *state of the living faithful at the Lord's coming* (*πάντες οἱ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα*, 1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from *τὸ φθαρτὸν* to *τὸ ἀφθαρτὸν* will equally pass, and of whom the *οὐ μὴ ἀποθάνῃ* here would be equally true,—whence the saying is an

στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
 κόσμον ἔρχόμενος. ²⁸ καὶ τοῦτο εἰπούσα ἀπῆλθεν καὶ
 ἔφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς ἡ λάθρα εἰπούσα
 Ὁ διδάσκαλος ἡ πάριστιν καὶ ἡ φωνεῖ σε. ²⁹ ἐκείνη
 [δὲ] ὡς ἤκουσεν, ἡγέρθη ταχύ καὶ ἤρχετο πρὸς αὐτόν.
³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν
 [ἐτι] ἐν τῷ τόπῳ ὅπου ἡπῆντησεν αὐτῇ ἡ Μάρθα. ³¹ οἱ
 οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ ἡ παρα-
 μυνούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ἡ ταχέως
 ἀνέστη καὶ ἐξῆλθεν, ἡκολούθησαν αὐτῇ ὡς ὁξάντες ὅτι
 ἡ ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ³² ἡ οὖν Μα-
 ριάμ ὡς ἡλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτόν ἔπεσεν
 αὐτοῦ ἡ πρὸς τοὺς πόδας λέγουσα αὐτῇ Κύριε, εἰ ἦς ὡδε,

^{28.} rec (for τοῦτο) ταῦτα, with AD rel latt syrr sah arm: txt BCLXN copt goth
 sēth. (33 def.) [μαριαμ, so ABCDKLA 33.] τὴν ἀδελφ. av. bef μα. D.
 for λαθρα, σιωπη D latt. for εἰπούσα, εἰπασα BC: txt AC²DM rel.
 (33 def.) add σι D.

^{29.} om δε AC²D rel vulg lat-a c o arm: ins BC¹LXN 33. 69 lat-f syr-with-ast coptt
 goth. rec (for ἡγέρθη) ἐγείρεται, with AC² rel vulg syrr: txt BC¹DL X(Treg
 expr) N 33 lat-a b c o f ff₂ i syr-marg (sah?) goth sēth arm Andr. rec (for
 ἡρχετο) ἡρχεται, with AC²D rel vulg lat-a c f syr copt: txt BC¹L X(Treg expr) N 33
 lat-a b ff₂ i Syr goth sēth (arm).

^{30.} for οὐπω, ov D-gr. for δε, γαρ D latt (copt?) goth. ἡσ. bef ἐληλύθει,
 omg δ, D. om ετι AD rel syrr sēth: ins BCXN 1. 33 latt copt goth arm Aug.
 (ετι bef ην F lat-a c sah Andr.) om η D al.

^{31.} om και bef παραμυθ. D fos lat-f i goth. [μαριαμ, so BC¹DKLA 33.]
 rec (for ὁξάντες) λεγόντες, with AC² rel latt syr sah goth: txt B C¹(appy)
 DLXN 1. 33 Syr syr-marg copt sēth arm Andr Nonn. ins ἡσους bef υπαγει
 N¹(corr'd 1. m.).

^{32.} [μαριαμ, so BC¹E¹L.] rec ins o bef ἡσ., with C²LN^{2a} rel: om ABC¹²
 DKXN 33.—ἡσ. bef ην C¹(appy). om αυτον D. rec εις τους ποδας bef αυτου,
 with D al latt arm Chr Cyr: txt ABCN rel goth Andr Thl.—rec (for προς) εις, with
 AC² rel: txt BC¹DLXN Cyr Andr. om αυτω DX lat-a copt arm. ωδε bef

setting forth an exclusive privilege of δ
 ζῶν κ. πιστεύων εἰς ἐμὲ. Besides, such an
 interpretation would set aside all reference
 to Lazarus, or to present circumstances.

^{27.} Her confession, though embracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. ὅτι μὲν μεγάλη περὶ αὐτοῦ εἶπεν, ἔγνω πως δὲ ταῦτα εἶπεν, ἡγνόησε διὰ τοῦτο διερον ἰρωτηθεῖσα, διερον ἀποκρίνεται. Euthym. ὡς, I, for my part: πεπίστευκα, 'have convinced myself, and firmly believe.' δ ἔρχ. Who should come: see reff.

^{28.} Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes

raised, though of a very faint and indefinite kind. προσδοκῆσάς τι ἀγαθὸν ἀπὸ τῶν λόγων αὐτοῦ. Euthym. λάθρα]

ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γινώσκαι, καὶ ἵσως καταμηνύσωσιν αὐτὸν τοῖς ἐπιβουλεύουσιν. Euthym. This fear was realized (ver. 46).

φανταῖ σι] This is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness for her hearing in the words of vv. 25, 26, that she uses this expression. But is it not somewhat too plainly asserted, to mean only calling by inference? Meyer regards the φανταῖ σι as proving it to have been a fact.

^{31.} ἵνα κλ. ἀκού—as is the custom even now in the East. ^{32.} The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the arrival of the Jews: cf. ver. 33. Kühner, Gram.

36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ^k ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον^m ἣν δὲ σπηλαίον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἡδὴ ὄζει^p. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπὸν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν ἰδούσαν

o here only. Exod. vii. 14 (ἐπ' ὄζ., Ald., &c.) only (?).
4, 9, ὡς περ τούτων, of the dead.)

p here only. Herodot. ii. 59. (Xen. Anab. vi. 4, 9, ὡς περ τούτων, of the dead.)
q see Rom. vi. 4.

37. for ἔλεγον, ελεγον AK Chr-mss. [εδυνατο, so B¹CDK.]

38. ἐμβριμωσμενος (ilacism ?) AU 69: ἐμβριμωσμενος C¹X Andr. for εις, επι D. om επ' N¹.

39. om ὁ AD: ins BCN rel. μαρθα bef η ἀδελφη D (prefixing η) vulg lat-a f g syrr coptt æth arm. rec (for τετελευτηκοτος) τεθνηκοτος, with C² rel: txt A¹B¹C¹D¹KL¹N 33 syr-marg Andr. om γαρ D æth Chrysol.

40. om ὁ A 1. rec (for οψη) οψαι (ilacism ?), with KU: txt ABCDN rel Orig Cyr.

γὰρ οἶμαι σημαίνειν τὸ ἐτάραξεν αὐτόν.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses δὲ as a mere copula, but generally as but: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of raising Lazarus none of them seem to have thought, only of preventing his death. This second

ἐμβριμᾶσθαι of our Lord I would refer to the same reason as the first. ἰδᾶκρυσί μιν, ἀφ' οὗς τὴν φῶσιν ἰνδεδίξασθαι τὰ ταυτῆς . . . εἶτα πάλιν ἐμβριμᾶται τῷ πάθει. Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed. The caves were generally horizontal, natural or artificial, —with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word σπηλαίον would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, BWB. art. 'Gräber': and cf. Isa. xxii. 16; 2 Chron. xvi. 14; 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy. 39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below.

ἡ ἀδελφὴ τοῦ τετελευτηκότος, as Meyer remarks, notes the natural horror of the sister's heart at what was about to be done. There is no reason to avoid the assumption of the plain fact (see below) stated in ὄζει.

I cannot see that any monstrous character (Olsk., Trench) is given to the miracle by it; any more than such a character can be predicated of restoring the withered hand. In fact, the very act of death is the beginning of decomposition. I have no hesitation, with almost all the ancient, and many of the best modern Commentators, in assuming ἡδὴ ὄζει as a fact, and indeed with Stier, believing it to be spoken not as a supposition, but as a (sensible) fact. The entrances to these vaults were not built up,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey. 40.] I can hardly think she supposed merely that Jesus desired to look on the face of the dead;—she expected something was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (vv. 26, 28 ? or in some other teaching ?) as the condition

here only. Zech. i. 18. at. see ch. iv. 26. Luke xvii. 18. Acts iv. 24. Juds. xxi. 2. Ps. cxviii. 1. w. 27a. 1 Cor. i. 14. 2 Thess. ii. 18. Rev. xi. 17. at. Wind. xviii. 2. t ch. x. 23 ref. u = Acts xxi. 7 (3 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xlii. 31. v ch. xviii. 40 ref. w Acts vii. 34. from Exod. iii. 10. Rev. xvii. 1. xxi. 9. only. Cant. ii. 14. x Matt. xxii. 13. y here only. Prov vii. 16 only. z = Rev. i. 14. ch. ii. 1. b here only. d = Mark i. 5. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

τοῦ θεοῦ; ⁴¹ Ἦσαν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἔφη· τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, ἔχαρατ- σοι ὅτι ἤκουσάς μου. ⁴² ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεῦσώσιν ὅτι σύ με ἀπέστειλας. ⁴³ καὶ ταῦτε εἰπὼν φωνῇ μεγάλῃ ἔκραυγασεν Λάζαρε, ὁ δὲ νεκρὸς ἐξ- ⁴⁴ ἔζηθεν ὁ τεθνηκώς· δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας· κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περι- ⁴⁵ δετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄψι- αὐτὸν ὑπάγειν.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὸν

^{41.} for ἦσαν οὖν, οὐκ οὖν ἦσαν D al lat-e arm. rec aft λίθον ins ου η τεθνηκώς κειμένος, with C² rel Chr-montf; ου ην AK 1 lat-f syr goth: om BC²DL² 33 lat Syr syr-jer sath arm Orig, Chr-mss. aft οφθαλμοὺς ins αυτου D 33. 34. Orig, Eus Chr.,

^{42.} om δε D (69) lat-e.

^{43.} ἐκραξεν C¹ Chr: κραυγάζειν M¹.

^{44.} rec ins καὶ hef ἐξηλθεν, with AC²N rel lat-a b c Iren-lat; καὶ ενθος, D lat-f Andr: om BC¹L sah Orig. transp χεῖρας and ποδας AA 69 for (with ex lat-a b c syrr sath Andr Jer. κηριας (sic) ALAA 33. περιεστωτος.)

ὁ Ἰησοῦς bef αυτοις (B) L am coptt Orig: txt A C (appy) DM rel lat-c lat-c ff, syrr sath.—om δ B Orig. rec om 2nd αυτου, with AC²DM rel latt arm goth arm Iren-lat Cyr Andr: ins BC¹L 33 coptt sath Orig, Bas-sel Chr.

^{45.} for ουν, δε LN sah.

om εκ D 1 (copt ?) Orig.

for ας ελθοντες, τιν

of beholding the glory of God (not merely in the event about to follow,—for that was seen by many who did not believe,—but in a deeper sense,—that of the unfolding of the ἀνάστασις κ. ζωῇ in the personal being).

^{41, 42.} In the filial relation of the Lord Jesus to the Father, all power is given to Him: the Son can do nothing of Himself:—and during His humiliation on earth, these acts of power were done by Him, not by that glory of His own which He had laid aside, but by the mighty working of the Father in Him, and in answer to His prayer: the difference between Him and us in this respect being, that His prayer was always heard, —even (Heb. v. 7) that in Gethsemane. And this ἤκουσάς μου He states here for the benefit of the standers-by, that they might know the truth of His repeated assertions of His mission from the Father. At the same time He guards this, ver. 42, from future misconception, as though He had no more power than men who pray, by ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου ἀκούεις, 'because Thou and I are One.'

When He prayed, does not appear. Probably in Persian, before the declaration in ver. 4.

^{43.} Some (Chrys. Lampe)

suppose that the revivification had taken place before ἐχαρατῶ σοι,—and the words were merely a summoning cry. But this is highly improbable. The comparison of ch. v. 25, 28, which are logically applicable, makes it clear that ἀκούσας τὴν ζήσονται is the physical as well as spiritual order of things. κραυγάζειν was not His wont; see M¹ xii. 19. This cry signified that great one, which all shall hear, ch. v. 28.

^{44.} κειρία, εἶδος ζώνης ἐκ αχαιῶν, τὸν τοῖκός ἱμάντι, ᾧ διαμοῦσαι τὰς εὐλίας (ref.), Snidas. κειρία ὁ τῶν νεκρῶν ἱμάντις ἡ κοῖτος φασαρία (fascia), καὶ διαμοῦσαι τὰς νεκρῶν, Moschopolis (Kuinoel). It does not appear whether the bands were wound about each limb, as in the Egyptian mummies, so as merely to impede motion,—or were loosely wrapped round both feet and both hands, so as to hinder any free movement altogether. The latter seems most probable, and has been supposed by many, e.g., Basil, Homil. gratiar. actione, c. 5, vol. iii. p. 23, ὁ νεκρὸς ἐλυσσάμενος καὶ ὁ δεδεμένος περιεστωθὺς θαῦμα ἐν θαύματι, κειρίαὶ δεδεσθαι τὸν πόδας, καὶ μὴ ἐκλύεσθαι πρὸς αὐτὸν. Ancient pictures represent Lazarus girded.

Μαριὰμ καὶ ὁ θεασάμενος ὁ ἐποίησεν, ἔπιστευσαν εἰς αὐτόν. ⁴⁶ τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. ⁴⁷ ἡ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἡ συνέδριον, καὶ ἔλεγον ἰ Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα. ⁴⁸ εἰ ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες ἰ πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹ εἰς δὲ τίς ἐξ αὐτῶν

4 Kings iv. 37.

14. xii. 14. Ps. cii. 16.

m Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2.

o Mark xiv. 51. Luke xxi. 50.

n Rev. ii. 5. vi.

ελθόντων D. for καὶ θεασάμενος, ἰσραηλιτῆς D. rec (for δ) ἃ, with A¹N rel latt Orig.; txt A¹BCD 1 lat-e sah goth æth. rec aft ἐποίησεν add ο ἰησοῦς, with C¹-³D rel vulg-ed lat-a f ff₂ g Syr æth Orig₂ ἰησοῦς N: om AB C¹(appy) LX 1 am(with fuld em forj fos gat ing jac mam tol) lat-b c (e) coptt goth arm Orig₂.

⁴⁶ for ἃ, δ CDM 69 lat-b e copt goth æth: oca A Syr: txt B rel vulg lat-a o f syr sah arm Orig₂. (S omits ver.) rec ins e bef ἰησ., with AN rel Orig: om BCDL.

⁴⁷ om οἱ D. for πολλὰ, τοιαῦτα D lat-b c e ff₂. rec σημεῖα bef ποιεῖ, with D rel vms: txt ABLMXN 33 sah Orig Ath.

⁴⁸ ins καὶ bef εἰαν D al Syr copt-wilk æth. πιστεύουσιν N¹. om καὶ bef τον τοπον DK vulg-ed(not am) lat-a b c e f l Syr.—τον τοπον bef ημων D lat-a e f.

forth from the tomb, not stepping: and that apparently is right. The σὺν-
³δριον appears to have tied up his chin.
ὑπάγειν, probably, to his home.

^{45—57.} THE DEATH OF JESUS THE
LIFE OF THE WORLD. *Consequences of
the miracle. Meeting of the Sanhedrim
and final determination, on the prophetic
intimation of the High Priest, to put Jesus
to death. He retires to Ephraim.*

^{46.} Meyer, with his usual philological
acumen, takes pains to set right the un-
derstanding of this. In the last verse, it
is not πολλοὶ . . . τῶν ἰθόντων, but πολ-
λοὶ . . . οἱ ἰθόντες: thus identifying the
πολλοὶ, with those that came: "many . .
to wit, those that came." All these ἰπισ-
τευσαν εἰς αὐτόν (see a similar case in
ch. viii. 30 ff.). Then, τινὲς ἐξ αὐτῶν, viz.,
the ἰθόντων, and πιστευσόντων, went,
&c. The ³4 (see on ver. 37) certainly
shews that this was done with a hostile
intent: not in doubt as to the miracle,
any more than in the case of the blind
man, ch. ix., but with a view to stir up
the rulers yet more against Him. This
Evangelist is very simple, and at the same
time very consistent, in his use of *par-
ticles*: almost throughout his Gospel the
great subject, the manifestation of the
Glory of Christ, is carried onward by οὖν,
whereas ³4 as generally prefaces the de-
velopment of the antagonist manifestation
of hatred and rejection of Him. If it
seem strange that this hostile step should

be taken by πιστεύοντες εἰς αὐτόν, we at
least find a parallel in the passage above
cited, ch. viii. 30 ff. ^{47.} Their words
may be read two ways; with, or without,
a question after ποιοῦμεν. (1) is the or-
dinary way. (2) as in A. V. R., 'What
do we, seeing that,—because,—this man
doeth many miracles?' ^{48.} They
evidently regarded the result of 'all be-
lieving on Him,' as likely to be, that He
would be set up as king: which would
soon bring about the ruin here mentioned.
Augustine (in Ev. Joh. Tract. xlix. 26)
understands it differently: that, all men
being persuaded by Him to peaceful lives,
they would have no one to join them in
revolt against the Romans; but this seems
forced: for no ἐλεύσονται would in that
case be provoked. τὸν τόπον] not,
the temple (sc. ἁγίον, Acts vi. 13. 2 Macc.
v. 19 hardly applies, being the place which
the Lord chose to put His Name there,
not ὁ τόπος ἡμῶν) but our place, as in
reff.: i. e. our local habitation, and our
national existence. Both these literally
came to pass. Whether this fear was
earnestly expressed, or only as a covert
for their enmity, does not appear. The
ἡμῶν is emphatic, detecting the real cause
of their anxiety. Respecting this man's
pretensions, they do not pretend to decide:
all they know is that if he is to go on thus,
THEIR status is gone. ^{49—52.} The
counsel is given in subtlety, and was
intended by Caiaphas in the sense of

^a περιπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἑγγυς τῆς ἱρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν. ⁵⁵ ἦν δὲ ἑγγυς τὸ πᾶσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πᾶσχα, ἵνα ἁγνίσωσιν ἑαυτούς. ⁵⁶ ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἐστηκότες τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷ ^{hi} Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις γυνὴ ποῦ ἐστίν, ⁱ μὴνύσῃ, ὅπως ^k πιάσωσιν αὐτόν.

XII. ¹ Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πᾶσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκώς] ὃν

om *κειθιν* (*homoceter*) Dal latt *meth* Orig, Thl Nonn. *af* χωραν ins *σαμφορειν* *sarphurim* D; *longinquum* lat-*b*; *proximam* lat-*f*. rec (for *μεινεν*) *διετριβε* (see ch. iii. 22), with AD₁ rel latt Syr: txt BLN syr-marg Orig, rec aft *μαθητων* ins *αυτου*, with A rel *vas* Chr Chron: om BD₁ LΔN 1 am (with fult) arm Orig, Cyr.

⁵⁵. transp *εγγυς* and *ην* D vulg lat-*b* c. for *και ανεβ.*, *ανεβ.* *ουν* D fos lat-*b* c ff. *εις ιεροσολυμα* bef πολλοι D. for *προ του, πριν το D*.

⁵⁶. ins *και* bef *τον ιησ.* D. *ιστατες* D al. ⁵⁷. rec aft *δεδ.* *δε* ins *και* (see note), with DI₁ rel sah: om ABKLMUXΔN 1. 69 latt syrr coptt (*meth*?) arm Orig Chron. rec *εντολην* (*because* but one is mentioned), with AD rel latt syr coptt Chron: txt BI₁ MN 1 syr-marg Orig, for *εαν*, *αν* D. *γνοι* D¹.

CHAP. XII. 1. om *ο τεθνηκως* (as *superfluous*, the fact being sufficiently indicated without it) BLXN lat-*a* c c Syr syr-jer sah *meth* Chr-2-mss Ps-Chr: ins AD₁ rel vulg

54.] Observe the Ἰουδαῖοι here as the official body. He was still among Jews at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. ἑγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown (see Winer, RWB. ed. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23; 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, קרי, Keri; קריב, Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, "Memoir to accompany the Map of the Holy Land," under Ophrah, p. 338: and Stanley's "Sinai and Palestine," p. 214. 55.] *ἐκ τ. χώρας*, not 'from that country,'—the connexion with *εἰς τὴν χώραν* above having been severed by the note of time, *ἦν δὲ ἑγγυς κ.τ.λ.*:—but, from the country generally. *ἵνα ἁγν.* *ἁ.*] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10; and reff. 2 Chron. and Acts.

ὅ μὴ ἔλθῃ . . . ; are two separate questions, as in E. V. The making them one, is hardly grammatical, seeing that ὅ μὴ ἔλθ. must have a future sense; whereas in that case it would be *past*: 'what think ye, that He is not (i. e. of His not having) come to the feast?' 57.] The import of this verse depends on the insertion or omission of the *καὶ* before οἱ ἀρχιερεῖς. Without it, it is merely an explanation of the people's question: For the chief priests &c.: with it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as co-ordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTI-CIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. 1—11.] The anointing at Bethany. Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes. 1.] On πρὸ 2ξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 20; μετὰ δέκα

Matt. xvi. 9 ^m ἡγείρεν ^m ἐκ νεκρῶν ὁ Ἰησοῦς. ² ἐποίησαν οὖν αὐτὸν
 δεικνύνον ἐκεῖ, καὶ ἡ Μάρθα ὁδηκόνει· ὁ δὲ Λάζαρος εἰς
 ἦν ἐκ τῶν ἁνακειμένων σὺν αὐτῷ. ³ ἡ οὖν Μαρία
 λαβοῦσα ἰλίτραν ῥύτου ἡρώδου πιστικῆς πολυτίμου
 ἠλίσφεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θρῆν
 αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς
 ὁσμῆς τοῦ ῥύτου. ⁴ λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης
 εἰς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδοι
 Διὰ τί τοῦτο τὸ ῥύτον οὐκ ἐπράθη τριακοσίων
 (1 v. t.) Matt. xvi. 46. 1 Pet. i. 7 only t. v ch. xi. 2 reff. w ch. vii. 38 reff. 3 = 400
 2. v. 26. w. 40, here only. πλανάει ἀνθρώπου, Xen. Cyr. i. 2. 6. y 2 Cor. ii. 14, 16. 21
 3. Phil. iv. 18 only. 2 Macc. ix. 10, 12. s l. Mt. xiii. 46 reff. a and omitt. l. R.
 omitt. l. Mt.

lat-b f f₂ g l syr copt goth arm. rec om o i s s., with H rel lat-s b e c Chm.
 i s s. (omg d l. m.) bef s s N: txt A B (omg d) DEGI LAA² vulg lat-f f₂ g i s s
 goth æth Thl.

2. for ἐποι. συν. και ἐποι. D lat-c e Syr æth. διηκονει bef μαρθα, omg f. D m.
 rec om s s, with ADI N rel: ins BL latt syrr Orig. rec (for συνακρινον
 συν) συνανακειμένων, with Scr's g: συνακ. συν 33: txt ABDI N rel Orig.

3. for λαβοῦσα, λαμβανει and ins και bef ηλίσφεν D vulg-ed (not am) lat-s b e c
 πιστικῆς bef ρυτου, omg ρυτου, D lat-s. om του B. bef αὐτῆς a
 τῆς εἰσβολῆς l. X coptt. for η δε, και η D latt. ἐπλησθη B.

4. for ουν, δε (from ||, Mt xx. 8, Mk xiv. 4) BN copt goth: om L 33 lat-s e.
 rec aft ιουδας ins σιμωνος (see ch vi. 71, xiii. 2, 26), with AI Q rel for lat-f f₂ g i s s.
 æth-ms: σιμων E' (appy) FGHU lat-b c f₂ copt-wilk: om BDI N 1. 33 vulg lat-g i s s.
 syr-jor copt-dz sah æth arm Cyr Aug. rec om lat d, with AI Q rel: ins ABEY

GHUUN 33.—for ο ισκ., απο καρωντου D. rec εις εκ των μαθ. α. b.
 ιουδας, with ADI Q rel syr copt goth arm: txt BL N 33 Syr sah æth. om c.
 B (Mai expr) QL 33: ins ADI N rel latt Syr. ος ημελλεν παραδιδουαι συν D

lat-b c f₂ g.

ἔρη τοῦ οἰκῆσαι Ἀβραάμ ἐν γῇ Χαναάν, Philo de Congressu, p. 434. See numerous instances in Gresswell, vol. iii. Diss. 1, where he defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as *πρό* or *μετά* is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho. 2. *ἐν οἴκῳ* It is not said *who*. It was (Mt. Mk.) in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany

in ver. 9,—and the joint object with *Jews* of the enmity of the chief priests in ver. 10.

3. *ἀίρας*] What weight is imported, is uncertain: hardly (see ch xi. 39) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a *missa* see Friedlieb, *Archäologie der Leiden* chichte, p. 33. On *νάβλ* *σιν*, see note on Mark.

4.] For *Judas*, we have *οι μαθ. αὐτοῦ*, Matt.—*rec* merely, Mark. See note on Matt. vii. 38.

δ μάλων αὐτὸν παραδιδουαι is not inserted, nor are any such notices in St. John without significance. It has a pragmatic connexion with the narrative in hand. Only one with thoughts alien from Jesus could have originated such a murmur. And on the other hand, it may well be, as some have supposed, that by the rebuke of the Lord on this occasion, the traitorous scheme of Judas, long hidden in his inmost soul, may have been stimulated to immediate action.

ὑπαικοσ. 3ην.] Common (with the slight

δηναρίων καὶ ἰδόθη πτωχοῖς; ⁶ εἶπεν δὲ τοῦτο οὐχ ^b Matt. xxii. 16 ref. ὅτι ^c περὶ τῶν πτωχῶν ^b ἐμελεν αὐτῷ, ἀλλ' ^c κλέπ- ^c ch. x. 1 ref. της ἦν καὶ τὸ ^d γλωσσόκομον ἔχων τὰ ^e βαλλόμενα ^c ch. xii. 30 only. 'εβάσταζεν. ⁷ εἶπεν οὖν ὁ 'Ιησοῦς ^{ch} Ἀφες αὐτὴν ^b ἵνα ^c Chron. xxiv. 8, 10, εἰς τὴν ἡμέραν τοῦ ^b ἐνταφιασμοῦ μου ^k τηρήσῃ αὐτό. ⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ⁱ ἐαυτῶν, ἐμὲ ⁱ ch. xx. 15, δὲ οὐ πάντοτε ἔχετε. ⁹ Ἐγὼ οὖν ὄχλος πολὺς ἐκ ^{see Mark xiv. 18, Acts xxi. 30, 32, Matt. xv. 14, ch. xi. 48, 4 Kings iv. 37, Mark xi. 16 only, 11 Mk. only t. Ἰησοῦν μόρον, ἀλλ' ^m ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ^o Matt. iii. 9 ref. Acts xii. 46, p Luke xiv. 31. (ch. xi. 52 v. r.) ἡγμεν ἐκ νεκρῶν. ¹⁰ ^p ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς}

5. ins τοῖς bef πτωχοῖς D 33.

6. transp *τοῦτο* and *εἶπεν* D lat-*a* *c* *e* *f* Syr copt goth. [*ἐμελεν*, so B: not as Verc.] rec (for *ἔχων*) *εἶχεν* και, with AI₁ rel mm lat-*a* *b* *o* goth: txt BDLQN 1. 33 vulg (coptt). (*το γλωσσόκομον ἔχων* was supposed to be a joint predicate with *ελεπτῆς*, and *thus* και was inserted after it, and it afterwards became corrected to *μῆεν*: this agst Meyer, Lücke, and De W., who hold *ἔχων* to be a grammatical correction.)

7. rec om *ἵνα*, and (for *τηρήσῃ*) *τητήρηκεν* (see note), with AI₁ rel lat-*f* Syr syr-txt goth: txt BDKLQXN 33 latt syr-marg coptt æth arm Nonn Ambr Gaud Aug.

8. om ver D (probably from the influence of ||).

9. for *εγὼ* to *ἰουδ.*, *οὐλ. δε πολ.* *εκ τ. ἰουδ.* *ἤκουσαν* D lat-*a*. ins *o* bef *οὐλος* B¹LN. om *μονον* D al lat-*b* *e*. om και D latt(not tol *f*) Vig. aft *ἡγμεν* ins *o* *ἰησους* D; aft *νεκρων*, A 33: om BQN rel. ins *των* bef *νεκρων* D.

10. aft *δε* ins και B.

difference of the insertion of *πάνω*) to our narrative, and Mark. The sum is about 9*l*. 16*s*. of our money (Friedlieb, p. 31).

6.] *γλωσσόκομον*, *ἀγγεῖον τῶν ἀελητικῶν γλωττῶν*. Phryn. (De Wette), to keep the reeds, or *iongues*, of wind instruments:—thus, generally, any kind of pouch, or money-chest. See LXX, and Josephus, in ref.

[*εβάσταζεν*] It seems hardly possible, with St. John's use of *βεβάσταζεν* in ch. xx. 15 before us, altogether to deny that the sense of *carrying off*; i. e. *purling*, may be here intended. And we have examples in Josephus somewhat analogous: e. g., Antt. vii. 15. 3, where Hyrcanus the High Priest, wishing to give Antiochus Eusebes money to raise the siege, *καὶ ἀλλαχόθεν οὐκ ἐμπορῶν, ἀνοιξας ἵνα οἶον τῶν ἐν τῷ Δαυίδου μνήματι, καὶ βεβάστασε τριχίλια τάλαντα, μέρος ἴδωκεν Ἀντιόχῳ* . . . : See also ib. ix. 4. 5: xii. 5. 4: and Polyb. i. 48. 2. And so Origen, Theophyl., al.; contra Lücke, De Wette, Tholuck, al.

7.] See note on Matt. ver. 12. To suppose that it was a remnant from that used at the burial of Lazarus, is not only

fanciful, but at variance with the character of the deed as apparent in the narrative. The rec. reading, *εἰς τ. ἡμ. τ. ἑντ. μου τητήρηκεν αὐτό*, seems to be an adaptation to Mark xiv. 8, in order to escape from the difficulty of understanding how she could *keep for His burial*, what she *poured out now*. Meyer understands the text of the *remnant*: but Luthardt rightly observes that the history clearly excludes the idea of a remnant; cf. *ἰπράθη* and *ἰδόθη*. He himself, with Baumg.-Crusius, takes *τηρήσῃ* as past, 'Let her have kept it,' i. e. blame her not for having kept it: but this is rapid in sense, and ungrammatical. I understand the words, which, like all our Lord's proleptical expressions, have something enigmatical in them, of her whole act, not regarded as a thing past, but spoken of in the abstract as to be allowed or disallowed: Let her keep it for the day of my burial: not meaning a *future* day or act, but the present one, as one to be allowed. 8.]

See note on Mark, vv. 7, 8. γὰρ implies the *ἔργον* *καλὸν* *εὐαγάστο* *εἰς* *ἐμὶ* of Matt. ver. 10. 9 ff.] Remember, here

q ch. vi. 67.
r ch. ii. 11 ver.
s ch. i. 29 ver.
t here only.
1 Mac. xlii.
51 only.
u Rev. vii. 9
only. Pa.
xii. 19.
v Matt. viii. 34.
xxv. 6.
w Matt. xxv. 1
only. Judg.
xi. 34 ver.
x ch. xi. 44.
ver.
y 1 Mt. (ver.).
xch. i. 51 (ver.).
z Acts xxi.
3. xxvii. 6.
b haw on. y t.
c intr. f. Matt.
v 1 r. f.
d Zach. ix. 9.
e 1 (Mt. 30c.
Mk. L.
4 time) only.
f 1 Mt. 30c.
Luke xlii. 15
(xiv. 5 v. r.) only. Gen. xxxii. 15.

ἵνα καὶ τὸν Λάζαρον ἀποκταίνωσιν, ¹¹ ὅτι πολλοὶ ἂν αὐτὸν ὡπῆγον τῶν Ἰουδαίων καὶ ἐπίστινον αὐτῷ Ἰησοῦν.

¹² Τῷ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἱερτὴν ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα, ¹³ ἔλθον τὰ βατὰ τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπότησιν αὐτῷ, καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

¹⁴ εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτὴν καθὼς ἐστὶν γεγραμμένον ¹⁵ Μὴ φαβοῦ θυγάτηρ Σιών ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πύλῃ ὄνου. ¹⁶ ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον.

11. των ιουδαιων bef δε' αυτον υπηγον D lat-a c e f, Syr.

12. ins o bef οχλος BL. om δ [bef ελθων] ΔN¹. rec ins o bef ιερ. vii B (Mai) S (e all) 69 (e all) Orig: om ADLQN rel.—ιερ. bef ιρχεται ALX 33 lat-c-copt coptt.

13. συναντησιν DGLX 69: απαντησιν AKU Orig: txt BQN rel. for αυτου D. rec (for κραυγαζον) ιεραζον (from || Mt Mk), with A rel (rec txt BDLQN. add λεγοντες ADKQXN 1: om B rel vulg lat-b c sah goth (rec

for ευλογημενος, ευλογητος D. rec om 3rd και, with AD rel latt a¹ ins BLQN copt xeth Orig. om o bef βασιλευς A N-corr² (?) rel Thl: ins BDLQXN¹ (1, e all). (33 def.)

15. rec θυγατερ, with N rel Orig: η θυγατηρ B^{corr}: txt AB'DKLQXAA. s son A.

16. rec aft ταυτα ins δε, with AD rel lat-a c f copt Orig: om BLQN r: lat-b c sah. for γνωσαν, ενωσαν D. αυτον bef οι μαθηται ER: om h.

as elsewhere in John, the Ἰουδαῖοι are not the people, but the rulers, and persons of repute: the representatives of the Jewish opposition to Jesus.

10.] ἄβουλ., not, 'came to a (formal) resolution,' but were in the mind,—had an intention: see Acts v. 33; xv. 37.

The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the fact of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus.

11.] ὡπῆγον, went away (to Bethany); there is something in the ὡ- which almost always implies away, out from under, the persons or the place in the narrative. And so here, the ἀφύσεσις being the main subject of the sentence, the word gets the sense of 'fell away' scil. from under their hand or power.

12—19.] The triumphal entry into Jerusalem. Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 28—44. On the chronology, see note on Matt. xxi. 1.

12.] τῇ ἑρ., i. e. on the Sunday;—ver. 1. ἀκούσιν.] From the multitude who had returned from Bethany, &c.

The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset and the anointing.

13. τὰ β. v. 6. The articles shew that the palm-trees were on the spot: the branches of the palm-trees: or perhaps (Lücke) that the custom was usual at such festivities.

The classical word is βαῖς, from the κορβαί.

14—18.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously.

εἰπεῖν does not involve any discrepancy with the three Synagists, but is a compendious term implying their details.

15.] The prophecy more fully cited by Matt.

16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

τον, ἀλλ' ὅτε ἡ ἰδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷ ἡμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ διὰ τοῦτο καὶ ὁ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιθέναι τὸ ῥημαίον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπον ᾗ πρὸς ἑαυτοὺς ῥημαίον· ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

²⁰ Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων εἰς Ἱερουσαλὴμ. ²¹ οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας καὶ ἡρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν

h ch. vii. 30
ref.
w dat., here
only. a c.
Mark ix. 12,
15 see Rev.
x. 11.
k ch. i. 22.
xiii. 21. xv.
27. xix. 35.
1 John v. 6
al.
1—Matt. xx. 28
ref. con-tr.,
here only.
m ver. 1. Matt.
xvii. 9 ref.
o ch. xi. 20 ref.
p ch. ii. 11 ref.
q Mark x. 26
ref.
r constr., Mark
xvi. 4. ch.
iv. 19. (ix. 8.)
Acta xviii.
10 only.
2 Macc. ix.
28 see Acta
xiii. 20. Heb
xii. 4.
s Matt. xxviii.
24. ch. vi. 63
ref.

h ch. xiii. 9. Sir. xxxi. (xxxiiv.) 23. i Mark i. 20.
Neb. vii. 6. v = ch. iv. 20. Acta viii. 27. u = ch. vii. 8, 10. Acta xviii. 22 al
w ch. xi. 1 ref.

rec ins o bef ἡσ., with DHA : om ABQN rel. for ἐπ' αὐτῷ, περι αὐτοῦ D latt.

17. elz (for ori) ori, with DE'KL lat-a b c e ff₂ Syr coptt arm : txt ABQN rel vulg lat-f syr goth eth. (33 def.)

18. om και B'EHAA tol lat-a b c e ff₂ l Syr coptt goth : ins A B^{constr} D Q(appy) N rel vulg lat-f syr eth. υπηντησεν αὐτῷ ὄχλος D lat-e Syr. ins και bef o ὄχλος B. for o ὄχλος, ὄχλος πολὺς N. rec ηκουσε, with EGHUA syr : txt ABDQN rel latt Syr coptt. αὐτον bef τουτο N.

19. [ειπαν BN.] for αὐτοὺς, αὐτοὺς D al Chr. aft o κόσμος ins ελεος DLQX 33 latt Syr syr-with-asr-jer coptt eth arm Cyr Nonn Andr Ambr Ambrot.

20. aft ησαν δε ins και D Syr eth. rec τινες bef Ἕλληνες, with A rel vulg lat-a g syr arm goth Chr Cyr : txt BDLMQXN 1. 33 am lat-b c e f ff₂. rec προσευνησωσιν, with ABQN rel : txt DLΔ.

21. ins τῷ bef φιλιππῷ D.

ἐπ' αὐτῷ] So Esch. Eum. 343, γιγνομίναίσι λάχη τάδ' ἐπ' αὐτῷ ἐκράνθη.—Soph. Trach. 997, οἶαν ἐπὶ μοι χάριν ἡνύσω; Plat. Euthyd. 278 A, ὄνομα ἐπ' ἀνθρώποις ἱναυτίως ἔχουσι κείμενον. ταῦτα ἐποίησαν αὐτῷ] viz. the going out to meet Him, and shouting 'Hosanna' before Him : also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying "this which was written by the prophet," "the above citation."

17.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the ἐφώνησεν ἐκ τοῦ μνημείου ε. ἤγειρεν ἐκ νεκρῶν as an echo of their song of triumph. 18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude coming from Bethany with Him, nor does this narrative imply it : and surely ὁ ὄχλος in the two verses must mean the same persons. The καὶ here does not imply another ὄχλος, but And on this account the multitude also went out to meet

Him : i. e. their coming out to meet Him and their μαρτυρία on the Mount of Olives, had one and the same cause,—the raising of Lazarus. 19.] κόσμον, τὰ πλῆθη λίγουσιν. Euthym. ἀπῆλθεν

can hardly be altogether without allusion to the fact, or likelihood, of apostasy from Judaism. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref. : and thus implies escape and alienation from themselves.

20—26.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. Some Greeks desire to see Jesus. His discourse thereupon.

20.] These Ἕλληνες were not Grecian Jews,—who would not have been so called : but Gentiles, 'proselytes of the gate,' who were in the habit (implied by the pres. part. ἀναβαινόντων) of coming up to the feast ; see ch. vii. 35 ref. and note : also Acts viii. 27.

21.] For what reason Philip was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or re-

21 — Mark xiv. 41.
 y ch. xiii. 1.
 xvi. 2, 33.
 2 ver. 16.
 2 Matt. viii. 20
 ref.
 b see Matt. v.
 18 ref.
 c (—) Matt. xiii.
 31 l. xvii.
 20 l. 1 Cor.
 xv. 37 only.
 (Lam. iv. 6
 only.)
 1 — Mark iv. 8
 1 L. only.
 2 ch. xv. 2, 3, 4.
 (7 times)
 only. J.
 3 Eccl. xvii.
 8 only.
 (πνεῦμα κ.
 Matt. iii. 5.
 διόλου κ.,
 Matt. xlii. 8. ἀποδό. κ., Rev. xlii. 2
 2 καρποφορεῖν, Matt. xlii. 26)
 2 Luke xiv. 26 ref.
 3 — and constr., 2 Tim. i. 12.
 1 Matt. xxv. 44. Acts xiv. 22.
 (— Matt. v. 22.)

22. rec om δ, with ADN rel Cyr: ins BLX 33. roo (for 2nd ερχεται α
 παλιν, omg και bef λεγουσιν, with X rel; παλιν ο D; κ. παλ. κ. H: om ταν
 ερχεται, retaining και bef λεγ., N: txt ABL 33 lat-a e syr-jer sesh.

23. for απεκρινατο, αποκρινεται BLXN 33: txt AD rel latt syrr.

25. for απολειπει, απολλυει B(Mai expr) LN 33: txt AD rel vms Clem Cyr L
 [φυλαξει αυτην on margin in N.]

26. rec 1st διακονη bef τις, with E rel: for εμοι τις, τις μοι D 1. 33 latt arm: ης
 μοι 69: txt ABK L(μοι) MUXN syrr copt goth Chr. aft σπου ins σr D.

latives of these Greeks. If they were from the neighbourhood of Bethsaida, they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview.

23.] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τῷ ἑνὶ B. v. Γ. Bengel remarks on this touch of nature: 'cum sodali, audet.' ερχεται—so ἐπεμψί με Ἀριᾶτος κ. Ἀρτάδος, Xen. Anab. ii. 4. 16.

23.] Did the Greeks see (i. e. speak with) Jesus, or not? Certainly not, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the Cross of the King, as those to His cradle." (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist, vv. 37—48. ἴνα, not 'eventual,' nor 'for' any thing, but *strictly* of the purpose—the hour has come, that (whose object of preparation, and aim, in the eternal

counsels, it has been, that) the Son of Man should be glorified. 24.] M.

thinks, that our Lord begins His declaration with the double asseveration ἀμήν, ἀμήν, on account of the unreciprocation of the mind of the disciples for the announcements of His Death. But St. John uses ἀμήν ἀμήν. The grain of wheat perishes, and is not apparent (as the seed of dicotyledonous plants are) in the plant:—see 1 Cor. xv. 36. The more than a mere parabolic simile of the divine Will, which has fixed the time of the springing up of the wheat-corn, also determined the law of the glorification of the Son of Man, and the analogy with the other: i. e. both *Death*. The symbolism here lies at the root of that in ch. vi., where Christ is ἀπὸς τῆς ζωῆς. αὐτοῖς πορεύεσθαι

itself alone, with its life uncommunicated, lived only within its own limits, and passing on. 25.] And this same vine Law prevails for the disciples, as for their Master:—see Matt. i. 33.

note. But the saying here proclaimed plainly its true extent,—by its immediate connexion with ver. 24, and by ελε

ψυχῇ is not really in a double sense: as the wheat-corn retains its vitality, though it die, so the ψυχῇ: and the two senses are, in their depth, one. ψυχῇ is the life in both cases:—the soul, in the present accretive that term. 26.] Connexion—

ministering to, or intimate union with Christ (the position of Philip and Andrew

sch. x. 23 ref.
t ch. xvi. 8, 11.
Matt. x. 15
al. Isa.
xxiv. 8.
u ch. xiv. 26.
xvi. 11, J.
see 2 Cor. iv. 32
4. Eph. ii. 2.
vi. 12.
v ch. vi. 57
reff.
w = ch. iii. 14.
viii. 28 only.
x Ps. 13.
y = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi. 19) only. Jer. xxxviii. (xxxii.) 2. sch. x. 1.
xxi. 19. Acts x. 28. xxv. 27. Rev. i. 1 only. 2 Mac. xi. 17. a ch. xviii. 22 only. see Act. 1.

30. rec ins o bef ιησ., with A U(Treg expr) rel: om BDGKXN 33. 69.
ειπεν bef ιησ. BL: om και ειπεν N: txt AD rel vss. rec αυτη bef η φωνη
E rel vulg-ed lat-g syrr (goth?) Tert: txt ABDLMU*XN 1. 33 am(with fald for),
Cyr Hil Leo. for γεγονεν, ηλθεν D.
31. om 1st τουτου D al vulg lat-b g l syr-jer sah Leo Promiss. om vss:
αργων του κοσμου τουτου (homotele) N'. ins και bef εβληθησεται N.
32. και εγω D 69. αν B. for εκ, απο DL vulg lat-b c e f f, g Chr.
for παντας, παντα DN¹ al latt goth Iren-lat Augexpr.
33. τουτον N'. [μελλεν HKUXN 1.]
34. rec om ουν, with AD rel latt syr copt Chr: ins BLXN syr-marg sah.

does not say that the assurance was *not* made for *His* sake;—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed* for *Him*, but for *their* sake. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,—at His Baptism and His Transfiguration. *ὅμας* is the whole multitude, not merely the disciples. All heard, and all *might have* understood the voice: see ch. xi. 42. 31.] All this is a comment on ἐγένετο ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him. *ὅν*] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. *κρίσις*] not (Chrys., Cyril, Aug., Grot.) 'the deliverance of this world from the devil';—nor, 'decision concerning this world,' who is to possess it (Bengel):—but (see ch. xvi. 11) judgment, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ εἵται, 1 John v. 19. δ ἀρχ. τ. κ. τ.] The *ἀρχὴ* τῶν of the Jews, Satan, the δ θεός τοῦ αἰῶνος τοῦτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλεται, because the casting out (ἐξω, ἐκ τῆς ἀρχῆς, Euthym., Grot., or better perhaps, out of δ κόσμος οὗτος, his former place) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church. 32.] See reff. Here there is more perhaps implied in *ὅψ*. than

in either of those places: viz. the *Death* with all its consequences. The Son crucified, is in fact the Saviour glorified, so that the exalting to God's right hand set forth by that uplifting on the Cross. There is a fine touch of pathos, corresponding to the feeling of ver. 27, in *ὅψω*. Hermann's description of the meaning of *ιδὼν τοῦτο γέγραπται* gives it: "sumo hoc fieri, et potest nino fieri, sed utrum vere futurum sit necne, experientia cognoscam." Ver. 33. The Lord Jesus, though *exalted* all this, yet in the weakness of his humanity, puts himself into this seeming doubt 'if it is so to be:' cf. Matt. xxv. 42. This is missed by the shallow and scholarlike rendering 'etiam,' which need hardly remind my readers *in* never bear. See on ch. xiv. 3: 1 John 2. *ἀκούω*] By the diffusion of the Spirit in the Church: manifested in the preaching of the Word mediately, and pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 note), but now the Son Himself to Himself. Then it was, 'no man can come except the Father draw Him': now the Son draws all. And, *to Himself*, as uplifted, thus exalted:—the great object of Faith: see ch. xi. 52. 33.] *οὐδὲν* can hardly mean more than by what has of death. Lampe ('non nude significat genere mortis, sed in sensu latiori partem mortis, etiam internam in adeoque ad fructus etiam hujus mortis spicit') and Stier find in the word the whole consequences and character of Death; but see ch. xviii. 32. 34.] does not say that this was *all* that was

Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ἔμελλε
 εἰς τὸν αἰῶνα· καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι
 τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
 ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ μικρὸν
 χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ
 φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ
 περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
 36 ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ
 φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν
 ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν
 αὐτῶν οὐκ ἐπίστευσαν εἰς αὐτόν. 38 ἵνα ὁ λόγος Ἡσαίου
 τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν
 τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίς ἀπε-
 καλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν ὅτι

2. 2 Kings xiii. 20. a Luke i. 51. Acts xiii. 17 only. Deut. v. 16. v Matt. x. 26. Rom.
 i. 17, 18 al. 1 Kings iii. 7.

σὺ βεβήγας, with ADN rel latt sah arm Ath Cyr: txt BLX syrr copt Chr.
 aft εστιν ins ουν D.

35. rec (for ἐν ὑμῖν) μεθ' ὑμῶν, with A rel Syr sah (appy) Chr Cyr₁: txt BDKLMX
 1. 33. 69 latt syr copt goth Cyr Nonn Victorin. aft περιπατεῖτε ins ουν D lat-
 copt Ang. rec (for ὡς) ὡς (from s preceding), with N rel latt syr goth arm
 Cyr: txt ABDK LX 1. 33 syr-marg copt Cyr Did. υμας bef σκορια D vulg-ed
 (not am) lat-a Cyr spec.—ins η bef σκορια N¹².

36. rec (for ὡς) ὡς, with E rel: txt ABDL Did Ath-mss. rec ins ο bef ἦσ.,
 with AN²⁴? rel: om BDL N¹ (perhaps). for ἀπελθων, ἀπηλθεν και D latt.

39. for οτι παλιν, και γαρ D copt-ins.

meant, but that it was its first and obvious
 reference.

34.] In such passages as
 Ps. lxxxix. 36, and perhaps cx. 4; Dan.
 vii. 13, 14.

τοῦ νόμου] The O. T.;
 see ch. x. 34. The actual words ὅτι δεῖ
 ὑψ. τ. υἱ. τ. ἀν., had not been on this occa-
 sion used by Jesus; but in His discourse
 with Nicodemus, ch. iii. 14, and perhaps
 in other parts of His teaching which have
 not been recorded.

τίς ἐστίν] They thought some other Son of Man,
 not the Messiah, was meant; because this
 lifting up (which they saw implied taking
 away) was inapplicable to their idea of the
 Messiah, usually known as the Son of Man.

35.] He does not answer them, but
 enjoins them to make use of the time of
 His presence yet left them. ὥς, as, not
 exactly "while": walk, according to your
 present state of privilege in possessing the
 Light: which indeed can only be done
 while it is with you.

τὸ φῶς, 'Myself'
 —see ch. vii. 33; viii. 12; ix. 4, 5.
 ἀν ὑμ., among you: see ref., and ch. xv.
 24 (or in the deeper meaning of ch. xi. 10,
 which see, and note). The Light is an

easy transition from their question, if, as
 above supposed, Ps. lxxxix. 36 was alluded
 to: 'His (David's) seed shall endure for
 ever, and his throne as the sun before Me.'
 περιπατ.] i. e. 'make use of the
 Light, do your work in it, and by it.'
 οὐκ εἰδ. π. ὅπ.] 'Has no guide nor
 security, no principle to lead him.'

36.] It is by believing on the Light, that
 men become sons of Light: see ch. i. 12.
 Our Lord probably went to Bethany,
 Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE
 UNBELIEF OF THE JEWS.

37—43.] The Evangelist's judgment on their un-
 belief (37—41), and their half-belief (42,
 43). I do not regard these verses as form-
 ing the conclusion to the narrative of the
 public ministry of the Lord, on account of
 vv. 44—50 (where see note): but doubt-
 less the approaching close of that ministry
 gives occasion to them, and is the time
 to which they refer.

37.] τοσαῦτα,
 so many: not, so great: see ch. vi. 9;
 xxi. 11. οὐκ ἐπίστευ.] i. e. the gene-
 rality did not;—they did not, as a people:

w 1 John ii. 11. πάλιν εἶπεν Ἡσαίας 40 "Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ ἐκώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδῶσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν καὶ ἰάσονται αὐτούς. 41 ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ· καὶ ἐλάλησεν περὶ αὐτοῦ 42 ὅμως ἄμεντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. 43 ἤκουσαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς δὲ ἔκραζεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐγώ

v 1 Cor. iv. 4 only. 1-a. xlii. 19 only. (Isa. vi. 9.)
 z Mark vi. 82, viii. 17, Rom. xi. 7. 2 Cor. iii. 14 only. Job xlii. 7
 y = Mark iv. 13. ch. ix. 2. Matt. xv. 17. 1 Tim. i. 7 al. Prov. i. 2, 5. a = Matt. xviii. 3 refl. b Isa. vi. 1. c 1 Cor. xiv. 7. Gal. iii. 16 only. 2 Mac. xv. 5. d here only. Herod. i. 189 end.
 e = ch. iii. 1 refl. f ch. ii. 11 refl. g ch. ix. 23. Rom. x. 10. h ch. ix. 22. an. 1. i = 2 Tim. iv. 10. 1 Pet. iii. 10, from Ps. cxviii. 19. Rev. xii. 11. k = ch. v. 41, 44. 1 Tim. i. 10. 1 Pet. iii. 14. m here only. 2 Mac. xiv. 42. n ch. i. 15. ch. ix. 27.

40. om *τους οφθαλμους και εκωρρωσεν αυτων (homoiote)* D. rec *πτερωσεν* (conformation to preceding), with B²[sic: see table] rel Eus Chr Thdr: txt AB E XN 33. 69 Eus. ins *μη βεβησ.* D vulg-ed lat-a. (-*cessus*) D 69. *is νοησωσιν τη καρδια, τη καρδια συνωσιν N.* rec *επιστραφωσι*, with AD²: *επιστρεψωσι* (so LXX) KLMX Eus Did, -*ψουσι* 69: txt BD²M 33. rec *ισωσιν* (conformation to foregoing: the authority is too strong, to suppress the *fat* to be *fat* LXX), with LU² (1, e sil) Eus: txt ABDN rel lat-δ Eus-ms Did.

41. aft *tauta* ins *δ* D Did Chr Hil Jer. rec (for *ore*) *ore*, with D rel lat-ε goth sēth Eus, Chr Hil Ambr Jer: txt A B(Bily) LMXN 1. 33 lat-e coptt arm Egrz ins *του θεου* bef 1st *αυτου* D: for *αυτ.*, τ. 8. 69.

43. for *ηπερ, υπερ* LXX 1. 33. 69 Chr-ms.

44. for *δε, ουν* D al. for *εκραξεν κ. ειπεν, εκραξεν κ. ελεγεν* D 69 lat-δ: cf. 1 Eus. [αλλα, so BDΛΔ.]

see ver. 42. 38.] On *ἵνα πλ.* see note, Matt. i. 22: beware of the 'evasive' or 'eventual' sense, which has no existence.

39.] *δὲ τοῦτο* refers to the last verse, and *ὅτι* sets forth the reason more in detail; see ch. v. 16; 1 John iii. 1; Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which *διὰ τοῦτο* is referred forward to *ὅτι*, would require some particle, *καί*, or *ὅτι*, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. *οὐκ ἤδυν.* could not—i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as *nolebant*, Chr. Thl. &c.) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare *οὐ θέλει*, ch. v. 40. *ὅτι*, not 'for,' but because. A more special ground is alleged why they could not believe:—see above.

40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God *bids* the prophet *do*, is here described as *done*, and by Himself: which is obviously implied in the Heb. text. The reading

αὐτῶν (Morus) supplying *ὁ λαὸς αὐτῶν* as the subject of *τετύφλω* and *εκώρρω*, is odd to the question,—as ungrammatical and inconsistent with the context, which will only allow of *ὁ κύριος* (i. e. Jehovah) as the subject. 41.] *ὅτι εἶδεν*, because he

saw. "This apocalyptic vision was the occasion of that prophecy." Meyer.

αὐτοῦ, of Christ. The Evangelist is giving his judgment,—having (Luke xiv. 45) in his understanding opened to understand the Scriptures,—that the passage in Isaiah considered, the glory which Isaiah saw, could only be that of the Son, Who is the *εἰκὼν* γὰρ τοῦ πατρὸς of the Father, Whom no eye hath seen. α. 22. τ. 26. does not depend on *ὅτι*: and he speaks concerning Him.

42.] e. g. Nicodemus, Jews, and others like them. On a *renewal* note, ch. ix. 22.

43.] is a reference to ch. v. 44. *ἵνα* (in *ἥπερ*), in this context augments the disjunctive force of *καὶ*. Kühner, ii. § 747, anm. 4, where many examples are given.

44-50.] *Propter* the guilt of their unbelief, from the words of Jesus Himself. It was by the Church Commentators generally thought that these verses formed part of some other discourse.

οὐ πιστεύει εἰς ἐμέ, ἀλλὰ εἰς τὸν πέμψαντά με. ⁴⁵ καὶ ὁ ^ο = ch. vi. 40.
 • θεωρῶν ἐμέ • θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ • φῶς • εἰς ^q ch. i. 9 ref.
 τὸν κόσμον • ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ ¹ John iii. 14.
 • σκοτίᾳ μὴ • μείνῃ. ⁴⁷ καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημά- ¹ Cor. vii. 20.
 των καὶ μὴ • φυλάξῃ, ἐγὼ οὐ • κρίνω αὐτόν• οὐ γὰρ ¹ = Luke xi.
 ἤλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ²⁸ Pa.
⁴⁸ ὁ • ἀθετῶν ἐμέ καὶ μὴ • λαμβάνων τὰ ῥήματά μου ἔχει ^{exviii. 9. see}
 τὸν κρίνοντα αὐτόν• ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει ^{ch. viii. 51.}
 αὐτόν ἐν • τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹ ὅτι ἐγὼ • ἐξ ἑμαντοῦ οὐκ ¹ = ch. iii. 13
 • ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι • ἐντολὴν ^{Mc. James}
 • δίδωκεν τί εἴπω καὶ τί λαλήσω• ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ ^{v. 9.}
 αὐτοῦ ζωὴ αἰώνιος • ἐστίν. ^α οὖν ἐγὼ λαλῶ, καθὼς ^{John, here}
 εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ. ^{only.}

XIII. ¹ Πρὸ δὲ τῆς ἑορτῆς τοῦ ^β πάσχα, εἰδὼς ὁ

¹ John ii. 20.

^β Matt. xxvi. 3 ref.

^{45.} om καὶ D.

^{46.} om παρ B.

^{47.} om μὴ D fos lat-a b c ff. l Ambr. rec (for φυλάξῃ) πιστευση, with E rel
 lat-f g syr-marg goth: txt ABDKLMN 1. 33. 69 latt syrr coptt æth arm Ath Nonn.
 for ἀλλ ἵνα, ἀλλὰ D¹-gr.

^{49.} ἐξ ἑμαντου bef εγω D: om εγω G. rec (for δίδωκεν) ἰδωκεν, with DN rel
 Chr: txt ABMX 1. 33. 69 Did Cyr.

^{50.} αἰωνιος ἐστιν bef ζωη D: ἐστιν bef ai. 69 al. rec λαλω bef εγω, with Δ rel
 sah: om εγω D em lat-a: txt ABLMXN 1. 33. 69 vulg lat-b c f ff. g copt arm
 Bas Tert.

delivered at this period. But this is im-
 probable, from no occasion being specified,
 —from ver. 38,—and from the form and
 contents of the passage, and its reference
 to the foregoing remarks of the Evangelist.
 I take it—with almost all modern Com-
 mentators—to be a continuation of those
 remarks, substantiating them by the tes-
 timony of the Lord Himself. The words
 are taken mostly, but not altogether, from
 discourses already given in this Gospel.

^{44, 45.} ἔσπ. κ. εἰς. not pluperf.
 (nor ever), but indefinite, as ἐπισταυσαν,
 ὠμολ., and ἡγάπ. above. ἔσπ. is used

of open public teaching, see reff. On
 the close connexion with the Father, see
 ch. v. 24, 38; viii. 19, 42; xiv. 10. The
 words are in logical sequence to ver. 41,
 in which the Evangelist has said that the
 glory of Jehovah and His glory were the
 same. ^{46.} See ver. 35; ch. viii. 12;

ix. 5. The μέγλη here expresses that all
 are originally in darkness,—as μένει, ch.
 iii. 36. ^{47.} See ch. iii. 17; v. 45;

viii. 15. The omission of μὴ (see var.
 read.) appears to have been occasioned by
 a mistaken idea that vv. 48 and 47 were
 in contrast to one another. ^{48.} See

ch. iii. 18, also v. 45 ff., and Heb. iv. 12.

On ἀθετῶν καὶ μὴ λ. see reff.: and
 VOL. I.

on the emphatic ἐκείνος, referring to the
 primary subject, cf. note on ch. vii. 29,
 also on ch. iii. 28. ^{49.} See ch. v. 30;

vii. 16, 17, 28, 29; viii. 28, 28, 38. On
 ἐντολή, ch. x. 18. There does not ap-
 pear to be any real difference here, though

many have been suggested, between εἶπω
 and λαλήσω: both are summed up in
 λαλῶ in the next verse: compare Matt.
 x. 19. ^{50.} See ch. vi. 63 (and note),
 68. On οἶδα, ch. iii. 11; v. 32; viii. 55.

The ἐντολὴ αὐτοῦ is, results in, not
 as a means merely, but in its accomplish-
 ment and expansion, eternal life; see ch.
 iii. 15; v. 24; vi. 40. Thus all who
 do not believe are without excuse,—be-
 cause Jesus is not come, and speaks not,
 of Himself, but of the Father, Whose will
 and commandment respecting Him is, that
 He should be, and give, Life to all. They
 who reject Him, reject Life, and (ch. iii.
 19) prefer darkness to Light.

CHAP. XIII.—XX.] Third division of
 the Gospel. JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE AND THE
 FAITH OF HIS OWN. XIII. 1—30.]

HIS LOVE IN HUMILIATION. 1—11.]
 His condescension in washing their feet.

On the chronological difficulties, see notes
 on Matt. xxvi. 17, and ch. xviii. 28.

μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος Κύριε, ᾧ το
 πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν
¹⁰ λέγει ὁ Ἰησοῦς αὐτῷ Ὁ ὅτι ἀλουμένοις οὐκ ἔχει ἡμεῖς
 εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸς ὁ
 καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. ¹¹ ὁ
 τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν ὅτι οὐχὶ τὸ
 καθαρὸι ἐστέ. ¹² Ὅτε οὖν ἐκίψεν τοὺς πόδας αὐτοῦ
 καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέκτισεν πάλιν αὐτοὺς
 αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῶν; ¹³ ὑμεῖς ὁμοῦ
 Ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγει, γάρ.
¹⁴ εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ αὐτός

9. petros bef σιμων B: om σιμων D: txt ACN rel vas Orig. om cap.
 μονον bef τους ποδας D latt copt. om μου DEGH 69 lat-e
 Euthym Ambr spec.
 10. om o bef ης. B Orig. rec (for ουκ εχει χρεαν) ου χρεαν εχεν.
 rel Chr Cyr Jer Ambr: txt ABCM lat-a e g Orig. Tert. add την κεφαλην
 νιψασθαι D. rec (for ει μη) η, with AC rel: om E²FH: txt BC²DL 12.5
 Orig, Chr Dion-areop.—om ει μη τους ποδας N. for νιψασθαι, μου D.
 for αλλ' εστιν, εστιν γαρ D Syr arm Chr Cyr.
 11. aft γαρ ins ης. D Syr. om 2nd clause D. rec om οτι, with M.
 vulg lat-e g Orig, spec: ins BCL 33 lat-a b c f ff, l syrr Cyr.
 12. om και bef ελαβεν AC² L (appy) N 33 ev-y fos lat-a b c Syr copt eth arm: BC²AD.
 for αυτου, αυτων N: om D lat-b e spec. rec om 2nd
 with D rel mm: ins ABC²LN 33 Syr copt eth Orig Dion-alex. rec αυτων
 was not perceived that the apodosis began at επεν: hence the om of και by l
 and the other changes), with ADN² rel vulg lat-b c syr goth arm Chr spec: ins
 N¹ lat-a e Syr copt eth Orig. [και ανακτισεν πάλιν ειπεν αυτοις written in
 margin of A, possibly by the original scribe.]
 14. τους ποδας bef υμων DK vulg lat-a c e f ff, syr. ins ποου παλλεν

the spiritual sense of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that exclusion would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The εἰ μὴ νίψῃς με has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh.

10.] Reference appears to be made to the fact that one who has bathed, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with

one exception, had; and this foreshadowing represented to them, besides its low humility and brotherly love, their need of cleansing from daily sin even after spiritual regeneration, the hands of their divine Master. See vii. 1; James i. 21; Acts xv. 8, 9; ii. 22. On καθ. ὅτι, see note xv. 3. 11.] τὸν παραδόντα, him that should betray in the indefinite characteristic present.

12—20.] This act, a pattern of denying love for His servants.

γινώσκ. τί π. 4.] These words are not so much in expectation of an answer as to direct their attention to the following.

13.] ὁ διδάσκων. and ὁ κύριος are the nominatives, as in ref. (Winer, i. 1, edn. 6.) 14.] Pedilavium.

Dominus discipulis adhibuit, pete et ad beneficium conferende puritatis, et ad παιδείαν docende dilecti humilis, ver. 84, coll. ver. 1. Inde pedilavium discipulorum inter se eo pete ut alter alterum quoquo modo adpete

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων ὁ νίπτειν
 ὁ πόδας. 15 ὁ ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ὅτι
 ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν
 ὑμῖν, οὐκ ἔστιν δούλος ὁ μεῖζων τοῦ κυρίου αὐτοῦ,
 ὁ ἀπόστολος ὁ μεῖζων τοῦ πέμψαντος αὐτόν. 17 εἰ
 οἴδατε, μακάριοι ἔστε ἵαν ποιῆτε αὐτά. 18 οὐ περὶ
 τῶν ὑμῶν λέγω· ἐγὼ οἶδα τίνες ὁ ἐξελεξάμεν· ἀλλ'
 ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον
 ὁ ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ὁ ἀπ' ἄρτι
 ὑμῖν πρὸ τοῦ γενέσθαι, ὅτι πιστεύσητε ὅταν γένηται

metr., ch. i. s. ix. 2. Mark xiv. 40. a Matt. xxiv. 32. ch. vi. 64—66 only. i (Pa. A. x1. 9.) — here only. (Lake xxi. 28. xiv. 60 al.) i Kings xx. 32. a — 2 Thes. ii. 4. Pa. cv. 20. etc only. Gen. iii. 15. (—νύμωρ, Pa. l. c.) w Matt. xxiii. 32. xxvi. 20, 64. ch. (l. 22 v. 7.) xiv. 7. Rev. xiv. 12 only.

lat-a ff, g (Syr). νίπτειν bef ἀλλήλων M.
 ὁ δωκα ΑΚΜΝ 33. 69 Cyr. ποιεῖτε (itacism ?) DEFGHMA 1 Cyr.
 i εγω ins γαρ ΔΚ 1. 69 lat-o l q Syr copt arm Cyr. rec (for τινας) ους,
 i rel Eus: txt BCLMM 33 Orig, Cyr. πληρωθῇ bef η γραφῇ D vulg
 oth. rec (for μου) μερ' εμου, with ADM rel vulg lat-a δ syrr copt goth
 i, Eus, : txt BCL tol sēth Orig, Eus, Cyr-comm. ετηρεν AUN 1.
 i.

o oran γενῆται bef πιστεύσητε, with ACD rel vulg-ed lat-o f ff, g goth Orig,
 txt BLM Frag-nitr am(with fuld forj ing mt) lat-a δ e g copt Orig, Cyr.—
 e BC Orig, : txt ADM rel. (Frag-nitr def.)

ndam puritatem animas; et ut
 ri pedes lavet,—vel proprie, 1 Tim.
 que serio, si scil. accidat, ut opus
 nim præceptum affirmativum, ob-
 mper, sed non ad semper: quale
 d, 1 Joh. iii. 16—vel synecdochice,
 genus officiorum, quæ alter alteri
 vilia et sordida, modo opportuna,
 potest. Dominus igitur per ipsum
 m purificavit discipulos: quare
 trum amanter coëgit: sed disci-
 plavium mutuum non hoc nomine
 ; neque adeo tanta est pedilavii
 is imitandi necessitas, quantam
 statuerunt: quum Johannes v. gr.
 edes nusquam laverit; et tamen
 lilavii Dominici et fraterni simi-
 iam plerique agnoscunt. Hodie
 et principes pedilavium ad lita-
 antur; magis autem admirandus
 gr. pontifex, unius regis, quam
 pauperum pedes, seria humilitate
 Bengel. The custom of literally
 onially washing the feet in obe-
 this command, is not found be-
 burth century. 16.] καθῆς,
 ὁ ἰσ. Our Lord's action was
 l, and is best imitated in His
 by endeavouring, 'if a man be
 in a fault, to restore (καταρ-
 ch an one in the spirit of meek-
 l. vi. 1. 16, 17.] The pro-

verbial expression οὐκ ἔστιν δ. . . is used
 here in a different sense from ch. xv. 20.
 Here it is, 'if the Master thus humbles
 Himself, much more should His servants
 and messengers;' see Matt. x. 24; Luke
 vi. 40; and on ver. 17, Luke xii. 47, 48.
 The mere recognition of such a duty of
 humility, is a very much more easy matter
 than the putting it in practice. 18.]
 I say it not (viz. the ἵαν ποιῆτε ἀντά) of
 you all: for there is one who can never
 be μακάριος. Our Lord repeats His ἀλλ'
 οὐχὶ πάντες of ver. 10, and the sad recol-
 lection leads to His trouble in spirit, ver.
 21. ἐγὼ εἶδ.] The ἐγὼ is emphatic;
 and the reason of its emphasis is given in
 ver. 19. Connexion: 'It might be
 supposed that this treachery has come
 upon Me unawares; but it is not so: I
 (for my part) know whom I have selected
 (viz. the whole twelve; see ch. vi. 70, not
 only the true ones [Stier], as in ch. xv. 16,
 said when Judas was not present): but this
 has been done by the determinate counsel
 and foreknowledge of God, declared in the
 Scriptures.' On the citation, see
 LXX. The words here are given freely,
 the LXX having ἐμεγάλυνεν ἐν' ἐμὲ πρε-
 νισμόν. This is another instance of
 the direct and unhesitating application of
 the words of the Psalms by our Lord to
 Himself. τὴν πτ.] 'congruit hic

x ch. iv. 26 ref. ὅτι ἡγώ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ ἡ λαμβάνουσιν
y ch. i. 12 ref. ἂν τινὰ πέμψω, ἐμὲ ἡ λαμβάνει· ὁ δὲ ἐμὲ ἡ λαμβάνουσιν
xx. 26 hls only.
a ch. xi. 33 ref. ἡ λαμβάνει τὸν πέμψαντά με.
b Mark ii. 5 ref.
c = ch. xii. 17
d Mark vi. 20
e Mark vi. 20
f Luke xxi. 22
g = ch. xi. 5. Gen. xlv. 20. h Acts xxiv. 19 only. Prov. iv. 26 only. (Jewell, Luke i. 2)

20. [rec *ean*, with D rel Orig.; txt ABCKLMXN Frag-nitr 33 Cyr.] λαρ. *eme* D Syr Chr [not 33 as Tischdf].

21. rec ins ὁ bef *ησ.*, with ACD rel: om BLN. *ημιν* bef *λεγω* B.
22. rec aft *αβλεπον* ins *ουν*, with ADLN rel Cyr; *δε* al lat-*a* Syr *αθη* Orig: om B lat-*a* arm Orig. ins *οι ιουδαιοι* bef *εις* αλληλους N' (but marked for omission by the original corrector). *απορουντες* D 69.

23. rec aft *ην* ins *δε*, with AC²DM rel lat-*a* *o f ff*, Syr syr-with-ast copt goth: om BC²L Orig. (Frag-nitr def.) rec om *es*, with EFGHUA (S 1, *e* *ai*) goth Orig: ins ABCDN Frag-nitr rel latt Syr coptt *αθη* Orig, Cyr. aft *εν* ins *ει* D. om ὁ B.

24. om *ουν* C¹ Δ(Treg expr) 69 lat-*c ff*, Syr arm.

rec (for *και* λεγει *αυτη* *ατι*

sermo imprimis ad lotionem *pedum*, et ad morem veterum discumbentium ad *panem* edendum.' Bengel. 19.] 'Now, from this time, I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on *ην* *οιδ.*, ver. 18. 20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not *δν* *τινα* *κ.* have been expressed by *υμᾶς*? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet he will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *επαράχθη* *τῷ* *πν.* of the next verse.

21—30.] Contrast of the manifestations of love and hate. See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxiii. 21—23. 21.] See

above. One of those mysterious touchings of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27. *εμαρτύρ.* implies the delivery of some news and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement. 23.] In Matt. and Mark they express their questioning in words. St. Luke's *συζητεῖν πρὸς* *αυτοῦς* would appear to imply the same. We seem called on here to decide a much-controverted question,—where in John's narrative the institution of the Lord's supper is to be inserted? I believe certainly before this announcement, as in Luke: and if before it, perhaps before the washing of the disciples' feet: for I see no break which would admit it between our ver. 1 and ver. 21. 23.] Since the captivity, the Jews lay at table in the Persian manner, on *divans* or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565). *δν* *ἡγάπα* *δ* *ἱσ.*] The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26; xxi. 7 (see Prolegomena to John, § i. 6). 24—26.] See note on Matt. ver. 23. Peter characteristically imagines that John, as the beloved disciple, would know: but he, not

ς καὶ λέγει αὐτῷ· Εἰπέ τίς ἐστιν περὶ οὗ λέγει. ¹ Lake xl. 27
 απῶν ἐκεῖνος ² οὕτως ἐπὶ τὸ ³ στηθος τοῦ Ἰησοῦ ⁴ Lake xxi. 12.
 αὐτῷ Κύριε, τίς ἐστιν; ⁵ ἀποκρίνεται οὖν ὁ Ἰησοῦς ⁶ Lake xxi. 48. ch.
 ὅς ἐστιν ὃ ἐγὼ ⁷ βάψω τὸ ⁸ ψωμίον καὶ δώσω ⁹ xxi. 20.
¹⁰ βάψας οὖν τὸ ¹¹ ψωμίον λαμβάνει καὶ δίδωσιν ¹² Rev. xv. 6
 Σίμωνος Ἰσκαριώτου. ¹³ καὶ μετὰ τὸ ¹⁴ ψωμίον, ¹⁵ Dan.
 εἰσῆλθεν εἰς ἐκείνον ὁ ¹⁶ Σατανᾶς. λέγει οὖν αὐτῷ ¹⁷ only.
 ὁ ¹⁸ ποιεῖς ποίησον ¹⁹ τάχιστα. ²⁰ τοῦτο δὲ οὐδεὶς ²¹ 11. 32.
²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

104. xxi. 20, from Prov. xxi. 21.) ^p Lake xxi. 2. ^q ch. xx. 4. 1 Tim. iii.
 114. Heb. xii. 23 only f. ^Wlad. xiii. 9. 1 Mac. ii. 40 only.

2) *πυθῆσθαι* τις *αν ιη* (see note), with AD rel syrr copt goth Cyr: *πυθ. τις*
περι ου ελεγεν και λεγει αυτω ειπε τις εστιν Ν: txt BCLX Frag-nitr 83 vulg
 Galic.—[N has *περι ου λεγει* as well as *περι ου ελεγεν*.]
 3) *επιπλεων* (from *Lake* xv. 20, *αναπ. not seeming appropriate*), with AC²DN¹
 : txt BC¹KLXN^{2a} 83 Orig. rec adds *δε*, with A rel lat-ff, q syr
 goth Cyr; *ουν* DLMXΔN 1. 33. 69 vulg syr-marg copt-wilk: om BC lat-e
 rec om *ουν*ως, with ADM 1. 69 vms Orig: ins BC rel goth Euthym.
 [i.e. *κασιμ* ?] KSUA.)

3c om *ουν*, with AC²DN¹ rel vulg lat-δ o; *αυτω* D 69 lat-e: txt BC¹LXN^{2a}
 r-marg Orig. om δ B[sic: see table] M. aft *ιησ.* ins και λεγει DN
 copt sath. ins *αν* bef *ιησ* D 1. rec βαψας το ψωμιον επιδωσει, omg
in for elegance; επιδ., which Meyer thinks genuine, from its not being elsewhere
John, might well be a copier's reminiscence of such passages as Mt vii. 9, 10 ||

Lake xxiv. 30, 42), with ADM rel, but *εμβαψας* (from || *Mt, Mk*) ADK
βαψ. το ψ. δωσω αυτω MX: txt BCL copt sath arm Orig.(*εδ γιγραπται*
ιστιν εγω δωσω το ψ., αλλα μετὰ προσθηκης του Βαψω βαψω γαρ, φησι,
δωσω). rec (for *βαψας ουν*) και *εμβαψας*, with A rel: και *βαψ.* D 69
 txt BC¹LXN (lat-a) Orig, Cyr. om το B. rec om λαμβανει και,
 DN¹ab rel latt syrr: ins BCLMXN^{2a} 83 syr-marg sath Orig. rec
η (*as ch vi. 70*), with AN rel copt: *απο καρπου του* D: txt BCLMX Frag-nitr
 Orig.-mas.

n *μετα το ψωμιον* D lat-e. om *τοτε* DLN vulg-ed(not am forj fos)
 : copt Orig.(ins) Cyr Ambr. om δ D¹Δ. for *λεγει ουν, και λεγει* D
 . rec ins o bef *ιησ.*, with ACDN Frag-nitr rel: om BL.
 m *δε* B al.

3, asks of the Lord. It is an
 it for the reading in the text,
 hult) John never uses the *optative*.
 25.] *ἀναπνεύων*, sitting (lying) at
 the bosom of Jesus. *οὕτως*,
 I understand it, that John, who
 re lying close to the bosom (*in τῷ*
 of Jesus, now leaned his head
 ly upon His breast, to ask the
 . This escaped the notice of the
 he table:—see on Matt. as above.
 26.] This = Matt. ver. 23, Mark,
 Meyer remarks, that the
 expressed as a contrast to the
 τῷ ψ., probably a piece of
 avened bread, dipped in the broth
 bitter herbs. 27.] ‘*post*
non cum ofula.’ Bengel. Ob-
 e ψωμίον stands for the act in
 t played a principal part. This
 he sop was one of the closest tes-
 of friendly affection. τέτρα

carries a graphic power and pathos with
 it: at that moment. *εἰσῆλ. εἰς ἐκ.*
 δ Σ.] See ver. 2 and note. Satan entered
 fully into him, took full possession of him,
 —so that his will was not only bent upon
 doing the deed of treachery, but fixed and
 determined to do it then and there. The
 words must be understood literally, not as
 Theod. Mops., as merely betokening *την*
ἐκρωσιν τῶν καταθυμιῶν τῷ διαβόλῳ
λογισμῶν. δ *πνεύμας*] Those
 words are not to be evaded, as being *per-*
missive (Grot.) or *dismissive* (*οὐδὲ προσ-*
τάττοντος οὐδὲ συμβουλευόντος, ἀλλ’
δυνεῖζοντος και διενεόντος διὰ αὐτὸς
μὲν ἰβούλετο διορθώσασθαι, ἐκείνη δὲ
ἀδιορθώτως εἶχεν, ἐφήκων αὐτόν. Chrys.
 Hom. in Joan. lxx. 1. 2). They are like
 the saying of God to Balaam, Num. xxii.
 20,—and of our Lord to the Pharisees,
 Matt. xxiii. 82. The course of sinful ac-
 tion is presupposed, and the command to

ver. 28. ^{here only.} ^{cf. εἰς τῆς} ^{Matt. xiv. 31.} ^{xxvi. 8 al.} ^{t ch. xii. 6} ^{(rel.) only.} ^{n constr., Matt.} ^{vi. 8 rel.} ^{v = Matt.} ^{xxvi. 28.} ^{xxviii. 7 al.} ^{w arrangement} ^{of words,} ^{Acts xix. 4.} ^{Rom. xi. 31.} ^{1 Cor. ix. 15.} ^{xiv. 9.} ^{2 Cor. ii. 4.} ^{Gal. ii. 19.} ^{x ch. vii. 29 rel.}

ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· ³⁹ πᾶς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν χρεῖαν ἔχομεν ἐκ τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τί δῶ; ³⁰ λαβὼν οὖν τὸ ὡμίον ἐκείνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ. ³¹ ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν ἔδοξάσθῃ ὁ υἱὸς τοῦ

29. for *εἰσι*, *οἱ* D, *quia* latt. rec ins ὁ bef *Ιουδας*, with CD rel Cyr: om ABF LMUXN 1. 33. 69 Orig. rec ins ὁ bef *ἡσ.*, with ACD rel: om BN Orig.
30. rec *εὐθ.* bef *ἐξῆλθεν*, with A rel lat-a f q syrr goth: txt BCDLMXN 33. 69 vulg lat-δ c copt arm Orig. Ambr.—rec *εὐθεως*, with A rel: txt BCDLXN Orig.
31. om *οὖν* (joining for the most part *οἱ* εἰ. to ver 30) A rel fcs syrr goth arm Chr Thl: ins BCDLXN 1. 33. 69 copt arm Orig Cyr. rec ins ὁ bef *ἡσ.*, with AD rel: om BLAN.

go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not δ, or εἰ *τι*, *perhaps*, but δ *ποῦ*:—that which thou art doing, hast just now fully determined to put in present action, do more quickly—than thou seemest willing:—or perhaps better 'than thou wouldst otherwise have done,' which seems the account to be ordinarily given of this use of the comparative:—reproving his lingering, and his pretending—(Matt. ver. 25)—to share in the general doubt.

28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεὶς *τ.* *ἀνὰ*, and that *he* knew.

29.] The *first* supposition agrees with ver. 1,—that it was *πρὸς τῇς ἑορτῆς τοῦ πάσχα*. Had it been the night of the passover, the next day being halloved as a sabbath, nothing *could* have been *doubted*. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to *help them to procure their paschal lamb*. 30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see *ὅτι οὖν*, ver. 12) seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the *σκόρια* in Judas's soul, or to *ὕμνων* . . . ἡ ὥρα καὶ ἡ ἰκονία τοῦ σκόρου, Luke xxii. 53; though doubtless *there* the Lord alludes to its being *also* night: but I quite feel, with Meyer, that there is something awful in this termination—it was night.

31—XVI. 33.] HIS LOVE IN KEEPING

AND COMPLETING HIS OWN. And herein, 31—XIV. 31.] *He comforts them with the assurance that He is going to the Father.*

31—33.] *Announcement of the fact—its effect on Peter.* Here commences that solemn and weighty portion of the Gospel (ch. xiii. 31—xvii. 26) which Olshausen set without reason calls 'Χρηστισμός'—the most holy place.' He beautifully remarks, 'These were the last moments which the Lord spent in the midst of His own before His Passion, and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.' Olsh. ii. 329. 31. *νῦν εἰσέ.*] It was not that the presence of Judas, as some have thought, hindered the great consummation imported by *εἰσέ.*, but that the work on which he was gone out, was the ACTUAL COMMENCEMENT of that consummation: 'ab hinc enim passionis Christi initium capiebant.' Lampe. It is true that his presence hindered the expression of these gracious words: 'Jan quasi obice rupto torrentes gratis a labijs Jesu effunduntur.' Id. *εἰσέ.*] Spoken proleptically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in *εἰσέ.*, ver. 32, is

πον, καὶ ὁ θεὸς ² ἰδοξάσθη ἐν αὐτῷ. ³² [εἰ ὁ θεὸς
 ἦθ' ἐν αὐτῷ,] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
 ὅς δοξάσει αὐτόν. ³³ Ἰτεκνία, ³ ἐτι ²² μικρὸν μεθ'
 εἰμι. ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις,
 ὅπου ἐγὼ ² ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν
 ἄρτι. ³⁴ ἐντολὴν καινὴν ⁴ δίδωμι ὑμῖν, ⁵ ἵνα ἀγα-
 ἱλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγα-
 ἱλλήλους. ³⁵ ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ
 αἱ ἐστε, ἐὰν ἀγάπην ἔχητε ² ἐν ² ἀλλήλοις. ³⁶ λέγει

ver. 36. ch. vii. 21, 22. xiv. 4. Rev. xiv. 4 only.

lett. xii. 16 al.

. 12. xv. 8 only.

1 John ii. 3 & passim.

1 Cor. iv. 6.

Ges. xiii. 58.

ch. xi. 57 refl.

1 Cor. iv. 6.

Ges. xiii. 58.

e ver. 16. ch. xv.

g Mark ix. 50.

m ei o theos idoxasthe en autw (homoiotei) BC'DLXN¹ 1 fuld (with harl)
 : ff, g syr ath-mss Tert Ambr: ins AC²M²⁴ rel vulg-ed lat-e f Syr coptt goth
 i Orig² Hil² for eautw, autw BHA Orig.
 m ori DN al vulg lat-δ c o ff, ath Cyr. rec υπαγω bef εγω, with EFGH
 : a b q syrr Chr²: txt ABCDN rel vulg lat-e f ff, i goth arm Orig².
 ft καθως ins εγω D. om ινα N.
 ι εν αλληλοις, μετ' αλληλων K.

same. *This* is the glorifying of Christ on earth, in His course of *as* as the Son of Man, which was ed by His death (ἐπὶ τῆς οὐρανίας, Phil. ii. 8). And His death was sition-point between God being in Him, and He being glorified in anifest to be the Son of God wer by His resurrection, and rep to the Father, to sit at the right f God. This latter (ver. 32) is of by Him here as future, but im- (ἐν θέν) on His death, and leads he address in ver. 33. ἐν αὐτῷ od (the Father), not in Christ. flects back on the *subject* of the : and *in* is not 'by means of,' by the resurrection of Him into ry, which He had indeed before, has as the Son of Man, with the anhood; so *παρὰ εἰαυτῷ*, ch. Grotius compares 1 Sam. ii. 30 ἑαυτῶντας με δοξάσω LXX). ἀντι- : αὐτῷ δ πατήρ τὸ μίλλον οὐ δ ἀνθρώπου πεποίησιν. Origen. tom. xxxii. 18, vol. iv. p. 451. *via*—*here only* used by Christ—ly expresses His not only bro- out fatherly love (Isa. ix. 6) for , and at the same time their im- and weak state, now about to be out Him. καθὼς εἰπ. 'No- ipulis citius hoc dicere: infideli- citius.' Bengel. But naturally the ses, 'Ye shall seek Me and not find shall die in your sins,' also spoken ews (ch. vii. 33; viii. 21), are here : and by this omission the con-

nexion with ver. 34 is supplied;—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love,—to Me, and to one another (so Stier, v. 140 ff. edn. 2)—forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.' ^{34.} The *καὶνότης* of this commandment consists in its *simplicity* and (so to speak) *unicity*. The same *kind* of love was prescribed in the O. T. (see Rom. xiii. 8):—'as thyself' is the *highest* measure of love, and it is there- fore not in *degree* that the new command- ment differs (Cyr., Euthym., Theod. Mopa.) from the old, nor in *extent*, but in being *the* commandment of the new covenant,—the first-fruit of the Spirit in the new dis- pensation (Gal. v. 22); see 1 John ii. 7, 8 (and note), where *καὶνὴ* is commented on by the Apostle himself. I cannot agree with Stier (v. 148, edn. 2), that *ἵνα* in the second sentence is not || with *ἵνα* in the first, but signifies ('I have loved you') 'in order that &c.' The sentence is ana- logous to ver. 14, and the *new* point in it is the *καθὼς ἡγ. ὑμ.*, which is therefore set first, and should be (as in E. V.) retained so. ^{35.} πάντες,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwith- standing this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among πάντες they themselves are also included—brotherly

ς μου ῥοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν
 ὅτι πορεύομαι ἔτοιμάσαι τὸπον ὑμῖν. ³ καὶ εἰάν
 ὦ καὶ ἔτοιμάσω τὸπον ὑμῖν, πάλιν ἔρχομαι καὶ
 λήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ
 εἰς ἧτε. ⁴ καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

† Mark ix. 9 refl. Cant. viii. 2.

n ch. xiii. 33, 35 refl.

an N. rec om ori (mistaken for the mere ori recitantis, and so, as often, ed), with C²N rel lat-a e f q goth sath Chr: ins ABC¹DKLXN 33. 69 vulg
 2, g q syrr copt arm Cyr.
 και bef ετοιμ. ADEGHKMD lat-f Syr (copt) goth Phot: ins B[sic: see table]
 latt syr sath arm. ετοιμασαι DM lat-f q Syr copt Thl Euthym. rec
 'τοπον, with AC rel vulg lat-b c f ff, g: txt BDKLXN 1. 33 copt Cyr Thdrt.
 προμας bef παλιν D Ambr. for ης, εσθαι eritis D.
 εγω DLX 1. 69 lat-a b c f ff, g arm Chr Ambr. rec ins και bef την οδον
 it ins (a 2nd) οιδασι (mistaken filling up of sense), with AC²DN rel vulg syrr
 r Cyr: txt BC¹LQXN 33 copt (sath).

ual things. The *oleia* is Heaven: ii. 13, 14; Isa. lxiii. 15. In it are a number—not in degree of dig- Clem. Alex., Basil., Theod., Chrys., Iact, Tert., Hil., Aug., &c., at such meaning is here conveyed) places; room enough for them all; i διξασθαι και υμας συνισμίνους Euthym. If not,—if they could w Him thither, He would not have d this from them. This latter as- is one calculated to beget entire d confidence; He would not in ter hold out vain hopes to them;— d to them would plainly state all es and discouragements,—as in- does, ch. xv. 18; xvi. 1, 4; which se ἵνα μνημ. . . . ὅτι ἐγὼ εἶπον decisive for the above interpreta- re, against those who would join ὅμοιαι . . . with εἶπον ἂν ὑμῖν n., Aug., Erasmus, Luther, Bengel): besides does violence to the next where the 'going to prepare a s stated as a fact. The ὅτι may, e, have been inserted as a ὅτι re- to favour the view just contro- but it is much more probably , signifying because, and belongs hole sense of vv. 1, 2, as a reason eir heart should not be troubled. The sense confidently proposed for y mansions by a correspondent,— e was going to one part of His s house, while they would remain er, that house being not Heaven, Universe,—is entirely put out of the i, as being frigid in the extreme he solemn circumstances,—as being y to all Scripture analogy of ex- ,—and as inconsistent with the αι ετοιμάσαι τὸπον ὑμῖν, where ος is of necessity correlative with

the *μοναί*, which are in that *oleia* whither He is going. Besides, their earthly *μικρὸς χρόνος* could in no sense be called a *μονή*. The *ετοιμάσαι τὸπον* is that of which we sing,—‘When Thou hadst over- come the sharpness of death, Thou didst open the Kingdom of Heaven to all be- lievers:’ see note on Luke xiii. 43. And thus it is *τόπον*, not *τὰς μονάς*:—the place as a whole, not each man’s place in it. 3.] On *εἰάν* (not ‘when,’ here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may read ‘*experientia* (vestrâ) *cognoscetur*.’

In order to understand this, we must bear in mind what Stier well calls the ‘perspective’ of prophecy. The coming again of the Lord is not one single act,— as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This *ἔρχομαι* is begun (ver. 18) in His Resurrection— carried on (ver. 23) in the spiritual life (see also ch. xvi. 22 ff.), the making them ready for the place prepared;—further advanced when each by death is fetched away to be with Him (Phil. i. 23); fully completed at His coming in glory, when they shall for ever be with Him (1 Thes. iv. 17) in the perfected resurrection state.

4.] And where (whither) I go ye know the way. They might have known, and doubtless did know in some sense; but, as Lampe remarks, ‘interdum quis laudatur ut officii sui moneatur.’ We use thus ‘you know,’—leaving to be supplied, ‘if you would give the matter thought.’ *ἔπον, to the Father; τὴν ὁδόν* (in our Lord’s own case, of which this verse

⁵ λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς οἶδαμεν τὴν ὁδόν; ⁶ λέγει αὐτῷ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἐρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷ εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδειτε· ἀπ' αὐτοῦ γινώσκειτε αὐτὸν καὶ ἑωράκατε [αὐτόν]. ⁸ λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν. ⁹ λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα; ¹⁰ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν;

v see ch. i. 14
v. 14
w = ch. xi. 26.
Col. iii. 4.
1 John i. 2.
v. 20.
x ch. ii. 62
v. r. j. xiii. 19.
Matt. xxiii.
39. xxvi. 29.
64. Rev.
xiv. 13 only.
y = Matt. xxv.
9 ref.
impers. here
only. Prov.
xxx. 16.
a litch. iv. 7
only. see
Lücke xv. 29.
b p. 10. ch. vi.
68 ref.

5. αὐτ. θωμας ins ὁ λεγομενος διδυμος D al Nonn. om και BC¹L lat-a b.
rec (for οἶδαμεν την οδον) δυναμιθα την οδον ιδειναι, with AC²NQ(R) rel: ttt
BC¹D lat-a b e Cyr Tert.—(δυναμιθα N.—r. οδ. bef δυν. KN.—r. οδ. bef αὐτ. D
lat-b e Tert.)

6. om ὁ C¹LN: ins ABC²DNQ rel.

7. ἐγνώκατε D¹N. εμε DN Chr: om A al. rec (for αν ιδετε) γνωσκετε
αν, with AC²D¹N rel: txt BC¹LQX 1. 33 Cyr Ath.—γνωσισθαι D¹N. rec ins
και bef απ' αρι, with AC²DN rel vulg lat-b c e f ff; Iren-lat, Tert Novat Hil spec:
om BC¹LQX 1 lat-a Victorin. for γνωσσειτε, γνωσισθε (written -σθαι) N.
om last αυτον BC¹ Iren-lat: ins AC²DNQN rel latt Iren-lat-mss Tert Hil.

8. ins o bef φιλιππος N.

9. om ὁ AL. τοσοουτε χρονω DLQN¹⁻²⁵ Iren-lat Orig-lat Cyr Marcell, but L¹
(appy) had τοσουτον: txt ABNN²⁴ rel Hippol Orig. om και bef προς BQ¹ lat
Cyr Hil Iren-lat Aug Amb¹: ins ADN rel lat-f syrr goth arm. aft λεγεις ins
οτι N¹.

10. πιστισεις B¹[sic].

rec (for λεγω) λαλω, with AQN rel: λαλεσας D al

treats), *His death*. 5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him; see ch. xx. 26: φέρε γάρ, says Euthym., αἰσθητὸν εἶναι τινα τόπον ὅπου ὑπάγεις, καὶ ὁδὸν ὁμοίως τοιαύτην. 6.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, for them, speaks of 'the Way' first. He is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His followers:—but the way, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20). φ δλ.] more than ὅτι ἀληθείας ε. πάντως ἵσται ταῦτα, Euth. It is another side of the same idea of the Way;—God being true, and only approached by and in truth. Christ is THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. φ [ωή] not merely because οὐδὲ ὁ θάνατος διαστησιν ὑμᾶς ἐμοῦ, Euthym.,—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who

live can come to the living Father (ch. vi. 57). οὐδεὶς ἐρχ. . . .] This plainly states the ποῦ ὑπάγεις, and the way also.

8.] ἐμοῦ as τῆς ἐδού. 7.] See ch. viii. 19. ἀπ' αὐτοῦ.] There is no difficulty, if we bear in mind the view of ch. xiii. 31. The henceforth is the future time, beginning with our Lord's glorification, which was now at hand. Lücke remarks: 'ἀπ' αὐτοῦ is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here prophetically, in reference to the hour of His glorification being come' (ii. 598).

8.] Philip misunderstands ἀπ. to mean 'seeing in a vision,'—and intimates that one such sight of God would set at rest all their fears, and give them perfect confidence. 9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45; Col. i. 15; Heb. i. 3; 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but knowing Him (ὅτι ἐγνώκας με). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in diction,—words being

1 Matt. xix. 17 πατὴρ ἐν τῷ υἱῷ. 14 εἰάν τι αἰτήσητε ἐν τῷ ὀνόματι
 1 ver. 26. ch. μου, ἐγὼ ποιήσω. 15 εἰάν ἀγαπήτε με, τὰς ἐντολάς τὰς
 xv. 26. xvi. 7. 1 John 14. 1 only. 16 καὶ γὰρ ἐρωτήσω τὸν πατέρα, καὶ
 Job xvi. 2 ἑμὰς ἡγησάτε. ἄλλον παρακλητὸν δώσει ὑμῖν, ἵνα ᾧ μεθ' ὑμῶν εἰς τὸν
 Aq. αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
 x - ch. xv. 26. δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει
 xvi. 13. see 1 John iv. 6.
 1 - ch. i. 12. ref.
 m - ch. vi. 40. xii. 45.

14. aft αἰτήσητε ins με BEH U(Treg expr) ΔΝ S3 vulg lat-c f Syr-ed syr goth arm-usc: om ADQ rel lat-a e g Syr-ms copt. for εγω, τούτο (from last vs, A B[sic: see table] L S3 vulg lat-c e g q copt arm Cyr Aug: εγω τούτο M: ut DQN rel.

15. om με N¹. ἡγησάτε BL Eus Cyr: ἡγησάτε N S3. 69¹.
 16. [αγαω, so BDQN 1.] for ἀγαπήσω, ἡγήσω N¹(sic). rec (for ᾧ) μετᾶ (from ver 17), with AD rel Eus Cyr-jer: txt (B) LQX(N) S3 lat-a b c e f g, 1 syr-cu syr-marg copt goth Cyr-jer Did Ambr Hil Lucif. —μεθ' ὑμῶν εἰς τὸν αἰῶνα bef ὃ B: μεθ' ὑμῶν bef ἡ N.
 17. for δ, εν N^{2a}(but e restored). for αὐτο (3 times), αὐτον D¹L, and (1st

He who prays to the Father, prays to the Son.

This ποιήσω answers to the ποιήσαι in ver. 12; the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which my going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in my Name (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God) ye shall ask. And the end of this is, that by these παύματα τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified (His glory shewn forth) in and by the Son.

14.] solemnly repeats as a promise, what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, adds the εἰς: it is I that will do it: shewing that the use of the first person before was emphatic. 'iys hoc jam indicat gloriam,'—Bengel.

15.] is a following out of ἐν τῷ ὀνόματι μου: 'That way of prayer is the way of loving obedience, in which the Spirit is ever found, and which is only trodden by His help:'—and also of ἵνα δοξ. ὁ πα. ἐν τ. υι., 'As the Father is honoured in the Son, so must the Son be honoured in you'—see ch. xv. 10.

16.] And then the Spirit shall proceed forth upon you. Not αἰρήσω, but ἐρωτήσω—familiaris petendi modus, Bengel:—rather perhaps, a manner of asking implying actual presence and nearness,—and here used of the mediatorial office in Christ's ascended state.

παράκλητον] Olshausen remarks that the interpretations of this word range themselves in two classes, which again by no means exclude one another:—those of 'Com-

FORTER,' and those of 'ADVOCATE.' ['Teacher' (Theodore of Mopsamat and Ernesti) is out of the question.] The etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, παρέκλητον ἔχομεν πρὸς τὸν πατέρα ἱσοῦν χριστόν: but not so all the places where it is used of the Holy Spirit,—nor this verse, where of the Son and Spirit both. And therefore the other meaning,—Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the συνευλαμβάνεσθαι and the ἐπαρρηγοῦναι, are united) the Advocate also, has been both here and in Germany (3rd/4th, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note J a. He shews that Wickliff, from whom we have our Comforter, often used 'comfort' for the Latin confortari, as e. g. Luke xxii. 43; Acts ix. 19 &c. Thus the idea of help and strength is conveyed by it, as well as of consolation.

It was this office [comfortari] which Jesus had filled to His disciples while with them:—and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them.

17.] τὸ πν. τ. ἀλ., not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH';—the Spirit Who is truth, 1 John v. 6,—of Whom all truth comes, and who alone leads into the whole truth, the truth of God, ch. xvi. 13.

ὁ κόσμος.] = οἱ ψυχρεῖ, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God. Θεωρεῖ sometimes = γινώσκει, but not

a ver. 18.
b ch. i. 18 ref.
c act., here bla.
Acts xxiii.
18, 29. xxiv.
1. xxv. 2, 12.
Heb. xi. 14
only. Exod.
xxiii. 18.
pass. Matt.
xxvii. 62.
Heb. ix. 24.
Wisd. i. 2.
d Acts vii. 40.
from Exod.
xxiii. 1.
e ch. viii. 51 al.

f ver. 2 only +.
1 Mac. vii.
28 only.
μονήν
πνευματικήν.
Thuc. i. 131.
Joa. Ant.
viii. 15. 7.
g ver. 17 ref.

τὰς ἐντολάς μου καὶ τῶν αὐτῶν, ἑκαὶ ἐστὶν ἡ ἀγαπὴν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίσαι σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ²³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρεῖ, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ²⁴ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ἐν αὐτῷ οὐκ ἐστίν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς. ²⁵ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ

²¹ [καγω, so BDGLQXAN 1.]

²² for αὐτῶν, αὐτοῖς N²⁴ (but αὐτῶν subsequently restored). for ἰσκαριώτης, απο καρῶτου D. rec om 1st καὶ (as unnecessary and misunderstood: or perhaps from εἰ preceding), with ABDELX 33 latt Syr syr-cu coptt goth eth arm Orig-lat Cyr: ins QN rel syr lat-g Chr Thl. for γεγονεν, εστιν D Chr. μέλλεις bef ημιν D. ἐμφανίσεις A lat-a Lucif.

²³ rec ins o bef ης, with MXXA 69 Orig: om ABDN rel Cyr Thl. for ἐλευσόμεθα, ἐλευσονται D lat-a syr-cu. for μονην παρ' αὐτῶν, προς αὐτῶν μονην D Syr. rec (for ποιησόμεθα) ποιησομεν (more usual), with A rel Orig Ath Epiph: ποιησομεν MAA: ποιησομαι D lat-a syr-cu: txt BLXN 1. 33. 69 Orig, Eus Ath-m Did Nax Nyssen Epiph Chr-ms Cyr Thdrt Antioch.

²⁴ τηρεῖσι D copt. aft o λογος ins o εμος D lat-a e syr arm Gaud. om πατρος B(Hlc) 69 ev-y Did Chr-mss. (see ch v. 30; vi. 38, 39, 40; vii. 16 al.)

Aug. in loc. Or perhaps more accurately (with Stier), 'He who has my commandments, as being my disciple by outward profession (not thus only: but *holds* them, by the inner possession of a living faith. So Meyer), and *keeps* them:' see Luke xi. 28. And τηρ. is more of the inner will to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

ἐμφ. αὐτ. ἐμ.] by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is the highest promise which can be made to man (see ver. 23), and yet it is made to every man who *ἔχει ε. τηρεῖ* the commandments of the Lord Jesus. Cf. Exod. in ref.

²³] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16: see note on Matt. x. 3. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is *pragmatically* superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name. The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily *manifest himself to the world*.

[καὶ preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute

or cast doubt on it. So Eur. Med. 1288. —ὦ τίνα φίλῶτα! "μητρὶ γι, οὐ ἰσ." εἰς αὐτῶν ἱστας; See more examples in Hartung, i. p. 146, and cf. Kühner on Ion. Mem. p. 117.] τί γέγ. εστι What has happened, that . . .? i.e. how is it, that . . .?

^{23, 24}] These verses contain the answer to the question in both its parts:—*Why*, because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—*οὐχὶ τῷ κόσμῳ*, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The addition *πρὸς αὐτὸν εἶλ. κ. μετὰ τῶν αὐτῶν πνε.* makes this incapacity still plainer and more deeply felt." Meyer. For (καὶ, and hence you may infer what I am setting forth) the word which ye hear (and which the world οὐ τηρεῖ = εἰσὶν). —is not Mine, but the Father's (not, 'non tam . . . quam'). On the gracious and wonderful promise of ver. 23, see Rom. viii. 15. ²⁵—³¹] His farewell, and the parting bequest of His Love.

²⁵] λελάληκα is proleptic, referring, as *εἶπεν* (ver. 26), to the future

μον ἐστίν. ²⁹ καὶ νῦν εἶρηκα ὑμῖν ἵπρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε. ³⁰ οὐκ ἔτι πολλὰ λαλῶ μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ³¹ ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιω. Ἐγείρεσθε, ἃ γῶμεν ἐντεῦθεν.

q constr., Matt. xvi. 24 al. ins xiv. 10. rch. xii. 31. xvi. 11 only. see Eph. ii. 2. vi. 12. s. Luke xiii. 37. xxi. 31. 1 Cor. ix. 15. t. illipsa, ch. ix. 3. xv. 25. u w. dat., ch. xv. 14, 17. Acta 1 2. xiii. 47 al. Exod. xii. 28. (w. πρὸς, Heb. ix. 28.) v = Matt. ix. 13. ch. x. 12. w = ch. xi. 7 ref.

29. aft πιστεύσητε ins μοι D.

30. rec aft του κοσμου ins τουτου, with 1 latt copt Orig. Ath Thdr̄t Hil: om ABD-gr N rel syrr Cyr Thdr̄t Thl-comm Nonn Hil, Aug. aft ουδεν ins εγω D lat-a.

31. om και A'E lat-δ ff. for ενετειλατο, εντολην εδωκεν (cf ch. xii. 49) BLX (1. 33) latt aeth-pl Cyr: txt ADM rel syrr goth(appy) arm. om ο πατερ D lat-δ i aeth.

Tholuck). And this removes all reason for fear, as *they* will be exalted in *Him*.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, *Theol.* ii. pp. 1368, 9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the glorified Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists, —so on the other hand this verse implies in itself *no such minoritas*, the discourse being of *another kind*. 29.] εἶρηκα—viz. 'the prophecies of My Resurrection and Ascension,' &c. πιστεύσητε] See ch. xiii. 19, where δεῖ ὑμῶς εἶναι πιστεῖν. That ye may believe, in the fullest sense of the word. 'Neque enim Eum Dei Filium non et ante credebant: sed cum in illo factum esset quod ante praedixit, fides illa quae tunc quando illis loquebatur fuit parva, et cum moreretur pene jam nulla, et revixit et crevit.' Aug. in Joh. Tract. lxxix. 1. 30.] οὐκ ἔτι πολλὰ λ.:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed: cf. Grotius: "q. d., temporis angustiae abripiunt verba." δ τ. κ. ἔρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. ἐν ἐμοὶ οὐκ ἔχει οὐδέν.] 'nullum scilicet omnino peccatum.' Aug. *ibid.* 2. This is the only true interpretation: has nothing in Me—no point of appliance wherupon to fasten his attack. But Meyer well observes, that

this is rather *the fact to be assumed* as the ground of what is here said, than the *thing itself* which is said. De Wette, Lücke, Tholuck, and many others render it, 'has no power over me,'—ὁδὸν αἰῶνος θανάτου, Euthym. 31.] 'But my Death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.'

The construction is elliptic: suppl. 'But (his power over me for death will be permitted by Me) that,' &c. And at a period at τοῦ, as usually done. Meyer, al., and Luthardt, would carry on the sense from τοῦ, 'But that the world may know that I love the Father, and as the Father commanded me, that I do, arise, let us go hence.' I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord's discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the ἵ. ἔ. ἵ. ἵ., without this connexion, does undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and is for that reason inserted by St. John. ἐγείρε, ἔ. ἔ. ἵ. ἵ. These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be *some* little pause, in which the preparations for departure would be made. But the place is clearly the same, see ch. xviii. 1, ἔπειτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν:—besides which we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while walking by the way.

h — Rom. xlv. 15. 2v. 10.
 i Cor. vii. 5.
 i ver. 2 ref.
 i ch. v. 10 ref.
 i ver. 1 ref.
 i ch. i. 5.
 Eph. ii. 12.
 m Matt. v. 13 ref.
 n gen., Matt. 2. 18 al. 7.
 o Matt. xxi. 19, 20 ref.
 p — Luke xv. 13 ref.
 q — Matt. xlii. 40. Rev. xix. 20. xxi. 8.
 r Deut. iv. 11. ch. xiv. 10 ref.
 s ch. v. 28 ref.

ἔστε ἡ διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ μέντε ἐν ἐμοί, καὶ ἐν ὑμῖν. καθὼς τὸ ἑκλήμα οὐ δύναται καρπὸν φέρειν ἂν ἐαυτοῦ, ἐὰν μὴ μένη ἐν τῇ ἁμτέλῃ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. ⁵ ἐγὼ εἰμι ἡ ἀπελος, ὑμεῖς τὰ ἑκλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι ἡ χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶ ἐὰν μὴ τις μένη ἐν ἐμοί, ἡ ἐβλήθη ἐξω ὡς τὸ ἑκλήμα καὶ ἡ ἐξηράνθη, καὶ ἡ συναγούσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ ἡ καίεται. ⁷ ὡς μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὁ ἐν

4. *μενη* BL lat-a. rec *μενητε*, with D rel Eus: txt ABLN.
 5. aft *εγω* ins *γαρ* D¹ (and lat) lat-a. om *εν* bef *εμοι* D¹-gr. om *ουδεν* D¹ (and lat): *ουδε εν* B.
 6. rec *μενη*, with N^{2a} rel Cyr: txt ABDN¹. *εκληθη* D¹. for *αυτα*, *ουτ* DLXAN 1. 33. 69 vulg lat-e g q Syr æth arm Cyr: txt AB rel am lat-a b c f f, m copt. rec om *το* bef *πυρ* (less usual, cf Mt iii. 10, vii. 19; Luke iii. 9), with DHX Orig Cyr Thdr: ins ABN rel Chr.
 7. aft *εν* ins *δε* D for lat-f copt goth. for *μενη ο, η οσα* N.

(see ver. 7) is the purifying principle (ch. xvii. 17). But the *καθαροί* here is not = *καθαριμένοι*, *pruned*, in the sense of ver. 2. The ἡδη limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow,—when the Spirit should be shed abroad; and this future handling of the *γιωργός* is indicated by *μένετε ἐν ἐμοί* . . . 4.] *καὶ ἐν ὑμῖν* must not (with Euthym., Meyer, and Lücke) be taken as a *promise*, which (see on *ἐν ἐμοί* above) would be contrary to the sense: but (with Aug., Tholuck, Bengel, Stier, who however modifies it by rendering ‘so abide in Me that I may abide in you’) as a clause dependent on *μένετε ἐν ἐμοί*, ‘Take care that ye abide in Me and I in you:’ both these being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together. Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, *such a case supposed*, every one will see the inevitable consequences. Bengel says well, “Hic locus egregie declarat discrimen nature et gratiæ.” It is the *permitted free-will of the creature* which makes the difference between the branches in the two cases. 5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice *οὗτος*—he and no other: “it is he, that . . .” *χωρὶς ἐμοῦ* is more than ‘without Me,’ it = *χωρισθίντες ἀπ’ ἐμοῦ* (Mey.), *separate from Me*, from being

in Me and I in you. The *ὅτι* regards what is *implied* in *χωρὶς ἐμοῦ* δ. π. αἰ. rather than the words themselves: for union with Me (*μένετε ἐν ἐμοί*) is the *not* efficient cause of fruit being produced, you having no power to do any thing (not *ποιεῖν καρπόν*: for *φέρειν* is here used throughout), to bring any thing to perfection, to do any of the *opera* of that which ye are, separate from Me. 6.] This verse is a most important testimony against supra-lapsarian error, shewing us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one who *will not abide* in Christ, becomes separate from Him: (1) is *cast out* (of the vineyard, or of the Vine) like a (τὸ κλ. scil. τὸ ἀχρηστος. Euth.) branch in such a case: (2) becomes *dried up*, having lost the supply of life-giving sap (‘quenched the Spirit,’ 1 The. v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) ‘*burneth*,’ not, ‘is burned,’ in any sense of being consumed; ‘*und muß brennen*,’ Luther. The *scorists* I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, *βελουσιν* and *καίεται*. 7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here pre-

a vv. 8, 17.
ch. xiii. 15.
84. Matt.
xiii. 34 al.
b ch. x. 14 ref.
c Luke xiii. 4.
d ch. xiv. 31
ref.
e Mark x. 18
ref.
f ch. vi. 45 ref.
g ch. xvii. 20.
Luke ii. 15.
Acts ii. 28.
from Ps. xv.
11. Rom. ix.
22 al. Ezech.
xlv. 23.
h ch. vi. 70 ref.
i = Acts xx.
27. 1 Cor.
xii. 25.
1 Tim. i. 12. 2 Tim. i. 11. Heb. i. 2. Ps. xxi. 9.
k Matt. xiii. 44.
l ch. xiii. 34 ref.

12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾷτε ἀλλήλους
καθὼς ἠγάπησα ὑμᾶς. 13 μεῖζονα ταύτης ἀγάπην οὐδεὶς
ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ᾗ ὑπὲρ τῶν φίλων αὐτοῦ.
14 ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ἃ ἐγὼ ἐπιτέλλομαι
ὑμῖν. 15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐ
οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι
πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.
16 οὐχ ὑμεῖς με ἠεξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς,
καὶ ἔθηκε ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε

15. ουδε εις B. om τις D¹M¹ lat-a b c e ff. arm Cyr Lucif.

14. aft υμεις ins γαρ D¹M¹. ποιησητε D¹ latt. rec (for ε) ου, with A,
rel syrr: ε B lat-a e g goth æth Cyr Lucif: txt DLXN 1. 69 vulg lat-b c f f, j
sy-marg copt.

15. rec υμας bef λεγω, with D-gr I, rel lat-g goth Orig: txt ABLXN 33 latt æt-
copt Constt Iren-lat Orig-lat, Chr-mss Cyr Cyr Hil Lucif. for ε, ου D¹S 23
vulg lat-b c f Chr Thl Ambr.

16. ins πολυ(sic) bef καρπον A (Ambr).

om ινα N¹.

12-17.] *Union in love with one another enjoined on them.*

12.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now the commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them.

13.] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz., his Love to *them*. See 1 Tim. iv. 10, and compare 1 John iii. 16.

14.] *ἵνα*, as in ver. 8, depends on αὕτη, not on any *will* implied in ἀγάπη (De Wette), nor used ἐξουσιῶς (Olsh.),—and answers to 'scilicet, ut: ' see on this use of ἵνα, note on 1 Cor. xiv. 13.

14.] parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation.

15.] *proleptically* spoken, of the state in which He would place them under

the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 30 *here*, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of δούλος which is brought out in this verse. The proleptical character of the saying is clearly shown in the *οὐκ οἶδεν τι ποιεῖ αὐτοῦ ὁ κύριος*, for this was precisely their present condition, but was after His Ascension changed into light and knowledge.

ἐγνώρισα ὑμῖν.] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: *my*, even to the fulness and completion of it, as Aug. remarks, Tract. lxxvi. 1; compare the confession of one of the great Apostles, 1 Cor. xiii. 10. 'Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis jam perire accepto salvi facti esse dicamur: in omnium notitiam quascunque Unigenitus andivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dicat Christus.' Aug. ut supra. M. See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him.

16.] appointed: see Acts xiii. 47; 1 Thes. v. 9, and ref. Euth., Chrys., Thl. explain it ἐφ' ἑσέα, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in *εὐαγγ.*

"*Ordained*," in E. V., is objectionable as conveying a wrong idea. ἐνέχ. a nap. φ.] *εἶναι* probably merely expressive (see ref. and Matt. xviii. 15; xix. 21. and *πορεύμενοι*, Luke viii. 14) the activity of

u = Matt. v. 10, 11. Acts vii. 59 al. Ps. vii. 1. ch. viii. 51 al. w Matt. x. 22. xxiv. 9 f. 1 John ii. 12. Rev. ii. 3. only. bndp. τὸν ὁ. Acts v. 41. ix. 16. xv. 26. xxi. 12. Rom. i. 3. 3 John 7. 3. Matt. xix. 20. Luke xxi. 12. x = ch. i. 36 al. y = here only. ἡγὼν προσηύχεν οὐκ εὐλόγησεν, Plat. Crat. 421 d. (Mark xii. 40) L. Acts xxi. 30. Phil. i. 12. 1 Thim. ii. 1 only. Ps. cxi. 4.) a here only. Dem. p. 526. 16. Plato, Rep. 5, p. 429 a. Xen. Cyr. iii. i. 5. a = Heb. x. 6, 8c. 1 Pet. iii. 12. 1 John ii. 2. iv. 10. Levit. xiv. 10.

21. om πάντα DX arm Chr-mas. rec (for εἰς ὑμᾶς) ὑμῖν, with AD³I₂N rel vulg lat-a s f syr copt goth Cyr Novat: ὑμᾶς X al: om N¹: txt BD¹LN¹ = 1. 23 (lat-δ c ff.) Syr syr-marg Chr.

22. rec (for εἰχσαν) εἶχον, with AD³I₂N² rel Orig₃: εἶχαν D¹: txt BLN²M 1. 33 Orig₃-mas Cyr₂. om δε N¹.

24. rec (for ἐποιήσιν) ἐποιήκεν, with E rel: txt ABDI₂KLXN 1. 33. 69 Chr. rec (for εἰχσαν) εἶχον, with AD³I₂ rel Cyr: εἶχαν D¹: txt BL¹M (1.) 23. for καὶ ἐμε, με D lat-a c s f, copt arm-mas.

difficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηρεῖν,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine); see also Jer. xx. 13. But in John this cannot be. Nor is irony (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus.

Beware of rendering as Kuinoel, "If they had kept my word, they would keep yours," which is ungrammatical. The only idiomatic rendering in English is that of the E. V., If they have kept my word they will keep yours. 21.] ἄλλα—

say, so far is this from being so, that it is on this very account, because ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισεῖν and διώκειν. τ. π., "these things, all of them:" not π. τ., "all, every one of, these things:" the former order gives the ταῦτα in the gross,—"all this treatment,"—the latter in the particular, so that not one is excepted from the category. It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they

are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. οὐκ οἴσασιν] not, 'They know Him not as having sent Me'—but they know not (absolutely) Him who has sent Me. Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants. 22.] The sinfulness of this

hate. See ch. ix. 41 and note. ἁλάλησα, discoursed, generally: not, acquainted them with their sin. The sin spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but the sin of hatred to Him and His, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of his mission from the Father. Euthym. says well, ἀποστρεψὶ τοῦς Ἰουδαίους τῶν ἐκ συγγνώμης ἰδιόλεκκεύνας. 23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxix. 9, cited in Rom. xv. 8. 24.] He refers to the testimony of His works among them also, as leaving them again without excuse,—they had had ocular witness of His mission.

ἐν ἀπείρῳ—not to them (as Ang.) but as Acts ii. 23, ἐν μίση ὑμῶν.

XVI. ¹ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ ² σκανδαλισθῆτε. — ² ¹ ἀποσυναγώγους ² ποιήσουσιν ὑμᾶς. ³ ἀλλ' ⁴ ἐρχεται ὦρα ⁵ ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ ⁶ λατρεῖν ⁷ ἐκείνους. ⁸ φέρειν τῷ θεῷ. ⁹ καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνωσαν ¹⁰ τὸν πατέρα οὐδὲ ἐμέ. ¹¹ ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ¹² ὅταν ἔλθῃ ἡ ὦρα αὐτῶν, ¹³ μνημονεύητε αὐτῶν, ὅτι ἐγὼ ¹⁴ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ¹⁵ ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μή ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ 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περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.
 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ.¹⁰ περὶ
 10 δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [μου] ὑπάγω καὶ

9. om ου N¹.

10. om μου BDLN 1. 33 vulg lat-a d e ff, g l coptt æth Chr Cyr Ang Victorin: in A rel lat-c f q syrr goth.

and works subjectively in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare's *Mission of the Comforter*, vol. ii. note K.

Lücke's comment is valuable: 'The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, *ἔλεγχος*, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20; 2 Tim. iv. 2; iii. 16; Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this *ἔλεγχος* was their help. In Matt. x. 19, 20; Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In *ἔλεγχον* is always implied the refutation, the overcoming of an error, a wrong,—by the truth and the right. And when, by means of the *ἔλεγχος*, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every *ἔλεγχος* is a chastening, a punishment. And hence this office has been called the *Strasamt* (punitive office) of the Spirit. The effect of the *ἔλεγχος* of the divine Spirit in the world may be to *harden*: but its *aim* is the *deliverance* of the world. ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the *ἔλεγχος* of the world is a moral process, its result may just as well be conversion, as non-conversion. *Only thus* did the *ἔλεγχος* of the Spirit answer the end of Christ's coming;—only thus could it be a cheering support to the Apostles. Certainly, the *κρίσις* with which the *ἔλεγχος* closes is *condemnation*, not however of the world, but of the *Prince of the world*' (ii. 649 f.). De Wette denies the *salutary* side of this *ἔλεγχον*—but he is certainly wrong: see below.

These three words, ἁμαρτία, δικαιοσύνη, κρίσις, comprehend the three great

steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; *some consciousness of guilt, some sense of right, some power of judgment of what is transitory and worthless*: but all these are unreal and impractical, till the *ἔλεγχος* of the Spirit has wrought in him (see Stier, v. 306, edn. 2).

9.] And the great opening of *Sin* to the world is to shew them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—'The fool hath said in his heart, There is no God.'—but now,—for we can only believe as God has revealed Himself,—it is *unbelief in Christ the Son of God*,—the οὐ θέλω ἰσχυρῶς πρὸς μὲ: see this pointedly asserted 1 John v. 10—12. Remember, this *unbelief* is not a mere want of historical faith,—but *unbelief in its very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has 'opened His commission' by the planting of the visible Church, is the *condemning sin* of the world. Of this He shall convince those who are brought out of the world, and ultimately *convict* those who remain in it and die in their sins (see Hare, *Mission of the Comforter*, vol. ii. note Q).

10.] *δικαιοσύνη* cannot be *only* the righteousness of Christ, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but, as Stier remarks rightly (i. 312, edn. 2), τοῦ κόσμου must be supplied after each of the three ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is

o ch. iv. 26. ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα * ἐνεγγαλίῃ. 17
 Acta xx. 30. 14 ἐκεῖνος ἐμὲ ^P δοξάσει, ὅτι * ἐκ τοῦ ἰμοῦ λήμψεται, καὶ 18
 37. 1 Pet. i. 12. 12. 12. xlv. 15 ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἴστω 16
 p. h. xli. 22. διὰ τοῦτο εἶπον ὅτι * ἐκ τοῦ ἰμοῦ λαμβάνει καὶ * ἀναγγελεῖ
 q. conatr., ch. i. 16. ὑμῖν.
 r. ch. xlii. 22. 16 * Μικρὸν καὶ * οὐκέτι θεωρεῖτέ με, καὶ πάλιν * μικρὸν
 ref. 10.
 s. ver. 10.

Orig., Eus Cyr., rec aft osa ins an, with D² rel, εαν AK: om BD¹LM 1 Orig
 Marcell-in-Eus Ath Cyr-ger Epiph. rec ασεουση, with A rel Eus: txt BDE²HI 1
 Orig Eus Ath Epiph Cyr-ger, ασεουσι LM 33 Ambr.,

15. om ver (homaeosis) N¹.

16. rec (for ουκετι) ou, with A rel lat-a e f q Syr cop^t goth(Treg) æth Chr-mss
 Cyr: txt B D-gr LAN Frag-nitr 1. 33 vulg lat-b e ff, g syr arm Orig Cyr Nom Cr

of individuals, and condemnation of the unbelieving.

12.] The πᾶλλα are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually unfolded after the Ascension, by the Spirit.

13.] ἐκείνοις, emphatical, as in ver. 8: see note, ch. vii. 29. τὴν ἀλήθ. πᾶσαν] all the truth, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects πᾶσαν more with ἀγγή-σαι, the other with ἀλήθ. The Lord had ever told them *the truth*, and *nothing but the truth*, in spiritual things,—but not yet *the whole truth*, because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees.

No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to *them*, as set to be the founders and teachers of the Churches.

οὐ γὰρ ἂν. ἀφ' ἑαυ.] The Spirit does not, any more than the Son, work or speak of *Himself*: both are sent, the one from the Father, the other from the Father and Son: the one to testify *δοῦν ἀκούει* of the Father, the other of the Father and the Son.

δοῦν ἄν.] From God, the Father and the Son. τὰ ἐρχ. ἀνὰ. ὑμ.] As the *direct* fulfilment to the *Apostles* of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of *this part* of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His *direct* testimony closes: see Rev. i. 1; xii. 6, 20. On the

whole of this verse, see Eph. iv. 7–16

14.] Notice the emphatic ἐμὲ, fixed to the verb. This is in connexion with ver. 12—and sets forth that the *Spirit guiding into truth* is in fact the *Son declaring the truth*, for He shall set forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in him (ver. 15). “*Communium testimonium: patrem glorificat filium Spiritus sanctus.*” Bengel.

This verse is decisive against all additions and pretended revelations subsequent to, and besides Christ; it being the work of the Spirit to testify to and declare *THE THINGS OF CHRIST*; not any thing new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not with a mere external development.

15.] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19; ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, whom He alone knows (Matt. x. 27). And this Revelation, the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (*ἀποφύει*, indefinite, of the *office* of the Spirit) of the things of Christ, and declares, proclaims, to them.

δοῦν τοῦτο] Therefore I (rightly) said . . . i. e. ‘this was the ground of My asserting:’—not the reason *why it was said*, but the justification of it when said.

This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16–24.] *The Lord speaks of His withdrawal, and its immediate mournful, but ultimate (and those soon to begin) joyful consequences for His disciples.* The connexion is: ‘Very soon will the Spirit, the Comforter, come to you: for 15:’

d see ch. vii. 30 c ἔχει, ὅτι ἡλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ
 e ch. xv. 20 παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν
 f — here only. ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν
 g of a divine person, here only. (see Heb. xiii. 28.)
 h Isa. lxi. 14. χαρῆσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
 i ch. xiii. 20. ἀρεῖ ἀφ' ὑμῶν, 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρω-
 only. σετε οὐδέν. ἀμήν ἀμήν λέγω ὑμῖν, ἂν τι αἰτήσῃτε τὸν

21. for ὥρα, ἡμερα D al lat-a b c e ff, Syr Ambr., γενεση A. for θλίψεως
 λυπης D for lat-c Ambr. ἐγεννηθῇ BC: txt ADN rel. ins e becl ανθρωπος
 N¹ (but corrd 1. m.).

22. rec transp λυπην and νυν, with AC³ rel: νυν μὲν οὖν λυπην N¹: txt BC DE
 MYN² 1. 33 vulg lat-b c e f ff, syrr (copt goth arm) Chr-mss Hll Ambr. εἴ-
 (conformation to fut above, ver 20) ADLN² 33 am (with fuld mt) lat-e b e Ar.
 Chr-mss, εἴητε L. rec (for αρεῖ) αρεῖ, with ACD³ N rel am lat-b e f syrr (Treg
 goth: txt BD¹ Γ vulg lat-a c ff, copt æth Orig-lat Cyr Hll.

23. [ἐρωτησῆναι (itacism) N.] rec aft ὑμῖν ins ori, with AD³ M rel lat-e
 syrr (Treg) goth Chr: om BCD¹ LY vulg lat-b Orig Cyr Ambr. rec (for ερωτῆ-
 σετε οὐδέν.)

changed for joy, but changed into so as
 itself to become,—so that the very matter
 of grief shall become matter of joy; as
 Christ's Cross of shame has become the
 glory of the Christian, Gal. vi. 14.

21.] The 'tertium comparationis' is ἡ
 λύπη εἰς χαρὰν γενήσεται: but the com-
 parison itself goes far beyond this mere
 similitude.

ἡ γυνή is not merely
 generic, but allusive to the frequent use
 and notoriety of the comparison. We
 often have it in the O. T.,—see Isa. xxi.
 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8:
 Hos. xiii. 13, 14: Mic. iv. 9, 10.

τίκτω] is bringing forth, viz. παιδίον,
 expressed in τὸ π. below.

ἡ ὥρ. αὐτῆς.]
 her (appointed) time. τὸ π.] not
 necessarily masculine ('non puella sed
 puer,' Aug.), but indefinite.

The deeper reference of the comparison has
 been well described by Olshausen: 'Here
 arises the question, how are we to under-
 stand this similitude? We might perhaps
 think that the suffering Manhood of
 Christ was the woman in her pangs, and
 the same Christ glorified in the Resur-
 rection, the Man born; but the Redeemer
 (ver. 22) applies the pangs to the dis-
 ciples: how then will the ἄνθρωπος who
 is born apply to them?' Then, after con-
 demning the shallow and unsatisfactory
 method of avoiding deep research by as-
 serting that the details of parables are
 not to be interpreted, he proceeds:
 'Hence the proper import of the figure
 seems to be, that the Death of Jesus
 Christ was as it were an anguish of birth
 belonging to all Humanity (ein schmerzvoller
 Geburtsact der ganzen Menschheit) in

which the perfect man was born into the
 world; and in this very birth of the new
 man lies the spring of eternal joy, never to
 be lost, for all, inasmuch as through Him
 and His power the renovation of the world
 is rendered possible' (il. 379). And in-
 deed the same is true of every Christian:
 who is planted in the likeness of Christ.
 His passing from sorrow to joy—
 'Christ be formed in him,' is this birth of
 pain. And the whole Church, the Spouse
 of Christ,—nay, even the whole Creation,
 συνωδίνει, till the number of the elect be
 accomplished, and the eternal joy brought
 in. And thus the meaning which Luthardt
 insists on as against the above remarks of
 Olshausen, viz. the new birth of the
 Church, is in inner truth the same as his.

22.] εἴθεμαι—in the same manifold
 meaning as before noticed—will see you
 —at My Resurrection—by My Spirit—at
 My second Advent.

23.] εἰς ἡμέρας
 τ. ἡμέρ., in its full meaning, cannot im-
 port the forty days: for, Acts i. 6, they
 did then ask the Lord questions (the
 sense of ἐρωτᾶν, see vv. 19, 30, not ver.
 26, where the construction is different):
 —nor this present dispensation of the
 Spirit, during which we have only the
 first-fruits, but not the full understand-
 ing so as not to need to ask any thing;
 (for is not prayer itself an asking?)—but
 that great completion of the Christian's
 hope, when he shall be with his Lord, when
 all doubt shall be resolved, and prayer shall
 be turned into praise. The Resurrection-
 visiting, and the Pentecost-visiting of them
 were but foretastes of this. Stier well re-
 marks, 'The connexion of the latter part of

w. *vapd*.
 ch. xvi. 8.
 Num. xvi. 38.
 Is. ch. viii.
 42.
 t ch. i. 9 ref.
 u — Matt. iv.
 11 al.
 v ch. xiv. 12,
 28.
 w ver. 25.
 ch. vii. 4.
 Eph. vi. 19.
 Phil. i. 20.
 Gal. ii. 15
 only. *Wisd.*
 v. 1.
 x ver. 25.
 y coastr., ch. ii.
 25. 1 John ii.
 27 only.
 z — Matt. vi. 7.
 2 Cor. viii. 20.

τὸν πατέρα περὶ ὑμῶν· ²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς.
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ περὶ
 τοῦ πατρὸς ἔξηλθον. ²⁸ ἔξηλθον ἐκ τοῦ πατρὸς καὶ
 ἔληλυθα εἰς τὸν κόσμον· πάλιν ἂφῆμι τὸν κόσμον καὶ
 ὑποσχεῖμαι πρὸς τὸν πατέρα. ²⁹ Λέγουσιν οἱ μαθηταὶ
 αὐτοῦ Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παρομιᾶν
 οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ
 χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν
 ὅτι ἀπὸ θεοῦ ἔξηλθες. ³¹ ἀπεκρίθη αὐτοῖς Ἰησοῦς,

a ch. xiii. 8. see inf. (q) above.

28. aft *πατέρα* ins *μου D.*

27. om τῶν AN 33 Chr-mas Chr-montf. rec (for *πατρός*) *θεοῦ* (from ch. xiii. 3).
 with AC³N rel latt goth æth arm Hil: txt BC⁴DLX Syr syr-ms coptt Cyr Did.

28. rec (for *εἰς*) *παρα* (*repetition of preceding*), with AC³N rel Cyr: txt BC⁴ LX 33
 copt Hippol Epiph Hil. for *ἐληλυθα, ἦλθον D.*

29. rec aft *λέγουσιν* ins *αὐτῶν*, with AC³D² rel Syr syr-marg Cyr Hil: om BC⁴D⁴AN 1
 lat-e q syr goth Hil-ms. for *αὐτοῦ, αὐτῶ* (*itacism f*) N¹. rec om *ν*
 (overlooked after *νῦν*, or *conformation to ver 25*), with A N-corr rel Chr Cyr:
 ins BCDN¹.

30. for *αὐτο*, *παρα D.*

31. rec ins e bef : *ἦτο*, with ADN rel: om BC.—(om : *ἦτο*. S al.)

though it does not express the whole mean-
 ing. The Lord is now describing the ful-
 ness of their state of communion with
 Himself and the Father by the Spirit. He
 is setting in the strongest light their re-
 conciliation and access to the Father. He
 therefore says, Ye shall ask the Father
 in My name: and I do not now say to
 you,—I do not now state it in this form,—
 that I will ask the Father for you—as if
 there were no relation of love and mercy
 between the Father and yourselves:—(27)
 for the Father Himself (*αὐτός*, i. e. *ab-*
rochistevros [Nonnus]—‘proprio motu’)
 loveth you;—why? Because ye love and
 believe on Me.

The whole mind of
 the Father towards mankind is Love: both
 in Redemption itself (ch. iii. 16),—and then
 in an especial manner by drawing those
 who come to Christ (vi. 44),—and again
 by this fuller manifestation of His love to
 those who believe on and love Christ. The
 aim of this saying is to shew them that
 His intercession (which is still going on
 under the dispensation of the Spirit, 1 John
 ii. 1) does not imply their *exclusion from*
access to the Father, but rather *ensures*
that access, by the especial love which the
 Father bears to them who believe in and
 love His Son: CHRIST being still the effi-
 cient cause of the Father’s love to them,
 and the channel of that Love.

No stress must be laid (Lücke) on *πεφιλήκατε*
 here coming before *πεπιστεύκατε*, as to
 Faith coming after Love: probably *πεφιλ.*

is placed first as corresponding to *φιλεῖ* just
 before:—and it might be said with just as
 much reason that *καὶ πεπιστεύκατε*....
 contains the ground of the *πεφιλ.*, as the
 converse.

28.] ‘Recapitulationem
 maximam habet hic versus,’ Bengel. ‘And
 your belief is sound: for I did indeed
 come forth’.... see ch. xiii. 3. ‘Emitte
 Patre, quia de Patre est; in mundum veni-
 nit, quia mundo suum corpus ostendit quod
 de virgine assumpsit; reliquit mundum
 corporali discessione, perrexit ad Patrem
 hominis adcessionem, nec mundum deseruit
 presentis gubernatione.’ Ang. Tract.
 cii. 6.

29, 30.] The stress is on *νῦν*:
 q. d., why announce that as future, which
 Thou art doing now? The hour was not
 yet come for the *ἐν παρρησίᾳ* *λαλεῖς*:
 so that we must understand the disciples’
 remark to be made in weakness, however
 true their persuasion, and heartfelt their
 confession. ‘Usque adeo non intelligent,
 ut nec saltem se non intelligere intelligant.
 Parvuli enim erant.’ Ang. Tract. cii. 1.
 ‘Dolent, se a Magistro pro imperitiis la-
 beri, qui conciones ejus non intelligent,
 alioque doctore, promisso Spiritu, in-
 geant. Quare eo usque progrediuntur, ut
 Christo contradicant, et clarissima ejus
 verba invertant, eumque parvum in-
 cutum esse negent.’ Lampe, vol. iii. 350.
 But by *νῦν* they probably only mean, in
 ver. 28—29.

30.] ‘Thou hast spoken
 so clearly of our feeling towards Thee, and
 of Thyself, that we have no occasion to

o ch. xvi 27. ὁφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ὁ ἄλυσεν
 p = ch. vii. 29. ἡ ὥρα. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 q = Matt. v. 16. ἡ ὥρα. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 in. 5, 26. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 w. gen. obj., ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 Matt. x. 1. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 ref. 1 Cor. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ
 in. 12. 26. x. 4. ὁ δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ὁ δόξῃ

txt BC¹DL M-marg-eccles XN 1. 38. 69 lat-a b g copt Orig Cyr. rec aft ou
 ins καί, with C² rel lat-g sah sath arm Orig, Chr Cyr Victorin Vig: om ABC¹DM
 latt syrr copt goth Orig, Nonn Hil Ambr. [B does not omit ὁ before the
 the Btly collation states.] om σου (to avoid repetition, but the repetition
 belongs to the solemnity of the style) BC¹N lat-a ff, Orig, Victorin: ins AC² D-g r.
 latt Orig, Hil.

natio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fueramus conscripta lecturi.' Aug. Tr. civ. 2. 1.] ταῦτα, the foregoing discourse.

St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.

εἰς τὸν οὐρανόν.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, θάλα ἴνα).

καὶ εἰπὼν] It is impossible to regard the following prayer otherwise than as the *very words of our Lord Himself*,—faithfully rendered by the beloved Apostle in the power of the Holy Spirit. The view which has led so many of the best German Commentators (even Olshausen) to see in parts of it the words of the Evangelist, and not of our Lord, is, it seems to me, inconsistent with any earnest reception of the Gospels as truthful. If such a promise as ch. xiv. 26 was made, and fulfilled, then these must be the words of the Lord Himself;—and the Greek form of them only (and query whether even that? see Prolegg. ch. ii. § ii. (π)) can be regarded as bearing evidence of the style and manner of John.

τάρα] not, *Our Father*,—which He never could say,—nor, *My Father*,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. [39.] 42,

where He prays for Himself only)—but simply *ΠΑΤΗΡ*; that Great Name in which all the mystery of Redemption is summed up. 'Sic patrem absolute appellat in hac oratione dulci et proluxa quæ et cum epitheto his, in universum sonis sexies, idque fere ineunte nova sæculæ parte, vv. 1, 5, 11, 21, 24, 26. This simplicity appellationis ante omnes deus filium Dei.' Bengel. ἀπα. ὁ ἴνα. See ch. xii. 23, 28; xiii. 31, 32. The glorification is—the exaltation by Death and Resurrection: He prays in the *Manhood* and for the exaltation of the *Manhood*, but in virtue of His *Godhead*, ver. 5. τὸν υἱόν] He prays first objectively, to set the great matter forth in all its majesty, then subjectively, δόξα. με σὺ, ver. 5, putting *Himself* into the place of *his υἱόν* here.

ἴνα . . .] "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?' " (Stier.) This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

2.] 'The causal connexion expressed by καὶ is this, that the glorification, the end, must correspond to the beginning, to the sending, the preparation, and office of the Son.' (Lücke.) 'We must also bear in mind that the 'giving of power' in the verse is the *ground*, as well as the *type*, of the glorification, see Rom. i. 28; 1 Cor. i. 6; so Stier (v. 383, edn. 2). *ὅτι* is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) *all that has life*, &c. that is subject to death, all that is concerned on account of sin. But of this all, *mankind* is the head and crown, and in the full blessings of the Lordship of Christ mankind only can participate. *ὅτι* is given by the Father from before the foundation of the world to Christ the *whole creation* is His to rule, He is judge, by virtue of His being, in the rest

b ch. v. 34. v. 35. Arts 22. 23. Neh. vi. 16. constr., ch. v. 35. d — Rev. ii. 13. Matt. vi. 1. Prov. ii. 1. contr. ver. 11. Mark vii. 18. rec. f Matt. vi. 8 rec. Prov. viii. 24. g ch. i. 41 rec. h Matt. vii. 8, 22. Mark ii. 18. ch. iv. 48 al. i ch. viii. 51, 52 rec.

^b τελειώσας ὁ ^c δίδωκας μοι ^e ἵνα ποιήσω ^d καὶ νῦν δόξασόν με σὺ πάτερ ^d παρὰ σεαυτῷ τῇ δόξῃ ^e ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι ^d παρὰ σοί. ^b ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δίδωκας μοι ἐκ τοῦ κόσμου. ^b σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δίδωκας, καὶ τὸν λόγον σου ⁱ τετήρηκαν. ⁷ νῦν ἐγνώκαν ὅτι πάντα ὅσα

rec (for τελειώσας) τελειώσας, with D rel vulg lat-c e g l q Syr goth arm Hippol Copt Did Ath Bas Chr Cypr Hil₂ Ambr Zeno: txt ABCLN 1. 33 (lat-b ff₂) syr-with-act α γ: with Jer Hil₂ for δίδ., εἰδωκας CDK Hippol Constt Bas. for μοι, με N.
 5. πατήρ D¹. for τ. κ. εἶναι, γενέσθαι τ. κ. D. for ἦ, ἦν N¹.
 6. το ὄνομα βοῶ σου D latt Hil₂ for 1st δίδωκας, εἰδωκας A B[is: see table] DKN Eus: txt C rel Orig. κημοι BY 1. 33 (but και μοι have perhaps below: to the solemnity of the style): txt ACDN rel. for 2nd δειδωκας, εἰδωκας ABDKLN 1: txt C rel Orig Eus. rec τετήρηκασι, with AC rel: εἰρηφασον N 33: txt BDL.

Dr. Wordsworth's explanation here,—“the aorist is used, not the perfect, inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say *τετίλισται*,”—I am quite unable to imagine. That the aorist implies *present continuance*, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist. τὸ ἔργον is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. δόξασόν με] Notice the correlation, which Meyer has pointed out, between ἐγώ σε before and με σύ now. The same Person (ἐγώ) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal pre-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. This direct testimony to the eternal pre-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, —‘habebam *destinatione tua*,’ Grot. Wetst. On the identity of the δόξα in ver. 22 with this δόξα, see note there. εἶχον] ‘*Hic non dicit accepit. Semper habebat: nunquam cepit habere.*’ Bengel. πρὸ τοῦ τ. κ. εἶν.] before

the καταβολὴ κόσμου, ver. 24;—‘before all creation.’ ‘Antequam fieret *mundus*, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cepit (?) exacerere.’ Bengel. πρὸ σοῦ] = πρὸ τοῦ θεοῦ, ch. i. 1; εἰς τὸν αἰῶνα τ. κ. πατρός, ch. i. 18. 6—19.] *He prays for His disciples.* 6.] This verse particularizes ver. 4, and forms the transition to the intercessory prayer. σου τὸ ὄνομα.] Thy Name of FATHER, which was so constantly on the lips of our Lord;—and which derived its living meaning and power from His teaching;—Exod. xxiii. 21. No especial emphasis ε. σου: it carries on the strain of address, and points to the emphatic σοὶ which follows, and the equally emphatic πρὸ σοῦ in ver. 7. σοὶ δόξα.] The Father gave them to Christ, by leading them to Christ, as ch. vi. 37, 44, 45. σοὶ ἔσται. Thine (σοὶ, from σοῦ) they were—Israelites—Thy people, before:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 411 ff., edn. 2). And thus the ἐκ τοῦ κόσμου answers to λαβὴν ἡν ἐφ’ ἑσέως ἐκ μέσου θένος, Deut. iv. 34. But see the fuller sense below, on ver. 2. τὸν λ. σου τετήρηκα.] They have observed Thy word—walked in the path of Thy commandments;—for so λέγον ἡμεῖς means; see ch. xiv. 23—and rec. Stier understands their walking in the O. T. ordinances blameless, as Luke 6,—and thus (compare ch. i. 43, 46) recognizing Christ as the Messiah whom He came. But this is perhaps hardly likely to have been set at the end of the sentence, after ἐμοὶ αὐτοὺς εἰδωκας. It is more likely that τὸν λόγον σου = τὰ ῥήματα ἃ δίδωσός με, ver. 8, and is

1 = 2 Cor. vii. 14. Ps. cxi. 143.
 k = Heb. xiii. 17. Col. iv. 12. Eph. vi. 30.
 l = Rom. xv. 16. Levit. xxi. 2. Deut. xv. 19.
 m ver. 10. u ch. i. 7.
 1 Cor. iii. 6. see 1 Pet. i. 21.
 o ch. ii. 11 reff. p ch. x. 30 reff.

ὁ λόγος ὁ σὸς ἰ ἀληθείᾳ ἴστιν. 18 καθὼς ἐμὲ ἀπέστειλες εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτόν, ἵνα ὡς καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐκ ἐπὶ τούτων ἐῖρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων ἵνα τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἐν ὧσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. 22 καὶ

Ambr Aug. ins η bef αληθεια B. om ο λογος ο σος αληθεια N¹.

18. ins ταυτον bef τον κοσμον (twice) D lat-a δ c Ambros.

19. om εγω AN al fos lat-δ c e q Ath Did. rec και αυτοι bef ωσιν, with C¹ rel syr sah: txt ABCD¹KLXYN 1. 33. 69 latt copt goth arm Ath, Did, Cyr.

20. rec πιστευοντων, with D¹(and lat) al vulg lat-a c sah Bas Cyr Hil: u: ABCD¹N rel lat-δ syrr copt goth arm Ath Bas Chr Cyr Nonn Thl.

21. om ἐν C¹. [rec πατερ, with ACN rel Clem Orig: txt BD Eua.] rec εἰς ἐμὲ ins ἐν, with AC¹N rel vulg lat-f syrr copt goth (sth) Clem Orig, Eua, Thl: Cyr Hil, Jer Ambr Aug Leo: txt BC¹D lat-a δ c e g sah arm Eua, Ath-mss Hil, Vg: for πιστευση, πιστευη BC¹N¹ Clem Eua: txt AC¹DN¹ rel Orig.

Rev. xx. 6. ἐν, not 'by,' but in: see on ver. 11. The truth is the *element* in which the *dy.* takes place. δ λόγ. ὁ σός] compare Acts xx. 32. Thy word, in its inner subjective power. Ver. 18

is proleptic,—and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver.

17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἑμαυτόν—καὶ αὐτοί.

It is clear against all Socinian inferences from this verse, that all that part of ἁγιάζω implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by διὰ παθῆμάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ αὐτῶν most directly applies; but the whole is included. The confining the meaning to *His sacrifice* (Chrys., Euthym.), and the ἵνα καὶ αὐτοὶ to *their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ἐν ἀληθ. in truth: what truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σὸς ἀληθείᾳ ἴστιν, the article is also wanting: see also ch. i. 14; iv. 24; 3 John 8,—for ἀλήθ. without the article. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the ἀπίστευτα αὐτοῦς εἰς τ. κόσμ., ver 18.

The present part. expresses the *state* of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is

begun. But perhaps it is best to take the pres. as proleptic. It is strikingly set forth here that *all* subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17.

21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word *raura*, and understand this ἵνα as expressing the *object of the prayer* respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3. But here it is not merely 'with,' but *in*, the Son and the Father;—because the Spirit proceeds from *the Father and the Son*, and 'He that is joined to the Lord, is one Spirit': see ver. 11. This unity has its tree and only *ground* in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them. ἵνα ὡσιν.] not parallel with the former ἵνα, as if *ver.* δ *corp.* meant the same as πάντες ἐν αὐτῷ, that all may be brought to believe. Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the

t = here only in Gosp.
 Rom. ii. 26.
 2 Tim. iv. 8.
 1 John ii. 22.
 Rev. xvi. 5.
 u ch. xv. 15
 ref.
 v Eph. ii. 4.
 3 Kings xiii.
 18.
 w here only.
 4 Kings x.
 33 at.
 x here only.
 3 Kings xv. 23.

25 πατὴρ 'δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἀκν
 ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 καὶ
 'ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ "γνωρίσω" ἵνα ἡ
 'ἀγάπη 'ἣν 'ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.
 XVIII. 1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς με-
 θηταῖς αὐτοῦ πέραν τοῦ "χειμάρρου τῶν" κέδρων, ὅπου

25. rec warsp, with CDN rel Clem Hippol: txt AB. om 1st and D vulg(not
 am fuld forj ing) lat-δ e coptt(not copt-dz). aft e cossmae ins τούτους[ic] D
 (lat-a f). om 2nd as A. for ἔγνω, ἔγνωκα D.
 26. for ἣν, ᾗ qus D latt. for με, αὐτούς N.

CHAP. XVIII. 1. rec ins o bef ἡσ., with ACD rel: om BL'N. [rec written
 αὐτοῖς but corrd N'.] for τῶν κέδρων, τῶν κέδρων ASD vulg-ed(with ἡ)
 fos gat mm) lat-c f ff, g Ambr Jer: τῶν κέδρων DN' lat-a δ mah: txt BCN' rel Orig
 Chr Cyr.

behold and partake—the very case sup-
 poses it. No mere spectator could behold
 this glory. See Rom. viii. 17 end, and 2
 Cor. iii. 18. *ὅτι ἡγ. με . . .*] The
 most glorious part of this sight of glory
 will be to behold the whole mystery of re-
 demption unfolded in the glory of Christ's
 Person,—and to see how, before the being
 of the creature, that eternal Love was,
 which gave the glory to Christ of which
 all creation is but the exponent. On
κατ. κόσ. see ref. 25, 26.] *Δικαίε* is
 connected with the final clause of ver. 24.
 The Righteousness of the Father is wit-
 nessed by the beginning (*πρὸ κατ. κόσμ.*)
 of Redemption, and (*ἐκείνου ὄντος*) by the
 glorification of the elect from Christ; but
 also by δ *κόσμος* *σε οὐκ ἔγνω*,—the final
 distinction made by His Justice between
 the world and His. The first *καὶ* is
 in the quasi-disjunctive usage so common
 with our Evangelist, see ch. xvi. 32, note,
 —and contrasts with the *καὶ* immediately
 following: the more classical construction
 would be *καὶ-δὲ* (Lücke). The second *καὶ*
 merely couples the preceding to the follow-
 ing as depending upon it: see Matt. xi. 27.
 This *ἔγνω, ἔγνωσαν, ἐγνώρισα, γνωρίσω*,
 shew that our Lord spoke here of the then
 present time and disciples again, at the
 close of His prayer. The *γνωρίσω* is
 by the whole work and testimony of the
 Spirit completed in the Kingdom of God.
 This promise has been in fulfilment through
 all the history of the Church. And the
 great result of this manifestation of the
 Father's name is, that the wonderful Love
 wherewith He loved Christ, may dwell in
 (not the Apostles merely—the future
γνωρίσω was again thrown the meaning
 onward to the great body of believers)

them,—i. e. the perfect, living knowledge
 of God in Christ, which reveals, and in fact
 is, this love. And this can only be by
αἰὶς ἐν αἰνοῖς—Christ dwelling in their
 hearts by faith, and renewing and enlight-
 ening them by His Spirit. He does not
 say, 'Thou in them'—but I in them and
 Thou in Me: see ver. 23.

CHAP. XVIII.—XX.] FINAL MANI-
 FESTATION OF JESUS AS THE LORD, IN
 REFERENCE TO THE NOW ACCOMPLISHED
 REJECTION OF HIM BY THE UNBELIEF
 OF ISRAEL, AND THE SORELY TRIED BY
 EVENTUALLY CONFIRMED FAITH OF HIS
 OWN. And herein XVIII. 1—XIX. 16.
*His voluntary submission of Himself to
 His enemies and to the unbelief of Israel.*

1—11.] *His betrayal and appre-
 hension.* 1—3.] Matt. xvi. 30—47.
 Mark xiv. 26—43. Luke xxii. 39—53.
 On the omission by John of the conflict of
 the Redeemer's soul in Gethsemane, I
 would remind the reader of what has been
 said in the Prolegomena on the character
 of this Gospel. The attempt to find in this
 omission a discrepancy between the setting
 forth of the Redeemer by John and the
 Synoptic Gospels, is, as usual, unsuccessful.
 John presents us with most striking in-
 stances of the troubling of the human soul
 of Christ by the suffering which was before
 Him: see ch. xii. 23—27; xiii. 21. Com-
 pare notes on Matt. ver. 36, and through-
 out the section. 1. τῶν κέδρων] This

is evidently a Greek corruption of the He-
 brew (קדר); and coincides with the LXX
 in ref. and 3 Kings xv. 13, where however
 F has τοῦ κέδρων. If there were cedars in
 the ravine, the corruption would be easily
 accounted for. Suidas, under 'Ιαβρίν, quotes
 Ps. lxxiii. 9 thus, 'Ιαβρίν ἐν τῇ χειμάρρῳ

1 Mark xiii. 16. καὶ Ἰούδας ὁ παραδιδὼς αὐτὸν μετ' αὐτῶν. ὁ ὢν
 Luke ix. 42. οὐν εἶπεν αὐτοῖς ὅτι ἡγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω
 xiii. 81. ch. vi. 65. xz. 14 only. καὶ ἔπεσαν χαμαί. 7 πάλιν οὖν ἐπηρώτησεν αὐτοὺς
 4 Kings xx. 10, 11. Τίνα ζητεῖτε; οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. 8 ἐπ-
 m ch. ix. 8 (red.) only. εκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἡγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
 n vv. 5, 6. ο - Matt. xxiii. 14 al. 2 Kings o xvi. 11. ἄφετε τούτους ἑπάγειν. 9 ἵνα πληρωθῇ ὁ λόγος ὃν
 p - Matt. viii. 18 al. fr. εἶπεν, ὅτι οὐκ δέδωκάς μοι, οὐκ ἠλώλεσα ἡ ἐξ αὐτῶν
 q ch. vi. 29.

6. om *οὖν* A al. om *αὐτοῖς* N¹. om *οτι* (as ver 5) ABDLXM 1. 33 lat
 copt sath Orig: ins C rel syrr goth arm Orig. [ἀπῆλθαν, so BD.]
 7. rec *αὐτοὺς* bef *ἐπηρώτησεν*, with DN rel am (with fuld forj ing) lat-a b c goth
 Orig: txt ABCLUXY (38) 69 lat-e f q syrr coptt sath arm Orig Cyr. ins *λαγῶν*
 bef *ἵνα* D sah. *εἶπαν*, adding *πάλιν*, D.
 8. aft *ἀπεκρίθη* ins *αὐτοῖς* DX 1. 69 for lat-f q sah arm Orig. rec ins e bef *ἵνα*.
 with DX 1. 69 Orig: om ABCN rel Cyr Thl.
 9. *ἔδωκάς* D al. for *αὐτῶν*, *αὐτοῦ* A. *ἐξ* *αὐτ.* *οὐδὲνα* bef *ἠλώλεσα* D.

Roman soldiers, who had it in command
 'to apprehend Jesus of Nazareth.'

ἐλσθησαν . . . μετ' αὐτῶν] I believe these
 words to be the description of an eye-
 witness;—John detected Judas standing
 among them, and notices the detail, as is
 his constant habit, by way of enhancing
 the tragic character of the history. The
 synoptic narrative related the kiss which
 presently took place; but this self-tradi-
 tion of our Lord was not related in it.
 John therefore adds this touch of exact-
 ness, to shew that the answer Ἰησοῦν r.
 N. was not given because they were igno-
 rant of His Person, so as *not to be able* to say
 'Thee';—but because they *feared* to say
 it.

6.] The question on the mira-
 culous nature of this incident is not whe-
 ther it were a miracle *at all* (for it is
 evident that it must be regarded as one),
 but whether it were an act *especially in-
 tended* by our Lord, or a result of the
 superhuman dignity of His person and the
 majestic calmness of His reply. I believe
 the latter alternative to be the right one.
 Commentators cite various instances of the
 confusion of the enemies of *innocent men*
 before the calmness and dignity of their
 victims: how much more was this likely to
 be the case when He in whom was no sin,
 and who spake as never man spake, came
 forth to meet His implacable foes as the
 self-sacrificing Lamb of God. So that I
 regard it rather as a miracle *consequent*
upon that which Christ said and did, and
 the state of mind in which His enemies
 were,—than as one, in the strict sense,
wrought by Him: bearing however always
 in mind, that to Him nothing was *unex-
 pected*, or a *mere result*, but every thing
 foreknown. With this view what follows
 is also consistent, rather than with the

other. The distinction is an impor-
 tant one, as the view which we take of
 our Lord's mind towards His captors must
 enter, as an element, into our understand-
 ing of the whole of this scene, and indeed
 of the solemn occurrences which follow.
 Such incidents as this are not related by
 the Evangelists, and least of all by St. John,
 as mere astounding facts, but as grounds
 on which we are to enquire, and determine
 for ourselves, as to the "glory, full of grace
 and truth," which was in Him, whom we
 having seen, we love.

8.] Bengel strikingly says of this *ἡγώ εἰμι* 'Terre
 dicet olim.' And Augustine, 'Quid judi-
 caturus faciet, qui judicandus hoc fecit?
 Quid regnaturus poterit, qui meritorius
 hoc potuit?' Tract. cxii. 3. ἄφ' αὐ-
 τοῦτον] 'quos illi caeci adorabantur.'
 Bengel. This saying was sufficient to
 shew Peter and the rest what was the
 appointed course for them;—the *ἀφ. τοῦ*.
ἐπάγειν to the band, is *ἐπάγειν ἑπ' αὐ-*
τοῖς to the Apostles. 9.] See ch. xvii.

12. An unquestionable proof, if any were
 wanted, that the words of ch. xvii. are no
 mere description of the mind of our Lord
 at the time, nor free arrangement of His
 words, but his very words themselves. This
 is recognized even by De Wette. On
 the *application* of the saying, we may re-
 mark that the words unquestionably had a
 much deeper meaning than any belonging
 to this occasion; but that the remark is
 often made in this commentary on the ful-
 filment of prophecies must be borne in
 mind;—that to "*fulfil*" a prophecy is not
 to *exhaust* its capability of being again
 and again fulfilled:—that the words of
 the Lord have many stages of unfolding;
 —and that the temporal deliverance of the
 Apostles now, doubtless was but a part

ο αὐτ., Rev. III. 18 only. Exod. xviii. 19. mid., Matt. xxvi. 4. ch. xi. 68. Acts ix. 22 only. p. Matt. xii. 10. pres., ch. i. 40 red. q — ch. xi. 60 red. r here bla. ch. xx. 2, 3, 4, 8. s Luke II. 44 red. t ch. vi. 22 (red.) only. u Matt. xxvi. 2 red. i Chron. ix. 22, 25. v Mark v. 11 red. w here bla. ch. x. 2. Mark xiii. 24 only, but masc. fem. 2 Kings iv. 6. Job. Ast. vii. 2. 1. see Acts xii. 18. x Luke II. 27. xiv. 21. Geopp. & Acts only, etc. Heb. i. 6. Gen. xiv. 7. y i. Lehr xii. 68. Gal. iv. 22. z. Gen. xii. 17. a ch. vii. 47 red. b ch. xii. 9 only t. Str. xi. 23 only. c here bla. ver. 22. Mark xiv. 64, 67. d Acts xviii. 2. 2 Cor. xi. 27 only. Gen. viii. 22. e here bla. ver. 22. Mark xiv. 64, 67. f same. i. 16 only. Hagg. i. 6.

ἐκείνου. ¹⁴ ἦν δὲ Καϊάφας ὁ • συμβουλευσας τοῖς Ἰουδαίοις ὅτι • συμφέροι ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ • λαοῦ. ¹⁵ ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] • ἄλλος • μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν • γνωστὸς τῷ ἀρχιερεὶ καὶ • συνεκλήθηεν τῷ Ἰησοῦ εἰς τὴν • αὐλὴν τοῦ ἀρχιερέως, ¹⁶ ὁ δὲ Πέτρος εἰστήκει • πρὸς τῇ θύρᾳ ἔξω. ἔξηλθεν οὖν ὁ • μαθητής ὁ • ἄλλος ὁ • γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν τῷ • θυρωρῷ καὶ • εἰσῆγαγεν τὸν Πέτρον. ¹⁷ λέγει οὖν τῷ Πέτρῳ ἡ • παιδίσκη ἡ • θυρωρὸς • Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. ¹⁸ εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται • ἀν- θρακίαν πεποιηκότες, ὅτι • ψύχος ἦν, καὶ • ἐθερμαίνοντο. ¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ

¹⁴. rec (for ἀποθανεῖν) ἀπολεσθαι, with AC³ rel syr goth : txt BC³D³LXN 33. 69 Chr Cyr Nonn Chron.

¹⁵. for τῷ Ἰησοῦ, αυτοῖς C¹. om o bef ἄλλος ABD³N¹ coptt arm-mss Nonn : ins CN¹⁸ rel. γνωστὸς bef ἦν B lat-a c f Syr.

¹⁶. om ἔξω N. rec (for ο γνωστὸς τοῦ ἀρχιερέως) ος ἦν γνωστὸς τῷ ἀρχιερεὶ (from ver 15), with AC³N rel : txt BC³L copt. for εἰσῆγαγεν, εἰσπύγει N.

¹⁷. rec η παιδίσκη η θυρωρὸς bef τῷ πετρῳ, with AC³N rel : txt BC³LX 33 vulg lat-b o ff₂ g Cyr.

¹⁸. for δε, και N : om L arm. rec μετ' αυτων bef ο πετρος and om preceding και, with A rel : txt BCLXN 1. 33 lat-a Syr arm Cyr.

from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19): *there* witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That *Annas* should be so often called 'the High Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The two hearings are maintained to be *one and the same* by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; —the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wieseler, Hase, Lange, Hem, von Meyer, von Gerlach, Luthardt, and Stier (vi. 284, edn. 2).

¹⁴.] See ch. xi. 49—52 and notes; also on τοῦ Ἰωαννοῦ ἐκείνου, ver. 13. ¹⁵.] [δ] ἄλλος μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a

disciple whom Jesus loved. The idea that it was *Judas Iscariot* (Heumann), is surely too absurd to need confutation. The [ὁ] ἄλλος, συνεκλ. τῷ Ἰησ., ἦν γνωστὸς τῷ ἀρχ. (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. How John was *known to the High Priest* we have no means of forming a conjecture. The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.

It was not unexampled to have female porters among the Jews: see *rell*. ¹⁷.] See the whole subject of Peter's denials discussed in notes on Matt. vv. 69—75. This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest to *bear out his denial*. The μὴ καὶ σὺ (ver. 26), as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance. ¹⁸.] This

o ver. 18 ref.
p ch. vii. 47
ref.
q Mark vi. 4
ref.
r ver. 10 ref.
s Matt. xxvi.
t ver. 10
u L. (Mk.
& ver. 10
v only.
w Deut. xv. 17.
x ver. 1 ref.
y Matt. xxvi.
84 (ref.).
z here bla. ver.
84. ch. xix.
9. Matt.
xxvi. 27
i Mk. Acts
xiii. 85.
Phil. i. 18
only.
x Matt. xvi. 8.
Mark i. 35 al.
Gen. xxii. 24.
xxvi. 17 f.

25^r Ἦν δὲ Σίμων Πέτρος ἰσθὺς καὶ ὁ θερμαινόμενος
εἶπον οὖν αὐτῷ Ὁ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ ἂ;
ἡρνήσατο ἐκεῖνος, καὶ εἶπεν Οὐκ εἰμί. 26 λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχιερέως, ὁ συγγενὴς ὢν οὐ ἀπέκοψαν Πί-
τρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῇ κτῆσι μετ'
αὐτοῦ; 27 πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὐθὺς
ἀλέκτωρ ἔφώνησεν.
28 Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
πραιτώριον. ἦν δὲ πρωτὶ καὶ αὐτοὶ οὐκ ἐπέλθον εἰς
τὸ πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλὰ φάγωσιν
γ Τη. l. 15 bla. Heb. xii. 15. Jude 8 only. — Levit. v. 2.

25. for αὐτου ei, ei εκεινου C¹; ei του ανθρ. εκεινου C². for ιπεν, λεγν A 33.

27. rec ins δ bef πετρος, with C²HMSUXN 69: om ABC¹ rel Cyr.

28. rec (for πρωι) προια, with EGHKYI^r (S, o sil) Chr: txt ABCN rel Cyr.

rec (for αλλα) αλλ' ινα, with C² rel vulg lat-a e f f f, syr: txt ABC¹D²AM¹ vulg lat-δ (o) g (Syr) sah goth.

rendering of ἀπίστευεν, to bring about which the οὖν has apparently been omitted. I believe the verse simply to describe what followed on the preceding:—Annas therefore sent Him bound to Caiaphas the High Priest. *εἰτα, μηδὲ οὕτως εὐρίσκοντίς τι πλῖον, τίμικουσιν αὐτὸν δεδμένον πρὸς Καϊάφαν*, Chrys. There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69, note. "The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house—the αὐλή. 26.] This was about an hour after the former,—Luke, ver. 59. Notice the emphatic ἐγώ: as we say, *with my own eyes*.

28—CHAP. XIX. 16.] *Jesus before the Gentile governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—26. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning.

This undesigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above: see note on Luke, as above. 28—40.] *Pilate's first attempt to deliver Him.* 28. *αὐτοὶ οὐκ ἐπέλθον*.]

I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will add here some remarks of Friedlieb's, Arch. der Leid. § 30. "The Jews would not enter the Praetorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelists, the Jews had yet to eat the Passover, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till evening, i.e. on the next day, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetical difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the

τούτου; ³⁰ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ᾗν οὗτος ¹ ^d κακὸν ^d ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. ³¹ εἶπεν
^d οὖν αὐτοῖς Πιλάτος Λάβετε αὐτὸν ὑμεῖς, καὶ ¹ κατὰ τὸν
¹ νόμον ὑμῶν ¹ κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
¹ Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. ³³ ἵνα ὁ λόγος τοῦ
¹ Ἰησοῦ πληρωθῇ, ὃν εἶπεν ¹ σημαίνων ¹ ποίῃ ¹ θανάτῳ
¹ ἤμελλεν ¹ ἀποθνήσκειν. ³³ ἐξήλθεν οὖν πάλιν εἰς τὸ

³⁰. rec (for κακον ποιων) κακοποιος (corrupt of const; the word from 1 Pet ii. 12, 14, iii. 16, iv. 15), with AC³ rel vulg lat-δ c f Eus: κακον ποιησας N¹: κακοποιων C¹
³³ lat-α: txt BLN^{3a} lat-ε. παρεδωκαμεν(sic) N.

³¹. rec ins ὁ bef πιλατος, with AC³ N rel: om BC¹. om αυτον N¹. rec
aft εἶπον ins ουν, with N rel vulg Chr Cyr; δε AD² KU 1 syr goth: om BC lat-ε Syr
coppt arm. [aft ουδενα ins ιουδεναι(sic) N: corr'd eadem manu.]

³². om ον εἶπεν N¹.

³³. rec εἰς το πραιτωριον bef παλιν, with AN rel syr: om παλιν C³ 33 Syr sah: txt

under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "scire dissimulabat," Ruper. in Meyer. ³⁰] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "Quod probationibus de-erat, id supplere volunt sua auctoritate."

³¹.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—"If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for κρίνατε must be thus understood,—see below) according to your law;" reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ἦμ. οὐκ ἔξ.] From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ ἔξον ἦν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10. 2; B. Jud. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts

ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem. Bisce, on the Acts, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death on the Sabbath, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away. Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the three-and-twenty, and heavier causes, with the sole exception of judicia de capite, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736. ³². See Matt. xx. 19 al.;—ch. xii. 32, 33. Had the Jews taken Him and judged Him. He would have been stoned, not crucified.



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THE
GREEK TESTAMENT.

VOL. II.

**THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.**

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB. ii. 3.

THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.



SEVENTH EDITION.

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1877.



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ADVERTISEMENT

TO THE

SEVENTH EDITION.

IN this Edition the Digest has been revised with the help of Tischendorf's 8th Edition of the Greek Testament. Some corrections and additions have also been made to the notes, mainly from Dean Alford's "New Testament for English Readers." The new matter has been enclosed, as far as seemed practicable, within square brackets.

November, 1876.

ADVERTISEMENT TO THE SIXTH EDITION.

THE Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary

by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been collated (from Tischendorf's Edition) for the Acts of the Apostles: and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,
January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (probably) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (possibly) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e.g., and compare, ch. xi. 16, i. 5 : xi. 19, viii. 1—4 : xxi. 8, vi. 5, viii. 5 ff. : xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work¹.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχόμενῃ πυρετῷ μεγάλῳ*, Luke iv. 38 ; *πυρετοῖς κ. δυσεντερίῳ συνεχόμενον*, Acts xxviii. 8 : see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul : and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold *TIMOTHEUS, and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration*. But this is not consistent with ch. xx. 4, 5 : where, when the companions of Paul have been named, and Timotheus among them, it is said *οἱ τοὶ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι* : the escape from this objection attempted by making *οἱ τοὶ* refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient : those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

¹ A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of Lasza."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30 ?), in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history; to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or *Silas*), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history².

² I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion,—that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24*. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history was *with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be, silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

* I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, — that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἰσχυρὸς ὁ ἀγαπῶν*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled⁴.

⁴ He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ οὕτως διὰ πολλῶν θλίψεων δὲ ἡμᾶς ἐξελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of all Christians : but it may also be indicative of the writer's presence⁵ : and I cannot help connecting it with the tradition that Luke was a native of Antioch⁶ : though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported : the account of its effect vv. 44—49 given with much earnestness of feeling :—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not ; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may : and Mark had departed, who might have supplied the Cyprian events (see ver 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁵ The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

⁶ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a *δεύτερος λόγος* was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a *δῆγμα* of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθήκετι πᾶσιν ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the *ἀγγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit’s own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phænomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *gracized* by his hand.

8. It has been much-disputed whether Luke *used written documents* in constructing this part of the Acts⁷. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see *reff.*): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see *reff.* At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σπαθήρα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the *reff.*), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁸, if not also for some events previous to ch. vi. There

⁷ See the question discussed by Dr. Davidson, pp. 21 ff.

⁸ De Wette (*Exeg. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *ἐγγράμματα τὰς πόλεων τῶν ἐκείνων, κ.τ.λ.* can on the other hand hardly have been imparted by any but Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself*, yet some of the συναληθύτες πολλοί of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(α) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, ἐπεσέτω γὰρ τ. ἄνω ἀπὸ τοῦ χαίτου, over and above what he could know at the time.

* It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative¹.

14. I proceed now to an enquiry promised in par. 1 of this section : *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was left alone. Do we discover in the narrative or speech the traces of an unusual hand, and if so, whose is it? That some unusual hand has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style², or no where else occurring: and in the speech itself, no fewer than nineteen³. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul⁴; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἀπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so⁵.

15. It may be instructive to carry on the examination of this part of

¹ See ch. i. 15, 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ προσώπου τ. συνέδρου, v. 41: ἡκούσθη δὲ λόγος εἰς τὰ ἄτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ οὐ τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

² ἐκδεχόμενου, παρωξύνετο, κατείδωλον, παραινυγχνοντας, σπερμολόγος, ξένων (bis), καταγγελεὺς, ξενίζοντα, ἡκαιρουν.

³ δεισιδαιμονεστέροις, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστῳ) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται) προσδεόμενος, ὁδοθεσίας, κατοικίας, (ζητεῖν) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδόν, ἔστησεν.

⁴ ἐκδέχομαι, παρωξύνω, εὐκαιρέω, σίβασμα, ἀνθρώπινοι.—καταγγέλλω, ὀρίζω, εἰς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγαπᾶω is a favourite word in the Epistles of Paul.

⁵ We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκροὰς (Luke viii. 1); σταθεῖς, διερχόμενος, καθέτι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἀπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand⁶. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁷.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to him in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁸. Of those mentioned in

⁶ συνείχετε, ver. 5,—καθαρός ἐγώ, 6,—παρὰ τὸν νόμον, 18,—ἀδίκημα, 14 (see ch. xxiv. 20), βεβαιόγραμμα, ib. (see ch. xiii. 10), ἠρεσχύμεν ὑμῶν, ib., λόγον, 15,—&c.

⁷ κατηχημένοι, ἀκριβῶς ἤρξατο παρρησιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδείξασθαι, παραγενόμενος, εὐτόνως διακατηλέγγχετο (an ἀπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: (ἐὼν τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

⁸ Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἄσ. (ch. xxi. 4),—διήλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ἐπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle⁹.

(β) The *apology before the Jews* (ch. xxii. 1—21) was spoken in *Hebrew* (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*¹, not one is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner², but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions³. It was spoken in Greek, and

⁹ See Vol. III. Prolegg. ch. vii. § i. 33 note.

¹ σύνεμι, εὐλαβής, αὐτῇ τῇ ἡμέρᾳ, ἑκστασις, are peculiar to Luke: πιστός is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

² ἀπρόκοπος, — συνελθῆναι, — δι' ἑαυτῶν, — and perhaps ἀδίκημα.

³ ἤγγημαι (in this sense never used by Luke, but by Paul 11 times), ὅντα σε (accipiens, see reff.), — διό, — μακροθύμως (only used here, but the cognate words are very favourite ones with Paul), — προγινώσκοντες, — θρησκεία, — ἐπ' ἐλπίδι κ.τ.λ., — νόκτα κ. ἡμέραν (see reff.), — καταντῆσαι (see reff.), — κρίνεται παρ' ὑμῶν, — εἰδοξα, — ἐναντία (compare ch. xxviii. 17), — ἄγιον (in Acts, only ch. ix. 13, of Paul, — and in the section ch. ix. 32—43, but in the Epistles passim), — τιμωρῶν, — τὰς ἐξουσίας, — ἐπὶ τ. λαμπ., —

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke⁴; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.*

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλήρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ἁλίῳ,—ὁποῖος,—παρακτός.

⁴ ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλαμβαν,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit : the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor : Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day⁵.

⁵ Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen

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5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends are answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer :—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles :—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name : so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate* it was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was completed and published at the expiration of the two years described in the last verse of chap. xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the death of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this*. But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem*. Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

was so, in some sense, is true enough ; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded : and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (αὕτη ἔστιν ἡρμους) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of ἡρμους as applying to ἰδός and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed the *actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached ἐως ἐσχάτου τῆς γῆς, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

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promise of ch. xxiii. 11 was now fulfilled (*οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρησάαι*). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστήναι*. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, *he would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari': none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*: and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θεῖαι γραφαί*, says, *τακτίον ἐν πρώτοις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτὴν οἷς ἐπετα ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 4,—*Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρὸς, τὰ πλείστα συγγεγονὸς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὁμιληκός, ἥς ἀπὸ τούτων προσεκτίησάτο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεός, λύσας τὰς ὀδύνας τοῦ ἔθους*. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ἠύχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. *καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23) Strom. v. 12 (83), p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. ‘*Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant*’ (compare Acts xix. 1—3), *De baptismo*, c. 10, vol. i. p. 1211. And again: ‘*cum in eodem commentario Lucæ, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,*’ &c. *De jejuniis*, c. 10, vol. ii. p. 966.

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2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "*Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum.*" Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, "*Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus.*" Epist. ccxxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail :

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticized : and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time : and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions ; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's (first) imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
(TIBERIUS) (sole Emperor from Aug. 19, A.D. 14.	CALAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25 (Jos. Antt. xviii. 2. 2).	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2; see below, A.D. 36). (Vitellius, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27). Effusion of the Holy Spirit. A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
30..... 783 TO 36..... 789	displaced by Vitellius at the Passover. JONATHAN, son of Ananias (Antt. xviii. 4. 3). displaced by Vitellius at Pentecost (Antt. xviii. 5. 3). THEOPHILUS, son of Ananias (Antt. ib.).	<i>Marcellus</i> , appointed by Vitellius <i>ἐπαυλαρχος</i> of Judea (Antt. ib.). MARCELLUS sent by Caligula to Judea as High-priest (Antt. xviii. 6. 16). <i>Herod Agrippa I.</i> appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i.e. Betanæa, Trachonitis, and Auranitis (Antt. xviii. 6. 16). (His brother Herod made king of Chalcis.)	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4). Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the <i>Æthiopian eunuch</i> , and preaches from <i>Azotus</i> to <i>Cæsarea</i> (viii. 26, 40).— Conversion of Saul (late in the year) (ix. 1—19).
38..... 791 TO 40..... 793		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (<i>P. Petronius Turpilianus</i> , Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula (Antt. xviii. 6. 11).) (Antipas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa (Antt. xviii. 7. 2) A.D. 39—40. See Antt. xix. 8, 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at <i>Cæsarea</i> (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (First visit) and meets Peter (ix. 26—29, Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
41..... 794 (CLAUDIUS Emperor from Jan. 24 (Suet. Calig. 58).) TO 43..... 796	removed by Agrippa (Antt. xix. 6. 2). SIMON son of Boëthius, surnamed <i>Cantharus</i> : removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Anna..... removed by Agrippa in 43. ELIONÆUS son of Cantheras.....	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather (Antt. xix. 5. 1).) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42 in the 2nd consulship of Claudius (Antt. xix. 5. 3, 6. 1). (<i>Vibius Marsus</i> , Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (Second visit) (xi. 30).—perhaps after Herod's death.

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
44..... 797		(Death of Herod Agrippa (Antt. xix. 8. 2.) CUSTIUS FADUS, Procurator of Judæa, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). (C. Cassius Longinus, Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Pasover) and miraculous escape of Peter (xii. 3-17). DEATH OF HEROD AGRIPPA, very soon after, at Caesarea (xii. 23).
45..... 798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure (Antt. xx. 1. 3).)	
46..... 799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nebedrus, ib.	TIBERIUS ALEXANDER, Procurator of Judæa (Antt. xx. 5. 2). The great famine is raging in Judæa (ibid.). VENTIDIUS CUMANUS, Procurator of Judæa, Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" (Antt. ibid.), Herod, king of Chalcis, dies (See also Bell. Jud. ii. 12. 1).)	First missionary journey of Barnabas and Saul (henceforward PAUL) (xiii. 1-xiv. 28), to Cyprus and Asia Minor (46 or 47).
47..... 800			This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
48..... 801			After their return they remain a long time at Antioch with the disciples (xiv. 28).
49..... 802		(Agrippa the younger appointed king of Chalcis (B. J. ii. 12. 1).) (Vibius Tiberius Quadratus, Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2, 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and tarry in Antioch, teaching and preaching (xv. 35). (Interview with Peter at Antioch (Gal. ii. 11 ff.).) Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timotheus (xvi. 3),—perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (First
50..... 803	sent to Rome in 52 by Quadratus, in consequence of dispute with the Samaritans, together with Cumanus the Procurator (Antt. xx. 6. 2); but appears not to have lost his office (see note, Acts xiii. 2).!	(Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judæa (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Batanea, Trachonitis, Gaulanitis, &c. (B. J. ii. 12. 6).)	
54..... 807	TO		

NERO, Emperor from October 18 (Tac. Ann. xii. 69: Suet. Claud. 45: Dio lx. 84.)					
55.....	808	(Nero presents Agrippa II. with parts of Galilee and Perea (Ant. xx. 8. 4). (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes (Ant. xx. 8. 6: B. ii. 13. 5).)	and Second Epistle to the Thessalonians), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (Fourth visit) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through <i>τὰ ἀνατολικά μέρη</i> to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).	Paul at Ephesus till Pentecost, 57 (<i>ἑρπύρας</i> xx. 31: compare 1 Cor. xvi. 9 and note). Here he writes (Ep. to Galatians? and) the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. §. v. About Pentecost (57), after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.)—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Caesarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Caesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 35).	Paul in prison at Caesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Caesar (xxv. 1—12).—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
56.....	809				
57.....	810				
58.....	811				
59.....	812	ISHMAEL, son of Phabi appointed H. P. by Agrippa II. (Ant. xx. 8. 8)	Paul in prison at Caesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Caesar (xxv. 1—12).—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).		
60.....	813	having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed (Ant. xx. 8. 11)	About the middle of 60 Felix is superseded by PORCIUS FESTUS (xxiv. 27. Ant. xx. 8. 9).		
61.....	814	displaced by Agr. (61 or 62)	Death of Festus, prob. in summer 62. On the news arriving at Rome, ALEXANDER is sent as his successor (Ant. xx. 9. 1).		
62.....	815	and ANANUS appointed (Ant. xx. 9. 1)			
63.....	816	displaced in three months by Agr. (62), and JESUS son of Damneus appointed (Ant. ibid.).			

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (a) one *distinct from all these*, or (β) *identical with one or other of them*.

(a) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 28—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the *second visit*, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not the fourth visit. For in Gal. ii. 1, we read that *Barnabas went up with Paul*; but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἀναβὰς καὶ ἀπασόμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not the fifth visit. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the third visit. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς ὁμοῖοις. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude*, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a consequence of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epistles of Paul*, edn. 2, vol. i. p. 546,—“The *Galatian visit* could not have happened *before* the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the ἐπαγγελίῳ τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judaea circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

EXCURSUS I.

ON “THE CITY OF LARNA,” AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "*Voyage and Shipwreck of St. Paul*," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavadanessa' (χλαῦδα, or χλαῦδα νῆσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of *Lasea*, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, τοῦ ἐστὶ Λασέα (Λάσσα)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τότε εἴρημη). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks *Λέων*, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, '*Lasea*:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki:

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

JOVI . SOLI . OPTIMO . MAXIMO .
 SERAPIDI . ET . OMNIBVS . DIIS . ET .
 IMPERATORI . CAESARI . NERVAE .
 TRAJANO . AVG . GERMANICO . DACICO .
 EPICTETVS . LIBERTVS . TABVLARIVS .
 CVRAM . AGENTE . OPERIS . DIONYSIO .
 SOSTRATI . FILIO . ALEXANDRINO . GYBERNATORE .
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (κυβερνήτης) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship; and *παράσημον* as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING 'Ελληνιστής IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading 'Ελληνιστής against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D^eEHL p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD¹ against him, and the testimony of N divided (N¹ reading *Εβραγγελιστής*, and N², 'Ελληνας).

2. He states that 'Ελληνας is the easier word, and therefore "more likely to have supplanted 'Ελληνιστής in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is no MS. variation at all." Does not this circumstance shew, that the alteration here has not

been to Ἑλλῆνες for the reason he supposes? Does it not further make it probable that Ἑλληριστάς being unquestioned there,—Ἑλλῆνες, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says *ἴσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστὶ, Ἑλλῆνας αὐτοὺς ἐκάλουν*. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word Ἑλλῆνες, and put *σ* in its stead, simply asking a person to determine from the sentence itself, for which of the two, Ἑλληριστάς or Ἑλλῆνες, *σ* had been substituted, the answer would be Ἑλληριστάς." My answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about Ἑλλῆνες in the text of Chrysostom's homily, but—"a difficult reading,—put *σ* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt Ἑλλῆνες, even if it were not supported by the authority of any MS. at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that Ἑλλῆνες is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term Ἑλληριστάς,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against Ἑλληριστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phenomena in the text, viz. a special notice like ἐκάλουν καὶ (καὶ is inserted by our three most ancient MSS., A, B, and M) πρὸς τοὺς Ἑλληριστάς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: *therefore* St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

"'Why not?' we ask. 'Because we have made up our mind that at this precise period a further *development of the church's constitution took place.*' It is sufficient to reply: '*That is a mere arbitrary assumption: we are content to say with Newton, Hypotheses non fingo.*'" Kay, p. 18.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself: by that "patient, inductive criticism," which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of "*therefore* St. Luke cannot be here describing," he should have written, "but, from the diction and character of this portion of St. Luke's narrative, it is not probable that he is here describing."

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my 'hypothesis' as to Barnabas being sent "not with the intent to sympathize with the work at Antioch, but to *discourage* it." This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, "probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth with the agents, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was." This he designates as "a strange, and not very reverent hypothesis." What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas's proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, 'a bold alteration of texts, and a supercilious disregard of authority:' had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(α) Irenæus, *adv. Hær.* iii. 16. 3, p. 205 : Hoc ipsum interpretatus est Paulus scribens ad Romanos : "Paulus apostolus Jesu Christi, &c." (*Rom.* i. 1) :—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." *Rom.* ix. 5¹.

(β) Clem. Alex., *Pædag.* i. 8 (70), p. 140 P. :—*ἰδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ.* (*Rom.* xi. 22.) See also *ib.* 5 (19), p. 109 P. And the same, *Strom.* iii. 11 (75), p. 544 : *ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (*Rom.* vi. 2.) See also *ib.* (76), p. 545, and *al. freq.*

(γ) Tertullian, *adv. Praxeam*, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (*Rom.* i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (*Rom.* ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck, *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in *loc.* : and a fuller statement may be found in Dr. Davidson's *Introd.* ii. 188 ff. : Tholuck, *Einleitung*, pp. 4—6 ; De Wette in *loc.*

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed to the saints who were at Rome. The omission of the words ἐν Ῥώμῃ by some MSS. is to be traced to a desire to catholicize the Epistles of Paul ; —see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to the Church at Rome, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED ? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle.* For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that he had, proximately, laid the foundation of the Roman church : that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *τολμηρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated to *have been in Christ before the Apostle*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened at Rome is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, *ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists*. Nor have we any ground to suppose that he *was* at Rome up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

* Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tubingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmöser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(a) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πενήτηκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμῃς Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αἰξήθην δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaleuit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22 : *ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν ὅτι πανταχοῦ ἀντιλέγεται*. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground : for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον* : the very word, be it observed, used in ver. 19 (and ch. xiii. 45), respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state-prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened : and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish ; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—18), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles : ὑμῖν λέγω τοῖς ἔθνεσιν ἐφ' ὅσον μὲν [οὖν] εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes ?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff, and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff, we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phoebe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians : such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the city. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth : just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ὡνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegomena to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29 : Martial, Epig. xiv. 56 : Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks : see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest : "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennoble an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression : the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθίᾳ, ἀλλ’ εἰγενῇ κ. ἀπλᾷ κ. εὐθέρεα· φύσει τ’ εὐκέναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνη, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἥθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate¹. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—‘Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’ Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τοῦτον τευχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναϊότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

¹ The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. (The passage runs thus: κορωνὶς δ’ ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένης, Λυσίας, Λισχίου, Ἰσχυρίδης, Ἰσαῖος, Δειναρχος (Δημοσθένης δὲ Κρίθιος), Ἰσοκράτης, Ἀντίφων· πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὅστινα καὶ πρῶτόν φημι προιστάμενον δόγματις ἀναποδείκτου.)

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναρρέδονον, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cælestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed a priori, nor convincingly shown a posteriori.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated, .

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antithesis are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning : whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible : the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form : an attempt almost always sure to fail even in the ablest hands.

(e) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiae ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself ; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(f) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt : and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(g) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold : 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption : 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer ; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent : so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes ; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles : and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, *Römerbrief, Einleitung* : and to Dr. Davidson, *Introd.* vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f. :—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν ; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλώ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιθῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11, p. 1020 :—"Qui autem ignorant judicium Domini ? An nescimus, quia sancti mundum judicabunt ? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem : Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331 :—εὐδελον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν², ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly : e. g. Pædag. i. 6 (33), p. 117 P. :—σαφέστατα γοῖν ὁ μακάριος Παῦλος ἀπῆλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὡς πῶς γράφων· Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.³—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner : and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (II. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xv. 53.

⁵ 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, *Met.* v. 407 ; Hor. *Od.* i. 7. 2,—*ἀμφιβάλασσος, διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. *vit.* Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (Λέχαιον, Lechæum, Lechem, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : *Κεγχρεαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τοῦτω μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ.* Arts and sciences flourished notably in Corinth (Pindar, *Ol.* xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. *Verr.* ii. 19 ; Suet. *Tiber.* 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Alciph. iii. 60 ; Strabo, viii. 378 ; Eustath. *Iliad* β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. *Manil.* 5) was taken, pillaged, and destroyed by L. Mummius (*Flor.* ii. 16 ; Liv. *Epitome* lii.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. *Or.* 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (*Acts* xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, *Realwörterbuch*. An interesting description of the present remains of Corinth will be found in Leake's *Morea*, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in *Acts* xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (*Acts* xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (*Acts* ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (*Acts* xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (*Rom.* xvi. 23), and Gaius, whom the Apostle calls *ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας*. And we find traces of a considerable mixture of classes of society in the *agapæ* (1 Cor. xi. 22).

3. The Method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety : see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁶ to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁷ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places : for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law : for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

⁶ ὅς τε παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁷ See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history : as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not ; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different : we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party : ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii. :—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397 : Olshausen, Bibl. Comm. iii. 475 ff. : Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, *Epistle to the Corinthians*, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension in their manner of celebrating the *Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer *a priori*, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, *ἐργαζα ὑμῶν ἐν τῇ ἐπιστολῇ, μὴ συναγαμίγνσθαι πόρνοις.* In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned⁸.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived *a priori*, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intencion of giving recommendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

⁸ Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be no resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth².

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνους*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ελαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle¹.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit is recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

² See below, § v.

¹ See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words²: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τῆς ἐναύγησας*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Selucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάροντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which

² E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

we have absolutely no account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made *ἐν λύπῃ*, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what sort of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν*. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of *πορνεία* is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—*ἐπιμενῶ δὲ ἐν Ἐφέσῃ ἕως τῆς πενητηκοστῆς*, to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5) *Μακεδονίαν γὰρ διέρχομαι*, as if they signified ‘for I am passing through Macedonia,’—led probably to the subscription in the rec. and our English Bibles, *ἐγράφη ἀπὸ Φιλίππων*. But the idea has never been seriously entertained.

§ vi.] TIME AND PLACE OF WRITING. [PROLEGOMENA.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθὼς ἔστε ἀζύμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring,—especially when we know independently that he was writing during the former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost, A.D. 57* : and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § ii. 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17³: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle : but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth : and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

³ Unless indeed, as Mr. Birks supposes, *Horræ Apostolicæ*, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in *Conybeare and Howson's Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):—

“This letter is, in its contents, the most diversified of all St. Paul's Epistles : and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement : yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God : we hear the fervent thanksgiving echoed by the unanimous Amen : we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty : we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain : and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’

“But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who ‘out of darkness calls up light ;’ by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world ;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix. ; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. **THE** former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, Hær. iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse :
In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p. 381 :

εὐδελον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἃ διὰ τοῦ σώματος ἐπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e. g., Strom. iii. 14 (94), p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφεις Εὐδαν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 (102), p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003:

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The integrity of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid. ; cf. Acts xx. 1, 2), where he still was (ch. viii. 1 ; ix. 2, where notice especially the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41',—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs : but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is nowhere clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined¹. Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches ; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was again to visit the Thessalonian church : and in the absence of all detail

¹ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

² The common subscription assigns Philippi : but whether from tradition, or mere hasty inference, is quite uncertain.

respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas : there he stayed some little time : thence went to Macedonia ; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle : after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months : and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return : "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being *ἐὰν δὲ ἔλθῃ Τιμόθεος*. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth : for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not ?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle ; and that the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be

traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter : and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so : and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, *Paraphr. Dedicat.*,—'Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut depre-

hendas quid agat, quo tendat, quid vetet : adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mœandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocatō flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπείριτον· ἐξηλλαγμένην, συνήθη· πανηγυρικὴν, ἀληθινὴν· αὐστηρήν, ἰλαράν· σύντονον, ἀνεμάνην· ἡδεῖαν, πικράν· ἡθικὴν, παθητικὴν."

2. The matter of the Epistle divides itself naturally into three parts :

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency against his disparagers*.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

- A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)
- B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)
- C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)
- D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)
- D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107 : a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 παυλος . . . τῷ αγαπητῷ θεῷ, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 δο ο λαων . . . το σημειον, ειν, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks : "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D², about the eighth century), whom I have oftenest cited, found most of the passages which he touched already corrected : hence D² denotes generally two persons, of whom the former (D¹) seldom differs from

the latter (D^{ab}), so that the difference can be noted. D^a touched a few places, and correctors subsequent to D^a about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr}." This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant; none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's *Introd.* iv. p. 193¹.

- E. (*Of the Acts.*) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλαύιος Παγκράτιος σὺν θεῷ ἀποστάρχων δοῦξ Σαρδινίας δηλοποιῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Dukes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's *Introd.* vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it².
- (E. (*Of St. Paul's Epistles.*) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

[¹ The text of this MS. as well as those of the preceding is exhibited in "Novum Testamentum Græce, Oxonii 1864," referred to in the foot-note on N in Proleg. to Vol. I. ch. vii. § i. p. 116.]

[² The MS. was published by Tischendorf in 1870 in *Monumenta Sacra inedita, Nova Collectio*, Vol. IX.]

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D : Tischendorf instances *δικαιωσινην*, Rom. iv. 25 ; *μετα ταυετα τοις δωενδεκα*, 1 Cor. xv. 5 ; *νιδιζομενο θεατριζομενοι*, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.)

F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859:

[G. (*Of the Acts*.)] FRAGMENTUM PETROPOLITANUM, brought from the East by Tischendorf in 1859 : contains Acts ii. 45—iii. 8. Of the *seventh century*.]

G. [*Of St. Paul's Epistles*.] The CODEX BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex ; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined : and whatever shews the history of the one will apply equally to that of the other. . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles : *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

H. (*Of the Acts*.) "The Codex Mutinensis 196 [ii. G 3'] : of the *ninth century*. It begins ch. v. 28, *και βουλεσθαι* : is deficient from *αι χηραι*, ch. ix. 39, to *ιδου*, ch. x. 19 : from *idia*, xiii. 36, to *τερατα*, xiv. 3. From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the *eleventh century*. The other omissions have been supplied by a more recent hand, in the *fifteenth* or *sixteenth century*." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

H. (*Of St. Paul's Epistles*.) The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*.

[² This correction, with several in the list of cursive mss., is taken from Dean Burgon's letters on "Manuscript Evangelia in Foreign Libraries," published in the Guardian Newspaper, 1873, 4.]

§ 1.] MANUSCRIPTS REFERRED TO. [PROLEGOMENA.]

It once contained 14 leaves, but, as is noted in the codex itself,—
 “post incendium librorum impressorum et subitanam translationem manuscriptorum non inventa sunt nisi xii folia.” The two missing leaves are in the Imperial library at St. Petersburg. [Four more were found in the collection of Porphyrius Antonius by Tischdf., who identifies as a portion of this MS., Matthæi’s Frag-Mosq. (Heb. x. 1—7, 32—38).] Edited by Montfaucon and accurately transcribed by Tischendorf.

- I. *Fragmenta Palimpsesta Tischendorfiana*, Cent. V. to VII. (*See Vol. I.*)
- K. *Codex Mosquensis*, Library of the Holy Synod No. xcvi. Cent. IX. (Matthæi’s g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.
- L. *Codex Angelicus Romanus*, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὴς τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. “It cannot have been written,” says Tischendorf, “before the middle of the *ninth century*.” Formerly called G of the Acts—J of St. Paul’s Epistles.
- M. The *Codex Uffenbachianus*, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his “*Anecdota Sacra et Profana*.”
- [O. *Fragmentum Petropolitanum*. Contains 2 Cor. i. 20—ii. 12. Cited from Tischdf. N. T. ed. 8.]
- P. *Codex Porphyrianus*, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, *Monumenta Sacra inedita*, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.
- [Q. *Fragmenta quædam*. Cent. V. Only cited on 1 Cor. vi. 14; vii. 3, 13.
- R. A fragment cited by Tischdf. on 2 Cor. xi. 14—18.]
- Σ The *Codex Sinaiticus*, Cent. IV. (*See Vol. I.*)
- Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several

more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the Codex Coislinianus 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf. Frag. Tischdf. (See "I." above.)

2. Manuscripts written in cursive letters.

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

- a. Lambeth No. 1182. "Dates from the *twelfth* century at the earliest⁴."
- b. Lambeth No. 1183. "Written A.D. 1358."
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth* century.
- d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands⁵." Assigned to the *fifteenth* century or somewhat earlier.
- e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (= a. of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh* century.
- f. Codex Theodori. Bears date A.D. 1295.
- g. Codex Wordsworthianus. *Thirteenth* century.
- h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157⁶.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.
- l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth* century.

⁴ Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

⁵ Formerly Cod. Prædicatorum S. Marci 701.

- m. Scholz's Act. 31, Paul. 37.) **CODEx LEICESTRENSIS**. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)
- n. (Scholz's Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth century*.
- o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the *twelfth or thirteenth century*.
- p. (Tischendorf's "10^a" [(edn. 7), Tregelles' and Tischdf.'s (edn. 8) 61].) **CODEx LONDINENSIS TISCHENDORFIANUS**. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
1	1	Reuchlini. Beale K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Beale (late B. ix. ult.) [A. N. iv. 4. Burgon].	XV.	Mill (B. 2).	—	—
3	3	Correspondencensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Beale (late B. x. 20) [A. N. iv 5].	XV.	Mill (B. 3). Wetstein throughout Epp. [Written by several hands.]	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (8) Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 3425).	XIII.	Steph. (c') Wetst.	6	—
..	7	Beale (late B. vi. 17) [A. N. iii. 11].	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Œc., Sevrn., &c. On parchment.	—	—
..	[8]	.....	—	Steph. (c') = Acts 50. <i>Identified by some with 132 (Paul) below.</i>	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (c') Wetst.	—	—
(8)	(10)	Not identified.	—	Stephens (ia').	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (c') Wetst. (Def. Acts iii. 6—17.)	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ia') Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). (Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.) = Paul 140.	—	—
—	(13)	<i>See Vol. III.</i>	—	—	—	—
..	(14)	<i>See Vol. III. (= Acts 47.)</i>	XVI.	—	90	—
—	(15)	<i>See Vol. III.</i>	—	—	—	—
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coislinianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coislinianus 25.	XI.	Wetstein.	—	—
16	19	Paris, Coislinianus 26.	XI.	Wetstein.	—	—
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. (mutilated.)	—	—
17	21	Paris, Coislinianus 205.	XI.	Wetstein. (1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.)	—	19
18	22	Paris, Coislinianus 203 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coislinianus 200.	XIII.	Steph. (8') Wetst.	38	—
..	24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schönleben, occasionally quoted by Wetstein. = Acts 48.	105	—

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.	—	—
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	(Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.)	—	—
22	..	British Museum Additional MSS. 5115-7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII.	Mill (<i>Baroc.</i>). (Def. up to Acts xi. 13.) 1 Cor. xv. collated by Griesb.	—	—
24	29	<i>See above, "l."</i>			—	—
..	30	<i>See above, "n."</i>			—	—
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (<i>Cov.</i> 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	—
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. (<i>Cov.</i> 3.) Readings of Acts i.—iii. in Griesb. (Def. Acts i. 1—11; 1 Cor. xi. 7—xv. 56.)	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. (<i>Cov.</i> 4.) Perhaps a copy of 29.	—	—
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. (<i>Sin.</i>) (Def. Acts i. 1—20.)	—	—
29	35	Geneva 20.	XII.	Mill. (<i>Genev.</i>)	—	—
30	36	Bodleian, Misc. 74.	XIII.	Mill. (<i>Hunt.</i> 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	—
31	37	<i>See above, "m."</i>			—	—
32	38	Bodleian, Laud. 31.	XIII.	Mill. (<i>Laud.</i> 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. (<i>Lin.</i> 2.) Acts collated by Dobbin. (Def. Rom. i. 1—20.)	—	—
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	91
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. (<i>Magd.</i> 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	Mill. (<i>N.</i> 1.) Apparently the MS. from which Cramer's Catena is printed.	—	—
—	(42)	Magdalen Coll. Oxford. <i>Has been ascertained to be part of the same MS. as Paul 27. See Vol. III.</i>	XI.	Mill. (<i>Magd.</i> 2.) Contains only Rom. Corr.	—	—
37	43	New Coll. Oxford, 59.	XIII.	Mill. (<i>N.</i> 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's <i>Pet.</i> 1. Wetstein.	—	—
(39)	(45)	<i>Situation unknown.</i>	—	Sarrau. Mill's <i>Pet.</i> 2. Belonged (with <i>Pet.</i> 1 and 3) to Paul Petavius. (Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.)	—	—
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's <i>Pet.</i> 3.	—	11
41	..	Vatican 2080.	XII.	Inspected by Birch and Scholz. = Paul 194.	—	11
—	47	Bodleian, Roe. [16*, not] 2.	XII.	Mill. Treg. Rom. and 1 Cor. xiv., collated by Griesbach.	175	2

[* This correction is due to the Rev. W. D. Macray, of the Bodleian Library, who states that the ms. was brought from Turkey by Sir Thomas Roe, and given by him to the Library in 1613. Several readings have been verified for this edition, some by Mr. Macray, others by Mr. E. Hake of Ch. Ch.]

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apo.
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. (Def. Acts ii. 8-34.)	—	13
43	49	Vienna. Theol. 800 (Nessel.).	XII.	Mill. (<i>Vien.</i>) and Alter.	76	—
..	(50)	<i>See Vol. III.</i>				
(41)	(51)	<i>See Vol. III.</i>				
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
46)	..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). (Ec.'s comm. (Does not contain the Acts.)	—	—
—	53	<i>See above, "M."</i>				
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. (Contains only Rom. vii. 7—xvi. 24.)	—	—
(47)	..	<i>The same MS. as Paul 14 above.</i>				
48	..	<i>The same MS. as Paul 24 above.</i>				
..	55	<i>The same MS. as Acts 46 above.</i>				
..	(56)	<i>See Vol. III.</i>				
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
(50)	..	<i>The same MS. as Paul 8 above.</i>				
—	58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
..	(60)	<i>See Vol. III.</i>				
..	61	<i>See above, "o."</i>		Mill's <i>Hal.</i>		
51	..	Paris 56.	XII.	Inspected by Scholz. = Paul 133.	—	52
(52)	..	<i>The same MS. as Paul 50 above.</i>				
53	..	<i>See above, "n."</i>				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. = Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz. = Paul 227.	—	—
57	..	Copenhagen 1.	1278	Hensler in Birch. = Paul 72.	234	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz. = Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Griesbach.	—	—
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	6
61 ⁷	..	<i>See above, "o."</i>				
..	(64)	<i>See above, "M."</i>				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.	—	—
—	(66)	<i>See Vol. III.</i>				
..	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch. = Acts 66.	—	34
63	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.		
64	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.		
65	..	<i>The same MS. as Paul 57 above.</i>				
66	..	<i>The same MS. as Paul 67 above.</i>				
67	70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.		
—	71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]	—	—
..	72	<i>The same MS. as Acts 57 above.</i>				
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. (Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 28 twice over.)	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	<i>The same MS. as Acts 22 above.</i>				

[⁷ This number is assigned by Tischendorf (edn. 8) and Tregelles to Scr.'s "p." See above.]

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	76	Leipscic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl.'s comm.	—	—
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	66
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	—
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	37
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Eccl.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acta, Rom., al. "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate examinavi"). (Def. 2 Cor. xi. 15 —xii. 1.)	—	—
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—
80	91	Vatican, Pio 50.	XII.	Birch ("Per omnia diligenter bis collatus").	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	44
83	93	Naples 1. B. 12. (<i>See below</i> Acts 173, Paul 211.)	XI.	Inspected by Birch.	—	—
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	75
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	45
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	<i>See above</i> , "h."	—	—	—	—
92	105*	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	88
94	107	Venice 6.	XV.	Rinck.	206	om
95	108	Venice 10.	XV.	Rinck.	209	46
96	109	Venice 11.	XI.	Rinck. (Def. Acts i. 1—12; xxv. 21—xxvi. 18.)	—	—
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz?) (Def. Acts xvi. 39—xviii. 18.) = Paul 241.	—	—
98	113	(Moscow?) (Cod. Stauroicet.)	XI.	Matthæi (a).	—	—
99	114	Moscow 5.	1445	Matthæi (c).	—	—
100	115	Moscow 334.	XI.	Matthæi (d).	—	—
101	116	Moscow 333.	XIII.	Matthæi (f).	—	—

[* Burgon's memorandum, letter 3, to Rev. F. H. Scrivener, implies that this MS. does not contain any portion of St. Paul's Epistles.]

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apo.
102	117	<i>The MS. called "K" above.</i>				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	—	—
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i.—xiii. with Thl.'s comm.		
(108)	..	Escorial x. iv. 17.	XI.	Moldenhauer. See Birch, Gospels. = Paul 228.	226	—
(109)	..	Escorial x. iv. 12.	XIV.	Moldenhauer. See Birch, Gospels. = Paul 229.	228	—
(110)	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. = Paul 222.	441	—
(111)	..	<i>The same MS. as "o" and 61 above.</i>				
(112)	..	<i>The MS. numbered Acts 9 above.</i>				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	(127)	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 85.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—
..	130	<i>The same MS. as Acts 54 above.</i>				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz. = Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	<i>The same MS. as Acts 51 above.</i>				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. (Def. Acts i. 1—xiv. 27.)	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. (Def. Acts xix. 8—xxii. 17.)	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. (Def. 2 Cor. i. 8—ii. 4.)	—	56
..	140	<i>The same MS. as Acts 11 above.</i>				
120	141	Paris 103 A.	XI.	Scholz. (Def. Acts xxviii. 23—Rom. ii. 26.)	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.	—	—
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.	—	—
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.	—	—
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. (Def. Acts xx. 38—xxii. 3.)	—	—
—	157 ^m	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. (Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11— 22; 1 Cor. xv. 22—43.)	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. (Epistles A.D. 1045.)	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.	—	—
132	..	<i>The same MS. as Paul 131 above.</i>				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Coll. Acts iii.—viii.; Rom. x., seq., by Scholz. (Def. Acts i., ii.)	—	—
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. (Def. Rom. i. 1—iii. 19.)	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	<i>The same MS. as Acts 135 above.</i>				
—	171	Ambros. Lib. Milan 6. [B. 6 inf.]	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15. [A. 51 sup. ?]	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97. [E. 97 sup.]	XI.	Inspected by Scholz. = Paul 176.	—	—
138	173	Milan 102. [E. 102 sup.]	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104. [H. 104 sup.]	1434	Inspected by Scholz.	—	—
—	175	Milan 125. [F. 125 sup.]	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	<i>The same MS. as Acts 137 above.</i>				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
—	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.	—	—
142	178	Modena 248. (MS. III. B. 17.)	XII.	Inspected by Scholz.	—	—
—	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 18.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz. [Does not exist. Burgon.]	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
148	184	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz.=Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz.=Paul 199.	386	70
(152)	..	Camb. Univ. Lib. MS. Nu. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor.=Paul 223.		
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz.=Paul 240.	442	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz.=Acts 167.	444	—
..	186	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz.=Acts 170.	393	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	394	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. (Def. Acts i. 1—v. 4. Comm. on Epp. Paul.)	—	—
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. (Def. Acts i. 1—v. 28, vi. 14—vii. 11.)	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	<i>The same MS. as Acts 41 above.</i>			—	—
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. (Def. Rom. and greater part of 1 Cor.)	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	<i>The same MS. as Acts 151 above.</i>			—	—
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. (Def. Acts iv. 19—v. 1.)	—	—
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	<i>The same MS. as Paul 185 above.</i>			—	—
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	<i>The same MS. as Paul 186 above.</i>			—	—
171	209	{ Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	—
172	210		XVI.	Inspected by Scholz.	—	—
(173)	(211)	Naples (no number). <i>Apparently the same MS. as Acts 83, Paul 93 above.</i>	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	<i>The same MS. as Acts 140 above.</i>			—	—
175	216	Mon. of S. Bas. Messana, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden. Meermann 116.	XII.	Dermout. (Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.)	122	—
178	..	Middlehill, Worcestershire 1461. See "Apoc. m," Vol. IV.	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	<i>The same MS. as Paul 128 above.</i>				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	(Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.)	400	—
..	(221)	<i>The same MS. as "o" and 61 above.</i>				
..	(222)	<i>See Acts [110] above.</i>				
..	(223)	<i>See Acts [152] above.</i>				
..	224	<i>The same MS. as Acts 58 above.</i>				
..	(225)	<i>The same MS. as Acts 9, Paul 11 above.</i>				
..	227	<i>The same MS. as Acts 56 above.</i>				
..	228	<i>The same MS. as Acts 108 above.</i>				
..	229	<i>The same MS. as Acts 109 above.</i>				
..	230	<i>The same MS. as Acts 150 above.</i>				
182	..	} Two MSS. in a Monastery on the Island of Patmos.	XII.	} Inspected by Scholz. = Paul 243.	—	—
182A	..		XIII.		—	—
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	89
..	238	<i>The same MS. as Acts 180 above.</i>				
..	239	<i>The same MS. as Acts 141 above.</i>				
..	240	<i>The same MS. as Acts 153 above.</i>				
..	241	<i>The same MS. as Acts 97 above.</i>				
..	242	<i>The same MS. as Acts 178 above.</i>				
..	243	} <i>The same MSS. as Acts 182 above.</i>				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

[Other manuscripts recently discovered * :—

- i. Monasterium Παντοκρατορος, Mt. Athos (not numbered). Contains the (Acts ? and) Epistles with a Catena, chiefly from Œcumenius, except on 1 and 2 Cor. Early half of tenth century.
- ii. Monastery of St. Catherine, Mt. Sinai. Catena on St. Paul's Epistles, apparently differing little from Œcumenius. Probably eleventh or twelfth century.
- iii. Ferrara 187. N.A. 7 (Vol. III.). A well-written Codex, containing the whole of the N. T. (Vols. I. and II. containing the O. T.), apparently of the fourteenth century.
- iv. Milan Ambros. Z. 34 sup. A small 4to paper ms. Contains the Cath. Epp., St. Paul's Epp., and a Synaxarium; followed by the four Gospels. Of the thirteenth or fourteenth century.
- v. Milan Ambros. N. 272 sup. S. Pauli Epp. cum notis marginalibus.
- vi. Florence Riccardi 85. Small 8vo. St. Paul's Epistles.
- vii. Modena (xiii.) ii. A. 13. Contains the Acts and Catholic Epistles.
- viii. Modena (lxxi.) ii. C. 4. Contains the Acts and Catholic Epistles.
- ix. Modena (ccxliii.) iii. B. 17. Contains the Acts and Epistles (Catholic and Pauline).
- x. Modena (cii.) ii. D. 3. Contains the Acts and Epistles (Catholic and Pauline).
- xi. Modena (xiv.) ii. A. 14. Contains St. Paul's Epistles.]

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. (= ev-6)
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202 ?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments :—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. (= Gosp. 117)
lect-5	Bodleian, Cromwell. 11. (Olim 296.) A liturgy book, containing 5thly (pp. 149—290), εὐαγγελισμάτων τῶν μεγάλων ἑωρτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 8—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."

* The notice of the first two mss. has been furnished by Mr. P. E. Pusey, that of the others has been derived from Dean Burgon's letters on Manuscript "Evangelia" in the *Guardian*, 1873-4.

	Designation.	Date.	Name of Collator, and other information.
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thesa. Contains a large number of the usual lections.
lect-7	Copenhagen 8.	XV.	Hensler in Birch. (= ev-44)
lect-9	Paris 32.	XII.	Inspected by Scholz. (= ev-84)
lect-10	Paris 33.	XII.	Inspected by Scholz. (= ev-85)
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. (= ev-60)
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (f). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. (= ev-52)
lect-17	Moscow Synod, 267.	XV.	Matthæi (x) } Matthæi (ψ) } <div style="display: inline-block; vertical-align: middle; text-align: center;"> <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Contain several lections in Acts, and some in Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9.</div> </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em;">}</div> <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">(= ev-53)</div> <div style="display: inline-block; vertical-align: middle;">(= ev-54)</div> </div> </div>
lect-18	Moscow Synod, 268.	1470	
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. (= ev-55)
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. (= ev-56)
lect-21	Paris 294.	XI.	Inspected by Scholz. (= ev-83)
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. (= ev-26)
lect-29	Paris 370.	XII.	Some lections from Gosp. and Epp. (= ev-94)
lect-30	Paris 373.	XIII.	
lect-31	Paris 376.	XV.	Inspected by Scholz. (= ev-82)
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars," Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. (= ev-92)
lect-36	Paris 326.	XIV.	Inspected by Scholz. (= ev-93)
lect-37	Riccardi Lib. Florence 84.	XV.	See Acts 150, Paul 230 above.
lect-38	Vatican 1523.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	(= ev-133)
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz ?)

	Designation.	Date.	Name of Collator, and other information.
lect-44	Glasgow (Missy BB).	P	} Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. (= ev-104)
lect-48	Laur. Lib. Florence 2742(?)	XIII.	Inspected by Scholz. (= ev-112)
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz ?)
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. (= ev-160)
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others ; as also are the following mss. :—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

[reg. Cited from Tischdf. on Acts iii. 3.]

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts :—

- D-lat. (*Acts*.) The Latin of the Codex Bezae. Cent. VI.
 D-lat. (*Paul*.) The Latin of the Codex Claromontanus.
 Cent. VI.
 E-lat. (*Acts*.) The Latin of the Codex Laudianus. Cent. VI.
 G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.
 fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.
 guelph. Fragmenta guelpherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "*Anecdota sacra*."
 spec. Mai's Speculum.

The Syriac Versions (*syrr*).

- Syr. The Peschito. Supposed to have been made as early as the second century.
 syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkell, A.D. 616, who probably introduced the asterisks and obeli¹, and the notes in the margin.

The Egyptian or Coptic Versions (*copt*).

- copt. The Coptic or Memphitic.
 copt-dz. Codex Diez. Written about the tenth century.
 copt-schw. Schwartz's edition.
 copt-wilk. Wilkins' edition.
 [copt-boett. Boetticher's edition.]
 sah. The Thebaic or Sahidic.
 sah-ming. Mingarel's edition.
 sah-mnt. Munter's edition.
 sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.
 basm. The Bashmuri so closely follows sah as to be of no critical value except where sah is deficient.

The Gothic version (*goth*) : made from the Greek by Uphilas about the middle of the *fourth century*.

The Æthiopic version (*æth*) : assigned to the *fourth century*.

- æth-rom. The edition given in the Roman polyglott.
 æth-pl. Pell Platt's edition.

The Armenian version (*arm*) : made in the *fifth century*.

- arm-usc. Uscan's edition.
 arm-zoh. Zohrab's edition.
 [arm-rieu. Cited on Acts xx. 25.]

¹ It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS VOLUME².

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in *Italics*.)

- Aca**sius, Cent^v. IV. or V. (from Catena.)
Acta Concilii Chalcedonensis, A.D. 451
Alcimus Ecdicius Avitus. (See Avit.)
Ambrose, Bp. of Milan, A.D. 374—397
Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384
Ammonius of Alexandria, 220
Amphilochius, Bp. of Iconium, 374
Anastasius Sinaita, Cent^v. VI.
Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antonius Monachus, b. 251, d. 356
Apollinarius, Bp. of Laodicea, 362
Archelaus of Mesopotamia, 278
Arnobius of Africa, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, Bp. of Hippo, 395—430
Avitus, Bp. of Vienne, 490—523
Barnabas, Cent^v. I. or II.
Basil, Bp. of Cæsarea, 370—379
Basil of Seleucia, fl. 440
Bede, the Venerable, 731; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.
Cæsarius of Constantinople, 368
Cæsarius, *Episc. Arelatensis*, 502—544
Canons Apostolic, Cent^v. III.
Cassiodorus, b. 479, d. 575
Chromatius, Bp. of Aquileia, 402
Chronicon Paschale, Cent^v. VII.
Chrysologus, *Peter*, Bp. of Ravenna, 433—450
Chrysostom, Bp. of Constantinople, 397—407; **Chr-mas** as cited by Tischdf. from Matthæi; **-montf**, from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^v. VI.
Clement of Alexandria, fl. 194
Clement, Bp. of Rome, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^v. III.
Cyprian, Bp. of Carthage, 248—258
Cyril, Bp. of Alexandria, 412—444.
Cyr-p denotes readings supplied by Mr. Pusey [*Cyr* is used when the citation is apparently uniform]
Cyril, Bp. of Jerusalem, 348—386
Damascenus, *Johannes*, 730
Dialogue against the Marcionites printed amongst the works of Origen
"Dialogi de Trinitate", variously ascribed to Ath Thdrt Max
Didymus of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394

² Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr_{h.l.}, Chr *hœc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol; Gregory of Nyssa, as Nys, Nyss, and Nyssen: in all cases the abbreviation marked in the above list is the shortest used in this volume.

- Dionysius**, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent'. V.
Ennodius, Bp. of Pavia, d. 521
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. of Salamis in Cyprus, 368—403
[Epistle of the Church of Lyons, 171]
Eucherius, Bp. of Lyons, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Eutherius, Bp. of Tyana, 431
Euthymius Zigabenus, 1116
Faustinus, 383
Fulgentius, Bp. of Africa, 508—533
Gaudentius, Bp. of Brescia, 387
Gennadius, Bp. of Constantinople, 458—471
Gildas, fl. 581
Helvidius (cited by Jer.), 383
Hesychius of Jerusalem, Cent'. IV. or VI.
Hilary, Bp. of Poitiers, 354—368
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent'. III.
Idacius, the name under which [was] published [the] work "de Trinitate" [formerly ascribed to] Vig. [now to Ath.]
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—340
Jerome, fl. 378—420
Julian, Emperor, 331—363
Julian (cited by Aug.), Pelagian Bp. in Italy, 416
Justin Martyr, fl. 140—164
Leo, Bp. of Rome, 440—461
Leontius Scholasticus, 580
Lucifer, Bp. of Cagliari, 354—367
Macarius of Egypt, 301—391
Manes, cited by Epiphanius
Marcellus, cited by Eus.
Marcion, 130; fragments in Epiph. (Meion-e) and Tert. (Meion-t)
Marcosii, cited by Iren.
Marcus Monachus, 390
Marius Mercator, 418
Martyrium Clementis
Maximus Taurinensis, 430—466
Maximus Confessor, fl. 630—662
Maximin, the Arian, cited by Aug.
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzum, Gregory, Bp. of, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent'. V.
Novatian, 251
Nyssa, Gregory, Bp. of, 371
Œcumenius of Tricca in Thrace, Cent'. XI.?
Origen, b. 185, d. 254
"Quæstiones et Responsiones ad Orthodoxos" ascribed to Justin M.
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, Bp. of Barcelona, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, Bp. of Aquileia, 776—804
Pelagii Ep. ad Demetr. 417?
Peter, Bp. of Alexandria, 300—311
Philastrius, Bp. of Brescia, fl. 380
Philo Carpasius, 400
Photius, Bp. of Constantinople, 858—891

- Photinus**, Bp. of Sirmium (cited by Epiphanius), d. 379
Polycarp, Bp. of Smyrna, d. 169
Porphyrus, d. 304
"Prædestinatus." *A work ascribed to Vincent of Lerins* (434)
Primasius, Cent^y. VI.
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"De Promissionibus dimid. temp."
"Quæstiones ex vet. et nov. Testt."
Printed among the works of Aug.
"De Rebaptismate." *Among Cypr's works*
Rufinus of Aquileia, 397
Salvianus, 440
Sedulius, 430
Senicres, quoted by Iren., Cent^y. I. or II.
Serapion of Egypt, 345
Severus of Antioch, Cent^y. VI.
Severianus, Bp. in Syria, 400
"De Singularitate Clericorum." *Among Cypr's works*
Smyrnæorum Epistola de Martyrio Polycarpi, 167
Synopsis ascribed to Athanasius
Tarasius, Bp. of Constantinople, 786
Tatian of Syria, 172
Tertullian, 200
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore, Bp. of Heraclea, 394
Theodore, Bp. of Mopsuestia, 399—428
Theodore of the Studium, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria
Theodotus of Ancyra, 433
Pseudo Theodulus, Cent^y. XII.
Theophylact, Abp. of Bulgaria, 1071; **Thl-sif**, as edited by Sifanius; **Thl-fin**, by Finettius, from a Vatican MS.
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Victor Vitensis, an African Bp., Cent^y. V.
Victor of Antioch, 401
Victorinus, 380
Victor, *Episc. Tununensis*, 565
Vigilius of Thapsus, 484³
Zeno, Bp. of Verona, 362—380
Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE DIGEST :—

aft, after.

al, alii.

appy, apparently.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ctra, contra.

[³ A work on the Trinity formerly ascribed to Vigilius is now assigned to Athanasius.]

def, defective.

ed or edn, edition.

elsw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

folg or flg, the following words.

gr, Greek. gr-lat-ff, Greek and Latin Fathers.

ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.

int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om καὶ AB" means that the MSS. A and B omit the καὶ given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C¹, the first corrector of C; C², the second; D¹, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug₁, Orig₂, Bas₃: similarly are used the words sæpe, aliq, or alic (aliquoties or alicubi), ubique⁴.

Words printed in the digest in the larger type used for the text

⁴ -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss, means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

itself are to be taken as of equal authority with the reading printed in the text : the place in the text where such readings occur being indicated by an asterisk.

Notice referred to on pp. 15, &c.

αρας would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted ρας. On the other hand ρας occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put αρας in its stead—so that the tendency of the transcribers has clearly been to alter αρας into ρας ; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by any trustworthy MSS., however few in number and however great the array in favour of ρας, αρας has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOP, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52 : 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841 : Römer, 4th edn., Leipzig 1847 : Corinther, 2nd edn., Leipzig 1845.

- ESTIUS, *Comment. in omnes Pauli Epistolas*, 2 voll. folio, Douay 1614.
- EWBANK, W. W., *Commentary on the Ep. to the Romans*, Lond. 1850.
- FRITZSCHE, *Pauli ad Romanos Epistola*, 3 voll., Hal. Sax. 1836.
- HACKETT, PROF., *Commentary on the Acts*, Boston, U.S. 1852.
- HEMSEN, *Der Apostel Paulus u.s.w.*, Göttingen 1850.
- HODGE, PROF. C., *Commentary on the Epistle to the Romans*, 3rd edn., London : The Religious Tract Society.
- HUMPHRY, W. G., *Commentary on the Acts*, Lond. 1847.
- JOWETT, PROF., *The Epistles of St. Paul to the Thessalonians, Galatians, Romans : with critical Notes and Illustrations* : Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
- LACHMANN AND BUTTMANN, *Novum Testamentum græce et latine &c.*, vol. ii., Berlin 1850.
- LEWIN, T., *Life and Epistles of St. Paul*, 2 vols., London 1851.
- MEYER, H. A. W., *Kritisch-exegetischer Commentar über das Neue Testament* :—Apostg., Göttingen 1835 : 1 Corinth., 2nd edn., do. 1849 : 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., *Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel*, 4th edn., Hamburg 1847.
- CECUMENIUS, *Commentaria, &c.*, in Migne's *Patrologia Græca*, voll. cxviii. cxix.
- PALEY, *Horæ Paulinæ* : ed. Birks, Lond. 1850.
- PEILE, DR., *Annotations on the Apostolic Epistles*, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., *Commentar über den Brief Pauli an die Römer*, vol. i., Frankf. 1855.
- SCHRADER, *Der Apostel Paulus, u.s.w.*, 5 voll. Leipzig 1829-36.
- SMITH, JAMES, ESQ., *On the Voyage and Shipwreck of St. Paul*, Lond. 1848 : 2nd edn., Lond. 1856.
- STANLEY, DEAN, *The Epistles of St. Paul to the Corinthians : with Critical Notes and Illustrations*^b.
- STIER, DR. RUDOLF, *Die Reden der Apostel*, Leipzig 1829.—*Andeutungen für gläubiges Schriftverständniss* : zweite Sammlung, Leipzig 1828.
- STUART, MOSES, *Commentary on the Epistle to the Romans*, Lond. 1838.
- TERTULLIANUS, in Migne's *Patrologia Latina*, voll. i.—iii.
- THEODORET, *Opera*, in Migne's *Patrologia Græca*, voll. lxxx.—lxxxiv.
- THEOPHYLACT, in Migne's *Patrologia Græca*, voll. cxxiii.—cxxvi.
- THOLUCK, *Römerbrief, u.s.w.*, Halle 1842 : 5th edn., 1856.

^b The reader will observe that I have worked with Dean Stanley's book, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles : not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

TREGELLES, DR., An Account of the printed Text of the Greek New Testament, London 1854; Greek Testament, Part iv., Rom.—2 Thess., 1869.

UMBREIT, DR., Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt, Gotha 1856.

WINEB, G. B., A Treatise on the Grammar of N. Test. Greek. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.

WORDSWORTH, BISHOP, The Greek Testament, &c. Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. οὗτος, not οὗτως as Bentley.

ii. 7. in πάντες, the first α is written over the line by 1. m.

34. ο bef κυριος is added by 1. and 2. m.

38. aft ἁμαρτιῶν ins υμῶν, not ἡμῶν as Bch.

iii. 2. the το after βαστας is super-added by 1. m.

21. the των before αὐ αἰωνος is written in the margin by 2. m.

iv. 4. ως, not ὡσει, as in Mai.

6. ο αρχιερεὺς is the reading of the codex [not as Tischdf.].

14. τεθαπατ. and τεθεραπ. are both from the 1. m.

18. του before ιησου is added by 1. m. and 2. m.

20. εἰδαμεν: over the εἰ is written ο by 1. m., over the α is written ο by 2. m. (not both by Tischdf.'s B³).

v. 2. συνδύεις, but ε is written over by 1. m. and 2. m.

21. The codex has παραγενομενον α prima manu, not -ροι as Tischdf.

25. prima manus has εθεσθαι.

38. τα is added by 1. m. and 2. m.

vii. 10. 2. m. has εξελ., not εξελ. as Bentley and Tischdf.

11. ηυρισκον is in codex.

17. ηγγιζον, not -ισεν as Birch.

22. λογ. κ. εργ., not εργ. κ. λογ. as Bentley.

Acts vii. 39. αλλα, not αλλ' as Mai. This was wrongly extracted from my notes of B in my last [65th] edition.

47. οικοδ. α prima manu.

51. καρδιας, not -αν as Bentley.

viii. 25. ευηγγελιζοντο, not ευεγγελη. as Birch.

28. τον προφ. ησ., not ησ. τον προφ. as Birch.

34. τουτο is α prima manu.

ix. 6. αλλα.

13. σου is in codex, not omitted, as in Bentley.

25. after καθκειν, αυτον, not -ου as Bentley.

26. εις ιερουσ., not εν as Birch.

36. τις ην μαθ., not τις μαθ. as Bentley.

x. 45. πν. του αγ., not πν. αγ. as Bentley.

xi. 3. εισηλθεν, not -θες as Bentley.

12. διακριναντα, not -ροντα as Bentley.

13. απηγγ., not απηγγ. as Bentley.

18. αρα και, not αρα γε και as Mai.

24. τω κυριω is in margin α 2. m. (sic).

xiii. 1. συμεων, not σιμ. as Bentley.

11. επεσεν, not επεπεσεν as Mai.

13. ανεχθ. is 1. m., not αναχθ. as Mai.

26. ημιν, as in Mai ed. 1, not υμιν, as in ed. 2.

29. παντα τα γεγρ., not παντα γεγρ. as Bentley.

Acts xiii. 39. *εν νομω*, not *τω νομω* as Birch.

xiv. 10. the 2nd *και* is written over by 1. m.

12. *μεν βαρν*, not *βαρν* as Bentley.

xv. 1. *περιθμητε* is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)

xvi. 12. *κακειθεν εις*, as in Mai ed. 1, not *κ. τε εις*, as in ed. 2⁶.

xvii. 7. *λεγοντες ειναί*, not *ειν. λεγ.* as Bentley.

20. *θελει*, not *θελαι* as Mai ed. 1.

34. *αρεσπ.* is 1. m., *-ωπ.* is 2. m.

xix. 2. *ουδ'*, not *ουδε* as Mai.

13. *υμας*, not *μεν υμας* as Bentley.

29. *της συγχ.*, not *συγχ.* as Bentley.

40. *ου ου δυνησ.* as Mai ed. 2, not *ου δυνησ.* as ed. 1.

xx. 4. *βεροιαιος*, not *-ροιαι* as Birch.

16. *κεκρει* 1. m., *κεκρικει* 2. m.

23. *λεγον* as Mai ed. 1, not *-ων* as ed. 2.

26. *διوتي* as Mai ed. 2, not *διο* as ed. 1.

32. *την κληρονομιαν*, not *κληρ.* as Muralto.

xxi. 3. *αναφανωτες* is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote NĀ; then his B³ wrote Ē upon the X, and afterwards placed an A over the line. So that it would now appear as if B¹ had read *-εντες*.

4. 1. m. repeats *ελεγαν* after *πνευματος*.

5. (6 ed. Verc.) *προσευξ.*, not *-ηυξ.* as Bentley.

id. *αλληλους και*, not *και* as Bentley.

13. *ο* before *παυλος* is added by 1. m.

24. *ξυρησονται* is 1. m. as Rulotta and Vercellone.

xxii. 5. 1. m. has *πρεσβυτερειων*: 2. m., *-ριον*.

Acts xxii. 24. *αρεταξεσθαι*, not *-ταξ-* as Bentley.

28. 1. m. has *πολειτειαν*.

xxiii. 7. *λαλουντος* as Bentley, not *-ησαντος* as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.

18. *σοι* is written over by 1. m.

28. *κατηγαγον* to *αυτων* is in marg. a 1. m.

35. *κελευσας*, not *κελευσας τε* as Bentley.

xxv. 25. in *αυτου δε του παυλου*, *παυλου* has dots over it a 1. m.

xxvii. 14. 1. m. decidedly wrote *ευρακων*: 2. m. placed *υ* over the *α*, and *λ* between the *κ* and *υ*, and altered the *Α* to *Δ*, but in so doing, he has left the right foot of the *Α* of 1. m. visible beyond the corner of his own *Δ*.

28. *ευρον οργυιας εικοσι*, not *ευρον εικοσι* as Bentley.

xxviii. 11. *αλεξανδρινω* has *η* written over the *ι*, but not by 1. m. as Rulotta, and Mai ed. 1.

16. *επετραπη*, not *-πει* as Birch.

Rom. i. 1. *χυ ιυ*, not *ιυ χυ* as Mai.

12. 2. m. has *συμπ.*, not *συμπ.*

v. 1. *εχωμεν* is 1. m.: *εχομεν* 2. m.

vii. 22. *τω νομ.*, not *τι νομ.* as misprinted in Mai ed. 2.

viii. 2. *σε απο*, not *απο*.

5. *τα του πν.* as Mai ed. 1, not *του πν.* as ed. 2.

24. *τι* is added by 1. m.

ix. (3. *συγγενων* is in the original text, there has been no erasure: the words *αδελφων μου των* are in the margin by the 2nd hand)⁷.

8. *τουτεστιν οτι* a 1. m. (*οτι* over the line).

xiii. 2. *ανθεστ.*, not *αθεστ.* as misprinted in Mai ed. 2.

11. *υμας*, not *ημας* as Bentley.

xiv. 6. *και ο εσθ.*, not *ο εσθ.* as Bentley.

⁶ Tischdf.'s "male M. in utraque ed. repetiit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

⁷ Supplied by the Rev. C. Cure.

Boim. xv. 26. *τηρησαθε* 1. and 2. m.: no correction.

xvi. 7. *γεγοναν*, not *-ασιν* as Mai.

1 Cor. i. 2. *τη εκκλ.*, not *εκκλ.* as Bentley.

11. *μοι* is 1. m.: *μον* 2. m., not as Verc.

ii. 13. *διδασκους*, not *-τω*.

iii. 2. *δυνασθε*, not *εδυν*.

9. *συνεργοι* 1. m.

iv. 11. 1. m. *γυμνειτ.*: 2. m. *-νιτ*. This was wrongly extracted from my notes of B in my last [fifth] edition.

15. *εγεννησα*, not *-ενη-* as Bentley.

vii. 5. There is no writing in the margin, as asserted by Woide from Mico.

17. *μεμερικεν ο κυριος*, not *ο θεος*.

ιδ. *ουτως περιπατειτω και*, not omitted, as Bentley.

viii. 11. *ο αδελφος*, not *αδελφος* as Bentley.

x. 9. *απαλλ.*, not *απολλ.* as Bentley.

xii. 24. *τι περισσοτερον*, not *περισσοτερον* as Bentley.

xiv. 16. *ευλογης εν πνευματι*, not *ευλογης τω πνευματι* as Mai.

1 Cor. xiv. 39. *μον* is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.

xv. 19. *ηλπικοτες εσμεν μονον*, not as Bentley.

2 Cor. i. 4. *επι παση τη θλιψει*, not *επι παση θλιψει* as Bentley.

iii. 15. *αναγεινωσκηται*, not *-εται* as Mai.

iv. 6. *οτι θεος*, not *οτι ο θεος* as Mai.

v. 15. *οτι εις*, not *οτι εις εις* as Mai.

vii. 4. *εν τη χαρα*, not *τη χαρα* as Mai.

ix. 2. *περυσι*, not *περισι* as Mai. It was stated in my former table that 2. m. had corrected it to *περυσι*. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.

3. *υμων* is 1. m. *η* is written above the line by 2. m.

x. 12. *ενκρειναι* and *συνκρειναι*, without any erasures of the *ε* by 1. m. as stated by Rulotta.

xii. 1. *δεις ου*, with no punctuation as in Mai.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. 1 Τὸν ^a μὲν ^b πρῶτον ^c λόγον ^d ἐποιησάμην περὶ πάντων, ^a (μὲν solitari-
 ὦ Θεόφιλε, ^e ὧν ^f ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ^b of two, Matt.
^g ἄχρι ^h ἧς ⁱ ἡμέρας ^b ἐντειλάμενος τοῖς ἀποστόλοις ^{xxi. 28, 31.}
¹ διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, ^k ἀνελήμφθη. ^{Heb. vii. 7.}

C πνευ-
 ματος...
 ABCD
 EN a b c
 d f g h k
 m o p 13

only. 2 Macc. xv. 37. δ μὲν πρῶτ. λόγος ἦν ἡμῖν, δ Θεόδοτος, περὶ κ.τ.λ. Philo. Q. om. prob. liber,
 § 1, vol. II. p. 444. See 1 Chron. xix. 29. d = here only. Xen. Cyr. I. 6. 13. ἐποίησε δημόσια
 γράμματα, Herodian vii. 6. 6. e attrf, Matt. xviii. 19. ver. 22. ch. ii. 23. iii. 35. vii. 16. 2 Cor.
 [s. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. f = Matt. iv. 17. Mark i. 45. Luke
 xiii. 25. see Gen. II. 3. g Luke i. 20. xvii. 37. h constr., ch. xiii. 47. John xiv. 31.
 i traject, see ch. xix. 4 al. k = vr. 11, 22. Mark xvi. 18. 4 Kings ii. 9. (-λημψις, Luke ix. 51.)
 c = here

TITLE: rec ins των αγιων bef αποστ., with a b d g h k 13 and the subscriptions of
 A'EGH; των m p Orig Chr Synop: om B D(-xis): om αποστολων also N and the margins
 of B(Tischdf).—pref λουκα ο, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θω των
 αγιων αποστολων λουκα του ευαγγελιστου d, ai g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins o bef ιησ. (the o of ηρξατο was probably mistaken for the ar-
 ticle), with AEN p 13. 36 rel Constt [Orig, Did, Bas, Chr, Euthal, Antch,]: om BD.

2. ανελημφθη bef εντειλαμενος . . . εξελεξατο D [Syr syr-mg sah]. at end add και
 εκειλευσε κηρυσσειν το ευαγγελιον D syr-mg Aug., simly sah [Vig].

On the title, see Prolegomena. 1—3.
 INTRODUCTION.] 1. τὸν μὲν πρ. λ.]

The latter member of this sentence, τανυν
 δε, . . . is wanting (see Winer, § 63, I. 2,
 e. γ), and the author proceeds at once to
 his narration, binding this second history to
 the first by recapitulating and en-
 larging the account given in the conclu-
 sion of the Gospel. πάντων] What-
 ever latitude may be given to this word, it
 must at all events exclude the notion that
 Luke had at this time seen the Gospels of
 Matt. or Mark, in which many things which
 Jesus did and taught are contained, which
 he had not related in his πρῶτος λόγος.
 On Theophilus, see notes, Luke i. 3.

ὧν ἤρξατο Ἰησ.] I cannot think ἤρξατο
 here to be merely pleonastic. Its posi-
 tion here shews that it is emphatic, and
 the parallel cases (see reff.) all point to a
 distinct and appropriate meaning for the
 word. That meaning here seems to be, that
 the Gospel contained the ἀρχάς, the out-
 set, of all the doings and teachings of our
 Lord, as distinguished from this second
 treatise, which was to relate their sequel
 and results. Meyer understands it—which
 Jesus first of all men did, &c. But this

introduces a meaning irrelevant to the
 context, besides not giving the emphasis to
 ἤρξατο, but to Ἰησοῦς. The position of
 emphasis given to the verb shews, that the
 beginning of the doing and teaching of
 Jesus must be contrasted with the con-
 tinuance of the same, now about to be
 related.

2. ἐντειλ. τ. ἀπ.] See Luke
 xxiv. 48 ff., and yer. 4 below.

διὰ πν.
 ἀγ. may be joined either with ἐντει-
 λαμενος (as in vulg copt Chr Thl); or with
 ἐξελέξατο (as in syrr sath Cyr Aug Vig).
 In the former case, our Lord is said to
 have given His commands to the Apostles
 through, or in the power of, the Holy
 Ghost. Similarly He is said, Heb. ix. 14,
 διὰ πνεύματος αἰωνίου ταυτὸν προσενέ-
 και ἡμῶν τῷ θεῷ. In the latter, He is
 said to have chosen the Apostles by the
 power of the Holy Ghost. Similarly, in ch.
 xx. 28, Paul tells the Ephesian elders, that
 the Holy Ghost had made them overseers in
 the Church of God. The former construc-
 tion however appears much the best, as ex-
 pressing not, as might at first seem, a mere
 common-place, but the propriety of the
 fact,—that His last commands were given
 in the power of (see John xx. 22) the

1 = ch. ix. 41.
 Rom. vi. 13,
 16, 19. xii. 3.
 2 Cor. xi. 2.
 Gen. xlvii. 3
 (Ald.).
 m abs., Luke
 xxii. 15. (xxiv.
 46), ch. iii. 18.
 Heb. ix. 26 al.
 n = Matt. vi. 7.
 1 Cor. iv. 4.
 o here only +.
 Wisd. v. 11.
 xix. 13. 3 Macc. iii. 24. Xen. Mem. i. 1. 2.
 only. 3 Kings viii. 8. Tobit xii. 19 (N def.) only.
 cal. 5 alius in Hexapl. Herod. i. 62. Xen. Anab. vii. 3. 46. συναλιζόμενος, Prov. xxii. 24.
 viii. 56. ch. iv. 18. v. 26, 40. 1 Kings xxiii. 8.
 only. Gen. xlix. 18. Wisd. viii. 12 only.
 i. 1 et passim. Amos ix. 6.
 xx. 13. Winer, § 30. 7. d.
 p = Heb. ii. 15. (ch. v. 19. xvi. 9. xvii. 10 ?)
 r Luke ix. 11. ch. viii. 12. xix. 8. s here only +. (Pa.
 u = ch. xvi. 1, 2. 1 Chron. xii. 6. t = Luke
 w = Luke xiv. 49. ch. ii. 33. Gal. iii. 14, 22. Eph. iii. 6. Heb.
 x constr., Matt. vii. 24, 26. τάδε μου ἔκουνον, Lucian Dial. Deor.

3. [for οἱς, οἱς C.] τεσσ. bef ημερ., omg δια, D(θi is written over the line by D-corr.). οκτανόμενος D¹. τας D¹.

4. συναλισκομενος D¹: συναλισγομενος D²: συναλιζομενος b² c d¹ e m 36¹. 40, the Greek fathers are confused between this reading and txt (see Tischdf): conuocescens vulg E-lat² [Syr coptt arm] Bede: conuocens D-lat [salem tuumens syr]. aft συναλ. ins met αυτων D [illie lux syrr coptt æth arm]. rec παρηγγ. bef αυτοις, with B D (see above) N rel 36 vulg coptt [syrr arm Eus, Euthal.] (Ec Thl Aug: txt ACE Chr.—παρηγγαλλεν E-gr b d [Eus, Euthal.]. ην ηκουσατε (so D² [ηκουσα D¹]) φησιν δια του στοματος μου D vulg [with lux] æth Hil Aug; am [fuld] D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

Holy Ghost. To take διὰ πν. ἁγ. with ἀνελήμφθη (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀναλήμφ. = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τ. οὐρ., testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course.

3. ἐν π. τεκρ.] See Luke xxiv. 31, 39, 43. The ἐν is in its signification of investiture, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὁπτανόμενος] οὐ γὰρ ὥστερ πρὸ τῆς ἀναστάσεως ὡς ἀελ μετ' αὐτῶν ἦν, οὕτω καὶ τότε: οὐ γὰρ εἶπε τεσσαεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαεράκοντα. ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified.

τὰ περ. τ. β. τ. θ.] τὰ, in the widest sense; not ῥήματα merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the present participle λέγων. Both the participles, ὁπτανόμενος and λέγων, carry with them a ratiocinative force, in dependence on τεκμηρίοις: "proofs, consisting in this, that He" &c. And thus the art. τὰ gives the sentence the

meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define λεγόμενα. [What things these were, we are not told. Certainly, not future events in their detail,—as the next portion of the narrative shews us. I should rather believe them to have concerned the future founding and government of the Church: though even here the greatest Apostles were apparently left to the unfolding of the teaching of the Holy Spirit as years went on.]

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES.

4. συναλιζ.] not middle, 'assembling them,' as Calvin. (congregans eos), Grot., Olsh., and others, which is without example; but passive, = συναλισθεῖς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking;' so E. V. marg., Thl., Ec., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The conjecture of Hemsterhuis, συναλιζομένοις (which however is found in Didymus), is quite unnecessary.

ἀπὸ 'Ιερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere iussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuisset dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] to await, i. e. wait till the completion of: the περι implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for twelve years after the Ascension, is sufficiently refuted by His own words here, and by

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθῆσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ἔειπεν δὲ πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν

xxiii. 30. b Matt. xv. 23 al. fr. c = Matt. xii. 10. ch. vii. 1. xix. 2. xxi. 37 al. 3 Kings i. 37. d = Matt. ii. 7 al. e Mark iii. 29. vii. 29. ix. 12 f Mt. Heb. xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3. f gen., 2 Thess. iii. 2. see Matt. xx. 23.

5. rec βαπτισθ. bef εν πνευμ., with ACEN² 13. 36 rel [vas] Orig¹[int, Did, Cyr-jer, Chr, Cyr-p, Euthal,] Ec Thl Ambr Rebapt, Gaud: πν. αγ. βαπτ. D Did, Hil, Victorin, Aug^[supra]: txt BN¹ p.—add και ο μελλετε λαμβανειν D¹(and lat) tol Hil, Aug, [Max-taur,] aft ημερας add εως της πεντηκοστης D¹(and lat) sah Aug^[allq].

6. for συνελθ., ελθοντες N¹. rec επηρωτων, with DE rel 36 [Chr-txt Euthal,] Ec, -των C², -τον d 13: txt ABC'M Chr-comm.: αποκαταστασεις εις την β. του ισρ. D: om εις D²(and lat); for του, τω D²(appy): Aug has sometimes *representabaris?* et quando regnum Israel? sometimes *presentabis regnum Israel*.

7. ειπεν, omg δε, B¹ Syr sah [arm-zoh]: ειπεν ουν B-corr: ο δε ειπεν C [arm-mss Orig-int,] Aug; και ειπεν D, ο δε αποκριθεις επ. E mth: txt AN rel vulg syr copt Thl. for πρ. αυτους, αυτοις E vulg coptt.

the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some years, appears to be true; but surely would not be in compliance with such a command.

τ. εταγγ. τ. παρὸς.] See note on Luke xxiv. 49.

5.] The Lord cites these words from the mouth of John himself, reff. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing *with water*, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiae communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

Ἰδοὺ: and εν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, Ἰδοὺ, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante hos quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97.

'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another

incident, but to other actors; *they*, as distinguished from Him who had been speaking.

Κύριε, et . . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX.

Meyer would refer ἐν τῷ χρ. τού. to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, at this present period,—now. The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in δ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*will*" or "*dost* thou restore?" As to the word itself, καθιστάνω (= στήμι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not *θες*, but δ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης

g 1 Thess. γινῶναι ἡ χρόνους ἢ ἡ καιροὺς οὗς ὁ πατὴρ ἔθετο ἑν τῇ ABCD
v. 1. Dan. ἰδία ἐξουσίᾳ. ὁ ἀλλὰ λήμψεσθε ἡ δύναμιν ἑπέλθόντος τοῦ Ew a b c
ii. 21. 3. 2 Tim. iii. ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἐσεσθέ μου μάρτυρες ἐν d f g h k
h = Matt. xvi. 1, see ch. xiv. 17. m o p 13
i = ch. v. 4. τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ
Hag. ii. 19, n ἕως τοῦ ἐσχάτου τῆς γῆς. ὁ καὶ ταῦτα εἰπὼν βλέπόντων
see Luke ix. 44. xxi. 14. 21. k = Luke iv. 36. ix. 1 al. Ps. lxxvii. 35. 1 Luke i. 35. 1 Kings xli. 7. m = Luke
xv. 22 and Acts passim. 1 Pet. v. 1. Isa. xlii. 10. n ch. xiii. 47 only, from Isa. xlii. 6.
o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18.

8. rec μοι (corr to the common constr εσεσθε μοι), with E rel 36 [vas (eth has both)]
Orig, [int.] Epiph Chr, [Cyr.] Thl: txt ABCDN Orig, [Cyr-p.]. om εν AC¹D a h p 40
coptt Orig, Hil: ins BC²EN rel 36 vulg syrr [arm] Orig, Chr, [Euthal.] Did-int, Thl.

9. εἰπόντων N¹ m. ταῦτα εἰπόντος αὐτοῦ νεφέλῃ ὑπεβαλεν αὐτον καὶ ἀπῆρθε ἀπο (ins
των D²) οφθ. αυτ. D, simly sah Aug^{aliq}; et cum hæc D-lat. αυτων bef βλέπόντων B.

ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ. It may be observed however, that the same assertion is *not made here*: only the times and seasons said to be in the *power* of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The *Knowledge of the Son* is not here in question, only *that of the disciples*. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the *knowledge of that day and hour*. Bengel attempts to evade the generality of the οὐχ ὁμῶν ἐστιν:—quæ apostolorum *nondum* erat nosse, per Apocalypsin postea sunt significata. But signified to *whom*? What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιροὺς in that mysterious book? There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὁμῶν, nor forget that the γινῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times*. χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. 89. ἐν τῇ 13. 14.] Some (De Wette, al.) render 'hath appointed by His own power;' I should rather take ἐν 14. as in ch. v. 4, in His own power, and understand by ἔθετο kept, '(hath) placed,' as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption.

8.] 'Quod optimum frændæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad

mandatum.' Calvin. ἄλλα, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.' Bengel.

δύναμιν, *that power, especially, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power*. See Luke xxiv. 49. μου, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirations.

μάρτυρες] This was the peculiar work of the Apostles[: so they say of themselves, ch. v. 32, ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων]. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § iii. 5.

ἐν τε Ἱερ. . . .] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to Israel thus understood. The Kingdom was to be one founded on *μαρτυρία*, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of *Jews* scattered through the world, see ch. xi. 19.

De Wette observes, that these words contain *the whole plan of the Acts*: λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἱερουσαλὴμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach *in Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles.

9.] This appears (see Prolegg. Vol. I. ch. iv. § iv. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his*

αὐτῶν ἡ ἐπήρθη, καὶ νεφέλῃ ἡ ὑπέλαβεν αὐτὸν ἵ ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὥς ἡ ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν ἡ πορευομένου αὐτοῦ, ἡ καὶ ἰδοὺ ἄνδρες δύο ἡ παρ- ειστήκεισαν αὐτοῖς ἐν ἡ ἐσθήσεσιν ἡ λευκαῖς, ¹¹ οἳ καὶ εἶπαν ἡ Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἡ ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἡ ἀναλημφθεῖς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ἡ ὅν τρόπον ἐθεάσασθε αὐτοὶ ἡ πορευόμενον εἰς τὸν οὐρανόν. ¹² τότε ἡ ἐπέστρεψαν

¹ αββλ- πορευ- ABCD E a b c d f g h k l m o p 13

² al. fr. see sup. John xvi. 7. ³ red. Luke ii. 21. vii. 12 (ch. x. 17). ⁴ ver. 3 reff. ch. xxvii. 23. ⁵ here (Luke xxiv. 4 rec.) only. ⁶ Macn. iii. 38 only. ⁷ = Matt. xvii. 2. John ix. 12. Eccl. ix. 8. 2 Macc. xi. 8. ⁸ y w. eis, Matt. vi. 26. Isa. li. 1, 2. ⁹ = ver. 2 reff. ¹⁰ Matt. xxi. 37 s. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxi. 29. see ch. xv. 11. ¹¹ ch. viii. 26 reff. ¹² w. eis, ch. iii. 4. vi. 15. vii. 55. xi. 6. xiii. 9. 2 Cor. iii. 7, 13. ¹³ w. dat., ch. iii. 12 reff. ¹⁴ t abs., Matt. ii. 13. ¹⁵ b 1 Pet. iii. 22.

10. rec *εσθητι λευκη*, with C³DE rel 36 syr [æth Euthal.] Chr, Cosm, Orig-int Aug; : txt ABC¹M p vulg Syr copt arm (Eus.) [Epiph, Promiss Bede,].

11. (*ειπαν*, so ABC¹DN p.) *βλεποντες* B E[-gr] N¹ d g k o p 13 Eus, [Cyr-p₂] Thdr¹, Thl-sif: Chr-mss vary: txt ACDN² rel 36(sic) Thdr², [Cyr, Cosm,] Thl-n, *επιστειναι* vulg E-lat Aug¹ om 2nd eis τῶν οὐρ. D 33¹-4. 105 tol Aug, Vig Avit.

Gospel, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. *ἐπήρθη*] “was taken up,—we may understand of the commencing ascent . . . ὑπέλαβεν by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it *ἀπὸ*. This verb describes the close of the scene, as far as it was visible to the spectators.” Hackett. *νεφέλῃ*] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—in *human form*, and so we think of and pray to Him.

10. *ἀτενίζ. ἦσαν*] they were gazing, *stood gazing*. *εἰς τ. οὐρ.* belongs to *ἀτενίζ.*, not to *πορευομ.*, see reff. *πορευομένου*, not *πορευθέντος*: implying that the cloud remained visible for some time, probably ascending with Him. *παριστήκεισαν*, imperf. in sense, as the perf. is *present*: were standing by them. *ἄνδρες*] evidently angels. See Luke xxiv. 4; John xx. 12.

11. *οἳ καὶ εἶπαν*] who (not only appeared but) also said. There is a propriety in the address, *ἄνδρ. Γαλιλαῖοι*. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. *ὅν τρόπον*] in the same manner as;—to be taken in all cases literally, not as implying mere certainty: see reff. *οὕτως*, i. e. *ἐν νεφέλῃ*, Luke xxi. 27 [in the clouds of heaven: and in the same human form]. His corporeal identity

is implied in *οὗτος ὁ Ἰησοῦς*. *ἐλεύσεται*] ‘Non ii, qui ascendentem viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.’ Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—*δοκεῖ δέ μοι καὶ σαββάτου γεγονέναι ταῦτα οὐ γὰρ ἂν οὕτω τὸ διδασκημα ἐδήλωσεν . . . εἰ μὴ ἁρισμένον τι μῆκος ἐβάδιον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου*,—with the declaration in the Gospel (xxiv. 50) that he led them out *as far as to Bethany*. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day’s journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day’s journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was certainly

d Luke xix. 29. εἰς Ἱερουσαλὴμ ἀπὸ ὁρῶν τοῦ καλουμένου ^d ἐλαιῶνος, ὃ ^{ABCD} ^{E^a abc} ^{d f g h k} ^{l m o p} ¹³
 xxi 37 only. ἔστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ^e ἔχον ^f ὁδόν. 13 καὶ
 Jos. Antt. vii. 9. 2. = γδ. ὅτε ^e εἰσῆλθον, εἰς τὸ ^h ὑπερῶν ἀνέβησαν οὐ ⁱ ἦσαν ^k κατα-
 ὁρ. τῶν ἐλαιῶν, μένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
 Luke xix. 37 al. Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ-
 e see John viii. 57. ix. 21, 23. θαῖος, Ἰάκωβος Ἀλφαῖον καὶ Σίμων ὁ ζηλωτής, καὶ
 f = Luke ii. 44. 3 Kings xix. 4. Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν ἱ προσκαρτε-
 g = ch. ix. 6. Matt. viii. 5 al. ellipse, here only. ροῦντες ^m ὁμοθυμαδὸν τῇ ⁿ προσευχῇ σὺν γυναιξὶν καὶ
 h ch. ix. 37, 39. xxi. 3 only. 2 Kings xviii. 33. Esak. xli. 7. i constr., ch. ii. 5 reff. k here only. Num. xx. 1 al. l = ch. vi. 4 al. Rom. xlii. 12, xlii. 6. Col. iv. 2 (Mark iii. 9) only. Num. xiii. 21 only. Sus. 6 Theod. m ch. ii. 46 al. Rom. xv. 6 only. L. P. Num. xxiv. 24 al. n abs., Matt. xxi. 13 ff., from Isa. lvi. 7. Ps. iv. 3 al.

13. εἰσῆλθεν D-gr. rec ανεβησαν bef eis τ. υπ. (corrⁿ to avoid the ambiguity of εἰσῆλθ. eis το υπ.), with DEN^s rel 36 tol syrr coptt [arm-zoh Aug₁]: om ανεβ. N¹: txt ABCI³ p vulg [æth arm-usc] (Orig.) Chr, Thl-fin-comm, Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr [arm-zoh Chr, Thl]: txt ABCDN p vulg Syr [coptt æth arm-usc] Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr: petr. et joh. et andr. et jao. Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D. om ο (bef (ηλωτης) N¹).

14. N has ὁμοθυμαδον both before and after προσκαρτ., N^s disapproving the 2nd. rec (aft προσευχη) ins και τη δεήσει (Phil iv. 6), with C^s rel 36 (Orig.) [Chr₁]; και δεήσει, omg τη, m: om ABCDEN p H^r vulg syrr coptt æth arm Chr, Thl-fin-comm Cypr, Aug Jer Bede. ins ταις bef γυν. D¹. aft γυν. ins και τεκνοis D. uariam BE p 40 sah [æth]: txt ACDN rel 36 [coptt]. om τη D¹ (ins D^s). om του B. rec ins συν bef τοis αδ. αυτ. (corrⁿ, to avoid connecting the brethren of our Lord with His mother), with BC^sE rel syrr Chr₁: om AC¹DN vulg coptt æth arm Cypr, Aug.

observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). Forty days from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6.—at six stadia, B. J. v. 2. 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of ἐλαιῶν, -ῶνος, here (and in reff.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document. ἔχον is not for ἀπέχον, but as in τριὰς κ. ὅκτ. ἔτη ἔχων, John v. 5, and in reff.; the space or time mentioned being regarded as an attribute of the subject.

13. εἰσῆλθ.] 'into the city;' see reff. τὸ ὑπερῶν.] The idea that this was a chamber in the Temple has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were δια πάντων ἐν τῷ ἱερῷ. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found assembled in any public place at this time.

The upper chamber was perhaps that in which the last Supper had been taken; probably that in which they had been since then assembled (John xx. 19, 26), but certainly one in a private house. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, εἶρε τὴν πόλιν πᾶσαν ἡδωρισμένην καὶ τὸ ἱερὸν τοῦ θεοῦ κατατεταγμένην, παρεκτὸς δὲ τῶν οἰκημάτων καὶ τῆς τοῦ θεοῦ ἐκκλησίας μικρὰς οἰσῆς, ἐνθα ὑποστρέψαντες οἱ μαθηταί, ὅτε δ' σωτὴρ ἀνελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς τὸ ὑπερῶν. ἐκεῖ γὰρ φλοδόμητο, τουτέστιν ἐν τῷ μέρει Σιών ἦτις ἀπὸ τῆς ἐρημώσεως περιλήφθη. . . . ἕως χρόνου Μαξιμου τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελῶνι, κατὰ τὸ γεγραμμένον. And Nicephorus viii. 30 (see Wordsw.) says that the Empress Helena enclosed in her larger church the chamber where took place ἡ τοῦ ἁγίου πνεύματος καθόδος ἐν τῷ ὑπερῷ. οὗ ἦσαν κατ.] not to be taken as in E. V. 'where abode both Peter,' &c.; which gives the idea that Peter, &c. were already in the chamber, and the rest joined them there:—but, on entering the city, they went up into the upper chamber,

15 Καὶ ὃ ἐν ταῖς ἡμέραις ταύταις ὁ ἀναστὰς Πέτρος ἐν ὁ ch. vi. 1.
 μέσῳ ὧν ὁ ἀδελφῶν εἶπεν (ἦν τε ὁ ὄχλος ὁνομάτων ἐπὶ ὁ ch. i. 30.
 τὸ αὐτὸ ὡς ἑκατὸν εἰκοσι) 16 ἂν ἄνδρες ἀδελφοί, ἔδει πλῆ- ὁ ch. xv. 1
 ρωθῆναι τὴν γραφὴν [ταύτην] ἣν προεῖπεν τὸ πνεῦμα ὁ ch. ix. 30
 ὁ ch. vi. 7 reff.
 ὁ ch. vii. 3 al. fr. ὁ ch. iv. 13 reff. ὁ ch. iii. 19 reff.
 10. Luke iv. 31. John xix. 24. 3 Tim. iii. 16. ὁ Gal. v. 21. 1 Thess. iv. 6 only +. ὁ ch. xii.
 Rom. ix. 29 al. ὁ Heb. iii. 7. ix. 8. x. 15. see 2 Pet. i. 21.

15. for καὶ ἐν, ἐν δὲ DE sah syr-mg Aug. ins o bef πετρ. D. ἐμμεσῶ ACE.
 rec for ἀδελφῶν, μαθητῶν (corrṃ, to avoid the triple recurrence of ἀδελφ. in vs.
 14, 15, 16. Meyer and De W. take ἀδ. to have been a corrṃ to αὐτῶν ἀδελφοί in
 ver. 16, but the other is much more prob), with C²DE rel 36 syrr Chr Thl Cyr, Aug₂:
 txt ABC²M 13 vulg coptt sēth arm Aug. for τε, δὲ CD⁷ vulg D⁷-lat E-lat syrr
 copt Cypr, Aug₂: γὰρ praterea D¹: om sah sēth. ins o bef οχλὸς D. for
 ονομάτων, ἀνδρῶν E: hominum vulg (not fuld) Syr sēth [Cypr-ms.], ὡς εἰ ACN 40
 Thl-sn: αἱ BDE rel [Chr.]. rec εἰκοσὶν, with rel: txt ABCEN f m p 13. 86: ρ᾽ D.
 16. δὲ D(txt D-corr¹) vulg [copt arm-ms] Iren-int, (principal-mss: given nomina-
 tim by Stieren) Aug, Vig, Gild. (Iren-int has oportebat apud Harvey.) om ταυτην

where they (usually) sojourned (not 'dwelt': they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c. On the catalogue of the Apostles, see Matt. x. 2, note. 14.] σύν γυναῖκιν has been rendered 'with their wives,' to which sense Bp. Middleton inclines, justifying it by σύν γυναῖκιν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls enumeration, ch. vi. § 2. Here I think we must take σύν γυν. not as meaning 'with women,' as Hackett, but, the art. not being expressed after the preposition σύν, as = σύν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., the women, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἑτέραι πολλαί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρία] The καὶ gives eminence to one among those previously mentioned. So τῶνδε εἰσεκα, καὶ γῆς ἡμέραν, Herod. i. 73. See Hartung, Partikellehre, i. 145. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has no foundation even in tradition. τοῖς ἀδελφ. αὐτῶν.] This clearly shows, as does John vii. 5 compared with vi. 69, 70, that none of the brethren of our Lord

were of the number of the Twelve. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 65, and in the Prolegomena to the Epistle of James. In both cases of one being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the general statement precedes the individual distinction, as indeed it naturally must.

15-26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. 15. ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost; during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δὲ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121. ὁνομάτων] [that is, of persons: but the term would hardly be used except where the number is small.] See note on Rev. iii. 4. ἑκατὸν εἰκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note. 16.] We may enquire, by what change in mind and power Peter was able, before the descent of the Spirit, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note.

The pre-eminence of Peter here is the

a = Luke i. 70. τὸ ἄγιον διὰ στόματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου
 ch. iii. 18, 21. ὁδοῦ τοῦ συλλαβοῦσιν Ἰησοῦν, 17 ὅτι κατηριβη-
 v. 26. xv. 7. ὁδοῦ τοῦ συλλαβοῦσιν Ἰησοῦν, 17 ὅτι κατηριβη-
 2 Chron. xxvi. 21, 22. μένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κληρὸν τῆς δια-
 b Matt. xv. 14. κούρας ταύτης. 18 οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ
 xxiii. 16, 24. Rom. ii. 19. μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκτισεν
 only. Ezra viii. 1 only. m = Rom.
 1 Macc. iv. 2. n = Luke xiii. 27. 1 Kings iii. 13, 14.
 al. q = ch. xvi. 27 al.
 c = Matt. xvi. 55 f. ch. xlii. 3 al. Judg. vii. 25. d here only. Gen. i. 2. 2 Chron. xxvi. 19.
 e w. perf. part., ch. xlii. 29 reff. f = 2 Pet. i. 1 (Luke i. 9. John xix. 24) only. (1 Kings xiv. 47. Wisd.
 viii. 19 only.) 3 Macc. vi. 1. g ch. viii. 21 reff. h = ch. xx. 14 reff. i ch. xxii. 28 reff.
 k = John iv. 5. ch. iv. 34. v. 3, 8. xxviii. 7. 1 Chron. xxvii. 27. l = Matt. xx. 2. xxvii. 7. m = Rom.
 iv. 4 reff. n 2 Pet. ii. 13, 16. see 2 Macc. viii. 23. o = Luke xiii. 27. 1 Kings iii. 13, 14.
 p here only. r. Wisd. iv. 19 only. q = ch. xvi. 27 al. r here only.

ABC'N p H^r vulg coptt æth arm Orig₁ Eus₁ Ath₁ Did₁[int.] Vig₁ Gild (omitted by
 homæotel: or erased as unnecessary with ην, and perhaps, as Mey. and De W., be-
 cause no citation immediately follows): ins C²DE rel 36 Chr Thl: om ABC'N Eus, Did₁,
 roc ins τον bef ἰησοῦν, with C²DE rel 36 Chr Thl: om ABC'N Eus, Did₁.

17. om ην N¹. rec for εν, συν (corrū to better Greek; see ref 2 Chron.), with rel
 syrr [æth arm] Chr: txt ABCDEN p 13 H^r vulg coptt Eus₁ Iren-int, Aug₂, for
 και, os D¹-gr(txt D⁴). ins υπερβα (but in reference to eccl lection: see Tischd²
 [N. T. Vat. proleg. p. xxxii]) bef τ. διακ. B^r-marg.

18. rec ins τον bef μισθ. (corrū in ignorance of the usage which omits the art aft a
 preposition; see Middleton, ch. vi. 1), with o [13(e sil, Treg)] Thl-ñn: om ABCDEN
 rel H^r Eus₁ Chr₁. aft αδικ. ins αυτου D [syr-w-ast sah æth Eus₁ Aug₂].

commencement of the fulfilment of Matt.
 xvi. 18, 19 (see note there). 17.]

ἐν, not 'although' (Kuinoel), but be-
 cause: it gives the reason of the previous
 assertion, viz. that Judas held, and had
 betrayed, that place of high trust of which
 the prophecy spoke. Thus the ἐν has re-
 ference to the substance of the prophecy,
 already in Peter's mind, and serves to ex-
 plain ἡ πρᾶξις αὐτοῦ and ἡ ἐπισκοπὴ αὐτοῦ.

ἔλαχεν τὸν κληρὸν] not literally,
 but inasmuch as the lot of every man is
 regarded as being cast and appointed by
 God. κληρὸς, first, the lot itself; then,
 that apportioned by lot; then, any species
 of apportionment, whether possession, or
 office, as here. 18.] This verse can-
 not be regarded as inserted by Luke; for,

1. the place of its insertion would be most
 unnatural for an historical notice: 2. the
 μὲν οὖν forbids the supposition: 3. the
 whole style of the verse is rhetorical, and
 not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not
 appear to agree with the account in Matt.
 xxvii. 6—8; nor, consistently with com-
 mon honesty, can they be reconciled, unless
 we know more of the facts than we do. If
 we compare the two, that of Matthew is
 the more particular, and more likely to
 give rise to this one, as a general inference
 from the buying of the field, than vice
 versa. Whether Judas, as Bengel sup-
 poses, 'initio emtionis facto, occasionem
 dederat ut Sacerdotes eam consummarent,'
 we cannot say: such a thing is of course
 possible, but is certainly not contemplated
 by St. Matthew's account, where the
 priests settle to buy the field, on delibe-
 ration, what they should do with the

money]. At all events we hence clearly
 see that Luke could not have been ac-
 quainted with the Gospel of Matthew at
 this time, or surely (not, he would have
 repeated St. Matt.'s account, as Wordsw.
 unfairly represents me to say, but) this
 apparent discrepancy would not have been
 found. The various attempts to reconcile
 the two narratives, which may be seen in
 most of our English commentaries, are
 among the saddest examples of the shifts
 to which otherwise high-minded men are
 driven by an unworthy system. See as a
 notable example, Wordsw.'s note, written
 since the above. I need hardly say to
 any intelligent and ingenuous reader,
 that his way of harmonizing,—viz. that
 as the Jews are said to have crucified
 our Lord when they were only the occa-
 sion of his being crucified, so Judas may be
 said to have bought the field when he only
 gave occasion to its being bought by the
 Chief Priests,—is entirely precluded here
 by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out
 of the wages of his iniquity,' which plainly
 bind on the purchase to Judas as his per-
 sonal act. καὶ πρ. γέν.] The con-
 nexion of this with the former clause
 would seem to point to the death of Judas
 having taken place in the field which he
 bought. See also ver. 19. πρηνὴς
 γενόμενος will hardly bear the meaning
 assigned to it by those who wish to har-
 monize the two accounts,—viz. that, having
 hanged himself, he fell by the breaking of
 the rope. πρηνὴς: ἐπὶ πρόσκωπον περτα-
 κῶς, Hesych. ἔλεον μὲν τὸ σῶμα κείσθαι
 πρηνὴς λήγοντες, ἔταν ἡ μὲν γαστήρ
 κάτωθεν, ἔκωθεν δὲ τὸ τῶτον, Galen,
 cited by Wetstein. πρηνὴς, eis τοῦ-

ABCD
 EN a b c
 d f g h k
 l m o p
 13

ἡ μέσος καὶ ἔξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, ¹⁹ καὶ ἡ γινωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ [ἰδία] διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τούτέστιν χωρίον αἵματος. ²⁰ γέ-

constr., Luke xxiii. 46.
Gen. xv. 10.
= (-χαίμ),
Matt. ix. 17.)
2 Kings xx.
10.
u lit. here only.
(2 Cor. vi. 12
v = John xviii. 15, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1.
w constr., ch. ii. 9, 14 ab. Matt. xxiii. 31. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 8. 1 Macc.
iii. 34. x ver. 18. y so John x. 12. 2 Pet. iii. 16. s ch. ii. 6, 8 ab. Acts
only. Esth. ix. 26. a ch. xix. 4 ref.

om πάντα A Thl-sif, Gaud.

19. ins o bef καὶ D-gr N (but erased) 18 Aug.; καὶ τουτο sah. om ιδια B1DN arm:
ins AB³CE rel [Eus, Chr]. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with C
13 rel vulg syrr copti-wilk arm] Chr: sath-mss are appy divided: txt(-αχ) ABD E(-ακ)
N p 40 am demid fuld tol lux sah Eus, Aug, Bede.—αχελδ. AN p 40, *haceldamach* tol,
acheldamae am fuld lux Bede, *akyldamach* sah[-ed], -*demach* sath-pl.—ακελδαιμαχ D.

προσθεν, ἐπὶ στόματος, Etymol. Nor again is it at all probable that the Apostle would recount what was a mere accident accompanying his death, when that death itself was the accursed one of hanging. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is in the highest degree improbable, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, that in Matt. xxvii. is general,—ours particular. That depends entirely on the exact sense to be assigned to ἀπήγγετο (ᾤκησεν, καὶ ἀπήγγετο, 2 Sam. xvii. 25): whereas this distinctly assigns the manner of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at self-murder, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, during the suicidal attempt. Further than this, with our present knowledge, we cannot go. An accurate acquaintance with the actual circumstances would account for the discrepancy, but nothing else. Another kind of death is assigned to Judas by Ecumenius, quoting from Papias: ἰστορεῖ Πάπιας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς λέγων· μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰούδας· πρὸς τοὺς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάρτης βεβήλωτος διερχομένης, ὑπὸ τῆς ἀμάρτης ἐπίεσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Ecumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theo-

phylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἑλάκησεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Gracized by Luke, inserting into the speech itself the explanations τῇ [ἰδίᾳ] διαλ. αὐτ., and τούτέστιν χ. αἵμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. γινωστὸν . . .] See Luke xxiv. 18. ὧστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us: and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very

δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ἠέπεκλήθη ^{q = ch. iv. 36.}
 Ἰούστος, καὶ Μαθθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ ^{x. 61. Daa.}
 κύριε καρδιογνώστα πάντων, ἠνάδειξον ὃν ἐξελέξω ἐκ ^{x. 1.}
 τούτων τῶν δύο ἕνα ²⁵ λαβεῖν τὸν τόπον τῆς διακονίας ^{only. Hab.}
 ταύτης καὶ ἠποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πο- ^{only. Hab.}
^{lit. 2. = 2 Macc. ix. 23. see Luke i. 80. t ver. 17. u Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8 only. Deut. xxii. 7. v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii. 8. (Sir. xxiii. 18.)}

Aug., for ἰωσήφ, ἰωσην B(Blc) 5 lect-1 syr sah. rec βαρσαβαν, with C rel
 vulg syr Eus[-edd, Bas.] Chr: txt ABEN b f g p am fuld coptt Eus-mss.,—βαρναβαν
 D tol sēth. (13 def.)

24. [εἶπαν, so ABCDN p.] om συ D o. rec εκ τ. τ. δυο ενα bef on εξελ.:
 txt ABCDEN rel [vulg] syr copt Eus Bas, Chr, Dion-areop Thl Procop: ενα on εξελ.
 εκ τ. τ. 8. Syr arm. for ενα, ανα, making αναλαβειν, D¹(txt D⁴).

25. τοπον bef τον D. rec (for τοπον) κληρον, with C⁹EN rel syr [arm Eus, (appy)
 Bas, Chr.]: om sēth (την διακονιαν ταυτης τ. απост.): txt ABCD vulg coptt Procop,
 Aug., rec (for αφ') εξ, with E rel Chr; de vulg E-lat: txt ABCDN p copt Bas, a

Ἰωσῆς, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But *Barsabbas* (or *Barnabas*) and *Barnabas* are not to be confounded: they are different names (*Barsabbas* = son of Sabba or Saba: on *Barnabas*, see ch. iv. 36, note); and *Barnabas* is evidently introduced in iv. 36 as a person who had not been mentioned before.

Of *Barsabas*, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt. [There is a *Judas Barsabbas* mentioned in ch. xv. 22, whom some take to be his brother.]

In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.

Justus is a Roman cognomen, assumed according to a custom then prevalent. The name *Justus* seems to have been common: Schöttgen, *Hor. Hebr.*, on this place, gives two instances of Jews bearing it.

Μαθθίαν Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (*Menolog. Græc.* iii. 198, Winer): another account (*Perionii Vitæ Apost.* p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., *Strom.* ii. 9 [45], p. 452 P., vii. 13 [82], p. 882 P., mentions the *παράδοσις* of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, *Realw.*

24.] It is a question, to *Whom* this prayer was directed. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having ad-

dressed his glorified Lord. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably the Father is so addressed: but the ἐξελέξω, compared with οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to God, since obviously all such appointment must be referred ultimately to God:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογνώστα (used by Peter himself of God, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the *προσκυνήσας αὐτόν* of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the highest kind of worship was paid to the ascended Redeemer. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian.

ἀνάδειξε. κ.τ.λ.] Not, as in E. V., 'shew whether of these two Thou hast chosen,' but appoint (see ref.) one of these two (him) whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, Himself appoint the one of His choice.

25.] τὸπον is from internal evidence, as well as manuscript authority,

w = Matt. xxvi. 52. Job xviii. 21. Prov. xxvii. 8. x = here only. see Luke xv. 22. = βαλλ., Matt. xxvii. 35 li. γ = Matt. xxvii. 35 li only. Neh. x. 34. see ver. 17. z = here only t. a here only t. ABCD EN a b c d f g h k l m o p 13

ρευθῆναι εἰς τὸν ^w τόπον τὸν ἴδιον. ²⁰ καὶ ^x ἔδωκαν ^γ κλή-
 ρους αὐτοῖς, καὶ ^z ἔπεσεν ὁ ^γ κλήρος ^z ἐπὶ Μαθθίαν, καὶ
^a συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.
 II. ¹ Καὶ ἐν τῷ ^b συμπληροῦσθαι τὴν ἡμέραν τῆς

D-lat Aug. ἴδιον τοῦ. C: τοῦ. τ. δικαίον A.
 26. rec (for αυτοῖς) αὐτῶν (see note), with D¹E rel syr [arm] Chr, Aug-mss: om Syr
 Aug-ed: txt ABCD²N p 13 vulg coptt eth Chr, om δ D¹(ins D²) m.
 συψφ. D¹(but corrd): κατεψ. N¹. for ενδεκα, ιβ' xii D, so also Eus.

CHAP. II. 1. for καὶ ἐν τῷ, καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκεῖναις τοῦ D.

τας

the preferable reading. It has been altered to κλήρον to suit ver. 17. διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἐν διὰ θυοῖν. τὸν τόπον τὸν ἴδιον] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, *to go to his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. *among the dead in the place of torment*. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words *τοῦ. εἰς τ. τόπ. τ. ἴδ.*, to the successor of Judas (Knatchbull, Hammond, al.), 'ut occupet locum ipsi a Deo destinatum,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words *τοῦ. κ.τ.λ.*, which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), *ὅτε μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης*, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 26.—'Balaam ivit in locum suum, i. e. in Gehennam.'

26. ἔδωκ. κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a *datives*

commoisi. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots to them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. συγκατ.] The *lot* being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely *say so*, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept*, was *really exceeded*. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1-4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συμπληροῦσθαι . . .] While the day of P. was being fulfilled: 'during the progress of that particular day:' this is necessitated by the pres. tense. In *sense*, it amounts to 'when the day of P. was *fully come*,' as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, "Ostern und Pfingsten, u.s.w.," maintains that the meaning is, 'As the day of P.

^c πεντηκοστῆς ἦσαν πάντες ^d ὁμοῦ ^e ἐπὶ τὸ αὐτό. ² καὶ ^c ch. xx. 16.
 only γ. Tobit ii. 1. 3 Macc. xii. 32. ^d (ch. xx. 18, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii.
 64. Job iii. 18 Symm. ^e ch. i. 15 reff.

ἡμερας vulg D-lat E-lat Syr sath arm [Ath-int.] Aug, Vig. rec πάντες, with m rel
 Thl-sif: om EM¹ Chr.; txt ABC¹N³ c d p [Ath₁].—οντων αυτων παντων D Syr sath.
 —add οι αποστολοι c d k m H¹ Thl-fin. rec (for ομου) ομοθυμαδον, with C⁸ E[-gr] rel
 [Ath-4-mss] Chr₁, Thl-sif: om D (syrr ?) copt sah(inter sa for ομ. ε. το αυ.); txt ABC¹N³
 p Ath₁, pariter vulg, simul E-lat [Aug., eadem animatione simul Aug₁ Promiss.].

draw on,—‘was approaching its fulfilment’: but this view is refuted by Neander, “Pflanzung u. Leitung, u.s.w.,” p. 10, note. Hitzig supports his view by ver. 5, taking κατοικούντες to imply constant residence, not merely sojourning on account of the feast, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συνπλ. τ. ἡ. τ. π. must necessarily mean that the day itself had arrived; compare πλῆρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived, (and was being accomplished, i. e. in process of passing.) And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of dwelling, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικούντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerusalem among these foreign Jews, the ἐπιδημούντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the προσεγλυτες. And in ver. 14 Peter distinguishes the ἑσθες Ἰουδαῖοι,—the residents, from οἱ κατοικούντες Ἱερουσ. ἄνωγες,—the sojourners. τ. ἡμ. τῆς π.] The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, ‘the feast of harvest,’—in Deut. xvi. 10, ‘the feast of weeks;’—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἰορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in

appos. with ἰορτῆ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest; among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom’s reason for the event happening when it did is probably the true one: ἔδει γὰρ ἰορτῆς ὁσθης πάλιν ταῦτα γενέσθαι: ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οἱ τοὶ καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord’s last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from Saturday, the 16th of Nisan. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as Sunday, the 17th of Nisan, which some have inferred from John xviii. 28, the day of Pentecost will fall on the first day of the week. The custom of the Karaites was, to keep Pentecost always on the first day of the week, reckoning not from the day after the great Passover-Sabbath, but from that following the Sabbath in Passover week—understanding נַחֲמָתָא in Levit. xxiii. 15 of the ordinary Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but all the believers in Christ, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οἱ τοὶ: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4. ὁμοῦ] together: the rec. ὁμοθυμαδόν implies more, viz. that their purpose, as well as their locality, was the same. ἐπὶ τῷ

d ch. xvi. 26. ἐγένετο ἁ ἄφνω ἐκ τοῦ οὐρανοῦ ὁ ἤχος ὡς περ ἵφερομένης ἈΒC D
 xxviii. 6. ἡ πνοῆς ἡ βιαίας καὶ ἵ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ ἔν a b c
 only. Josh. x. 9. ἦσαν ἡ καθήμενοι, ἡ καὶ ἵ ὠφθθησαν αὐτοῖς ἡ διαμεριζόμεναι d f g h k
 e = Luke (iv. 37) xxi. 25. Heb. xii. 19 only. Ps. cl. 3. ἡ γλώσσαι ἡ ὡσεὶ πυρός, ὡ ἐκάθισεν τε ὡ ἐφ' ἕνα ἕκαστον αὐτῶν, i m o p
 f = here only. Isa. xxviii. 16, 18. ἡ καὶ ἵ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἡ ἤρξαντο 13
 g = here (ch. xvii. 26) only. Job xxviii. 10. see Thucyd. iv. 100. h here only. = Exod. xiv. 21. Isa. lix. 19.
 i = John xii. 3. Hag. ii. 6. see Isa. vi. 4. k = Matt. iv. 14. Luke xxi. 36. Rev. xiv. 6. xvii. 15. Jer.
 xxxi. (xlviii.) 43. l Matt. xvii. 3. Luke i. 11. ch. vii. 2, 26 al. Exod. iii. 2, 16. m = Luke xii.
 52 al. Gen. x. 25. n = Luke xxii. 44. Rev. i. 14. o constr., Mark xi. 2, 7. Rev. xx.
 4. Gen. viii. 3 (4). p = Luke i. 15. ch. iv. 8, 31. 12. xiii. 9. see Eph. v. 18.

2. aft καὶ ins εἶδον (i. e. ἰδον) D [so Cyr₁]. for εκ, απο [de] E. βιαί. bef pro.
 D 93-5². for ὅλον, πάντα D [-gr], omnem E-lat Vig.; totum vulg D-lat : totum
 Cyr₁. καθιζόμενοι CD : txt ABEN rel [Dion, Ath₁, Cyr₁] Cyr-jer, Thdr₁.

3. for γλωσσαι ὡσεὶ, γλωσσαι N¹. for καθ. τε, καὶ καθ. B (Mai Btly Tischdf) N
 p D-corr (and lat) [syrr(?) arm Dion] Ath, Cyr-jer, Did, Chr Cyr[-p] : καὶ καθ. τε
 D¹ [-gr] : καθ. (alone) B (Beh) : καθ. δε C¹ E-lat Did, Aug; : txt AC² D² E [-gr] rel
 [vulg] syrr[?] copt Eus, Ath₁, Thdr₁, Thl.—καθισαν (corrta to suit γλωσσαι) D-gr N¹
 syrr coptt Ath₁, Did, Cyr₁ [-p].

αὐτό] Where? evidently not in the temple, or any part of it. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *a priori* consideration such as Olshausen alleges (in loc.), that “thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant,” can apply to the enquiry. Nor can the statement that they were διὰ παντὸς ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡ. ὡς. φε. πνοῆς βιαίας] could not be better rendered than in E. V., a sound as of a rushing mighty wind. The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the breathing or blowing which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἤχος φερομένης πν.

βι., but ἤχος ὡς περ φ. πν. βι. It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.

ἵφεροσθαι ad violentum quo venti moventur impetum notandum adhiberi solet. Ael. Hist. An. vii. 24, ἐπειδὴν τὸ πνεῦμα βιαίον ἐκφέρηται : Diog. Laërt. x. 25. 104, διὰ τοῦ πνεύματος πολλοῦ φερομένου. Kypke. οἶκον] Certainly Luke would not have used this word of a chamber in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple ὁ οἶκος ὁμών, Matt. xxiii. 38,—and Josephus informs us that Solomon's Temple was furnished τριάκοντα βραχίσιν οἰκοῖς, and again ἐπεκδομένην δὲ τούτοις ἔνασθεν ἑτέροι οἶκοι : but to suppose either usage here, seems to me very far-fetched and unnatural. 3. ὡφθ. αὐτοῖς]—not, ‘there were seen on them,’ as Luther; but as E. V., there appeared unto them.

διαμεριζόμεναι] not, ‘distributed,’ as *μερισμοῖς* in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the manner of apportionment, but of the appearance itself. ὡσεὶ πυρός] see reff. They were not πυρός, as not possessing the burning power of fire, but only ὡσεὶ πυρός, in appearance like that element.

ἐκάθισεν] viz. τὸ φαίνόμενον : not τὸ πνεῦμα, nor ἡ γλώσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, lighted on their heads. This also was no effect of natural cause, either ordinarily or extraordinarily employed : see on ver. 2. 4.] On ἄπαντες, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. ἤρξαντο λαλεῖν ἐτέραις γλώσσαις] There can be no ques-

λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου q = 1 Cor. xiv.

xxx. 9.
s = ch. xi. 30 reff.
Pa. xv. 10). ch. x. 40. xiv. 3.

r = Matt. xvi. 17. ch. x. 44. xiv. 8. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.
t = Matt. xiii. 11. Luke i. 74. John v. 26. var. 27 and ch. xiii. 35 (from

4. πάντες AB¹ DEN p: txt (see *prolegomena*, ch. v. § 3, ad fin.) [B-corr¹⁻²] C rel [Did, Ath, Cyr-jer, Chr, Cyr.] Cosm. ηξῆτο D¹[-gr](txt D-corr¹). aft το πν. ins το

tion in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in various languages*, viz. *the languages of the nations below enumerated, and perhaps others*. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed* on the disciples for their use afterwards, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? The latter seems certainly to have been the case. It appears on our narrative, καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said*. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the things said by those who spoke with tongues; the *hearers alone* speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for their after use in preaching the Gospel, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is no trace whatever of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that Irenæus understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ (which Wordsw. renders "in order that all nations might be enabled to enter into life,"

suitably to his purpose, but not to the original) et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 209, shews nothing but that the gift of tongues was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσσῃ λαλεῖν afterwards spoken of by St. Paul? I answer, that they are one and the same thing. γλώσσῃ λαλ. is to speak in a language, as above explained; γλώσσας (ἑτέρας, or καινὰς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xiv. 6,—in which last we have the same juxtaposition of γλώσσας λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) Who were those that partook of this gift? I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἴαν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσελθῶσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαινέσθῃ; These ἰδιῶται and ἄπιστοι were represented by the ἑτεροὶ of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, ordinarily and consciously, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore

u ver. 14. ch.

xxvi. 26 only.

1 Chron. xxv. 1. Ps. lvi. 7. Esch. xli. 9, 19. Mic. v. 12. Zech. x. 2 only.

1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20.

v constr., ch. i. 13, 14. viii.

ABCD
EN a b c
d f g h k
l m o p
13

αγιον E vulg æth.

rec αυτοις bef αποθγγ. (corrⁿ for the sake of pereripuous order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts), with C⁹ E rel [tol] syr Cyr-jer, [Chr, Cyr, Thdr̄t.] : txt ABC¹ D¹ N p vulg (sah ?) arm Æth, Cyr, Did, [Bas,] Ambr Vig. (36 def.)δ. for εν, εις AN¹.

εν ιερ. bef ησαν, omg δε, D.

κατοικ. bef εν ιερ. C Syr

impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds dictated by the *Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13.

On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on this occasion, — and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of *speaking in various languages* having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: *μὴν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι*. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 748), saying, *ἐκείνους μὲν γὰρ τῶν ἀκουόντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα*. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the *modern German expositors* has been, (1) to explain the facts related, by some assumption inconsistent with the text, as e. g. Olshausen, by a magnetic 'rapport' between the speakers and hearers, — whereas the speaking took place *first*, independently of the hearers; — Eichhorn, Wieseler, and others, by sup-

posing γλώσση λαλεῖν to mean speaking *with the tongue only*, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.; — Bleek, by interpreting γλώσσα = glossema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology, — which will not suit γλώσση λαλ.; — Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλώσσα were merely the individual varieties), as was the case during the Irvingite delusion in this country, — *contrary to the plain assertion* of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples specified; — Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but in their own mother tongues, — which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited: — (2) to take the whole of this narrative in its literal sense, but cast doubts on its historical accuracy, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, to set aside, argumenti gratiâ, higher considerations, — is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of St. Paul: can we suppose that he, who treats so largely of this very gift elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. καθ' ὡς κ.τ.λ.] according as (i. e. 'in such measure and manner in each case as') the Spirit granted to them to speak (be-

κοῦντες Ἰουδαῖοι ἄνδρες * εὐλαβεῖς * ἀπὸ παντὸς ἔθνους * Luke ii. 25.
 τῶν ὑπὸ τὸν οὐρανόν. * γενομένης δὲ τῆς * φωνῆς ταύ- ch. viii. 2.
 της * συνῆλθεν τὸ * πλήθος καὶ * συνεχύθη ὅτι ἤκουον xxii. 12 only.
 * εἰς * ἕκαστος τῇ ἰδίᾳ * διαλέκτῳ λαλούντων αὐτῶν. 7 ἔξ- Lev. xv. 31.
 13 Mich. vii. 3.
 14 AB Ald.
 15 compl. only.
 16 x = Luke xxiii.
 17 51. John xi.
 18 1. ch. xvii.
 19 12. xxiii. 34 al. y ch. iv. 12. Col. i. 23. Deut. xxv. 19. s Luke ix. 35. ch. xix. 34. Rev.
 xi. 16. 2 Chron. v. 13. a = ch. i. 6 reff. b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7.
 c ch. ix. 22. xix. 32. xxi. 27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27. d Luke iv. 40. ch.
 xx. 31. Eph. iv. 16. Col. iv. 6. 1 Kings xiii. 20 Ald. e ch. i. 19 reff. f = ch. viii. 13 reff.

copt Aug₁: ιουδαιοι bef κατοικ. E.

ανδρ. bef ιουδ. C¹: om ιουδ. N.

ευλ. bef

ανδρ. D.

6. for οτι, και D[-gr]: qui D¹-lat.

ηκουσαν BN syr: ηκουεν C p, audiebant vulg

syr¹ sah Aug, Bede₂: ηκουσαν 40. 96.

om εις EN e 36.

for τη ιδ. διαλ. λαλ.

αυτ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων λαλ. syr-mg Aug₂:
 lingua sua vulg D-lat E-lat, linguam suam Bede.

stowed on them utterance). There is no emphasis, as Wordsw., on αὐτοῖς, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word ἀποφθέγγεσθαι has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., ἀποφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα: (Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents *σιγῇ*, *mentior*. Our word to *utter*, to *speaking out*, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] ΕΥΝΕΚΤ

ON THE MULTITUDE. 5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including both *residents* and *sojourners* in the term, which only specifies their *then* residence. εὐλαβεῖς.] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβείας ἦν σημεῖον, ἀπὸ τοσούτων ἰδῶν πατριδας ἀφίκτας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight. ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so

much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God. 6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is clear,—that it *cannot* mean, 'this rumour' ('when this was noised abroad,' E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xiv. 16; Jer. xxvii. (1.) 46). We have then to choose between two things to which φωνῇ might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the *past* part. γενομένης (compare ver. 2, ἐγένετο . . . ἦχος), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) *the speaking with tongues* of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνῇ, but by φωναί: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν. And when he uses the sing., he explains it, as in ch. xix. 34, φωνὴ ἐγένετο μία ἐκ πάντων. So that we may safely decide for the *former* reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusalem. τὸ πλήθος.] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη and in the ἡκ. εἰς ἕκαστος. On these latter words see above on ver. 4. Each one heard λαλούντων αὐτῶν,—i. e. either various disciples speaking various tongues, each in some one only: or the same persons speaking now one now

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ε = Matt. 23. 34. Luke xlii. 16. ch. xlii. 11, 46. xx. 23, 25. Judg. iv. 14 A compl. h see ch. i. 10 ref. i constr., ch. i. 19 ref.

ἴσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἑἰδὸν ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἡδία * διαλέκτῳ ἡ ἡμῶν ἐν ᾗ ἐγεννήθη-
μεν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ ἑκα-
τοκούντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

ABCDE
I M A B C
d f g h k
l m o p
13

7. rec aft εἰστ. δε ins *παντες* (from ver 12), with ACEIN¹ rel 36 vulg syrr coptt [arm]; *παντες* N³ 27-9. 69: om BD a e f h l m o H¹ with Chr₁ Aug₂. rec aft λέγοντες ins *προς αλληλους* (explanatory gloss; and hence became a var read also in some inferior mss in ver 12: not, as Mey., genuine here, and thence insd in ver 12), with [C²]DEI rel syrr [arm Aug₂]: om ABC¹N p vulg coptt with [Chr₁]. rec ουκ, with AC¹I rel [Chr₁]: ουχ DEN p: txt B (the i became absorbed by the follg i, thence ουχ (as in LXX-A Judg iv. 14; xv. 2), and was corrd into ουκ). rec *παντες*, with E rel: txt A B (see table) CDIN 36. oi λαλ. bef εἰσιν C¹ lect-12: εἰσιν bef ουτοι p: qui loq. Gal. sunt vulg.

8. [ἕκαστος bef ἀκούομεν E.] τὴν διαλεκτον D¹-gr(txt D²) vulg(not am but ἡμ. bef διαλ. E. ἐγεννηθημεν

(Lachm) fuld Aug₂(once τ. ιδιαν δ.) Jer. AC² or 3 E¹ [f¹ k] p 1. 13 syr-mg Thl-fin. om 3rd και D¹-gr(ins D²). om τε D¹(and lat: ins D²) vulg (not um¹ fuld [tol]) [Aug₂].

another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text).

7.] They were not, literally, all Galileans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers.

8—11.] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the *catalogue itself*,—of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. They were not spiritually acted on at all, but *spoke the matter of fact*: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue.

9.] Πάρθοι.] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i. Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis

cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. Μῆδοι.] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται.] in pure Greek Ἑλαμῖται, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλαμῖται προσηχθῆσαν Σουσίους, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat amnis Eulæus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem cccxl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX, Vulg., and E. V. in Gen. xxiv. 10 to express אֲרָם אֲרָם, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. Ἰουδαίαν] I can see no difficulty in Judæa

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ ^h ch. xvii. 21
 Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς ¹ Matt. xxiii.
 κατὰ Κυρήνην, καὶ οἱ ^k ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι ^{15. ch. vi. 5.}
 τε καὶ ¹ προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν ^{xxiii. 43 only.}
 λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ ^m μεγαλεῖα ^{Exod. xii. 46,}
 τοῦ θεοῦ; ¹² ἔξισταντο δὲ πάντες καὶ ⁿ διηπόρουντο ^{only. Ps.}
 ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν ὁ θεὸς τοῦτο εἶναι; ^{lxix. 19.}
^{a mid., here}
^{only. Dan.}
^{ii. 3 Syriac.}
^{act. Luke ix.}
^{7. ch. v. 24.}
^{x. 17 only.}
^{L.P.†}
^{o = ch. xvii. 30 only. Herod. i. 78 al.}

10. om τε D vulg [coopt arm]. aft arg. ins τε D-gr.

11. αραβοι D¹, arabi D-lat(txt D⁴).

12. rec διηπορουν, with CDEI rel 36 [Bas, Chr.]: txt ABN. aft αλλον ins επι τω
 γεγονοτι D syr-mg Aug¹. ins και bef λεγ. D. for αν θελοι, θελει (correct to suit
 the direct form of speech after λεγοντες) ABCD I(appy) p 36 Chr¹; θελοι N [Bas.]:
 txt E rel Thl.—τ: τουτο θελει A 36(sic) 113.

being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judaea lies immediately S. of its path from Mesopotamia to Cappadocia. It is not 'Ιουδαῖοι by birth and domicile, but *οἱ κατοικοῦντες τὴν Ἰουδαίαν* who are spoken of: the *ἀδελφοὶ εὐλαβεῖς* settled in Judaea. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since u.c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. *Πόντον*] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i.e. here *Asia pro-pria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycæonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quam in tertio orbis divortio terminos omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægeæ littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est.' See ch. xvi. 6, where the same appears to be intended.

10. *Φρυγίαν*] ἡ μεγάλη *φρυγία* of Strabo, xii. 8: Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia.

Παμφυλίαν] A small district, extending along the coast

from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (*χωρὶς ἑκλων φορολογεῖται*, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2.

τὰ μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1.

οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after 'Ῥωμαῖοι' is better retained (against Wordsw.).

Ἰουδ. *τ. κ. προσήλ.*] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The *τε καὶ* shews that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where *τὰ τε πρόβατα κ. τοὺς βόας* is exepetetic of *πάστας* preceding.

11. *Κρήτες κ. Ἀραβες*] These words would seem as if they should precede the last. *μεγαλεῖα*] πῶν, ref. Ps., see also ref. Luke.

13. *ἔταροι*] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons pre-

p here only +. 13 ἕτεροι δὲ ῥ διαχλευάζοντες ἔλεγον ὅτι ῥ γλεύκους ῥ με- P κους
 22 only +. 14 ῥ σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα μεμεσ-
 q here only. Job 22. 19 only. t ἐπήρην τὴν ῥ φωνὴν αὐτοῦ καὶ ῥ ἀπεφθέγγετο αὐτοῖς τωμένοι
 r here only +. 5 Macc. v. 10. s ch. xi. 13 ref. ῥ ἄνδρες ῥ Ἰουδαῖοι καὶ οἱ ῥ κατοικοῦντες ῥ Ἱερουσαλὴμ ῥ ἀπαν- ῥ ἄνδρες
 t Luke xi. 27. ch. xiv. 11. xxi. 22. L. Judg. ix. 7. u ver. 4 ref. v constr., ch. i. 19 ref. w ch. xiii. 30 ref.
 z here only. Gen. iv. 23. Ps. v. 1 al. y = Luke vii. 43 (x. 30. ch. i. 9. 3 John 8) only. Jer. xlv. (xxxvii.) 9.
 1 Matt. xiv. 46. John II. 10. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 1 Kings xiv. 36. trans. Deut. xxiii. 42.

13. rec χλευάζ., with E¹ rel: txt ABCD⁸I²N a c h k p 13. 36. 40.—διεχλευάζον
 λεγοντες D¹ (and lat). aft γλ. ins οὗτοι D: also, variously placed, vulg cooptt.
 14. ins τοσε bef σταθ. δε D¹-gr [simly Syr]. rec om δ, with CEP 13. 36 rel: ins
 ABDIN p 40 [Bas, Chr.], for ενδεκα, δεκα D¹ (and lat¹: txt D³), and add αποστο-
 λους D lect-12 Syr Aug¹. aft επηρ. ins πρωτος D¹ (and lat): aft τ. φω. αυτου ins
 προτερων E. aft απεφθ. ins λεγων C [arm] Aug. for απεφθ. αυτ., ειπεν D [syrr].
 παυτας ABC(D)[I¹]N p: txt (see proleg) E¹P rel 36 vulg [Bas, Chr.].—παυτας
 βοφ οι κατ. ιερ. D [Aug¹]. ημιν D¹ (txt D⁴). om και bef ενωτ. D. ενωτισατε
 D¹: -σαθε D⁴ (sic).

15. ουσης ωρας της ημ. γ' D¹-gr(txt D-corr¹) vulg E-lat [Iren-int.] Aug, Gaud¹.

viciously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself. γλεύκους] m. see ref. Job. Sweet wine, not necessarily new wine (nor is the "spiritual sense of the passage" any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by *grape* or *grape*, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, Realw.). Suidas interprets it, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆναι.

14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never

be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc. The discourse divides itself into two parts: 1. (vv. 14—21) 'This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh,'—2. (vv. 22—36) 'which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ.'

14. σὺν τοῖς ἑνδεκα] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὗτοι in ver. 15) not *himself* from the *eleven*, but *himself* and the *eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues*, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with *ἑκωντας*, which is the subject of the whole of ver. 4. ἑνδρες Ἰουδ.] the Jews, properly so called: native dwellers in Jerus.

οἱ κατ. Ἱερ. ἄρ., the sojourners (ver. 5) from other parts. ἐνωτίσασθε is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaurire' from Lactantius (R. der Ap. p. 82, not.). 15.] οὗτοι, see above. ὥρα πρώτη] the first hour of prayer: before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth. f. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. 16.] This prophecy is from the LXX, with very slight

...11.17 I
A B C D E
F G H I
J K L M N
O P
13

τοῦτό ἐστιν τὸ °εἰρημένον διὰ τοῦ προφήτου 17 ^b Ἔσται
ἐν ταῖς °ἐσχάταις °ἡμέραις, λέγει ὁ θεός, ^d ἐκχεῶ ° ἀπὸ
τοῦ πνεύματός μου ἐπὶ °πᾶσαν °σάρκα, καὶ προφητεύ-
σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ °νεα-
νίσκoi ὑμῶν ^b ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
ἐνυπνίοις ^b ἐνυπνιασθήσονται. 18 ^k καὶ ^k γε ἐπὶ τοὺς
δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
ἐκείναις ^d ἐκχεῶ ° ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-
σουσιν. 19 καὶ ¹ δώσω ° τέρατα ἐν τῷ οὐρανῷ ° ἄνω καὶ
σημεῖα ἐπὶ τῆς γῆς ° κάτω, αἷμα καὶ πῦρ καὶ ° ἀτμίδια
καπνοῦ. 20 ^q ὁ ἥλιος ° μεταστραφήσεται εἰς σκότος καὶ ἡ
° σελήνη εἰς αἷμα, ° πρὶν ° ἡ ἐλθεῖν ° ἡμέραν ° κυρίου τὴν

only. Jud. vii. 13. h ch. xvii. 27 [Luke xix. 42] only. (1 Cor. iv. 6.) Joel i. c. ANA¹ compl.
1 = Matt. xxiv. 24. (H Mk. v. v.) 2 Kings xiii. 3, 6. m ch. vii. 36 reff. n John xi. 41. Deut. iv. 36.
o Matt. xxvii. 51 || Mk. Mark xiv. 66. John viii. 23. Deut. iv. 36. p James iv. 14 only. Lev. xvi. 13.
q Gal. i. 7. James iv. 9 only. Deut. xxiii. 6. r Matt. xiv. 29 || Mk. Rev. vi. 12 al. Isa. xlii. 10.
s Matt. i. 18. Mark xiv. 30. ch. vii. 3. Isa. vii. 15. t 1 Thess. v. 2. 2 Pet. iii. 10 (1 Cor. i. 9. v.
5. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.

16, 17. rec aft *προφ.* ins *ισηλ'* καὶ, with ABCEIPN rel 36 vulg E-lat syr [Cyr-jer, Bas, Chr,] and, but placing *ισηλ* bef *προφ.*, with Gaud (*corras*: lat, *the name of the prophet supplied*; and 2ndly, *the καὶ inserted to suit the LXX*): *ισηλ*, omg καὶ, Syr copt [and after *προφ.*, sah]: om D Iren-int(iii. 12, p. 193) Rebapt₁ Hil, Aug. for *εν τ. εσχ. ημ.*, μετα ταυτα (*corra* to LXX) B sah with-pl Cyr-jer₁: μετα ταυτα εν τ. ε. ημ. C 103 arm. for o θεος, κυριος DE vulg Iren-int Rebapt₁ Hil. *πασας σαρκας* D¹-gr(txt D-corr¹). for υμων (1st and 2nd), αυτων D Rebapt₁ Hil [1st Dion₁] (*corra* to suit *πασας σαρκας* ?): om 2nd υμ. C [Dion₁]. om 3rd υμ. D Rebapt₁. om 4th υμ. (C[appy]) DE [Rebapt₁]. om αι (bef *θυρ.*) (C¹) D. *αρασει* D¹. rec *συνηκτα* (so LXX-BN¹-3a), with EP rel 36 vulg D-lat Chr₁ Sevri₁: om D¹-gr: txt (so LXX-AN^{3b}) ABC D¹-gr¹ M f k p 18.

18. for γε, *εγω* D¹ (and lat: txt D⁴). transpose *τους δούλους* and *τας δούλας* N. om εν τ. ημ. εκ. and (as LXX) καὶ *προφητευσ.* D Rebapt₁.

19. om (as LXX-AN¹) *αυω* A m 37¹ Syr sah (of these Syr omits *κατω*: so also LXX). om *αιμα* to *καπνου* D.

20. *μεταστραφεται* D¹-gr(txt D² (and lat): -*τραφισται* D¹⁰). om ἡ (as LXX) ACDEN p 13: ins BP rel 36 Chr₁. rec ins *την* bef *ημεραν* (*conform* to LXX-AB

variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. *ταῦτό ἐστιν*, 'this is,' i. e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44.

17.] *ἐν ταῖς ἐσχ. ημ.* is an *exposition* of the *μετὰ ταῦτα* of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. *λέγει ὁ θεός* does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. *ἐκχεῶ*] LXX-AN^{3b}: καὶ ἐκχ., BN¹. It is a later form of the future; see Winer, edn. 6, § 15. *ἀπὸ τοῦ πν.*] In the Heb. simply "My Spirit,"—*רוחי*.

The two clauses, κ. of νεαν. and κ. of πρεσβ., are transposed in the LXX. 18. καὶ γε] LXX-AN^{3a-b}: καὶ, BN¹. *ἄστ.* δούλας om μου BN¹. The Hebrew does not express it either time, but has, as

in E. V., 'the servants and handmaids.' καὶ *προφητεύουσιν* is not in LXX nor Heb.

19.] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. *ἄνω, σημεῖα*, and *κάτω* are not in LXX nor Heb. αἷμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not *devastations*, but *prodigies*, are foretold:—bloody and fiery appearances:—*pillars* of smoke, Heb. 20.] See

Matt. xxiv. 29. ἡμ. κυρ.] Not the *first coming of Christ*,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming*; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the *next great event* in the divine arrangements. The Apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days wit-

a ch. xlii. 60
b ver. 21 reff.
Joel ii. 28.
c 2 Tim. iii. 1.
James v. 3.
Isa. ii. 2 al.
d = ver. 23.
ch. x. 45.
Tit. iii. 6.
Zech. xii. 10.
e = Mark vi. 43.
Luke xx. 10.
al.
f Matt. xxiv. 22.
John xvii. 2.
Rom. iii. 20.
1 Cor. i. 29 al.
Ezek. xx. 46.
al.
g ch. v. 10 reff.
h = Rev. (iv. 3
blas.) is. 17.
only. Zech.
x. 2.
i here only.
j Kings
xxvii. 6, 15.
j Jude 6

u = John vii. 21. xix. 21. Jude ver. 8. Rev. vi. 17. Mal. iv. 6. v here only. Joel i. c. Mal. i. 14. w constr., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. x ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. 33. 2 Cor. vii. 12. Rev. ix. 18. Isa. xiv. 26. 9 AB(not N Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8. c = ch. viii. 12 reff. d att., ch. i. 1 reff. y = Matt. x. 22 al. fr. a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. z = Matt. xi. 19. ch. x. 1 Cor. iv. 9. 2 Thess. ii. 4 only. zech. ii. b = Luke ix. 13. ch. xxiv. 17 al. e Luke ii. 46. ch. i. 16 al. Pa. exxiv. 9.

u = John vii. 21. xix. 21. Jude ver. 8. Rev. vi. 17. Mal. iv. 6. v here only. Joel i. c. Mal. i. 14. w constr., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. x ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. 33. 2 Cor. vii. 12. Rev. ix. 18. Isa. xiv. 26. 9 AB(not N Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8. c = ch. viii. 12 reff. d att., ch. i. 1 reff. y = Matt. x. 22 al. fr. a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. z = Matt. xi. 19. ch. x. 1 Cor. iv. 9. 2 Thess. ii. 4 only. zech. ii. b = Luke ix. 13. ch. xxiv. 17 al. e Luke ii. 46. ch. i. 16 al. Pa. exxiv. 9.

and gramm. corrns), with ACEPN³ rel 36: om (so LXX-N) BDN¹. om και επιφ.

DN¹[ins N-corr¹ or a].

21. om ver N¹(ins in very small letters N-corr¹). rec os an (LXX), with ACDP N-corr¹ rel Chr: txt BE 36. ins του bef sup. D¹.

22. ισραηλιται (so ch. iii. 12 al) N, ισρ. B¹[E]. ισραηλ (so ch. iii. 6 al) D¹N¹. αποδεδ. bef απο τ. θ. (corrns to avoid ambiguity of ανδρ. απο τ. θ.) BC D-corr N m p vulg [sah sath] arm Ath, Chr, [Thdot-anc, Thdrt] Iren-int, Fulg; txt AD¹EP rel 36 D-lat [syr copt Ath, Cosm, Tert.],—δεδοκιμασμενον D¹(appy: txt D¹: probatum D-lat): designatum E-lat: approbatum vulg Iren-int Ambr Fulg.—qui a Deo videtur factus est apud vos Syr. for υμ., ημας D¹(and lat: txt D¹) c k 100-27 lect-5 [Eas.] (of these 100-27 have ημων below). for οis, οσα D¹(txt D¹). om ο (bef θεος) C. ο θ. bef δι' αυτου E d l vulg (not am demid [fald tol]) [Ath, Thdrt.], rec aft καθως ins και (καθως και being a very common expr), with C³P 18 rel [vulg-ed] syr Chr [Thdot-anc, Cosm.], om ABC¹DE¹N m p 36. 40 Syr [coptt arm] sath [Eas.] Ath, Iren-int, for αυτοι, υμεις παντες E; υμεις 117 vulg arm.

nessed the Pentecostal effusion, which was the beginning of the signs of the end: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—‘Whoever shall call on the name of the Lord, shall be saved.’ The gates of God’s mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, as individuals: *ως ες εαν*: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] *ανδρ.* *ισρ.* binds all the hearers in one term, and that one reminds them of their covenant relation with God: compare *ως ολος ισραηλ*, ver. 36. *ανδρ.* *ισρ.* [Ναζωραιον] Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. *ανδρ.* not for *ανδρ.* here or any where else (see Winer, edn. 6, § 47, b): but signifying the source whence, not merely the agency by which, the deed has place. See reff., and

especially James i. 18. *αποδεδειγμενον* ‘demonstratum,’ more than ‘approved’ (E. V.):—shown to be that which He claimed to be. *αποδεδ.* must be taken with *ανδρ. απο τ. θ.*: not, as some have divided the words, *ανδρ. απο τ. θεου*, *αποδεδ. κ.τ.λ.*: Gal. i. 1 is no justification of this, for there *ανδρ.* refers to *ανδρωταλος*,—and certainly Peter would never have barely thus named our Lord ‘a man from God.’ The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God’s counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all THE PURPOSE AND DOING OF GOD. But if His divine origin, or even His divine mission, be stated at the outset, we break this climacterical sequence, and lose the power of the argument. The *αποδεδειγμενον* (*ειναι*) *ανδρ. απο τ. θεου* of Dr. Bloomfield is of course worse still. *ος* (α) *ερωτησεν δι’ αυτ. ο θ.* not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress

οἴδατε ²³ τούτων τη ὀρισμένη βουλῇ καὶ ἡ προγνώσει ¹ ch. xvii. ² του θεοῦ ἡ ἐκδοτον ³ διὰ χειρὸς ἁνόμων ⁴ προσπήξαντες ⁵ = Luke vii. 30. ch. iv. 28. Eph. i. 11. Heb. vi. 17. ⁶ ἀνείλατε, ²⁴ ὃν ὁ θεὸς ὁ ἀνέστησεν ⁷ λύσας τὰς ὠδίνας ⁸ b 1 Pet. i. 3. only + Jud. th. ix. 6. xi. 1. only. see ch. xvi. 6. ⁹ του θανάτου, ¹⁰ καθότι οὐκ ἦν δυνατόν ¹¹ κρατεῖσθαι αὐτὸν ¹² ὑπ' αὐτοῦ. ²⁵ Δαυεὶδ γὰρ λέγει ¹³ εἰς αὐτὸν ¹⁴ Προορώμην ¹⁵ i here only + Bel & Dr. 22 Theod. = ¹⁶ τὸν κύριον ¹⁷ ἐνώπιόν μου ¹⁸ διὰ παντός, ὅτι ¹⁹ ἐκ δεξιῶν μου ²⁰

Herod. vi. 85. k = ch. xi. 30 reff. l = 1 Cor. ix. 21 See only. Wisd. xvii. 2. (Luke xxii. 37.)
= here only +. n = ch. v. 33 reff. o = trans. of Christ, ver. 33. ch. xiii. 33, 34. xvii. 31 only. of
others, John vi. 39, 40, 44, 54 only. p = Mark vii. 35. q Job xxxix. 2. xlviii. 2. ²¹ δαυιδ, ²² H. An. xii. 54 only. r = here (Matt. xxiv. 8 || Mk. i. Thess. v. 3) only. Ps. xvii. 6.
= Luke i. 7. xix. 9. (ver. 45.) ch. (iv. 35.) xvii. 31 only. s = here only. Josh. xviii. 1. Xen. Mem. iii. 2. 1. u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only. v = here (ch. xxi. 20) only. Ps. xv. 8. w = Luke i. 19. ch. iv. 10 al. Gen. xiv. 51. z Matt. xviii. 10. ch. x. 2. Rom. xii. 16. Isa. xlix. 14. y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 56, 56. Heb. i. 13. 1 Kings xxi. 19.

²³. rec aft εκδ. ins λαβοντες (corrⁿ to fill up the constⁿ), with DEPN³ rel 36 syr [Eus, Cyr, Thdot-anc,] Chr, [Cyr-p,] Cosm, : om ABCN¹ p 40 vulg Syr coptt aeth arm Ath, Iren-int, Victorin, rec χειρων (corrⁿ), with C³EP rel 36 vulg [Syr arm-zoh] coptt Chr, [Cosm,] Iren-int, : txt ABC¹DN p 13 [syr aeth Eus,] Ath, Cyr[-p,]. (ανειλατε, so ABCDEPN d p [18] 36 [Eus,] Ath,.)

²⁴. aft λυσας ins δι' αυτου Ε. for θανατου, αυου (corrⁿ from sv. 27, 31 : see also Ps. xvii. 5) D vulg E-lat Syr copt Polyc, Epiph, Ps-Ath, Iren-int, [Thdr-int,].

²⁵. ins μεν bef γαρ Ε 36. (προορωμην, so AB¹CDEN (not 36).) aft κυριον ins μου DN : om ενωπιον Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son*. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the *ordinance and doing of THE GOD OF ISRAEL*. ²³] βουλῇ and προγνώσει are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. *ὀρισμένη*) all things; the latter, the omniscience, by which every part of this plan is foreseen and forgotten by Him.

ἐκδοτον by whom, is not said, but was supplied by the hearers. τῇ ὀρισμ. &c. are not to be joined to *ἐκδοτον* as agents—the dative is that of *accordance and appointment*, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21.

²⁴. χειρὸς ἁνόμων] viz. of the Roman soldiers, see reff. προσπήξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from ἵκσθαι to δμῶν. Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus: in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said

'we,' not 'you.' ²⁴] There is some difficulty in explaining the expression ὠδίνας in the connexion in which it is here found. The difficulty lies, not in the connexion of λύνει with ὠδίνας, which is amply justified, see reff., but in the interpretation of ὠδίνας here. For ὠδίνας θαν. must mean *the pains of death*, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., &c., δ θάνατος ὠδίνε κατέχων αὐτόν, κ. τὰ θεινὰ ἔτασχε, will not be generally maintained at the present day. Stier does maintain it, *Reden der Apostel*, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חָגָר, ref. Psal. 'nets, or bands,' i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὠδίνες, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὠδίνες sometimes in Hellenistic Greek signifies *bands*. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., 127.

οὐκ ἦν δυν. depends for its proof on the γάρ which follows. ²⁵] εἰς αὐτόν, not 'of Him,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every

26 = ch. xvii. 15. 2 Thess. ii. 2. see Heb. xii. 26, 27. a ch. vii. 41 reff. b ch. xvi. 34. Matt. v. 12. Luke x. 21. 1 Pet. i. 6 al. c here only. see ch. xxi. 28. d Matt. xlii. 32. 8 only. Pa. xiv. 1. e Rom. iv. 18 reff. f 2 Cor. iv. 9 reff. viii. 40 reff. vii. 26. Ps. lxxv. 2. n ver. 31. ch. xlii. 34, &c. only. q = ch. xlii. 32 reff. xii. 4. 2 Cor. xli. 4 only. xxi. 13. see John vii. 13. Eph. vi. 19. 19 al. goopp. only, exc. ch. vii. 15. Heb. xi. 23. 1 Chron. xix. 28. g = Rev. vi. 9. xx. 4 only. i Matt. xi. 23. Rev. i. 18 al. Hos. xlii. 14. m = Luke ii. 26. ch. xlii. 36 (from l. c.) &c. o 1 Cor. xii. 3 reff. p = Matt. xxi. 32. Prov. v. 6. r ch. xiv. 17 only. s constr., here only. l. c. t Matt. xxi. 18, 19. u ch. iv. 29, 31. xxi. 31 only. Lev. xxi. 13. see John vii. 13. Eph. vi. 19. v ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22. w Matt. ii. 19 al. goopp. only, exc. ch. vii. 15. Heb. xi. 23. 1 Chron. xix. 28. h constr., ch. i. ver. 4 reff. l. c. Heb. i. ver. 4 reff. p = Matt. xxi. 32. Prov. v. 6. s constr., here only. l. c. t Matt. xxi. 18, 19. u ch. iv. 29, 31. xxi. 31 only. Lev. xxi. 13. see John vii. 13. Eph. vi. 19. v ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22. w Matt. ii. 19 al. goopp. only, exc. ch. vii. 15. Heb. xi. 23. 1 Chron. xix. 28.

26. (ἡνθράθη, so ABCDEPN m p 40 Clem₁.) rec η καρδ. bef μου (corrpn from LXX), with ACDEPN³ rel 36: txt BN¹ Clem₁. εφ' [C]DN.

27. rec αδον (so LXX-A), with EP rel Orig₁: txt (so LXX-BN) ABCDN b c f (k ?) o p 40 Clem₁ Thl [Epiph₁].

28. γνωρισας D¹-gr(txt D²). ευφροσυνην A¹(appy) [m] 96(sic Scholz), so A in LXX (Field is wrong).

turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an ideal meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having no wider reference, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this common rule to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ! Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases He plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the great Son of David who was to come. David often spoke concerning himself; but the SPIRIT WHO SPOKE IN DAVID, εἰς τὸν χριστόν. The citation is verbatim from the LXX (except in the order of μου ἡ καρ.: see var. readd.): the

Vatican, Sinaitic, and Alexandrine copies agree throughout, except in ἄδην BN (cor ad. N¹) and ἄδου (A), and ευφροσύνης (BN) and -νν (A), between which our MSS. also vary. ἴνα μὴ σαλευθῶ] Heb.

'I shall not be moved.' 28. ἡ γλῶσσά μου] Heb. נַפְשִׁי, 'my glory': so in Ps. cviii. 1, where our prayer-book version renders 'I will give praise with the best member that I have.' Cf. also Ps. lvii. 8.

27. διαφθοράν] Heb. נִפְּתָה, 'corruption,' from נִפְּתָה, corruptit,—or 'the pit,' from נָפַת, subside. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἡ γνωρισας κ.τ.λ.: Heb. 'Thou wilt make known.' ἡ πληρώσεις κ.τ.λ.: Heb. 'Fulness of joys (is) with thy presence.' These two last clauses refer to the Resurrection and the Ascension respectively.

29. εὐδρες ἀδελφοί] q. d., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. ἰδόν] supply, not ἴστω, but ἰδόν, I may, &c.

The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents 'captains of hundreds.' ὅτι] not, because; but that,—contains the subject of εἰπεῖν, and is that for which the apology is made. We learn from 1 Kings ii. 10, and Neh. iii. 16, that David was buried

λεύτησεν καὶ ἑτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῶν
 ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφῆτης οὖν ἰπάρχων καὶ
 εἰδὼς ὅτι ὁρκῶ ὡμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς
 ὁσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, ³¹ ἔπρο-
 ἰδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι
 οὔτε ἐγκατελείφθη εἰς ἄδου οὔτε ἡ σὰρξ αὐτοῦ εἶδεν
 διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός,
 οὐ πάντες ἡμεῖς ἐσμέν μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ

11. = Luke i. 42. Gen. xxx. 2. e. = Heb. vii. 6, 10 only. Gen. xxxv. 11.
 xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 31. g Gal. iii. 6 only. = Pa. cxxxix. 3. Wind.
 xix. 1. see Gen. xxxvii. 18. h ch. i. 22 reff. i 1er. 27. k here only. Isa.
 xiv. 19 al. i = ver. 24 reff. m ch. i. 8 reff.

³⁰. το μνημον D. for εν, παρ D vulg E-lat.

³⁰. εἰδων D¹[-gr](txt D⁴). for οσφυος, καρδιας D¹(txt D⁷: *præcordia* D-lat).
 rec aft οσφ. αυτου ins το κατα σαρκα αναστησεν τον χριστον (*explanatory gloss, taken*
into the text from margin), with (D¹E)P rel syr Eus, (Chr), Thdr̄t Thl—but om το D¹,
 om το κ. σαρ. E. 4. 27-9: αναστησαι D¹E 13: aft τον χρ. ins και D-gr E 69. 96. 105:
 om ABCD²N p H² vulg Syr copt̄ s̄th arm [Eus.] Cyr, Iren-int, Victorin₁, Fulg₁.
 rec του θρονου, with EP² rel Chr [Cyr₁], θρονου (only) P¹: txt ABCD²N p Orig Eus₂
 (LXX-2^d [B¹ def] κ^{2d} have -ου, LXX-A¹ -ον: *Meyer thinks -ον a gramm alteration to*
suit better the transitive καθισαι: but qu?)

³¹. προειδων D⁴ 1. 60-9. 100-4-27-63: προειδων (= προιδ.) ACE c e 13.—om προιδ.
 ελ. π. τ. D¹(and lat). rec for ουτε and ουτε, ου and ουδε (*corr̄a from ver 27*), with
 E-gr(ουκ) Prel syrr copt̄ Thdr̄t-mops [Thdr̄t₁]: ουκ and ουτε 13: ουτε and ουδε B:
 txt ACDN p 36 vulg E-lat Eus, Chr, Cyr, Iren-int Victorin Fulg Bede-gr. rec
 κατελειφθη, with P rel: txt ABCDEN d f h 13. 36 Eus, Thaum, Chr, [Cyr₁] Thdr̄t
 Thdr̄t-mops. rec adds η ψυχη αυτου (*from ver 27*), with C²EP rel syr(aft ad.) [arm
 Thaum(bef εγκ̄ατ.)] Chr, (bef εγκ̄ατ.) Thdr̄t(aft ad.) Fulg, Philast.: om ABC¹DN p
 vulg Syr copt̄ s̄th Did-int Iren-int Victorin. αθεν BN b (k p) o p 36 Eus, Thaum₁.
³². aft τουτον ins ουν D¹(and lat) E Ambr, Victorin₁—om τον D¹-gr(txt l²).
 εσμεν bef ημεις N: μαρτ. bef εσμεν D vulg [Did-int]: om εσμεν P¹: txt ABCEP² rel.

at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7. Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes, and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxx. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Joa. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xvi. (xvii.) ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century). ³⁰.] προφή-
 τας, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. εἰδώς See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25. ³¹.] The word προειδών distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle,

1 Pet. i. 10—12: that it was not a *distinct knowledge* of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us. ³².] From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced. εἶς] either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work iupplied the Resurrection. πάντες, first and most properly the Twelve: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. ³³.] Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. τῇ δεξιᾷ] by the right hand, not 'to the right hand.' The great end of this

θεοῦ ἡψωθεὶς τὴν τε ὁπαγγελίαν τοῦ πνεύματος τοῦ
 ἁγίου ῥαβδῶν παρὰ τοῦ πατρὸς ἐξέχεεν τούτο δ' ὑμεῖς
 [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη εἰς
 τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ
 μου Κάθου ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς
 σου ὑποπόδιον τῶν ποδῶν σου. 36 ἄσφαλῶς οὖν
 γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν
 ...
 n Matt. xxiii. 13. ch. v. 31. xiii. 17. 2 Cor. xi. 7. 1 Pet. v. 6 al. Sir. xv. 8. o = ch. i. 4 reff. p John v. 34. 2c. ch. iii. 5. xvii. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 57. Num. xvii. 2. q vv. 17, 18 reff. r John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12. xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. 1sa. lxvi. 1. Ps. xcvi. 5. xiv. 64. ch. xvi. 23) only. Wisd. xlviii. 6. see Gen. xxiv. 25. 6, 10 (from Jer. xxxviii. [xxxi.] 31). s ver. 25 reff. Ps. cix. 1. t Matt. v. 35. Luke u = here (Mark v - Matt. x. 6. ch. vii. 42. Heb. viii. 13

33. for τὴν τε, καὶ τὴν D. rec τ. αγ. πνευμ., with DP rel Thdrt, Cosm, Iren-int.;
 txt ABCEN c p 13 Chr, [Cyr-p], spiritus sancti vss (appy). for τούτο ο υμεις, υμειν
 o D¹ (and lat: txt D⁵): aft τούτο ins το δωρον E [demid tol syrr] Iren-int [Did-int,]
 Ambr. rec ins νυν bef υμεις, with C³EP rel syr Cosm, [aft, Iren-int,]: om ABC¹
 DN l p vulg Syr coptt [æth] arm Did[-int,]. rec om 1st καὶ (as unnecessary), with
 ACEPN rel [vss Did-int,] Thdrt, ins BD 13 [arm-zoh].
 34. for λέγει δε, ειρηκεν γαρ D [simly Syr]; dixit autem vulg(not am fuld &c).
 for ειπεν, λεγει D am lat-mss-in-Bede. ins o bef κυριος (as LXX; see also Matt
 xxii. 44 ||) [A] B¹⁻² (sic, see table) [CE] P¹.
 35. om αν D¹ (ins D²).
 36. ins o bef οκ. CD c. elz om 1st καὶ, with Syr coptt [æth(Treg) Bas,] Eustath-

speech is to shew forth (see above) the
 GOD OF ISRAEL as the *doer* of all these
 things. However well the sense 'to'
 might seem to agree with the ἐκ δεξιῶν
 of ver. 34, we must not set aside a very
 suitable sense, nor violate syntax (for
 the construction is entirely unexampled in
 Hellenistic as well as prose classical Greek)
 in order to suit an apparent adaptation.
 The reference is carried on by the word
 δεξιά, though it be not in exactly the same
 position in the two cases. And the ἀνέβη
 εἰς τοὺς οὐρ. of ver. 34 prepares the way
 for the ἐκ δεξιῶν following without any
 harshness. On the poetic dative after
 verbs of approach, see Musgr., Phœnissæ,
 310 (303, Matth.), and Hermann, Antig.
 234. See also ch. v. 31, and Winer (who
 defends the construction), edn. 6, § 31. 5.
 Wordsw. denies that the δεξιά θεοῦ is ever
 specified in the N. T. as the instrument by
 which He works. But he has omitted to
 state that this and the similarly ambi-
 guous place, ch. v. 31, are the only real
 instances of the expression being used, all
 the rest being local, ἐκ δεξιῶν or ἐν δεξιᾷ:
 so that his dictum goes for nothing. And
 in the LXX the use of God's right hand
 as the instrument is very frequent: cf.
 Exod. xv. 6, 12; Ps. xvii. 36; lix. 5
 (where the dat. is used as here), and about
 20 other places; 1sa. xlviii. 13; lxiii. 12,
 &c. After this, the objection, when ap-
 plied to a speech so full of O. T. spirit and
 diction as this, would, even if valid as
 regards the N. T., be irrelevant.
 ἐπαγγέλλαν] Christ is said to have re-
 ceived from the Father the promise above

cited from Joel, which is spoken of *His*
days. This, and not of course the declara-
 tions made by Himself to the same effect,
 is here referred to, though doubtless
 those were in Peter's mind. The very
 word, ἐξέχεεν, refers to ἐκχέω above, ver.
 17. τούτο, 'this influence,' this
 merely; leaving to his hearers the in-
 ference, that *this*, which they saw and
 heard, must be none other than the
 effusion of the Spirit. βλῶμεν
 need not imply, as Dr. Barton thinks,
 that "there was some visible appear-
 ance, which the people saw as well as
 the apostles:"—very much of the effect
 of the descent of the Spirit would be
 visible,—the enthusiasm and gestures of
 the speakers, for instance; not, however,
 the tongues of flame,—for then none could
 have spoken as in ver. 13. 34.] This
 exaltation of Christ is also proved from
 prophecy—and from the same passage with
 which Jesus Himself had silenced His ene-
 mies. See notes, Matt. xxii. 41 ff. 34
 is not 'for,' which would destroy the whole
 force of the sentence: the Apostle says, For
 David himself is not ascended into the
 heavens,—as he would be if the former
 prophecy applied to him: BUT he himself
 says, removing all doubt on the subject,
 &c. The rendering 34, for, makes it
 appear as if the ἀνέβη εἰς τ. οὐρ. were a
 mistaken inference from Psalm cx. 1,
 whereas that passage is adduced to preclude
 its being made from the other. 36.]
 THE CONCLUSION FROM ALL THAT HAS
 BEEN SAID. τῶς οἶκος Ἰσρ. = τῶς
 ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun

καὶ χριστὸν ὁ θεὸς ὡς ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὡς = Matt. iv.
ὑμεῖς ἐσταυρώσατε. 15. John vi.
16. Rev. i.
6 al. Gen.
xiv. 9.
x here only.
Gen. xxiv.
7. Ps cviii.
16. (-πνεῦμα,
Rom. xi. 8.)
Matt. iii. 2.
ch. iii. 19.
viii. 22 al.
Jer. viii. 9.
z constr., here only.

37 Ἀκούσαντες δὲ ὡς κατενύγησαν τὴν καρδίαν, εἰπόν
τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς
Ἰ Μετανοήσατε, καὶ ὡς βαπτισθῆτω ἕκαστος ὑμῶν ὡς ἐπὶ τῷ

ap-Thdrt.; ins ABCDEPN rel vulg syr [arm-zoh] uth-pl [Tischdf] Epiph., Nys., [Bas,
Ath, Chr.] Iren-int., [Tert.], rec και χριστον bef αυτον, with EP rel Ath, Epiph.,
[Nys., Casm.]; και χριστον ο θεος bef αυτον c m 4. 100: αυτον bef κυριον coptt (all trans-
positions for periphrasis): om αυτον D¹ (and lat): txt ABCD²N 36 vulg arm Eustath,
Ath, Bas, Chr, Iren-int., εποι. bef ο θεος (corrpn) BN p vulg [-ed] syrr copt uth
[Bas,] Ath, Leont, Tert, Amb, om ο θ. lect-12: txt ACDEP rel am fuld [demid
Eustath, Bas, Chr.] Epiph, Iren-int., (13 def.) om τον D¹ (ins D²).

37. for δε, ουν E-gr Aug.,—τοτε παντες οι συνελθοντες κ. ακουσαντες D syr-mg.
κατενυγησαν E p. rec τη καρδια (see Ps cviii. 16), with DEP rel vulg: txt
ABCN p [Bas, Epiph.] Chr., (13 def.) for ειπον τε, και ειπ. E: ειπ. δε p: ειποντες
D²N 1 18. 73. 103 Aug.,—και τινες εξ αυτων ειπαν D¹ [-gr.], om λοιπους D 104
[Aug.], rec ποιησωμεν, with D rel Cyr-jer., txt ABCEPN a h k p Bas Epiph,
Chr., (13 def.)—ins ουν bef ποι. (see La iii. 10) D Iren-int Aug., at end, add υπο-
δειξατε ημων DE tol syr-mg Aug., [om.].

38. rec ins εφη bef προς αυτους, with EP rel [syr coptt Thdrt.]; φησιν bef και βαπτ.
ACN p vulg Cyr-jer., φησιν bef μεταν. D: for πετρ. δε, ειπε δε petros a h 38. 67. 113
lect-12 Syr uth arm (all these varr shew that originally the verb was not expressed):
om B 65. 127-63 demid. (13 def.) for επι, εν BCD [Cyr-jer.] Epiph, [Cyr, Thdrt.]:
txt AEPN rel Bas, Chr.,

used anathrously: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give *elkes* in his list: the whole house of Israel—for all hitherto said has gone upon proofs and sayings belonging to *Israel*, and to *all Israel*. ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse. κέρριον, from ver.

34. χριστόν, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτῆρα ὤψωμεν.

The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with ὃν ὑμεῖς ἐσταυρώσατε,—the remembrance most likely to carry compunction to their hearts. 'In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiae dolore tacti ad remedium aspirant.' Calvin in loc. 'Aculus in fine.' Bengel. 37—41.] ΕΞΕΡΧΟΜΕΝΟΝ ΤΗΣ ΔΙΔΑΧΗΣ. 37. κατενύγ.] κατανύσσω is exactly 'compungo.' The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. 'Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.' Calvin. ποιεῖσθωμεν, the deliberative

subjunctive,—cf. Winer, edn. 6, § 41, a. 4, b.—What must we do! 38.] μετανοήσατε, not, as in Matt. iii. 2; iv. 17, μετανοεῖτε. The aorist denotes *speed*, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.

The miserable absurdity of rendering *μεταν.*, or 'penitentiam agite,' by 'do penance,' or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ's followers. See Calvin's note. βαπτισθῆτω] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόματι Ἰησοῦ χριστοῦ,—on the Name—i. e. on the confession of that which the Name implies, and into the *benefits and blessings* which the Name implies. The Apostles and first believers were *not thus baptized*, because, ch. i. 5, they had received the

ὀνόματι Ἰησοῦ χριστοῦ * εἰς * ἄφεσιν * ἁμαρτιῶν, καὶ λήμ-
 ψεσθε τὴν ὄδωρ αὐτοῦ τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ
 ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς
 εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς
 ὑμῶν. 40 Ἐτέροις τε λόγοις * πλείοσιν ὁ διημαρτύρητο καὶ
 παρεκάλει αὐτοὺς λέγων Ἰσώθητε ἀπὸ τῆς γενεᾶς τῆς
 σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον
 αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν [ἐν] τῇ ἡμέρᾳ

a Matt. xvi. 26. Luke iii. 3 || Mk. b = ch. viii. 20. x. 45. xi. 17. John iv. 10. c ch. i. 4 reff. d here only. 2 Kings vii. 19. e ch. xxii. 21 reff. f = ch. xiii. 2 reff. g = Luke xi. 53. ch. xiii. 31. xiv. 17. xv. 14. xvi. 20. xviii. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19. h ch. viii. 26 reff. i = Matt. i. 21. Rom. v. 9. Ezech. xxxvi. 26. k = Matt. xxiv. 24 al. Ps. xi. 7. l = Phil. ii. 15. 1 Pet. ii. 16 (Luke iii. 5) only. Deut. xxxii. 5. m Luke viii. 40. ch. xviii. 27. xxi. 17. xiv. 3. xxviii. 30 v. 2 Macc. iii. 9 al. (-δεσπότης, 1 Tim. ii. 3. v. 4 only.) n ver. 47. ch. v. 14. xi. 34. Num. xiii. 2. 1 Macc. ii. 43.

ins του κυριου bef ησ. χρ. DE [am] syrr sah arin Cyr-jer, Bas, (Kpiph.) Thdr̄, Cyrp, Hil Lucif, Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αμαρ. υμων Α Β[ic; see table] N p vulg coptt æth Aug^{allc}; των αμ. ημων C: txt DEP 13 rel syrr [arm] Cyr-jer, Bas, Chr, [Cyr.] Iren-int, Cyrp, Lucif Ambr Aug^{allc}.

39. ημιν and ημων D Aug¹[txt.]. for οσους, ους (mistake in copying?) AC 104 [coptt].

40. for τε, δε D gr k: om c. (διημαρτυρητο, so ABCDEN a h p Chr.) rec om αυτους, with EP rel Chr, 36-comm: ins ABCDN p 36-txt vulg [Syr coptt æth arin] Lucif, and, bef παρεκαλει, syrr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif [Aug.].

41. for αποδεξ., πιστευσαντες D (syr-ing Aug ins και πιστευσαντες bef εβαπτισθησαν). rec ins αμαρτωσ bef αποδεξ. (explanatory gloss on αποδεξ. from margin: or from ch xxi. 17), with EP rel syrr Chr, Aug¹: om ABCDN p vulg coptt æth Clem, Aug¹. rec om ερ, with EP rel (coptt?) Chr, ins (possibly as a corrn to avoid the apparent conu-xion of τη ημ. εκ. with προσετεθησαν) ABCDN p vulg.

BAPTISM BY THE HOLY GHOST, the thing signified, which superseded that by water, the outward and visible sign. The result of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit. 39.] τοῖς τέκνοις ὑμ., viz. as included in the prophecy cited ver. 17, your little ones: not, as in ch. xiii. 32, 'your descendants,' which would be understood by any Jew to be necessarily implied. [Thus we have a providential recognition of Infant Baptism at the very founding of the Christian Church.] πᾶσιν τοῖς εἰς μακράν, the Gentiles; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as Gentiles, which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσῃται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακράν; not all, but as many as the Lord our God προσκαλ., shall summon to approach to Him,—bring near,—which, in his present understanding of the words, must import—by becoming one of the

chosen people, and conforming to their legal observances. 40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above.

39.] σωσθῆτε is improperly rendered in E. V. 'save yourselves': it is not (see Stier, R. A. i. 62) σώζετε ταυτοὺς, as in Luke xxiii. 35, 37, 39: be saved, lasset euch retten, is the true sense. σκολιᾶς—see reff. Peter alludes to ref. Deut.

41.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, on the profession of repentance, and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of

ἐκείνη ὁ ψυχὰι ὡσεὶ τρισχίλια. ⁴² ᾗσαν δὲ ⁹ προσκαρτε- ^{o = ch. vii. 14.}
 ροῦντες τῇ ¹ διδαχῇ τῶν ἀποστόλων καὶ τῇ ² κοινωνίᾳ, τῇ ^{xxvii. 37.}
¹ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ⁴³ ὃ ἐγένετο δὲ ^{1 Pet. iii. 20.}
^{q ch. i. 14 reff.} ^{r Matt. vii. 28. ch. v. 28. xlii. 12. Rom. vi. 17 al. Pa. lit. tiz. only.} ^{a = Gal.}
^{ii. 9. Lev. vi. 2.} ^{t Luke xxiv. 36 only t.} ^{u = but w. ἐπὶ, ch. v. 5 reff.} ^{p constr., ver. 5 reff.}

ἐκείνη bef τη ημερα D [am fuld demid]. ^{as N¹ [1].}

^{42.} for ᾗσαν δε, και ᾗσαν D Syr. ^{ins en bef τη διδ. A 98 vulg D-lat.} ^{aft}
 ἀποστ. add εν ιερουσαλημ D. ^{rec ins και bef τη κλασει, with D²EPN³ 13 rel [syr}
 arm Chr¹]: om ABC D¹[and lat] N¹ p [Syr coptt aeth].

^{43.} rec ἐγενετο (corr^a as more usual), with EP rel Chr¹: txt A[B²]N vulg syrr,

that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by *effusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kodron, or to Siloam, for that purpose.

^{42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS.} This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. ^{42.] τη δι- δαχῇ τῶν ἀποστ., compare Matt. xxviii. 20.}

^{τη κοινωνίᾳ.]} community: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.

The Vulg. interpretation of ^{τη κοινωνίᾳ} (καὶ) ^{τη κλάσει} τ. ἄρτ. by 'communicatione fractionis panis,' *per Hendiadyn*, is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἀγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of *which* all partake, are *κοινωνοί*: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear.

The special sense in which κοινωνία occurs, Rom. xv. 28, could not

be here meant, or the word would have been qualified in some way, ^{τη κοιν. (τη) εἰς τοὺς παχούς,} or the like.

^{τη κλάσει τ. ἄρτου.]} This has been very variously explained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν ἡστέλαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τροφῆς μετελάμβανον. And similarly (Ecumenius, and of the moderns Bengel: 'fractione panis, id est, victu frugali, communi inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κα. τ. ἄρτ. [here] as *the celebration of the Lord's Supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events ^{τη κοινωνίᾳ} and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration is *one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, as *now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the ἀγάπαι, or love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord's Supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted. I need hardly add that the sense inferred by Kypke an.l Heinrichs from Isa. lviii. 7, διδόντες πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου else-

v = ch. iii. 23.
Rom. ii. 9.
xiii. 1.
Gen. xvii. 14.
w ch. vii. 36
reff.
x = ch. iv. 16,
30 al.
y ch. i. 15 reff.
z = 1 Pet. ii.
12, 16.
a = ch. iv. 32.
Tit. i. 4. Jude 3 only (ch. x. 14 reff.; z. Wisd. vii. 2.
(xiii.) 16. c Heb. x. 34 only. 2 Chron. xxxv. 7 al.
17. John xix. 34, from Pa. xxi. 18. f = ch. iv. 36 only. Exod. i. 12, 17. Thucyd. iv. 118 fln. see ver. 34 reff.
g abs., Mark ii. 25. ch. iv. 36. 1 Cor. xii. 24. 1 John iii. 17.
vii. 27 al. Num. iv. 16.

πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα² διὰ
τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες
ἦσαν ἐπὶ τὸ αὐτὸ καὶ² ἔχον ἅπαντα κοινά,⁴⁵ καὶ τὰ
^b κτήματα καὶ τὰς ἐπαρξείας^c ἐπίπρασκον καὶ² διμερίζον
αὐτὰ πᾶσιν καθότι ἂν τις^e χρεῖαν^e εἶχεν,⁴⁶ καθ' ἡμέραν

[G II. 45
ascde
GPN a b
c f g h k
l m o p
13

ἐγένετο· B¹ CD. for τε, δε BN p copt: γὰρ sah: om D¹-gr(ins D²) m. aft σημ.
ins ou μικρα E 25. aft δια ins των χειρων E 40 syr mth. εγιν. bef δια τ. αποστ.
AC Syr copt mth.—ἐγενετο c e: εγινοντο E l 25. 64.—aft αποστ. add εν ιερουσαλημ
ACEN vulg[(bef εγιν.) am] Syr copt: of these ACN vulg [am] copt further add φοβος
το ην μεγας επι παντας (see ch. v. 5 al): om BDP rel [sah mth arm].
44. ins και bef παντες δε ACN p. for δε, τε D. πιστευσαντες (σοτην) BN f
H^r [mth arm] Orig, Thi-fln. om ησαν and και R 57 Orig, Salv. παντα D.
45. κ. σοσι κτηματα ειχον η υπαρξει D [Syr].—om τα p. εμεριζον A. ins
καθ ημεραν bef πασι D. for καθοτι, τοις D¹-gr(txt D⁶): καθως 13.
46. for καθ ημεραν, παντες D¹[and lat]: καθ ημ. παντες τε D⁶.

where. ταῖς προσευχ.] The appointed times of prayer: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. 43.] πᾶσιν ψυχῇ, designating generally the *multitude*,—those who were not joined to the infant church. This is evident by the πᾶσιν δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. φόβος, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the [anticipatory character of the] latter part of the verse see general remarks at the beginning of this section. 44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraternal amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. εἶχον ἅπαντα κοινά] they had all things (in common, i. e. no individual property, but one common stock: see ch. iv. 32. That this was literally the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quae sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) *It is only found in the Church at Jerusalem.*

No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks [constantly] of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2 [Gal. ii. 10; 2 Cor. viii. 13—15; ix. 6, 7]: also St. James, ii. 1—5; iv. 18. And from the practice having at first prevailed at Jerusalem, we may [partly] perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3; 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4 [xii. 12], but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) borrowed from the *Essenes* (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. 45.] κτήματα, [probably] landed property, ch. v. 1—see reff.: ἐπαρξείας, any other possession; moveables, as distinguished from land. ἀνά, their price; see a similar construc-

τε ¹προσκαρτεροῦντες ¹ὁμοθυμαδὸν ἐν τῷ ἱερῷ, ^κκλῶντές
 τε ¹κατ' οἶκον ἄρτον, ^μμετελάμβανον ^ντροφῆς ἐν ὁ ἀγα-
 λιάσει καὶ ^ρἀφελότητι καρδίας, ⁴⁷ αἰνοῦντες τὸν θεὸν καὶ
 ἔχοντες ¹χάριν ^σπρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος ¹προ-
 ἐτίθει τοὺς ^σσωζομένους ^νκαθ' ἡμέραν ^πἐπὶ τὸ αὐτό.

III. ¹Πέτρος δὲ καὶ Ἰωάννης ^κἀνέβαινον εἰς τὸ ἱερόν

m constr., ch. (xxiv. 26.) xxvii. 33, 34. 2 Tim. ii. 6. Heb. vi. 7. xii. 10 only t. Wisd. xviii. 2. a ch. iv.
 19 ref. o Luke i. 14, 41. Heb. i. 9 (from Ps. xlv. 7). Jude 24 only. LXX, Psalms only.
 p here only t. q ch. iii. 8, 2. Luke ii. 12. Luke only, exc. Rom. xv. 11. Rev. xii. 6. Pa. cl. i.
 r = Luke ii. 52. ch. vii. 10. Prov. iii. 4. s = Rom. v. 1 ref. t ver. 41. u 1 Cor.
 xv. 3 ref. v ver. 46. w = ch. i. 15 ref. x Luke xviii. 10. John vii.
 14. Isa. ii. 3. z Luke xviii. 10. John vii.

προσκαρτεροῦν D. εν τω ιερω bef ομοθ. C [Syr]: om ομοθ D 3. 103. και κατ
 οικους αν (om αν D-corr) επι το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (explanatory gloss :
 see note), with EP 13 rel syrt [Bas.-sel.] Chr., aft επι το αυτο D (D k 19. 40 syrt prefix
 εν): om ABC[G]N vulg coptt æth arm Cyr, [Lucif].

CHAP. III. 1. rec δε bef πειτρος, with EP rel 36 syr Chr.;—επι το αυτο is omd at
 end of ch. ii. and insd aft ανεβαινον in Syr: D ends ch. ii. with εκκλησια, but begins ch.
 iii. εν δε ταις ημεραις ταυταις πετρος και: txt ABC(D)[G]N m² p vulg coptt æth arm

tion Matt. xxvi. 9; and Winer, edn. 6,
 § 22. 3. 4. καθότι δν . . .] The δν with
 imperf. indic. in this connexion implies
 'accidisse aliquid non certo quodam tem-
 pore, sed quotiescunque occasio illa ferret,'
 Herm. ad Viger., p. 818. See ch. iv. 35;
 Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.;
 Aristoph. Lys. 510 ff. 46.] καθ'
 ἡμ. . . ἐν τῷ ἱερῷ—see Luke xxiv. 53.
 The words need not mean, though they
 may mean, that they were assembled in
 Solomon's porch, as in ch. v. 12—but most
 probably, that they regularly kept the
 hours of prayer, ch. iii. 1. κατ' οἶκον]
 domi, 'privatim' (Beng.), as contrasted
 with ἐν τῷ ἱερῷ. So also Wolf, Scal.,
 Heinr., Olsh., Meyer, De Wette:—not,
 domatim, 'from house to house,' as Eras-
 mus, Salmasius, Kuinoel, al.:—the words may
 bear that meaning (see Luke viii. 1), but
 we have no trace of such a practice, of
 holding the ἀγῶναι successively at dif-
 ferent houses.

The κλῶσις τ. ἄρτου
 took place at their house of meeting,
 wherever that was: cf. ch. xii. 12; and
 see ver. 42 note. μετ. τροφ.] they
 partake of food:—see ref.,—viz. in these
 agapes or breakings of bread. ἀφελό-
 τητι] In good Greek, ἀφέλεια: the adj.
 ἀφελής (see Palm and Rost) originally im-
 plying "free from stones or rocks" (ἀ,
 φελλός, stony or rocky land), and thus
 simple, even, pure.

47.] αἰνοῦντες
 τ. θ. does not seem only to refer to giving
 thanks at their partaking of food, but to
 their general manner of conversation, in-
 cluding the recurrence of special ejacula-
 tions and songs of praise by the influence
 of the Spirit. τοὺς σωζομένους]

those who were in the way of salvation:
 compare σώθητε, ver. 40: those who were
 being saved. Nothing is implied by this
 word, to answer one way or the other the
 question, whether all these were finally
 saved. It is only asserted, that they were
 in the way of salvation when they were
 added to the Christian assembly. Doubt-
 less, some of them might have been of the
 class alluded to Heb. x. 26—29: at least
 there is nothing in this word to preclude
 it.

Correct criticism, as well as ex-
 ternal evidence, requires that the words
 ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be
 rejected, as having been an explanatory
 gloss, ('est hæc Chrysostomi, ut videtur,
 glossa, per Syrum et alios propagata,'
 Bengel,) and ἐπὶ τὸ αὐτό brought back to
 its place and the meaning which it bears
 in this passage (see ver. 44), viz. together,
 in the sense of making up one sum, one
 body assembled in one place. Meyer attri-
 butes the separation of ἐπὶ τὸ αὐτό from
 Πέτρος to an ecclesiastical portion having
 begun ἐν ταῖς ἡμέραις ταύταις Π. κ. 'Iw.
 as D. De Wette asks, why should those
 words have been inserted at the beginning
 of a portion? Perhaps in accordance with
 a not uncommon practice of opening an
 ecclesiastical lection with such a phrase.
 Or possibly, I might suggest, as a mis-
 taken interpretation of ἐπὶ τὸ αὐτό,
 which was not understood. Then when
 ἐπ. τ. αὐ. became joined to Πέτρος, τῇ
 ἐκκλ. would naturally be supplied after
 προστίθει.

CHAP. III. 1—10.] HEALING OF A LAME
 MAN BY PETER AT THE GATE OF THE TEM-
 PLE. 1.] ἀνέβαινον, were going up.

γ = Mark xv.
1. Luke x.
36, ch. iv. 5.
Euth. v. 8 F
(not A[appy]).
Ald. compl.
x ch. xiv. 8 ref.
a = ch. ii. 30
ref.
b = ch. xxi. 30
(Rom. xi. 18
ref.).
c ch. ii. 46 ref.
d ver. 10. Matt.
xxiii. 27.
Rom. x. 16
only. 3 Kings
i. 6.
2, 4c. Tobit xii. 9.
(20, 30). 1 Kings xvi. 6. 2 Macc. iii. 14 only.

ἔπι τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. ² καὶ τις ἀνὴρ χαλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἔβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν ἔλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ³ δς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἠρώτα ἔλεημοσύνην λαβεῖν. ⁴ ἀνένισας δὲ Πέτρος εἰς

ABCDE
GPN a b
c f g h k
l m o p
13

a constr., 1 Cor. x. 13 ref.
g Mark i. 21 al.
f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi.
b ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31
i constr., see ch. xvi. 30 ref.

f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi.
b ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31
i constr., see ch. xvi. 30 ref.

Cyr. [Lucif.]. εἰς τὸν ἱερόν ins το δειλιον ad vesperum D. for της προς. τ. εν.,
ενατη τη προσευχη D1: την ενατην της προσευχης D1 (and lat) arm. rec ενατην,
with p rel: ενατην B (Beh): txt A B (Mai Tischdf) CDE [G] PN a l² g h l m.

2. ins ιδου bef τις D1 [and lat] Syr. om υπαρχων D [copt(appy)] Lucif: constitutus
E-lat. the το in εβασταζετο is superadded, but by B1 (not as Tischdf). for θυρ.,
πυλην (see ver 10: cf Eng Version) E b o Bas-sel. παρ αυτων εισπορ. αυτων D1 [-gr].

3. for os ιδων, ουτος ατενισας τοις οφθαλμοις αυτου και ιδων D [reg.] for εισεναι,
ειναι D1-gr (txt D²). aft ηρ. ins αυτους D [Syr mth] copt. om λαβειν DP rel
H² [reg syr] Lucif: ut darent Syr sah mth: ins ABCE [G] N b o p 13 copt [arm Chr].
aft λαβ. ins παρ αυτων E [(copt)].

4. αμβλεψας δε ο π. D. [eis αυτον bef πετρος G arm:] for eis, προς N.

τὴν ἐνάτην] See ch. x. 3, 30. τὴν ὥραν τῆς πρ. generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the third and sixth hours, and noon. See Lightfoot and Wetst. in loc. 3.] ἔβαστ., was being carried. They took him at the hours of prayer, and carried him back between times. τὴν θύραν . . τ. λ. ὠραίαν] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὠραία: (1) The gate mentioned Jos. B. J. v. 5. 3: τῶν δὲ πυλῶν αἱ μὲν ἐνέα χρυσῇ καὶ ἀργύρῳ κεκαλυμμένοι πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἔξωθεν τοῦ νεῦ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταγύρους καὶ τὰς περιχύρους ὑπερέγουσα. This gate was also called Nicanor's gate (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῇ οὖσα, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, τοῦτο τοῖς ἰδιόταις ἀλλοισιν ἰδοῦναι τέρας· ἀνοῖσαι γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν πύλην. But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken

up his station naturally at an outer gate, where he might ask alms of all who entered. These conditions suit better (2) the gate Susan; as does also the circumstance mentioned ver. 11, that the people ran together to Solomon's porch; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name ὠραία cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily'; the town being named, it is true, διὰ τὴν ὠραιότητα τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive ὠραία from ἡγή, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὠρ. in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of ἡγή itself is very doubtful. So that the matter must remain in uncertainty. 3.] ἠρώτα . . . λαβεῖν,—so Soph. Aj. 836, αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph. Plut. 240, αἰτῶν λαβεῖν τιμικρὸν ἀργυρίδιον.

ἄρα, as in ref. Matt. The Jewish forms of asking alms are given in Vajicra Rabb. f. 20. 3. 4 (cited by Meyer),—'Merere in me:' 'In me benefac tibi,' and the like. 4. βλέπον εἰς ἡμᾶς] Calvin's note is important: 'Non ita lo-

x ch. 11. 47 reff. ² αἰνῶν τὸν θεόν. ⁹ καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα-
 y constr. 1 Cor. ¹⁰ ἐπεγίνωσκον δὲ αὐτὸν ABCDE
 xiv. 27 reff. ¹¹ ἐπὶ τῇ ¹² ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
 z = 2 Cor. viii. ¹³ ὅτι οὗτος ἦν ὁ ¹⁴ πρὸς τὴν ¹⁵ ἐλεημοσύνην καθήμενος ¹⁶ ἐπὶ τῇ
 19 reff. see ¹⁷ ὥραλα πύλη τοῦ ἱεροῦ καὶ ¹⁸ ἐπλήσθησαν ¹⁹ θάμβους καὶ
 Matt. xix. 8. ²⁰ ἐκστάσεως ²¹ ἐπὶ τῷ ²² συμβεβηκότι αὐτῷ. ²³ ἡ κρατοῦν-
 u ch. v. 9. ²⁴ τος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, ²⁵ συνέδραμεν πᾶς
 Matt. xxiv. ²⁶ ὁ λαὸς πρὸς αὐτοὺς ²⁷ ἐπὶ τῇ ²⁸ στοᾷ τῇ καλουμένῃ Σολο-
 23 II. John v. 3. ²⁹ μῶντος ³⁰ ἑκθαμβοί. ³¹ ἰδὼν δὲ ὁ Πέτρος ³² ἀπεκρίνατο
 e ver. 2. ³³ πρὸς τὸν λαὸν ³⁴ Ἄνδρες Ἰσραηλῖται, ³⁵ τί ³⁶ θαυμάζετε ³⁷ ἐπὶ
 d = Luke iv. ³⁸ τούτῳ, ³⁹ ἢ ἡμῖν τί ⁴⁰ ἀτενίζετε ὡς ἰδίᾳ δυνάμει ⁴¹ ἢ ⁴² εὐσεβείᾳ
 25. v. 26. ch. ⁴³ v. 17. xiii. ⁴⁴ Rom. vi. 21 reff. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi.
 45. Gen. vi. ⁴⁵ 11, 13. ⁴⁶ 35. 1 Cor. x. 11. 1 Pet. iv. 12. 3 Pet. ii. 22 only. Gen. xlii. 4. i = Jud. xvi. 26 B. see Matt. ix. 25 al.
 e Luke iv. 36. ⁴⁷ k = Mark vi. 33 only. Judith vi. 18. met. 1 Pet. iv. 4 only. Ps. xlix. 18. i John v. 2. x. 23. ch. v. 12
 v. 9 only. ⁴⁸ Cant. iii. 8. ⁴⁹ m here only t. objectively, Dan. vii. 7 Theod. (-βείσθαι, Mark ix. 8.) plur., ch. v. 16.
 (-βείν, Mark ⁵⁰ i. 27). ⁵¹ 4. xiv. 9. xxi. 1 only. Job vii. 8 (ἄνετος (?) A.) (Ezdr. vi. 28) only. with eis, ch. i. 10 reff. q here only,
 f = Mark v. 42. ⁵² xvi. 8. Luke ⁵³ v. 38 (ch. x. ⁵⁴ 10 reff.) only. Dent. xxi. 23. ⁵⁵ 35. 1 Cor. x. 11. 1 Pet. iv. 12. 3 Pet. ii. 22 only. Gen. xlii. 4. i = Jud. xvi. 26 B. see Matt. ix. 25 al.
 k = Mark vi. 33 only. Judith vi. 18. met. 1 Pet. iv. 4 only. Ps. xlix. 18. i John v. 2. x. 23. ch. v. 12
 only. Ezek. xlii. 3. m here only t. objectively, Dan. vii. 7 Theod. (-βείσθαι, Mark ix. 8.) plur., ch. v. 16.
 n = ch. v. 8 reff. ⁵⁶ 4. xiv. 9. xxi. 1 only. Job vii. 8 (ἄνετος (?) A.) (Ezdr. vi. 28) only. with eis, ch. i. 10 reff. q here only,
 exe. past. app. (1 Tim. ii. 2 al.) & 3 Pet. (i. 3 al.) Isa. xi. 2. Wisd. x. 12.

9. rec αυτον bef πας ο λα, with EP rel Chr, Lucif; txt ABCDN p vulg. for θεον, κυριαν C.

10. rec (for δε) τε, with D E-gr P rel syr [arm Chr.] Lucif; [om Syr sah:] txt ABCN p vulg E-lat copt Bas-sel, om αυτον N¹ (written above the line by N-corr¹). for ουτος, αυτος (corrⁿ as more usual) ACN g p 36 vulg [Syr] Bas-sel, Lucif; txt BDEP rel [syr copt] Chr Thl. καθεζομενος D. την ωραιαν πυλην N¹ (N² correcting τη ωραια but not πυλην). for συμβ., γεγεννημεν D.

11. for ver, εκπορευομενου δε του πετρου και ιωανου συνεζωπορευετο κρατων αυτους: οι δε θαμβηθεντες εστησαν εν τη στ. η (τη D³) κ. σ. εκθ. D. for δε, τε A Syr. rec for αυτου, του ιαθεντος χωλου (beginning of an ecclesiastical lection), with P rel Thl: txt ABCDEN c p 36 [vulg] syrr copt (æth) arm. om τον (bef πετρ.) c—ins τον bef ιωαν. ABN m p Chr, rec προς αυτους bef πας ο λαος, with EP rel copt: txt ABCN p vulg syrr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν προς αυτους D. rec om ο, with EP rel [Chr.]: ins ABCDN k o p 13. for 1st η, ει (ilacism) N. ως ημεν τη ιδια δυν. η ευσ.

force, alleging the cause of the walking and leaping: and would best be rendered in English, in his praising of God.

11.—26.] THE DISCOURSE OF PETER THEREUPON. 11. κρατοῦντος] holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were. στοᾷ τῇ κ. Σολομ.] See John x. 23, note. 12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἑκθαμβοί. See Matt. xi. 25. ἀνεκρίνατο never signifies 'made an address,' as Bloomf.; but always 'answered': cf. ch. v. 8, note. This second discourse of Peter may be thus divided: This is no work of ours, but of God, for the glorifying of Jesus, vv. 12, 13:—whom ye denied and killed, but God hath raised up, vv. 13—15:—through whose name this man is made whole, ver. 16:—ye did it in ignorance, but God thereby fulfilled His counsel, vv. 17, 18. Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming, vv.

19—21: whose times have been the subject of prophecy from the first, ver. 21. Citations to prove this, vv. 22—24: its immediate application to the hearers, as Jews, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates.

ἐπὶ τούτῳ] not, at this (event): but at this man, compare αὐτόν below, which would not be used at the first mention of one then present. Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostras subsistant.' δυνάμει, power,—such as magical craft, or any other supposed means of working miracles: εὐσεβείᾳ, meritorious efficacy with God, so as to have obtained this from Him on our own account. The distinction is important:—'holiness,' of the E. V., is not expressive of εὐσεβ., which bears in it the

ἡ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε [αὐτόν] κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ

ταῦτο πεποιηκότων ταῦτο (του D-corr) περιπ. αυτ. D [simly Sevnt₁]. ταυτον E vulg Iren-int Cassiod.

13. ins *θεος* bef *ισαακ* and bef *ιακ*. AD vulg copt *meth* [arm] Iren-int, ins *ο θεος* CM Chr₁ (corras to suit LXX Exod iii. 6, and Matt xii. 32 ||): om BEP rel syrr sah [Sevrn₁] Thdot-ancyr₁. for των, τω N. for παιδα, πατερα N¹ (corrected by N² (12th cent)). aft ησ. ins χρ. D *meth-pl.* ημεις D[-gr]. rec om *μεν* (erased because no corresponding *δε* follows), with D m [18]: ins ABCEPN rel 36 vulg [syrr Did.] Chr Iren-int Jer₁. aft παρεδ. add *εις κρισιν* D syrr-mg Iren-int; *εις κριτηριον* E. απηρησασθαι D. om αυτον (as needless) ABCN p 36 vulg copt arm [meth Thdot-ancyr₁] Did, Iren-int Jer₁: ins DEP rel syrr sah Chr. τελατου του κριναντος εκεινου απολυει αυτον θελοντος D; cum judicasset ille dismissere eum voluit D-lat (a curious instance of combination of readings); του, θελοντος, and voluit are marked for erasure. κρινοντος C 13. απολλυειν N.

14. δικαιον εβαρυνετε και ηγησατε D: so for ηρησ., *aggravastis* Iren-int. ins ααλλον bef ηγησασθε E, aft ηγησ. syrr-mg. ins (ην και bef χαρισθηναι υμ. E Aug₁:

idea of operative, cultivated piety, rather than of inherent character. 13. & θ. Ἀβρ.

κ.τ.λ.] 'Appellatio frequens in Actis, prae caeteris libris N. T., et illi periodo temporum conveniens.' Bengel. ἄρα τῶς αὐτὸν (τὸν θεόν) εἰσθεθεῖ συνεχῶς εἰς τοὺς προ- γήσους ἵνα μὴ δόξῃ καινόν τι εἰσάγειν δόγμα καὶ ἐκεί (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσεν, καὶ ἐσταύθη τῶν περὶ τοῦ Ἀβραάμ . . . (Chrys.). ἐδόξασεν]

not, as E. V., 'hail glorified,' implying, by thus honouring His Name: it is the historic aor., glorified, viz. by His exaltation through death—see John xii. 23; xvii. 10.

παιδα] not 'Son,' but Servant: servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 381 f. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱός τ. θ.' "In the next age," says Wordsw., "the term υἱός θεοῦ was applied to Christ as a Son. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne's

Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10."

κατὰ πρόσωπον II. as E. V., 'in the presence of P.,' or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λέγων, xxv. 5. 2: κ. πρ. ἀπαντῶν τοῖς πολεμοῖς, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum.

κρίναντος εκ. ἀπολ., see Luke xxiii. 20; John xix. 4, 13. 14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα,—ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονέα,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.

This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ:' see ref.; so ἀρχηγὸν κ. καθηγημένα τῆς δλης ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἵτιον γίνεσθαι στάσεως, i. 68. 10 al. It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enemy of their rulers to Jesus. But of course

j ch. 1. 8 reff. *ἡμεῖς ἰ μάρτυρές ἐσμεν.* 16 καὶ ἐπὶ τῇ ἰ πίστει τοῦ ABCDE
 k = Luke v. 6. *ἰ ὀνόματος αὐτοῦ* τοῦτον ὃν θεωρεῖτε καὶ οἰδατε ^{PM a b c} ἑστέρε-
 Job xix. 22. *ωσεν τὸ ὄνομα αὐτοῦ καὶ ἡ πίστις ἡ ἰ δι' αὐτοῦ ὁ ἔδω-* ^{d f g h k}
 l constr., Rom. *κεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἰ ἀπέναντι πάντων* ^{l m o p}
 iii. 22 reff. *ὑμῶν.* 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι ἰ κατὰ ἰ ἄγνοϊαν
 m ver. 7 reff. *ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν* 18 ὁ δὲ θεὸς ἰ
 n 1 Pet. i. 21. *ἰ προκατήγγειλεν διὰ ἰ στόματος πάντων τῶν προφητῶν*
 o = here only. *ἰ*
 xrdnes
 ἰδῶν
 Eurip. suppl.
 418.
 p here only.
 Isa. 1. 6 Ed.-vat.
 F (not ABN) only. (-pos, 1 Thess. v. 22. James i. 4.) q = Matt. xxvii. 24. Rom. iii. 18 (reff.).
 r = Matt. xix. 2. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff. t ch. vii. 53 only t. u ch. i. 16 reff.

15. *ὑμεῖς* D¹ (txt D⁴).

16. om *ἐν* BN¹ p [arm]: *ἐν* 119 [is] vulg D-lat E-lat coptt sath Iren-int. om
 or D¹-gr (ins D⁴). *αὐτῷ* *οἰδατε* ins *στὶ* D¹-gr.

17. ins *ἀνδρες* bef *ἀδελφοί* DE. [for *οἶδα*] *ἐπισταμεθα* [D arm-mss. *αὐτῷ* *στὶ*
 [ins] *ὑμεῖς* *μεν* D. *αὐτῷ* *ἐπράξ.* add *πονηρον* D¹, *το* *πονηρον* D² 84 syr-mg Iren-int,
 Ambrst, [Aug].

18. for *α*, *ο* D-gr [Syr]: *qui* bodi demid hal Vig.

Peter had a higher view in the title than merely this. 16.] *ἐπὶ τῇ πίστει* . . .

The E. V. is right; through, or better, on account of faith in His name. The meaning, *for the sake of* (i.e. of awakening, in you, and in the lame man himself) *faith in His name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the *μάρτυρές ἐσμεν* just before. It is evident to my mind that the *πίστις τοῦ ὄν. αὐτῷ* is the faith of these *μάρτυρες*. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c. *ἑστέρε.* and *ἔδωκ.*

again are historic aorists,—confirmed and gave; better than '*hath confirmed*' and '*hath given*.' *καὶ ἡ πίστις ἡ δι' αὐτοῦ*—and that faith which is wrought by Him—not 'faith in Him'; which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: *ὁμῶς τοῖς δι' αὐτοῦ πιστοῦς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν*. Some of the Commentators are anxious to bring in *the faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name *on the part of us His witnesses*, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the *ἀρχαία τῆς αἰῶν*) had in this case worked.

17.] *νῦν* introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14:

sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with *ἰδού*, ch. xiii. 11; xx. 22. No meaning such as '*now that the real Messiahship of Him whom ye have slain is come to light*' (Meyer) is admissible. *ἀδελφοί*, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. *κατὰ ἄγνοϊαν*]

There need be no difficulty in the application of the *ἄγνοια* to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degrees of ἄγνοια* there must have been in them all.

The interpretation (Wolf) '*ye did, as your rulers (did)*,' is of course inadmissible, being contrary to the usage of the words: *ἐπράξαν ὥσπερ καὶ* can never mean to imitate, but *ἐπράξαν* must refer to a definite act (understood), and *ὥσπερ καὶ* must take up another subject of *ἐπράξαν*.

18.] *πάντων*, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. '*Omnes prophetae in universum non prophetarunt nisi de diebus Messiae*' (Sanhedr. 99. 1), was *not merely a Jewish view, but the real truth*. The prophets are here regarded as *one body*, actuated by *one Spirit*; and the sum of God's pur-

παθεῖν τὸν χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως. ¹⁹ μετα-
νοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι
ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀνα-
ψύξεως ἀπὸ προσώπου τοῦ κυρίου, ²⁰ καὶ ἀποστείλῃ

²⁷ (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32. s ch. vii. 19. Rom. i. 11, 20 al. a Col.
ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. l. 9. Isa. xliii. 25. 2 Mac. xii. 42. b Luke ii. 25, ch.
xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 4 (6)) only. c and constr., Luke xix.
44. Heb. ix. 10. Ps. lxxviii. 12. d here only. Exod. viii. 18 only. (-ψυχῆς, 2 Tim. i. 16.)
e = here only. see 2 Thess. i. 9. Rev. xx. 11. Ps. xcvi. 8.

rec αυτου bef παθεν (alliteration to suit αυτου προφ. ver 21), with P rel: txt BCDEK p
nulg syrr arm Chr, Iren-int.,—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c66²
eth-pl Vig.,—om παθ. τ. χρ. (homoiotele αυτου το αυτου?) A.

¹⁹ for eis, προς BM. τας αμ. bef υμων D [vulg(and demid) spec Iren-int Tert].
επειλθωσιν D-gr Tert., aft αναψυξ. add υμων E tol lat-mss-in-Bede, and
aft ελθ. Bede-gr Syr syr-w-ast copt Iren-int (Tert). om του E k m 36.

pose, shewn by their testimony, is, *that* His CHRIST *should* suffer. Notice the inf. aor. παθεῖν, as in ch. i. 8, of a *definite single act*. ¹⁹] οὖν, *quæ cum ista sint*. εἰς τὸ ἐξαλ.] The faith implied in *ἐπιστρέψατε* has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin. *ὅπως ἂν ἔλθω. κ.τ.λ.*] This passage has been variously rendered and explained. To deal first with the *rendering*:—*ὅπως ἂν* cannot mean 'when,' as in E. V.—*ὅπως* never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did, the addition of *ἂν*, and the use of a subjunctive, would preclude it here. It can have but one sense,—in order that. This being so, *what are καιροὶ ἀναψύξεως*? From the omission of the article, some have insisted (e.g. Stier, R. d. Apost. i. 89) on rendering it '*times, seasons, of ἀναψ.*' But this cannot be maintained. *καιρός* and *καιροί* are occasionally anarthrous when they manifestly must have the article in English. Cf. especially Luke xxi. 24, *καιροὶ ἰσθῆν*, where none would think of rendering, 'seasons of (the) Gentiles.' See for *καιρός* Matt. viii. 29; Mark xi. 13; 1 Pet. i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' *ἔλθωσιν* must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of *καιροί* would render necessary. This is also implied by the aorist, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*. In order that the times of ἀναψύξεως may come. *What is ἀναψ.*? Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, refreshment in *their own hearts*, arising from their conversion: besides the above

objections, the following words, ἀπὸ προσώπου τοῦ κυρίου, are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of the times of refreshment, the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God* which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* ('neque enim est Mutate vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra *metavols*.' Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer*. See Gen. xix. 23; xxxii. 26; Mark vi. 5; 2 Thess. ii. 8; 2 Pet. iii. 12. ἀπὸ προσώπου. τ. κυρ.] From the presence of God (*the Father*), who has reserved these *καιροί* in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καθ. Αγ., Luke ii. 1. ²⁰] ἀποστείλῃ (see above), *literally*,—not figuratively, by the Spirit:—even if the word send be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are *peculiar*, and the very mention of the 'times of refreshment' *proceeding forth from the presence of the Father* would naturally lead to the position here assigned to the Son, as

f ch. xxi. 14. τὸν ἡ προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, 21 δὲ δεῖ ABCDDE
 xxvi. 16 only. οὐρανὸν μὲν ἡ δέξασθαι ἄχρι ἡ χρόνων ἡ ἀποκαταστάσεως PN a b c
 Exod. iv. 13. πάντων, ἡ ὧν ἡ ἐλάλησεν ὁ θεὸς ἡ διὰ στόματος τῶν ἡ ἀγγέλων d f g h k
 Josh. iii. 13. πάντων, ἡ ὧν ἡ ἐλάλησεν ὁ θεὸς ἡ διὰ στόματος τῶν ἡ ἀγγέλων l m o p
 3 Macc. iii. 7. πάντων, ἡ ὧν ἡ ἐλάλησεν ὁ θεὸς ἡ διὰ στόματος τῶν ἡ ἀγγέλων
 viii. 9 only. πάντων, ἡ ὧν ἡ ἐλάλησεν ὁ θεὸς ἡ διὰ στόματος τῶν ἡ ἀγγέλων
 g = ch. iv. 13
 ref. h = Luke ix. 63. xvi. 4, 9. i and constr. ch. xvii. 30. Matt. ii. 7. Luke i. 57.
 j here only. see note. k attr., ch. i. 1 ref. l = Luke xiv. 25. ch. xxviii. 25. 2 Pet. i.
 21. Pa. ixi. 11. m ch. i. 16 ref. n Luke i. 70. 2 Pet. iii. 2.

20. rec προκεκηρυγμένον (either a mistake, or a gloss agreeable to the sense of vv. 18, 21), with Orig [Cosm.], qui prædicatus est vulg. prius annunciatum copt-wilk: txt ABCDEPN-rel 36 syr-mg-gr Chr, : præparatum Iren-int, : destinatum and prædesignatum Tert: prædestinatum D-lat E-lat syrr sah [arm]: προκεχειρισμένον sesh. rec ιησ. bef χρ. (corrns to more usual appelln, the connexion of χρ. not being perceived, see note), with AC m p rel vas Chr, Cosm, Iren-int, : txt B D-gr EPN a c g h l syr sah.
 21. χρόνον D¹(txt D-corr¹) [m]. rec for των αγ., τωντων αγ., with Cosm: τωντων των αγ. EP 18 rel [syr] Chr, (corrns to suit ver 24, and των omd in rec by mistake, owing to - των preceding): txt ABCDN (c?) o p H^r [vas] Orig, Chr, Iren-int, Tert.,—aft αγ.

one sent by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the *sending* to one definite event.

προκεχειρισμένον] before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of *forth*, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστὸν may be connected with τὸν προκεχ. ὅμ., Him who was predestined your Messiah, namely, Jesus.

21. δὲ δεῖ οὖρ. μ. δέξασθαι.] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (capessere) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, the emphatic position of οὐρανόν, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the *subject*, never to the *object*; and that, if οὖρ. had been the object, the form of the sentence would necessarily have been δὲ μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, 'Cælo capi, i. e. cohiberi, concludi, violenta est interpretatio, quasi cælum Christo majus sit; et inimica celsitudini Christi super omnes cælos,' is best answered by himself 'Non tamen nullo sensu dici potuit, cælum suscipit Christum: admittit scil. ut thronus Regem legitimum;' only I would rather understand it *locally*, and recognize a parallel expression with that in ch. i., also *local*, νεφέλῃ ἐπέλαβεν αὐτόν.

And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is His, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of οὖρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἑσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός; Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὁ τὸν αἰθὴρ οὖρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note. ἔχρη.] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things: and that δὲ does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -δω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. i. 6. To render our word *fulfilment*, and apply it to πάντων ὧν ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This would be contrary to all Scripture analogy. I under-

ο ἀπ' αἰῶνος αὐτοῦ ὡς προφητῶν. 22 Μωυσῆς μὲν εἶπεν ὅτι ο = Luke i. 70.
 προφήτην ὑμῶν ὃ ἀναστήσει κύριος ὁ θεὸς *ὑμῶν ἐκ τῶν p = Matt. xxii.
 ἀδελφῶν ὑμῶν ὡς ἐμέ αὐτοῦ ἀκούσεσθε ἑκατὰ πάντα q = Matt. vii.
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δέ, ἑκάστη ψυχὴ r = Matt. xviii.
 ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἑξολοθρευθή- s = Matt. vii.
 σεται ἐκ τοῦ λαοῦ. 24 καὶ πάντες ὅδε οἱ προφῆται ἀπὸ t = Matt. vii.
 Σαμουὴλ καὶ τῶν ὁσίων ὅσοι ἐλάλησαν καὶ κατήγγ- u = ch. xvi.
 ἔλθουσιν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. v = ch. xvi.
 24. x. 22. Col. iii. 17. u = ch. ii. 43 ref. v here only. Deut. vii. 10 al. Jos. Ant. viii. 11. 1.
 w Matt. x. 18. John vi. 61. viii. 16, 17 al. x Luke i. 9. viii. 1. ch. xi. 4. xviii. 23 only v. L.
 y ch. xiii. 5 ref.

ins τῶν B²-marg(sic: see table) EN² c k 18. rec αὐτοῦ προφ. bef αὐ αἰωνος, with
 P rel 36: om αὐ. αἰων. D 19 arm Cosm, Iren-int Tert; 13 has it thus, αὐ. αὐτοῦ τῶν
 αὐ. αὐ. προφ.: alii aliter (proh the expr was found difficult, as Mey suggests, because
 strictly αὐ. αἰωνος there were no prophets. Hence it was ejected to the marg and
 found its place variously when reinserted): txt (a very usual collocation in the Acts)
 ABCEN (k) p. ins τῶν bef προφ. D¹.—om αὐτοῦ k.

22. rec aft μεν ins γαρ (to connect the prophecy of Moses, as an example, with ver
 21), with P rel Syr Chr; om ABCDEN b¹ o p 36 vulg syr coptt sēth [arm] Chr,
 Iren-int; rec ins πρὸς τοὺς πατέρας bef εἶπεν, with P rel Thl: aft εἶπεν DE sah
 sēth arm Chr, Iren-int: om ABCN p vulg Syr coptt.—(D d e f sah sēth Iren-int add
 ἡμῶν aft the above insm; E 24. 48 add ἡμῶν.) *ἡμῶν CEPN¹ a² b c e f h l o 13
 syr sah sēth Just, [Orig;] om B 60 Syr coptt Chr, [Chron, Cosm;]: ἡμῶν ADN² p rel
 vulg [Orig;] Chr, Iren-int; for 2nd ἡμῶν, ἡμῶν D-gr a 5. 14. 57. 96 lect-12.
 εἰπον D¹-gr(txt D²).

23. rec αὐ, with BDE rel [Orig, Eus, Chr]: txt ACPN b c d e f g l m o p.
 (ἐξολοθρ., so AB¹CD.)

24. om δε D. for οσοι, οι C²D²N vulg: o D¹: txt AB C¹(appy) C²E rel D-lat
 Chr [Cosm;] Iren-int. ἐλάλησαν D¹: ἐπροφητεύσαν C² arm[ed]. rec
 προκαταγγεῖλαι (gloss), with C² rel Cosm: txt AB C¹(appy) DEPN c d e f g k l m p
 36 vulg syrr coptt sēth arm Chr Thl Iren-int.

stand it then of the glorious restoration of
 all things, the παλιγγενεσία [Matt. xix.
 28], which as Peter here says, is the theme
 of all the prophets from the beginning.

No objection can be raised to this
 from the meaning of χρόνοι: see ch. vii. 17,
 and Peter's own language, 1 Pet. i. 20, ἐκ
 ἐσχάτου τῶν χρόνων. If the distinction be
 true between χρόνοι and καιροί, as denoting
 a longer and a shorter period respectively,
 which I much doubt,—it does not affect
 this passage: for, either way, the χρόνοι
 ἀποκατ. will imply the time or period of
 the ἀποκατ., not the moment only when it
 begins or is completed, as καιρός (not
 καιροί) ἀποκατ. might. De Wette is hardly
 right in saying that the unexpressed δε to
 answer to μέν is contained in the sense of
 ἀποκατάστασις: it is rather contained in
 the previous clause, καὶ ἀποστείλῃ, κ.τ.λ.
 In order to fill up the ellipsis, this clause
 would have to be repeated after προφη-
 τῶν—τότε δὲ αὐτὸν ἀποστείλει. ὅν,
 i. e. οὗ, agreeing with χρόνους, or perhaps
 περὶ οὗ, i. e. χρόνων. It does not refer to
 πάντων,—see above. On the testimony
 of the prophets, see ver. 18, note.

22.] This citation is a free but faithful
 paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses,
 seem to point to the whole line of pro-
 phets sent by God, is not any objection to
 their being applied to Christ, but rather
 necessitates, and entirely harmonizes with,
 that application. See the parable Matt.
 xxi. 33—41. And none of the whole pro-
 phetic body entirely answered to the ἐς ἐμέ,
 but Christ. The Jews therefore rightly
 understood it (though not always con-
 sistent in this, compare John i. 21 with vi.
 14) of the Messiah. 23. ἐξολοθρ.]

LXX ἐγὼ ἐδικήσω ἐξ αὐτοῦ. This word,
 only known to later Greek, is often found
 in the LXX. See besides ref., Gen. xvii.
 14; Deut. ix. 8; Ps. xvii. 40; lxii. 27. In
 most places where it occurs, the readings
 vary between -ολοθρ- and -ολοθρ-; see var.
 readd. 24.] See ver. 18, note.

The construction of the Vulg., defended by
 Casaubon and adopted by Valoknaer and
 Kuinoel, τῶν καθέξης ὅσοι ἐλάλ., 'et omnes
 prophetæ a Samuel, et deinceps qui locuti
 sunt,' is not so good as the ordinary one in
 E. V. Cf. ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
 πάντων τῶν προφ., Luke xxiv. 27. Still
 less admissible is the rendering given in
 Dr. Burton's note, as perhaps the literal
 one, 'And (to the same effect spoke) all

25. Matt. viii. γειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε οἱ υἱοὶ τῶν
 12. Luke xx. 34, 36. προφητῶν καὶ τῆς ^{ab} διαθήκης ^c ἧς ^{bd} διέθετο ὁ θεὸς ^{be} πρὸς
 2 Thess. ii. 3. τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραὰμ Καὶ ἐν τῷ
 2 Esch. xxx. 5. ^{see 4 Kings} ^{ii. 3, 5.} ^{1 m o p}
 a = Luke i. 72. ε σπέρματί σου ^b ἐνευλογηθήσονται ^c πᾶσαι αἱ ^d πατριαὶ τῆς
 Rom. xi. 27. γῆς. 26 ὑμῖν πρῶτον ^e ἀναστήσας ὁ θεὸς τὸν ^f παῖδα αὐτοῦ
 Pa. xlv. 14. ἀπέστειλεν αὐτὸν ^g εὐλογοῦντα ὑμᾶς ^h ἐν τῷ ⁱ ὁποστρέφειν
 b Heb. viii. 18 ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ 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ἐκαστον ἀπὸ τῶν ῥ' πονηριῶν ὑμῶν. IV. ¹ Λαλοῦντων δὲ
 αὐτῶν πρὸς τὸν λαὸν ² ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ
 ὁ ³ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ⁴ διαπινοῦ-
 μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ ⁵ καταγγέλλειν
 ἐν τῷ Ἰησοῦ τὴν ⁶ ἀνάστασιν τὴν ⁷ ἐκ ⁸ νεκρῶν ⁹ καὶ ¹⁰ ἐπ-
 έβαλον ¹¹ αὐτοῖς τὰς ¹² χεῖρας καὶ ἔθεντο εἰς ¹³ τήρησιν ¹⁴ εἰς
 τὴν ¹⁵ αὐριον, ἣν γὰρ ¹⁶ ἐσπέρα ἦδη. ¹⁷ πολλοὶ δὲ τῶν ἀκου-
 σάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἄριθμὸς τῶν

ἐκαστος D¹(txt D²), unus quisque vulg D-lat Iren-int: om Syr. for αὐτο, εκ D.
 for ὑμῶν, αὐτῶν C¹ 18. 66² vulg D-lat copt Iren-int: αὐτον 5. 27-9. 69. 100-4-27-63:
 om B Chr, Thl-ms (corrections and omission to suit εκαστον which did not seem to
 tally with ὑμῶν): txt A[C²]DE[P]N rel syrr eth [arm] Cosm.

CHAP. IV. 1. aft λαον ins τα ρηματα ταυτα D c Syr syr-mg Thl-sif, [ταυτα τα ρημ.]
 E Lucif., οἱ ιερ. bef αὐτοῖς 13: om αυτ. D vulg Lucif. οἱ αρχιερεῖς (alteration
 to more usual word: cf. La xx. 1) BC eth [arm]. om κ. ο στρ. τ. ιερου D: ins
 aft σαδδ. Syr.

2. ins και bef διατ. C¹(appy) [eth-pl]: κατα. D⁷: καιατ. D¹: om διατ. eth[-rom].
 αναγγελειν τον ιησουν εν τη αναστασει D. for την εκ, των DP a c d f g h
 l m o² H¹ E-lat sah eth [arm] Chr, Thl, Lucif.

3. επειθαλόντες D-gr: om και (bef εθεντο) D-corr-gr. aft εθεντο ins αὐτους (to
 complete sense) ACE k 36 vms Chr, Thl-tn; αὐτοῖς m: om BDPN p rel Thl, Lucif.,
 (The page in C ends εθεντο αὐτους εἰς την, either adding την bef τηρησιν, or omg
 εἰς τηρησιν.) επαυριον D 40 [γαυριον N¹].

4. om τον λογον A. και αριθμ. τε εγεν. ανδρ. D¹[om τε D²]. rec ins o bef
 αριθμος (from supposed necessity of art), with AEP p rel 36 Chr; om BDN.

element of the blessing) turning every
 one from your iniquities: thus conferring
 on you the best of blessings. εὐλογ., in
 allusion to ἐνελογ., ver. 25. ἐν τῷ in
 this sense, see Luke viii. 5. The applica-
 tion to the present time is made by in-
 ference:—‘as that was His object then,
 so now:’—but (see below) the discourse is
 unfinished. The intransitive sense of
 ἀποστρέφειν,—‘which blessing is to be
 gained by (in) every one of you turning
 from your iniquities,’—given in the Vulg.,
 ‘ut convertat se unusquisque,’ and main-
 tained by Theophyl., Ec., Beza, Kuinoel,
 Meyer, &c., on the strength of ver. 19, is
 inadmissible,—as ἀποστρέφω is not found
 thus used in the N.T., and we have the
 precedent of ref. Luke and Rom. xi. 26 for
 the transitive sense. The argument from
 ver. 19 tells just as well for it: ‘Repent
 and be converted, . . . for this was the
 object of Jesus being raised up, to confer
 on you this very blessing, the turning away
 each of you from your iniquities.’ This
 discourse does not come to a final conclusion
 as in ch. ii. 36, because it was interrupted
 by the apprehension of the Apostles.

CHAP. IV. 1—4.] APPREHENSION AND

IMPRISONMENT OF THE TWO APOSTLES,

1.] ἐπέστ., see reff. οἱ ιερεῖς,
 the officiating priests, as soon as they were
 released from their duties. The στρα-
 τηγὸς τ. ιεροῦ was the captain of the Le-
 vitical guard of the temple, mentioned by
 Jos. B. J. vi. 5. 3, δραμόντες δὲ οἱ τοῦ ιεροῦ
 φύλακες ἡγγεῖλαν τῷ στρατηγῷ. We
 hear in Jos. Antt. xx. 6. 2, of ὁ στρατηγὸς
 Ἀναῖος: and in B. J. ii. 12. 6, he is said
 to be son of the high priest Ananias. In
 2 Macc. iii. 4, we hear of the προστάτης τοῦ
 ιεροῦ, who appears to have been the same
 officer. See Winer, Realw., art. Temple,
 end. Σαδδουκ.] See note on Matt. iii. 7.
 Perhaps they on this occasion had moved
 the guard and the priests to notice the
 matter: for διασπον. seems only to refer to
 them. Cf. also ch. v. 17. 2.] ἐν τ. Ἰησ.,
 —not, as E. V., ‘through Jesus,’ but
 in the person (or example) of Jesus, alleging
 Him as an example of that which the Sad-
 ducees denied: preaching by implication,
 inasmuch as one resurrection would imply
 that of all, the resurrection of the dead.
 The ἐν in reff. carries this somewhat fur-
 ther, but the usage is philologically the
 same. ‘The resurrection through Jesus’

b const., ch. ix. 3, 24, 27.
 xiv. 1. xxi.
 1, 5. Matt.
 xviii. 13.
 Luke iii. 21.
 vi. 1, 6, 12 al.
 c = ch. iii. 1
 ref.
 d here only.
 Beth. v. 3 A
 Aid. comp.
 e Matt. xxi.
 24. vv. 26,
 27, 31. ch.
 xi. 26 al.
 Neb. vi. 2.
 f = ch. xiii. 27 ref.
 16. Jer. xlviii. (xlii.) 1.
 1 const., ch. x. 22, xxi. 19.
 iii. 12 al.
 g Col. ii. 1. Herod. i. 67. vii. 186.
 i here only. Jos. Antt. xv. 3. 1.
 m = Luke vi. 22, 24. ch. xxi. 34. Rom. iii. 27 al. 2 Kings xv. 2.
 n = ch.
 h = ch. vii. 13. xiii. 26. Rev. xxi.
 k Matt. xviii. 2 § Mk. (John viii. 3).
 l m o p

rec *αυται*, with EP rel Chr: *αυτ* B(sic, see table) D: om AM p vulg copt *αυτ* Hil.
 5. *αυτων* ins *ημεραν* D¹. *συνεχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and*
αννας &c D [simly copt]. om *αυτων* D 3. 95¹ Syr copt *αυτ*. rec om 2nd and
 3rd *τους* (supposed unnecessary), with EP rel: ins ABN b c o p. rec (for *εν*) *εις*
 (corr. to *εισι* *συναχθησαι*, cf Matt vi. 26, xiii. 30; and esp xxvi. 3), with PN rel:
 txt ABDE b h k o p 36 Chr.;—om *εν ιερ.* Syr.
 6. rec *αννας τον αρχιερεα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον*, with EP rel 36 [Chr.]:
 txt AB D(see last verse) K p [vulg copt].—om *ο* (bef *αρχ.*) B(sic; see table)—for
ιωαννης, ιωανθας D.
 7. om *τω* DEP rel Chr.; ins ABN p 36. *τουτο* bef *εποιησατε* (so corrected a
 prima manu from *εποιειτε*) N.

does not appear on the present occasion to
 have formed part of their preaching.

3.] *δωδεκα*, perhaps, from their adjourn-
 ing the case till the next day, the second
 evening, beginning with the twelfth hour :
 see Matt. xiv. 15, and note. 4.] *εγεν-*

ηθη—This form is unknown in good
 Greek : but common in Hellenistic,—see
 Col. iv. 11; 1 Thess. ii. 14; Winer, § 15.
 It appears to have been originally a Doric
 form : and is commonly, though this can-
 not always be pressed (1 Thess. i. 5, 6; ii.
 5, and notes there), used where a passive
 sense is admissible, and an agent under-
 stood : cf. e. g. Matt. vi. 10; viii. 13;
 xxi. 42. Here the agent would be
 God : see ch. ii. 47. *των ανδρων*

It does not appear whether we are to
 take this strictly as masculine, or more
 loosely as if it were *ανθρωπων* : Meyer
 thinks the former : Olshausen, that as yet
 only *men* attached themselves to the church
 (but see ch. i. 14) : De Wette objects to
 the stricter view, that Luke does not so
 reckon, ch. ii. 41 (see however Luke ix. 14,
 and cf. || Mt.) : but leaves it undecided.
 The laxer use of *ανδρων* occurs Luke xi.
 31, and James i. 20. In ch. v. 14, *men*
 and *women both* are mentioned as being
 added to the Lord. Wordsw. sees in

the 5000 *ανδρες* a fulfilment of the pro-
 phesy contained in the miracle of feeding
 the 5000. But how will the circumstances
 tally, seeing that these were but new con-
 verts, babes in grace, not yet fed to the
 full as were those others ? And again, it
 is not quite certain whether this number

was that of new converts on this occasion,
 or of the whole Church : but most prob-
 ably the latter.

5—12.] THE APOSTLES EXAMINED
 BEFORE THE SANHEDRIM. PETER'S
 SPEECH. 5.] *αυτων*, of the Jews ;

a construction frequently used where
 there can be little chance of mistaking
 to whom or what the pronoun refers,
 see John viii. 44, note; Rom. ii. 26;
 Winer, edn. 6, § 22. 3. 3 b. In this
 place, however, it *has been* mistaken :
 for Meyer refers *αυτων* to the believers
 just mentioned, inasmuch as they were
 Jews : absurdly enough. *αρχ.*
κ. πρεσβ. κ. γρ. The *Sanhedrim*: see

Matt. ii. 4; xxvi. 59; ch. v. 21.

εν Ιερουσαλημ Why is this specified ?
 The difficulty of accounting for it has led
 in some mss. to *εν* being altered to *εκ*,
 so as to imply that certain of them who
 dwelt out of town (Lightf. &c.) were sum-
 moned to Jerusalem. I believe it merely
 implies that the meeting was not held in

the temple, but in the city. 6.] On

Annas and Caiaphas, both called high
 priests, Luke iii. 2,—see note there. Of
 John and Alexander nothing is known.
 Lightfoot supposes John to be identical
 with the Jochanan ben Zacchai of the Tal-
 mud, who however (De W.) was not of the
 high-priestly, but only of the priestly race :
 —and Pearson, Wolf, Krebs, and Mangey
 suppose Alexander to have been the brother
 of Philo Judæus, mentioned by Jos. Antt.
 xviii. 8. 1. But this is very improbable ;
 for he was Alabarch of the Jews at Alexan-

8 τότε Πέτρος ὁ πλῆσθεις πνεύματος ἁγίου εἶπεν πρὸς αὐτοὺς ὧς Ἀρχόντες τοῦ λαοῦ καὶ πρεσβύτεροι [τοῦ ἱσ-
 ραήλ], 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ ἐνέργειᾳ
 ἀνθρώπου ἀσθενούς, 10 οὗτος ἴσως σέσωσται, 11 γυν-
 στὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
 τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
 ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, 12 ἐν τούτῳ
 οὗτος ἐπαρέστηκεν ἐνώπιον ὑμῶν ὑγιής. 13 οὗτός ἐστιν
 ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομῶν, ὁ
 γεγνημένος εἰς κεφαλὴν ἰγωνίας. 14 καὶ οὐκ ἔστιν ἐν
 ἄλλῳ οὐδενὶ ἢ σωτηρία. *οὔτε γὰρ ὀνομά ἐστιν ἕτερον
 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, 15 ἐν ᾧ
 δεῖ σωθῆναι ἡμᾶς. 16 θεωροῦντες δὲ τὴν τοῦ Πέτρου

...αρχον-
 τες P.
 ABDE
 Pm a b c
 d f g h
 k l m o
 13

p = ch. ii. 4 reff.
 q ver. 6.
 23. Luke vii.
 3. ch. xxv. 16.
 = here only.
 Exod. xlii. 1.
 Luke xlii. 14.
 ch. xii. 19 aB.
 1 Cor. ii. 14.
 16 (bis) aU.
 only L.P.
 1 Kings xx.
 12.
 = Rom. vi.
 21 reff.
 v 1 Tim. vi. 2
 only. Pa.
 lxxvii. 11.
 w constr., Rom.
 iii. 22. ix. 12
 reff.
 x = ch. xi. 14
 reff.
 y = ch. xiv. 9
 reff.
 = ch. xiii. 38
 reff.
 a ver. 7.
 b 1 Cor. xv. 12
 reff.
 c ver. 26 (from
 e Matt. xii.
 only. Pa.
 lxxvii. 11.
 f Rom. xiv. 3 reff.
 h constr., ch. v. 36 reff.
 1 a b c d e f g h i j k l m n o p q r s t u v w x y z

Pa. ii. 51. Mark xiv. 47 al. 1 Kings xvi. 21, 22. d = ch. ii. 25 reff. e Matt. xii.
 13 al. (chiefly John) in gosp. Tit. ii. 6 only. Isa. xxxviii. 31. f Rom. xiv. 3 reff.
 only. 4 Kings xlii. 8. Herod. ii. 121. Xen. Symp. iv. 4. h constr., ch. v. 36 reff. Pa. cxvii. 22.
 1 Matt. xli. 42 & 1 Pet. ii. 7 (from l. c.) only. k ch. xvi. 36 reff. 1 a b c d e f g h i j k l m n o p q r s t u v w x y z
 26. Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 AN³⁰. Ald. compl. (om ἡ BN¹). m = Phil.
 ii. 6 al. n = ch. ii. 40 al. o ch. ii. 5 reff. Job ii. 2. p = Luke xxiv. 7. ch. ii.
 31. xiv. 22. Dan. ii. 28. q = ch. xvi. 30, 31 al. fr.

8. om του ισρ. (as unnecessary aft του λαου?) ABN vulg coptt eth Cyr, Fulg: ins
 DEP rel 36 syrr Chr, Iren-int, Cyrj. at end ins ακουσατε E 15-8. 36-7 vulg[-ed
 (not am fuld demid)] Syr sath Cyrj.

9. aft ανακρινομ. ins αφ υμων DE syrr sath-pl Iren-int, Cyrj. ew D m.
 σεσωται N.

10. for παντι, παν N¹. ins του κυριου bef ιησ. χρ. E vulg-ed(not am fuld demid).
 ins σήμερον bef υγιης E: aft υγ. Bede-gr. add και εν αλλω ουδενι E
 syr-mg Cyrj.

11. ημων D-gr. rec οικοδομουντων (corr'n to suit LXX and Matt xxi. 42), with
 EP rel Chr [Thdr̄t, Cyrj.]: txt ABDN c 36 Orig, Did.

12. om η σωτ. D. *οὐδὲ (philological correction? so Meyer) ABN a b h k
 o 13. 36 [syr] coptt Did, Thdr̄t Bas.: ου D [Syr]: ουτε EP rel Chr. ετερον bef
 εστιν AE a c h m 13 demid fuld [tol Chr.]: εσ. ετ. ου. D-gr [syr sath] Bas, Iren-int,
 [Orig-int]: ετ. ου. εσ. N [vulg-ed]: txt B[P] rel. om υπο τον ουρανον P b c g l
 m o H¹ Thl. o δεδομενον D¹, quod datum est D-lat, q. d. sit Iren-int: txt D².
 om εν D 117-63 vulg Iren-int Cyrj. υμας B [Ambrst.].

dria, Jos. ibid. 7.] ἐν ποίᾳ δυνάμει—
 not ἐν π. ἐξουσίᾳ, 'in what authority,'
 —but in what (manner of) power; of
 what kind was the enabling cause, the ele-
 ment in which, as its condition, the deed
 was wrought?—ἐν ποίᾳ δυνάμει—'not 'in
 what name,'—i. e. 'by whose authority,'
 but by ('is,' see above) what (manner of)
 name, spoken as a word of power: see ch.
 iii. 6, 16; Jos. Antt. viii. 2. 5. τούτο,
 not the teaching (Olshaus., &c.),—nor
 both the miracle and the teaching (Heinr.),
 but the miracle: and that only. 8.]
 πλῆσθ. πν. ἁγ., i. e. specially, for the
 occasion. 9.] εἰ, if, with an implica-
 tion of the fact being so: see ch. xi. 17.
 ἐν τίνι, not 'by (in) whom,'—this is
 not yet brought forward: but wherein, in
 what, as the conditional element. No per-
 son had been mentioned in the question,
 ver. 7,—nor does Peter afterwards say ἐν

Ἰησοῦ χρ., but ἐν τῷ ὀνόμ. ἱ. χρ. On
 the other hand, ἐν τούτῳ, ver. 10, may
 very well be masculine, as referring to
 Ἰησοῦς χρ. Himself, included in the pre-
 vious words τῷ ὀν. ἱ. χρ.:—it may also
 be neuter, 'in this Name:' but the masc.
 is preferable, on account of οὗτος following
 so soon in ver. 11. 10.] ἐν . . . ἐν:
 the copula is omitted to make the contrast
 more striking. παρίστηκεν, stands,
 as in E. V. He was there present.
 11.] See Matt. xxi. 42, note. 12.] In
 Jos. Antt. iii. 1. 5, Moses, praying to God
 for Israel, says, ἐν αὐτῷ γὰρ εἶναι σω-
 τηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτη-
 ρία is used here in the higher sense of sal-
 vation, not with reference to the healing
 of the lame man. See reff. The article
 implies, 'the salvation for which we all
 look; our salvation: ἐστὶν ἡ σωτ. is para-
 phrased in the next clause by δεῖ σωθῆναι

r - ch. ii. 29. ² παρρησίαν καὶ Ἰωάννου, καὶ ³ καταλαβόμενοι ὅτι ἄνθρωποι ⁴ ἀγράμματοι εἰσιν καὶ ⁵ ἰδιώται, ἐθαύμαζον, ⁶ ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν ¹⁴ τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν ¹⁵ εἶχον ¹⁶ ἀντειπεῖν. ¹⁷ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, ¹⁸ συνέβαλλον πρὸς ἀλλήλους λέγοντες ¹⁹ τί ²⁰ ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ ²¹ γνωστὸν σημεῖον γέγονεν ²² δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. ²³ ἀλλ' ἵνα μὴ ²⁴ ἐπὶ πλείον ²⁵ διανεμηθῇ ²⁶ εἰς τὸν λαόν, ²⁷ ἀπειλῇ ²⁸ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν

ABDE
P² a b c
d f g h
k l m o
13

r - ch. ii. 29. xxviii. 31. 1 Tim. iii. 13. Wied. v. 1. s = ch. x. 34. xiv. 25. Eph. iii. 18. see John i. 5. t here only γ. u 1 Cor. xiv. 16, 23, 24. 3 Cor. xi. 6 only. Prov. vi. 8 (only?). v constr., 1 Cor. xiv. 27 reff. w = Luke vii. 43. xii. 4 (ch. xxv. 26). Heb. vi. 14. Prov. iii. 27. z Luke xxi. 15 only. Esth. viii. 8. y Matt. xxvi. 59. ch. v. 7, 34. xxi. 1. al. Jer. xv. 17. xx. 32. Gen. xx. 9. d constr., ch. i. 19 reff. xxi. 36 only. only. Gen. xxvii. 43. [constr., ch. v. 26 reff.] s = here (ch. xvii. 18 reff.) only. see Josh. xi. 5 Ald. compl. b = here only. (ch. i. 19 reff.) e ch. xx. 9. xiv. 4. 3 Tim. ii. 16. iii. 9 only. Jer. ii. 13. g = John xxi. 23. ch. xx. 28. h ch. ix. 1 reff. a constr., Matt. c = ver. 30. ch. ii. 43 al. f here only. Deut. i 1 Pet. ii. 22

13. om και ιδιαιτ. D. for τε, δε D 36 E-lat copt.
14. rec δε, with P rel 36 copt [arm] Thl-sif: om D¹: txt ABD²EN c [18] vulg syrr sah eth Chr, Thl-fin Lucif. αυτων D¹-gr(txt D²). ειχον ποιησαι η απτειπειν D-gr.
15. κελυσαντος N¹(txt N-corr¹(?)). om δε D-gr c [Syr] eth. for απελθειν, απεχθηναι D-gr. rec συνεβαλον (corr¹ to more usual tense), with D c 36 syrr sah eth [arm] Thl-fin: txt ABEPK rel vulg Syr copt Chr, Thl-sif Lucif.
16. rec ποιησωμεν, with D-gr P rel E-lat vulg [Bas-sel.] Chr Thl-fin Lucif₁: txt AB E-gr K k m 13. 36 D-lat Thl-sif. γεγονεναι D¹-gr. φανεροτερον εστιν D-gr. rec αρνησασθαι (the more common N. T. word), with EP rel Chr: txt ABDN c Bas-sel.
17. om αλλ D-gr. for μη, δε A². πλεον τι D. aft λαον ins τα ρηματα ταυτα E syrr-mg Lucif. om απειλη (prob mistake in copying; perhaps om^d as unnecessary) ABDN vms Bas-sel, Lucif₁: ins EP rel 36 syrr Chr, Thl. επικησκομεθα ουν αυτοις D¹-gr(at. D²: -σμεθα, adding ergo, D-lat).-(σμεθα P b d e k² o [Thl-fin].) for μηκετι, μη A 142 [Bas-sel].

ἡμᾶς. οὕτε γὰρ . . .] lit. for neither is there another name under heaven (which is) given (by God) among men (not 'to men,' Vulg., Beza, Kuinoel), whereby we must be saved: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. 13.] καταλαβόμενοι, having had previous knowledge; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. ἰδιώται,—the word of contrast to those professionally acquainted with any matter: here therefore, laics, men of no knowledge on such a subject as this. ἐπεγίνωσκον,—they recognized them; (so Od. 4. 215, αὐτὰρ ἐγὼν πατρὸς πενήσομαι ἡμετέροιο, αἶ κ' ἐμ' ἐπιγνοίη κ. φράσσεται ὀφθαλμοῖσιν: Plato, Euthyd. 301 B, ἄρα μοι ποτε αὐτῇ (ἡ σοφία) παραγενησεται ἔστε μοι οικεία γενέσθαι; 'Επιγνοίης ἂν αὐτήν, ὁ Σάκρατες, ἔφη, οικείαν γενομένην;) their astonishment setting them to think, and re-

minding them that they had seen these men with Jesus:—not for a plurisfect, here or any where else: nor is ἦσαν;—that they (ones) were with Jesus. 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them. 17. διανεμηθῇ] be scattered or spread: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμην διανείμει ἐνὶ γῇ τὰ σπέρματα; and afterwards, τίς δὲ τὴν τροφήν ἐνὶ τὰ τῶν ἀνθρώπων σόματα διανείμει ἄριστος; [ἀπειλῇ] ἀπειλ. for idiom, see reff. The construction of ἀπειλέω with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

ἐπὶ τῷ ὀνόματι τούτῳ ἡ μὴδὲν ἄνθρώπων. 18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτοὺς Ἐὶ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μάλλον ἢ τοῦ θεοῦ, κρίνατε 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἀεῖδαν καὶ ἡκούσαμεν μὴ λαλεῖν. 21 οἱ δὲ προσπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεόν ἐπὶ τῷ γεγονότι. 22 ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἅψ' ὃν γέγονε τὸ σημεῖον τοῦτο τῆς ἰάσεως. 23 ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίου καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ

r = Matt. xvii. 5 al. Isa. xlii. 24. s = Luke vii. 43. 1 Cor. xi. 13. Pa. i. vi. 1. t here only t.
u = ch. xvi. 23 reff. v = Luke v. 19. (and constr.) xix. 48. w Luke i. 62. ix. 44.
x 3 Pet. ii. (4 v. r.) 9 only t. Wmd. xi. 16. y Rom. vi. 21 reff. s constr., Mark v. 43. Luke
ii. 43 al. Exod. vii. 7. a constr., see Mark xv. 23. Luke i. 66. b ver. 30 and Luke xlii.
23 only. Prov. iii. 9. c = ch. xiv. 23 reff.

for *ἀνθρώπων*, *ἀνθρώπων* P a h l 18.

18. for *καὶ καλ. αὐτ.*, *συνκατατιθεμένων δε αὐτῶν τη γνῶμη φωνήσαντες αὐτοὺς* D syrrmg(exc φων. αὐτ.) Lucif; D goes on *παρήγγειλαντο κατὰ το μὴ φθ.* rec aft
παρήγγ. ins *αὐτοῖς* (a common *flitting up*), with P rel vas Thl Lucif: om AB D-gr EN k
36 vulg syrr arm Chr., om το [B¹]N¹.

19. *ἀποκριθεὶς δε π. κ. ι.* D Syr *αὐτ.* ins o bef *ισαν. A.* rec *πρ. αὐτ. bef*
ειπον, with P rel Thl: txt ABDE c k 13 vulg syrr coptt [αὐτ] arm Chr.,—*ειπαν B.*
τοῦτο ὑμ. δίκαιον φαίνεται E.

20. *δυνάμεθα B.* rec *εἰδομεν*, with B²(see table) EP rel (-α- P a f): *οἰδαμεν*
B¹-corr: txt AB¹DN Chr-wlf., om *μη D¹(ins D⁴).*

21. for *μηδεν, μη D k vulg Syr coptt Lucif.* aft *ευρισκ. ins αἰτιαν D Syr coptt.*
om το E 18. *κολάσωνσιν B¹: σφραῖται P Scr's mas [Chr Thl].* φοβούμενοι
τον λαον παντες γαρ E.

22. ins *ην bef o αὐθ.*, retaining *ην above*, D-gr. rec *εγεγονε*, with AEPN rel:
εγενετο k: txt BD. om *τοῦτο D-gr Iren-int, Lucif.*

23. *εκεινοι δε απολ. E.* [απήγγειλαν N(-γιλ-) a h Thl-sif.] transp *αρχ.*

ordinary construction: see Palm and Rost sub voce, and cf. Il. α'. 161; γ'. 143; α'. 179, al. freq.: Od. λ'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] *ἐπὶ*, so as to make *that Name* the subject (basis) of their discoursing.

19—23.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] *προσπειλ.*, having threatened them in addition;—with threats superadded to the inhibition of ver. 18.

18. *μηδεν*, no means: not *μηδεν αἰτιον*, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; *δεῖα τὸν λαόν* belongs to this clause, not to *ἀπέλυσαν αὐτ.*

22.] *πλ. τεσσ.* for *πλ. ἡ τεσσ.*, as sometimes in classical Greek; so *οὐκ ἔλασσον πέντε καὶ ἑκασι*, Thucyd. vi. 95. See Winer, edn. 6, § 37, 5. The constr. *ἐφ'*

ὃν γέγονε (see as in reff.) is accounted for by the sense involved in it being the *access*, so to speak, of the event to the person mentioned. In the note on Rev. iv. 2, I have noticed that *καθῆσθαι ἐπὶ* is commonly used when the fact is announced for the *first time*, with an accus.: but afterwards when the same fact is again referred to, with a gen. or dat. τὸ σημ. τῆς ἰάσεως.—the genitive of apposition; so *τὸν ἀβραάμνα τοῦ πνεύματος*, 2 Cor. v. 5: *σημεῖον περιτομῆς*, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] *τοὺς ἰβόντες*, the other Apostles, and possibly some others assembled with them. There is nothing in ver. 31 to mark that only the Apostles were

οἱ πρεσβύτεροι εἶπαν. ²⁴ οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν Ἰδέσποτα, σὺ [ὁ θεός]. ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ἡ στόματος Δαυεὶδ ἰ παιδός σου εἰπὼν Ἰνα τί ἐφρούραξεν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ ὁ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. ²⁷ συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν

ch. i. 14 ref. Luke xvii. 13. 1 Kings xxi. 4. f = Luke ii. 29. Rev. vi. 10. 2 Pet. ii. 2. Jude 4 only. (1 Tim. vi. 1, 2 al.) Isa. i. 24. 44. 1. s ch. xiv. 15. Rev. xiv. 7. Exod. xx. 11. (Gen. i. 1. Isa. xlii. 6.) ch. i. 16 ref. i = Luke i. 69. Isa. xlv. 26. h 1 Cor. x. 20 ref. Ps. ii. 1 here only. l c. 2 Macc. vii. 34 only. m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7. n = 1 Cor. xv. 10 ref. φάβος q = Matt. xxii. 34. Neh. vi. 2. u ch. x. 34 ref. Deut. r ch. i. 15 ref. xii. 20. s = Matt. xxvii. 1 al. t Rev. xi. 15. xii. 10. w = ch. iii. 26 ref.

and πρεσβ. E.

(εἶπαν, so BDN.)

²⁴ aft ακουσαντες ins kai επιγοντες την του θεου ενεργειαν D. την φων. αυτων E coptt mth: την φων. c. (εἶπαν, so ABDPM.) om o θεος ABN am demid fuld copt Ath. Did. [Hil.]: ins DEP rel 36 mth [arm] Thl-fin Lucif, — κυριε o θεος, ουng συ, 13. 40. 96: συ ει o θεος 32. 42. 69 lect-1 syrr sah Thl-sif Iren-int., (The variations may be explained by the difficulty found in the position of o θεος, some treating it as voc, others as nom, and glossing accordy.)

²⁶ rec o δια στοματος Δαβιδ του παιδος σου (see below), with (P) rel 40 (om του P a e d g h k m 40) Chr, Thl-fin Hil: os δια πνευματος αγιου δια του στομ. λαλησας δαυειδ παιδος σου D: alii aliter, see Scholz: txt ABEN 13. 36. (It seems to me that every testimony tends to confirm the more difficult and complicated readg of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.) for ειπων, λαλησας D.

²⁷ rec om εν τη πολει ταυτη (as unnecessary, see note), with P rel Thl: ins ABDEN b c d e g k o 13 vss Chr, Cyr, Iren-int, Tert, Lucif, Hil.,—aft πολει ins σου A. σου bef παιδα D 137 Hil.

present on this occasion. ²⁴] ὁμοθ. ἤραν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6. σὺ [ὁ θεός] ὁ ποι.: Thou art God (or, if ὁ θεός be omitted, He) who hast made:—not *Thou O God who hast made*:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the *same* God, who was now *doing* these things, that had beforetime prophesied them of Christ. ²⁵] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest mss., adopted also by Lachmann. Though harsh in construction, their words are not *senseless*, as De Wette styles them,—στόματος Δαυεὶδ . . . being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in

the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. Ἰνα τί κ.τ.λ.] cited verbatim from the LXX. The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e.g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. φρούρασσε is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φρούραγμα ἔσται τὸ ἀλόγιστον κίνημα, Athanas. in Catena. ²⁷] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast, &c.*, for these events have happened accordingly. ἐν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐν τῇ πόλει ταύτῃ ἀπὸ τοῦ ἁγίου αὐτοῦ, Pa. ii. 6. See also Matt. xxiii. 37; Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. παῖδα, servant, as before, ch. iii. 26. Jesus, the *Servant* of

ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν
καὶ ἰ λαοὺς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἢ ² χεὶρ σου καὶ ἢ
³ βουλή σου ⁴ προώρυσεν γενέσθαι. ²⁹ καὶ ⁵ τὰ ἐ νῦν, κύριε,
⁶ ἐπιδε ἐπὶ τὰς ⁷ ἀπειλὰς αὐτῶν, καὶ ⁸ δὸς τοῖς δούλοις σου
⁹ μετὰ ¹⁰ παρῤῥησίας ¹¹ πάσης ἰ λαλεῖν τὸν ἰ λόγον σου ³⁰ ἔν
τῷ τὴν ¹² χεὶρά σου ¹³ ἐκτείνειν [σε] εἰς ἰ ἵασιν, καὶ σημεῖα
καὶ ¹⁴ τέρατα γίνεσθαι ¹⁵ διὰ τοῦ ¹⁶ ὀνόματος τοῦ ἁγίου
¹⁷ παιδὸς σου Ἰησοῦ. ³¹ Καὶ ¹⁸ δεηθέντων αὐτῶν ἔσαλευθῇ ὁ
¹⁹ τόπος ἐν ᾧ ἦσαν ἰ συνηγμένοι, καὶ ²⁰ ἐπλήσθησαν ἅπαντες
τοῦ ἁγίου πνεύματος, καὶ ἰ ἐλάλουν τὸν ἰ λόγον τοῦ θεοῦ
²¹ μετὰ ²² παρῤῥησίας.

² ch. ix. 1 reff. ³ ch. ii. 4 reff. ⁴ g ch. ii. 20 reff. ⁵ h = ch. xx. 10 reff.
⁶ ch. xi. 19 reff. ⁷ j = ch. iii. 26. Rom. xv. 13. ⁸ 4 Kings v. 16. ⁹ k of God, here only. ¹⁰ Exod. vii. 5. see
Matt. viii. 3. ch. xxvi. 1. ¹¹ ver. 22 reff. ¹² m ch. vii. 36 reff. ¹³ n ch. x. 43. ¹⁴ 1 Cor. i. 10 only.
¹⁵ o = ch. iii. 16. viii. 12 al. ¹⁶ p ver. 37. ¹⁷ q absol., here only. ¹⁸ 3 Kings viii. 33 B. Sir. xxviii. 2.
¹⁹ Matt. xi. 7. ch. xvi. 26. Pa. xvii. 7. ²⁰ s = ch. vii. 46, from Isa. lvi. 1. ²¹ t = Matt. xxii.
41. Neh. vi. 2. ²² u ch. ii. 4 reff.

λαοι E 3. 33 Thl-sif Hil, Aug.

²⁸. om 2nd σου A¹B am¹ E-lat¹ [arm] Hil, Lucif, Aug.

²⁹. εφιδε D [εφιδε AE]. for απειλας, αγιας D¹-gr (text D-corr¹). ²⁹ wac. bef
parp. D-gr E vulg copt Hil, Lucif; om wac. g 26. 36. 57. 137 lect-1 Syr mth [Cyr-p₂].
³⁰. for χειρα σου εκτεινει σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE N¹ (see
Tischdf's note) e f 13 Chr.; txt PK¹ rel 36 Thl (both pronouns here and σου in ver
27 agree better with the character of the diction of the prayer). ³⁰ γεσεσθαι D¹
(txt D¹) 133 Thl-sif. ³⁰ syr-mg has a note that "some copies have not the word
name."

³¹. παντες N¹.

rec πν. αγιου, omg του (see ch ii. 4), with EP 13. 36 rel vulg
Chr.; txt ABD[N] am [Iren-gr]. aft parp. ins παντι το θελοντι πιστευειν DE
Iren, [-gr and] -int (Aug₂).

Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him. ²⁸] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, (ὡς μὲν εἶδεται, τὴν βίαν βουλήν, ὅτως δὲ) ὅσα . . . As De.

Wette well remarks, συνηχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—(as they believed—but *really*) as many things as Thy hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἔχρισας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἢ χεὶρ σ. κ. ἢ βουλή] not a ἐν διὰ δυοῖν (Kuinoel): χεὶρ indicates the *Power*, βουλή the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προώρυσεν is used of both by what grammarians call *zeugma*—as in γάλα ὁμᾶς ἐπὶ νότισα, οὐ βρώμα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, e.

³⁰] ἐν τῷ, see ref. ch. iii. and note there:

In Thy stretching forth (while Thou stretchest forth) Thine hand for (eis, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

³¹] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. *Æn.* iii. 89. Ovid, *Met.* xv. 672. Schöttgen, *Hor.* Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be *recognized by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Pa. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. ἐπλήσθησαν, with a fresh and renewed outpouring. τοῦ ἁγ. πν. is *personal*: they were all filled with the *Holy Spirit*:

v here only.
2 Chron.
xxx. 12.
w Phil. i. 27
only. i Chron.
xii. 20.
x Matt. xxvii.
14. John i.
3. Rom. iii.
10 (3 Cor. vi.
8 v. r.).
2 Kings xiii.
30.
y neut. plu.
part. w. dat.,
Luke viii. 2.
xii. 18 only.
Gen. xxii. 18
Ed-vat(B)
def.) Ald. Job xx. 28 BN Ald. compl. only. see ch. iii. 6 ref.
b = ch. i. 8 ref.
passim.
1. 8. [Rom. iii. 23.] 1 Pet. iv. 14.
j ch. i. 18 ref.
26. xxvi. 9 t. ch. ii. 46. v. 4. Rom. vii. 14 only. Exod. xxii. 3.
32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ ἓν, καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 33 καὶ δυνάμει μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ ἀποστολοὶ τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, ἡ χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς. 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-

ABDE
P² a b c
d f g h
i m o
13

32 rec ins η bef καρδια, with D³EP rel [coptt] Orig, Chr, Bas, [Cyr-p,] Leont, Thl :
om ABD³N [arm] Orig, (Ath Thdrt) Euthal Bas, [Cyr,] rec ins η bef ψυχη, with EP
rel 36 Orig, Chr, Bas, [Cyr-p,] : om ABD³N [coptt arm] Orig, Euthal Bas, [Cyr,].
aft μια ins και ουκ ην διακρισις εν αυτοις ουδεμια D(E) Cyr, Zeno, Amb, —for διακ.,
χωρισμος, and for ουδ., τις E. om [2nd] και E. ουδεις D e l. om τι D[-gr].
αυτου D : αυτων P b f g k l m 40 : om H² 18. 36. 133. [ελεγον B¹.]
αλλα D.
παντα BD : txt AE[P]N 13 rel 36.
33. rec μεγ. bef δυ., with EP rel Thl : txt ABD³N a c h vulg Chr, Iren-int, Ors,
Aug., οι αποστ. bef το μαρτ. AE a g h k o Thl-sif Ors, Aug., ins (aft ησου)
χριστου (A)DE(M) Syr copt wth-rom arm Chr, : [bef, copt,] : om BP [rel] syr.—ω χυ bef
του κυ AN 36 [aft κυ. ins ημων 36 vulg(not am fuld demid) copt].—for κυ ω, ω χυ
e Syr.—(Very usual varr where the name ησθ. or χρ. occurs : the canon being in such
cases, that the simplest well-supported form of expression was the genuine text.)—r.
κ. i. bef τ. αναστ. B.
34. for υπηρχεν, ην (corrta to avoid tautology) A(B)M Fr-coial a h Cyr, : txt DEP
rel.—ην bef τις B. οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον (combination) D¹ :
om υπηρχ. D-corr (and lat) M¹. D has πωλουντες. αι φεροντες (αφερον (εφ. D³)
τας D³ and lat, prefq και) τιμας των πιπρασκο . . των (-σκομενων D³ and lat).

the meaning being the same with πν. ἁγ., the influence of the Holy Spirit,—but the form of expression varied. See ch. i. 8; ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history and the transition to ch. v.

32. τῶν πιστευσάντων] Much the same meaning as τῶν πιστευόντων, but with reference to their having become converts, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolint. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. No one called (reckoned) any thing of his goods (which were still τὰ ὑπάρχοντα αὐτῷ, not alienated) (to be) his own. (Aleyer, dicebat : hoc ipso præsupponitur proprietatem possessionis non plane fuisse deletam. Bengel.)

33.] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave with power,

i. e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in matters of fact, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the manner of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Prolegg. Vol. I. i. § iii. 5 ff. χάρις, better grace, i. e. from God, than favour, i. e. from the people, which would hardly be so absolutely designated.

34.] γὰρ gives a proof of God's grace working in them, in that they imparted their goods to the poor: see especially 2 Cor. viii. 7. πωρασκομένων, the things which were being sold:—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wotst. from Demosth. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1068, the expression is, τιμὰς τῶν ἐν

σκομένων 35 καὶ ἐτίθουν ^m παρὰ τοὺς πόδας τῶν ἀπο- ^m Matt. xv. 30.
στόλων, ⁿ διεδίδετο δὲ ἐκάστῳ ^o καθότι ἂν τις ^o χρεῖαν ^o ch. v. 2, vii.
εἶχεν. 36 Ἰωσήφ δὲ ὁ ^p ἐπικληθεὶς Βαρνάβας ^q ἀπὸ τῶν ^q 4 Kings
ἀποστόλων, ὃ ἐστὶν ^r μεθερμηνεύμενον ^r υἱὸς ^r Luke xi. 22.
^r παρακλη- ^r xviii. 23.
σεως, Λευεῖτης, Κύπριος τῷ ^s γένει, ^s 37 ^s ὑπάρχοντος αὐτῷ ^s John vi. 11
^s ἀγροῦ ^s πωλήσας ἤνεγκεν τὸ ^t χρήμα καὶ ἔθηκεν ^t only. Josh.
^t παρὰ ^t τοὺς πόδας τῶν ἀποστόλων. V. 1 Ἀνὴρ δὲ τις Ἀνανίας ^u ch. ii. 46
ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ^v ἐπώλησεν ^v (reff.).
^v κτήμα, ^v 2 καὶ ^v ἐνοσφίσατο ἀπὸ τῆς ^w τιμῆς, ^w συνειδυῖς ^w ch. i. 23 reff.
καὶ τῆς γυναικός, καὶ ἐνέγκας ^x μέρος τὶ ^x παρὰ τοὺς ^x Matt. i. 23
πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ὁ Πέτρος ^y ch. ii. 46
^y 3 Kings
^y xiii. 28.

t = ch. xiii. 18. xv. 31. 2 Mace. xv. 11. u = ch. xviii. 2 reff.
w here only, exc. goepp. Mt. Mk. L. Matt. xiii. 34, 44 al. Gen. xxiii. 9.
y sing., here only. plur. Mark x. 23, 34 s L. ch. viii. 18, 20. xxiv. 26 only. 2 Chron. i. 11, 12.
a Titus ii. 10 only. Josh. vii. 1. 2 Mace. iv. 32 only. b ch. iv. 34 reff.
iv. 4 (reff.) only. Job xxvii. 6. d = John xix. 23 al. Gen. xivii. 24. e ch. iv. 35, 37.

35. (διεδίδετο, so AB¹ DEN.) ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P m 73.

36. rec ιωσηφ (see note, ch i. 23), with P 13 rel syr sah Chr, Thl: txt ABDEN 36. 40 vulg copt Syr æth arm Chr, Epiph. rec υνω, with D rel 36 Chr: txt ABEPN a d g h l m 40 H^r Thl. ερμηνευμενον B: om c². κυπρ. bef λευειτης D.

37. for αγρου, χωριου D²(-iou D¹). for παρα, προς EM 36 Thl-sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E. ανωμ. bef αναν. AD b c m vulg: txt BEPN [rel arm] Chr. σαπφειρα (corru) BD a b² g h l o Chr; σαφφυρα D¹(-ipa D-corr): σαμφυρι 13: σαμφυρη N²(σαμφυρη N¹): txt A E(-φφυρη) P k m.

2. om και N¹(eadem manu suppletum videtur). for αω, εκ D. rec συνειδυις (corru), with DP rel: txt ABEN. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr N 13 arm Chr. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthai) syr-w-ast

πισκασκόμενων. 35.] παρὰ τοὺς πόδας, —not a Hebraism for the whole person—but *literal*. So Cicero pro Flacco, c. 28, 'Ante pedes Prætoris in foro expensum est auri pondo centum.' (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Βαρνάβας, τῷ γ, is υἱὸς προφητείας—and the interpretation has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23.

Λευεῖτης] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboth in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xiv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al.

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Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7.

37. χρήμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθήσκοντας ἀποσιτίεσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHEIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative.

1.] Ἀνανίας, ἄνθρωπος, Neh. iii. 23, or ἄνθρωπος, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = *The cloud of God*, or *The mercy of God*. Σαπφείρῃ, perhaps from the Greek σάφειρος, sapphire, or from the Syriac מרוע, beautiful (Grot.).

The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two masters*, but to appear to serve only *One*.' 3.] The

E

¹ John xvi. 8. ² see Eccles. ix. 3. ³ Matt. v. 11 al. constr., here only. Deut. xxxiii. 29. ⁴ = ch. i. 18 ref. ⁵ = here only. ⁶ 1 Macc. xv. 7. ⁷ ch. iv. 34 ref. ⁸ ch. i. 7. ⁹ = ver. 9. Luke ii. 49 only. ¹⁰ 2 Kings xix. 22. see John xiv. 22. ¹¹ Luke ix. 44. xxi. 14. Hag. ii. 19. see ch. i. 7. ¹² p. ver. 10. ch. xxi. 23 only. ¹³ Judg. iv. 21 A. Ald. compl. ¹⁴ Esch. xxi. 7 only. ¹⁵ = ver. 11. Luke i. 65. Gen. xxxv. 5. see ch. ii. 43. ¹⁶ r = ch. viii. 26, 27 ref. ¹⁷ = John xxi. 18. ¹⁸ 1 Tim. v. 1, 2 al. ¹⁹ oi v. Tit. ii. 6. Jer. xiv. 2.

¹ John xvi. 8. ² see Eccles. ix. 3. ³ Matt. v. 11 al. constr., here only. Deut. xxxiii. 29. ⁴ = ch. i. 18 ref. ⁵ = here only. ⁶ 1 Macc. xv. 7. ⁷ ch. iv. 34 ref. ⁸ ch. i. 7. ⁹ = ver. 9. Luke ii. 49 only. ¹⁰ 2 Kings xix. 22. see John xiv. 22. ¹¹ Luke ix. 44. xxi. 14. Hag. ii. 19. see ch. i. 7. ¹² p. ver. 10. ch. xxi. 23 only. ¹³ Judg. iv. 21 A. Ald. compl. ¹⁴ Esch. xxi. 7 only. ¹⁵ = ver. 11. Luke i. 65. Gen. xxxv. 5. see ch. ii. 43. ¹⁶ r = ch. viii. 26, 27 ref. ¹⁷ = John xxi. 18. ¹⁸ 1 Tim. v. 1, 2 al. ¹⁹ oi v. Tit. ii. 6. Jer. xiv. 2.

[Syr coptt mth] Thl. rec om o, with DP rel : ins ABEN b m 13 Chr. for *αναγια*, *pros ananiam* D vulg-mss (Lachmann). for *επιληρ.*, *επηρωσεν* N¹. to *αγ. πν.* D-gr. rec om 2nd *σε*, with ABEN c k l o 36 : ins DP rel 38. 42. 95-6. 113-77 sah Leont. (I have inserted it doubtfully, as more in character, and very likely to have been omitted as unnecessary.)

4. *αμενον* (but corrd) N¹ : *μεσων* D¹-gr (txt D²). om *εν* (confounded with last syllable of *πραθεν*) P. om *ση* D¹-gr. for *το πρ. τουτο*, *ποιησαι* (ins to D²) *πυρρον τουτο* D sah : *facere dolose rem istam* D-lat. *εφενσου* D¹ (txt D²).

5. *ακουσας* δε D-gr : *και ευθεως ακουον* E. rec om o, with D rel 36 Orig Bas₁ : ins ABEPN a b d f g h k m o Chr₁ Thl. ins *παρὰχρημα* bef *πικρων* D. rec aft *ακουστας* ins *ταυτα* (see ver 11), with EPN² rel syr [(mth-rom) arm Bas₁] Chr₁ Thl : om ABDN¹ vulg Syr coptt mth-pl Orig₁ Lucif₁.

6. aft *αναστ.* δε ins *παρὰχρημα* E.

διὰ τὴ implies the power of resistance to Satan—Why hast thou allowed Satan to fill, &c. ? 4.] While it remained, did it not remain thine own ? i. e. was it not in thine absolute power ? and when sold, was it not (i. e. the price of it) in thine own power, to do with it what seemed good to thee ? *τὴ* *δ* *τι*, i. e. *τὴ* *δ* *τινι* : see ref. *θεου ἐν τ.* *καρδ.* = *τῇ* *τῇ* *καρδ.* Dan. i. 8 ; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled : instead of that, he put it in his heart,—placed it there where the springs of action are, and it passed out into an act. *οὐκ ἐψ. ἀνθ.*, *ἀλλὰ τ. θ.* This *οὐκ*, *ἀλλὰ*, is not always an absolute and exclusive negation and assertion, see Mark ix. 37 ; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men ; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit ; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia : Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Unde si potes, Sociniane, ita dicere : mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel. 5.] The deaths of Ananias and Sapphira were beyond question *supernaturally*

inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their horror at detection, and at the solemn words of Peter. But, in addition to all other objections against this (see on *ἐξέσυσεν*, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any justification for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock : and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks : 'Quod gravitati poenæ in corpore accessit, in anima potuit decedere.' *κ. ἐγν. φάβ. κ. τ. λ.* The *ἀκούοντες* can hardly be (Meyer) those present, who (De W.) not only heard, but saw : the remark is proleptical, and = that in ver. 11. 6.] Were *οἱ νεώτεροι* a class in the congregation accustomed to perform such services,—or merely the younger men, from whom they would na-

ABDE
FNabc
d f g h
k l m o
15

τεροι ὁ συνένειλαν αὐτὸν καὶ ἔξενέγκαντες ἔθαψαν. ^{t = here only t.}
 ἔγένετο δέ, ὡς ὥρων τριῶν διαστήματα, καὶ ἡ γυνή ^{Bar. Troad.}
 αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ^{37d. (1 Cor.}
 αὐτὴν Πέτρος εἶπέ μοι εἰ τοσούτου τὸ χωρίου ^{vii. 20 only.}
 ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ τοσούτου. ^{Sir. iv. 31.}
 ὁ δὲ Πέτρος πρὸς αὐτὴν ^{u = vv. 9, 10}
 τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ ^{(15. Mark}
 πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ^{viii. 22. Luke}
 ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε. ^{xv. 22. 1 Tim.}
^{vi. 7. Heb.}
^{vi. 9) only.}
^{see Luke vii.}
^{v 1 Cor. xv. 4}
^{reff.}
^{w = ver. 36 al.}
^{x here only t.}
^{of space, Gen.}
^{xxiii. 16 al.}

γ = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5. s = Matt. xxvi. 63. Mark xv. 44. a gen. of
 price, Matt. x. 26. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. b ver. 3. c = ch. vii. 9. Heb.
 xii. 16 only. Gen. xxv. 33. d ver. 4 reff. e Matt. xviii. 19. xx. 2, 13. Luke
 v. 34. ch. xv. 16 only. 4 Kings xii. 8. impers., here only. f dat., Matt. v. 31? James
 iii. 12. Winer, edn. 6, § 31. 10. g 1 Cor. x. 9 reff. (= δὲν. ib.) h 3 Cor. iii. 17. see
 Luke iv. 18, from Isa. lxi. 1. i = ch. iii. 10, 11 reff. j ver. 6 reff. k Mark
 v. 32. John xi. 32. Rev. i. 17 only.

7. εως Ν¹. διαστημα D.
 8. for απερ., ειπεν D vulg[(not am &c) coopt æth Lucif.].—*προς ην ο πετρος εφη Ε.*
 rec (for *προς αυτην*) αυτη, with P rel vulg Chr, Thl: om b¹: txt ABDN d e m
 36. 40 (syrr-w-ast) Orig Lucif. rec ins o bef *πετρος*, with DEP rel Orig, Chr: om
 ABN d 36. for *ειπε μοι ει, επερωτησω σε ει ερα* D-gr. το χωριον bef 1st *τοσουτου*
 D-gr sah. for 2nd *δε, δε* D¹(txt D-corr¹).
 9. rec aft *πετρ.* ins εως, with AP rel 36 [vss]: *ειπεν δε πετρ.* E: txt BDN vulg.
 om *προς* D¹-gr(ins D³). aft τι ins ουν Ν¹(Ν² disapproving). συνεφωνησεν
 D. ins του bef κυρ. D. ειστανται επι τη θ. Ε. τας θυρας Α.
 10. και εκ. D Syr [æth] Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off *οι νεώτεροι* from *οι πρεσβύτεροι*, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *οι νεώτεροι*. And the use of *οι νεανίσκοι* in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter. συνένειλαν] So *περιστέλλω*, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, wrapped the body up,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood. The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle. 7.] The construction is, *έγένετο δέ, . . . καί, It happened, that: and ε; ε. τ. δίδω.* is parenthetical, not the nom. to *έγένετο*. See a precisely similar construction, Luke ix. 28: and Winer, edn. 6, § 62. 2. 8.] *επερω.*, perhaps to her salutation: or, it may be, to her manner,

challenging a reply. The word must at any rate be taken as implying some previous communication, to which an answer was to be given. *τοσουτ.*, naming the sum: or perhaps pointing to the money lying at his feet. The sense *tantilli* (Born.) is implied of course, but not expressed by *τοσουτου*. No stress on *απέδοσθε* as referring to the smallness of price: it is the ordinary word for selling, see reff. 9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit: and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God. *οι πότες*] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Œd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.).

1 ch. iii. 7 reff. ¹ παραχρήμα ^k πρὸς τοὺς ^k πόδας αὐτοῦ καὶ ^m ἐξέψυχεν ^{ABDE}
^m ver. 6 reff. εἰσελθόντες δὲ οἱ ⁿ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ ¹ ἐξ- ^{PNab}
ⁿ Matt. xiv. 20. 22. Mark. xiv. 51 (bis). ¹ ἐξ- ^{d f g h}
^{xvi. 5. Luke} ἐνέγκαντες ^o ἔθαψαν ^o πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ^p ἐγέ- ^{k i m o}
^{vii. 14. ch. ii.} νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας ¹³
^{17. 1 John ii.} τοὺς ἀκούοντας ταῦτα. ¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα
^{18. 14 only.} καὶ ¹ τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν ^a ὁμοθυμαδὸν
^{o = Matt. iii.} ἅπαντες ἐν τῇ ¹ στοᾷ Σολομώνος. ¹³ τῶν δὲ ^u λοιπῶν
^{p ver. 6.} οὐδεὶς ἐτόλμα ^v κολλᾶσθαι αὐτοῖς, ἀλλ' ^w ἐμεγάλυνεν αὐ-
^{q ch. xi. 30} τοὺς ^o λαός. ¹⁴ ^x μᾶλλον δὲ ¹ προσετίθεντο ^a πιστεύοντες
^{reff.} τῷ κυρίῳ, ^a πλήθη ἀνδρῶν τε καὶ γυναικῶν ¹⁵ ὥστε ^b κατὰ
^{r ch. vii. 36} τὰς ^c πλατείας ^d ἐκφέρειν τοὺς ἀσθενεῖς καὶ ^d τιθέναι ^a ἐπὶ
^{reff.} ^s κλιναρίων καὶ ^e κραβάττων, ἵνα ἐρχομένου Πέτρου ^h καθ-
^{s ch. i. 14 reff.} ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

rec (for *pros*) παρα (*see* ch. iv. 35, 37, v. 2), with EP rel [Chr.] Lucif.; *επι* 26. 37: *υπο* 2: txt ABDN Orig., *πρ. τ. π. αποστολου* syr.—for *πρ. τ. π., ενωπιον* 15-8. 36.

ευραν A: *ηυραν* E: txt BDPN rel [Chr.] *συνατειλαντες εξηρηγκαν* και D-gr.

11. om *επι* A sah. *ακουοντας* D, *κατοικουντας* P.

12. for *δε, τε* B Syr *seth*. Steph *εγενετο*, with h 4. 13-4-5. 78. 127-80 lect-12 Cyr-jer, Thl: txt ABDE[P]N rel 86 Chr Lucif., *rec εν τω λαω bef πολλα*, with P rel 86 Chr Thl: om *πολλα* k 133 lect-12: txt ABDEm o 13 vulg Syr Lucif.

for *απαντες, παντες* ABE 1: txt DPN rel Chr: add *συνηγμενοι* Syr copt; *εν τω ιερω* D 42 sah *seth*; *εν τω ναω συνηγμενοι* E. *aft εν τη στ. ins τη* D 42.

rec σολομωντος, with A k o [(18)] 86 Chr Thl: *σαλομωντος* N: txt BDEP rel.

13. *και ουδεις των λοιπων* D *seth*. *ουδεις* B.

14. *ins οι bef πιστ.* A 13.

15. for *κατα, και εις* ABDⁿ k 18. 36. 40; *και εν ταις πλατειαις* E: om *seth*: txt D¹P, none of the *vas* have *και*. *om τας* D¹. *aft ασθεν. ins αυτων* D. *aft*

τιθ. *ins ενπροσθεν αυτων* E. *rec κλινων (cogn το more usual word)*, with E[P] rel Chr Thdrt: txt ABDN rel Cyr-jer.—pref *των* A. (*κραβαττων*, so AB¹DN.)

and when there, to dig a grave, and bury it.

[*ἐξοισουσιν*] This word, spoken *before her death, decisively proves* that death to have been not a *result* merely of her detection, but a judicial infliction. 10.] *εἰσελθόντες, when they came in*: not implying that they immediately entered, but leaving room for some interval of time: see above.

12-16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES. 12.] *Set* is merely *transitional*, and does not imply any contrast to the *φόβος* just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working, &c.' See ch. ii. 43.

ἅπαντες, the Apostles only, not *all the Christians*. It does not follow, from *πάντες* referring to *all the believers* in ch. ii. 1 (see note there), that *ἅπαντες* necessarily refers to the same here also. The Apostles are the subject of the paragraph: and it is to set forth *their* unanimity and dignity that the description is given. They are repre-

sented as distinct from all others, believers and unbelievers (both which I take to be included under the term of *λοιποὶ*): and the Jewish people itself magnified them. The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11; John x. 23, note.

13.] *τῶν λοιπῶν*, all *else*, whether believers or not: none dared to join himself to (see reff.), as being one of, or equal to, them: but (so far was this from being the case that) the *very people* (multitude) magnified them.

14.] And (not parenthetical, but continuing the description of the dignity of the Apostles) the result of this was that believers were the more added to the Lord (not *πιστ. τῷ κυρίῳ*, but *προσετ. τῷ κυρ.*, as decided by ch. xi. 24), multitudes of men and women.

15.] *ὥστε* now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, inasmuch, that It is connected not only with *ἐμεγάλυνεν αὐτ.* δ λ., but also

ἡ ἰσκιὰ ἐπισκίαση τινὶ αὐτῶν. ¹⁶ ¹συνήρχετο δὲ καὶ τὸ πλῆθος τῶν ἐπὶ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ὁρᾷ ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

¹⁷ Ἄναστας δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου
m here only t. Jos. B. J. ii. 19. 1. n here (Luke vi. 18 rec.) only t. Tobit vi. 7 (not M). o Matt. x. 1 al. b. in gessp. Rev. xvi. 13. xviii. 2. Zech. xiii. 2. p ch. x. 14 reff. q = ch. x. 41 reff. r ch. viii. 26, 27 reff. s ch. xv. 8. xxiv. 5, 14. xvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal. v. 20. 3 Pet. ii. 1 only t. Jos. Antt. xiii. 8. 9. see Lev. xxii. 10. t = ch. iii. 10 reff. u ch. xiii. 46 (reff.). 1 ch. i. 6 reff.

aft σκ. ins αυτον E 33 vulg [arm] Thdr̄t, Thl-fin. επισκίασε B [m] 13. 58. 133 Thl-fin. αυτω N¹. aft αυτων add απηλασσαντο γαρ απο πασης ασθενιας ως ειχεν εκαστοι αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; et liberabuntur ab infirmitatibus suis vulg(not fuld) Lucif.—liberabuntur am Lucif; ad infirmisate [Lucif, and] (omg s.) am demid.

¹⁶ διο συνηρ. E. om και(ins D²) το D¹. for περιξ, περι D¹(txt D⁴(?)). rec ins eis bef ιερου., with DEP rel 36 demid [arm] Chr: circa syr coptt [eth]: om ABN k vulg Lucif.—“from the other cities round about Jer” Syr (Etheridge). for υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif. ειωντο παντες D.

17. for αναστ. δε, και ταυτα βλεπων αναστ. E: om Syr. ζηλους B¹.

with ver. 12. κατὰ τὰς πλ.] down the streets, i. e. in the line of the streets,—see Winer, edn. 6, § 49, d. κλιν. κ. κρεβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.) Πέτρον] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the Rock (Isa. xxxii. 2, Heb., and E.V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, having been the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 ||) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this healing virtue in the mere contact with or accessories of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! ¹⁶] Keep, in both verbs, συνήρχετο and ἐθεραπεύοντο, the imperfect sense; 'the multitude, &c.,

was coming together, bearing, &c.,—for all such (quippe qui) were being healed: viz. when the next incident, ἀναστὰς δὲ κ.τ.λ., happened [which forms a contrast to this waxing prosperity of the Church].

17—43.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17.] ἀναστὰς is not redundant, but implies being excited by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διηγέρθη κινήθεις ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P. 'rose up' after a council held (Meyer) is far-fetched, and against the ἐπλήσθησαν ζήλου, which points to the kindling zeal of men first stirred up to action.

ὁ ἀρχ. Annas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not the members of the Sanhedrim: but the friends and kindred (ch. iv. 6) of the H. P.: see ver. 21: Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.); it was so, but this meaning is not in the words. ἡ οὖσα] attr., but implying more than οἱ ὄντες ἐξ αἰρέσεως τ. ἁ.—the movement extended through the whole sect. On αἰρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέμψει δὲ Καῖσαρ (Nero) Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἐπαρχον, Φήστου τὴν τελευτὴν πυθόμενος. δ δὲ βασιλεὺς ἀφείλετο μὲν τὸν ἴωσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνδρόν κωιδί, καὶ

ch. xxi. 27 18 καὶ ἑπέβαλον τὰς ἑξείρας ἐπὶ τοὺς ἀποστόλους καὶ ἄθεντο αὐτοὺς ἐν τῇ τηρήσει ἡ δημοσία. 19 ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. ἃ παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἠπέστειλαν εἰς τὸ δεσμοκτήριον ἀχθῆναι αὐτούς. 22 οἱ δὲ

ch. xxi. 27
ref.
w ch. iv. 3 ref.
x = here only
see ch. xvi. 37
ref.
y ch. [xvi. 9.]
xviii. 10.
xxiii. 31.
Herod. I. 62
init. & fin.
z = Matt. xiv.
10. Acts, ch.
viii. 3 &
passim. Heb.
xi. 26. Neh.
iii. 26.
a = here only
(see note).
b = here only.
Joah. iv. 10.
so ὅτι τὴν
ἐκείνην.
Polyb. I. 62. 4.
ὅτι τὴν ἀπαλειαν (prima metate), ill. 16. 7.
xii. 61. John iii. 23. Acts, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13.
c only. Joah. xxi. 2. mid., ch. x. 24 al. f ch. iv. 16 ref.
also w. vi. 10p.) h constr., w. pass., here only (?). see ch. xiii. 43 note. act., ch. xxvi. 17 ref.
i here bis. Matt. xi. 3. ch. xvi. 26 only. Gen. xxxix. 22 bis. xi. 2, 8 only.

ABDE
FNA b c
d f g h
k l m o
13

18. ἐπεβαλλον A [c]. rec aft χείρας ins αυτων, with EP rel (sy) coptt [Bas₁].
Chr₁: om ABDN 36. 40 vulg Syr arm Thl Lucif. eis τηρησειν E-gr Lucif(omg δημ.).
aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.
19. τότε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EPN³ rel 86 [Bas₁].
Chr₁: om ABDN¹. ανοιξας AN 36 vulg sah: ανεωξαν D¹-gr, ανεωξεν D⁸ Chr₁.
for τε, δε B 78.—και εξ. E.
21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παρα-
γενομενον B¹(sic, see table). aft συν αυτων ins εγερσαντες το πρωι D.
συνκαλεσαντες D, retaining the και bef απεστειλαν.

αὐτῷ Ἀνάψ λεγομένην, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τούτων δὲ φασὶ τὸν πρεσβύτερον Ἀνανὸν ἐντυχίστατον γενέσθαι· πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολαύσας, ὅπερ οὐδὲν συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἀναῖος . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητῆς διαφερόντως αἵρεσιν δὲ μετῆι τῶν Σαδδουκαίων, ὅπερ εἰσι περὶ τὰς κρίσεις ὅμοι παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection.

18. τηρ.] see ch. iv. 3. 20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the ἀνάστασις (ζωῆς—'of this life', which they call in question.' Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ β. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case

lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis. The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation. 21.] ἐπὶ τ. ὄρθρ., at daybreak: see ref. παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . . implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching. πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν υἱ.

^a παραγενόμενοι ὑπηρεταὶ οὐχ εὗρον αὐτοὺς ἐν τῇ ²³ φυ-
λακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι
τὸ ἰδεσμοτήριον εὗρομεν ²⁴ κεκλεισμένον ἐν πάσῃ ἄσφα-
λείᾳ καὶ τοὺς φύλακας ἐστῶτας ²⁵ ἐπὶ τῶν θυρῶν, ἀνοι-
ξαντες δὲ ²⁶ ἔσω οὐδένα εὗρομεν. ὡς δὲ ἤκουσαν τοὺς
λόγους τούτους ὁ τε ²⁷ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
ἀρχιερεῖς, ²⁸ διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τούτο.
²⁹ παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ
ἄνδρες οὗς ἔθεσθε ἐν τῇ ³⁰ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες
καὶ διδάσκοντες τὸν λαόν. ³¹ τότε ³² ἀπελθὼν ὁ ³³ στρα-
τηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ ³⁴ μετὰ ³⁵ βίας,
ἐφοβούντο γὰρ τὸν λαόν, [³⁶ ἵνα] μὴ ³⁷ λιθασθῶσιν.

q = Matt. ii. 23. ch. ix. 17. xliii. 32. Gen. xiv. 2. r ch. xiv. 7 (xvi. 36. xvii. 41) only. Exod.
i. 14. xiv. 26. s = John xviii. 26. xix. 31. see Winer, edn. 6, § 86. 2, Remark. t John
[viii. 6.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 27 only. 2 Kings xvi. 6, 13 only.

23. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt ABM a h vulg Syr copt eth
Lucif., add και ανηλθοντες την φυλακην D vulg syr-w-ast. ουκ D.

υπυρον E. for εν τη φυλ., εσω D.

23. for δε, και D¹(δε και D-corr¹). απηγγειλον M. om οτι E-gr vulg Syr.

rec aft το ins μεν (to answer to δε follg), with E-gr P rel 36 vulg copt Chr,
[Lucif.]: om ABDN H² E-lat syrr eth. ηγαμεν (twice) E [ευραμεν (1st) 13].

ενκεκλεισμενον D¹. rec ins εσω bef εστ. (gloss to particularise, and to
answer to εσω follg), with Chr-txt: om ABDEPN rel vss Chr-comm, Lucif. rec

for επι, προ (more usual), with E[-gr] P rel vulg-ed syr copt [arm] Chr: προς c: txt

ABDN m 36, ad am fuld demid D-lat E-lat Syr sah.

24. rec ins ιερους και ο bef στρατηγος, with P rel syr: οι ιερεις και ο, omg the
preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr: for ο τε το αρχιερευς, ο τε

στρατηγος κ. ο ιερους του ιερου 96; οι αρχιερευς κ. οι στρατηγοι τ. ιε. Syr eth: txt

ABDN a 36 vulg copt arm Lucif. εθαυμασαν μεν τε και διηκ. π. αυτ. τι αν θελοι

ειναι τ. E. aft αυτων ins το N¹(N² disapproving). γενηται D¹(txt D⁴).

25. rec aft αυτοις ins λεγων, with 36 [(eth) arm-mss] (Lucif.): om ABDEPN rel

vulg syr copt eth arm[-ed] Chr., om οι N¹. om εστῶτες (ins N-corr¹)

και N¹.

26. [aft στρατ. ins εν τω ιερο E.] for ηγαγ., ηγεν BD⁴M: deducabant D-lat: απαγα-

γοντες 13: ηγαγον [D¹] l: txt AEP rel 36 vulg Chr, Lucif. om ου D¹(and lat:

ins D³ or ²). φοβουμενοι γαρ D-gr. om ινα (to connect μη with εφοβ.) BDEM

13: ins AP rel 36 Chr.

ἱεροφλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερονσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσῃ ἀσφ. Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—in a state of perfect safety.

24. If the ιερους of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.)

Ὁν δὲ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, per-

haps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

ἀποστόλων 'The Apostles,' the ἀποστώ of ver. 22: not 'these words,' as would appear at first sight.

τί ἂν γέν. τούτου To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί δὲ εἴη, as ch. x. 17), as Grot. and others.

26. [ἵνα] μὴ λιθ. depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be omitted, then this latter is

u ch. iv. 7 reff.
v = ch. iv. 15
reff.
w ch. xvi. 24.
1 Thess. iv.
2. 1 Tim. i.
6, 18 only.
x constr., ch.
[iv. 17.] xxiii.
14. Luke
xxii. 15.
John iii. 29.
Gen. xxxi. 30
al.
y ch. iv. 17 reff.
z John xii. 3.
ch. ii. 2 al.
Hag. ii. 9.
a = ch. ii. 42
reff.
b 2 Pet. ii. 2.
5 only. Gen.
vi. 17.
c = Matt. xxiii. 35. xxvii. 26. 2 Kings i. 16.
1 only t. Sir. xxx. 26 (xxxi. 37). Eccl. viii. 94 (90) only.
f = John iv. 20. vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xiii. 14. 1 Cor. x. 1. see ch. iii. 25.
x. 8. ch. iii. 16? t. h ch. xxvi. 21 only t.
h = as above (i). Luke xiii. 39 (Matt. xviii. 6. xxi. 40. ch. xxviii. 4) only. Gen. xl. 19. i ch. x. 36. Gal. iii. 13, from Deut. xxi. 23.
above (i). 1 Pet. ii. 24. i = as

27. ο ιερους D¹-gr[(and lat): txt D⁵] Lucif.
28. rec ins ou bef παραγγ. (making it a question, which has evidently been occasioned by επερωτησεν), with D[-gr] EPN³ rel 86 syrr sah scti [arm Ath, Bas, Chr, Cyr,] Thdrt: om ABN¹ vulg D-lat copt Ath, Cyr, Lucif., for διδασκ., λαλειν A lect-17 [Chr,] Cyr, Thdrt. om 1st και D¹(and lat: ins D³). επληρωσατε AN Chr, Cyr, εφάγαγειν D¹(txt D⁵). εκεινον D¹-gr(txt D⁵) sah.
29. rec ins o bef πετρ., with 13. 36 Thl: om ABEHPN rel [Bas,] Chr, —D¹ omits αποκρ. to ειπαι, adding at end of ver o δε πετρος ειπεν προς αυτους. [for δε, δε D¹-gr.] (ειπαι, so ABEN.)
30. ins δε bef θεος AN copt[-wilk]. ins τον παιδα αυτου bef ιησ. E.

the case. 28.] δὸν ἐρωτῆσαι πρῶτον, πῶς ἐξήλθετε; ὅς οὐδεὶς γενομένου, ἐρωτῶσι λέγοντες κ.τ.λ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the ὀνόματι τούτῳ, and the ἀνθρώπου τούτου, and is a strong mark of truth and circumstantiality. 'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel. εἰς ἡμᾶς not meaning, that divine vengeance would come on them for the murder of Jesus: but with a stress on ἡμᾶς—that the people would be incited to take vengeance on them, the Sanhedrim, for that murder. The preceding clause (ἐπληρ. κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21. This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice.

29.] Peter, by word of mouth; the Apostles, as a body, by assent, implied in his own utterance and their silence. There is no ellipse of ἅλλοι before ἀπόστ. This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) The statement of the general truth that we must obey God rather than men: (2) The reduction of the present circumstances under that general truth, as being the

work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) The identification of themselves with the course of action marked out by the πειθαρχεῖν δεῖ... in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence; and a notable fulfilment of the promise, δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ἡμέρᾳ τῇ λαλήσητε (Matt. x. 19). πειθαρχεῖν] much stronger than ἀκούειν, ch. iv. 19,—as their conduct, in persisting after prohibition, had been more marked and determined. That was a mere 'listening to' the proposition then made to them: this, a course of deliberate action, chosen and entered on. θεῷ—opposed to τῇς διδ. ὑμῶν of the H. P.; and to ἀνθρώπου τούτου. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the Gospel of Christ is kept on its highest grounds. 30. τῶν πετρ. ἡμῶν.] thus binding on Christ and his work, to the covenant whereof all present were partakers. ἡγείρεν] both from the emphatic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi. 11, Luke i. 69, Judg. iii. 9, to raising up in the ordinary sense. ὑμεῖς, answering to the εἰς ἡμᾶς of the H. P. ἐπὶ ξύλου]

31 τοῦτον ὁ θεὸς ἠ ἀρχηγὸν καὶ σωτῆρα ἠ ὑψωσεν τῇ δεξιᾷ αὐτοῦ, ὁ δοῦναι ὁ μετανοοῖαν τῷ Ἰσραὴλ καὶ ἅψαι αὐτῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ ἰ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα [δὲ] τὸ ἄγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

m = ch. iii. 15
ref.
n = ch. ii. 33
ref.
o ch. xi. 18.
2 Tim. ii. 25.
Wisd. xii. 19.
Jos. Antt. xx.
8. 7.
p Mark iii. 29.
Eph. i. 7.
Heb. ix. 22 f.
r = ch. i. 8 and Acts passim.
t ch. iii. 24 ref.
q Matt. xxvi. 28. Luke i. 77. iii. 2. ch. ii. 38. Col. i. 14 al.
xiii. 31. Job xvi. 20. s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7.
u ver. 28 ref.

31. for δεξία, δεξὴ D¹ (caritate D-lat: txt D²) sah Iren-int., ins του bef δουρα
B N¹ (N² disapproving) Chr.; ενι τω Chr., ins των bef αμαρτ. D².—add εν αυτω
D¹ (and lat) sah æth-rom.

32. for εσμεν αυτου, εν αυτω B 69¹. 100-5 Iren-int.; αυτω m: om εσμεν æth: μαρτ. bef εσμεν A am D-lat Syr Iren-int.; om αυτου AD¹N g h vulg Syr [coptt] Chr, Did: syr places αυτου aft ρημάτων: txt (αυτου was prob omā from noi being understood, and transposed from being thought to belong to τ. ρημάτων τούτων) D²EHP 36 (æth) [arm] Chr., ins των bef των ρ. τ. D¹ (and lat). om δε (corrva f) ABD¹N m vulg [Syr] sah arm Did, [Chr.] Thl-fin Iren-int.; ins D²E (H f) P rel 36 Chr, Thl-sif. for δ, ov D¹E: om B 17. 73 coptt: txt A D-corr H[P]N rel 36.

33. ακουοντες P c h 104-5 [audientes D-lat E-lat Lucif,]. aft ακου. ins ταυτα E

compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ., κ. σωτ., not, 'to be a Prince and a Saviour:' but the words are the predicate of τούτων—as a P. and a S. ἀρχηγός, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: a Prince, to whom you owe obedience—a Saviour, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not to) His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his Kingly prerogative; μετ. κ. ἀφ. ἑμ., to lead to salvation (ἐκ σωτηρίας, as 2 Cor. vii. 10: ἐκ ἁμ., as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἀφ. qua accipitur ut Salvator.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἀφ. ἑμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we

remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

ῥημάτων] histories, things expressed in words: see note on Luke i. 4. τοῖς πνεύ. Not ἡμῶν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ἐνέγκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

v ch. vii. 34
 only 7.
 1 Chron.
 xx. 3 only.
 w = Luke xiv.
 31. John [xi.
 53 v. r.] xii.
 10. ch. xxvii.
 39. 2 Cor. i.
 17. Esth. iii.
 6.
 x Luke xlii. 2.
 xliii. 32.
 ch. ii. 23.
 vii. 21 al. Luke only, exc. Matt. ii. 16. Heb. x. 9. Euseb. xvi. 8. y = ver. 27. s Luke v. 17. 1 Tim.
 1. 7 only r. see Neh. viii. 7 Ald. a 1 Cor. iii. 12. Heb. xiii. 4. Prov. iii. 16. b dat., ch. vii.
 30 reff. Hom. Od. ε'. 38. e = here only, see Job xi. 14. xxi. 22. Xen. Anab. vi. 6. 8. 26.
 d ch. xxvii. 26 reff. e Luke xlii. 1. xlii. 3. xxi. 34. ch. xx. 28. (Dout. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff.
 g = Mark vi. 52. τούτῳ ἐποίησεν τὸ καὶ ἐπὶ τῇ θυγατρὶ, Herod. iii. 14.

C esp...
 ABCDE
 HFM a b
 c d f g h
 k l m o
 13

28 syr-w-ast sah. εβουλοντο (corrupt, εβουλεν. not being understood) AB E[-gr] e l
 coptt sēth [arm] Chr.: επεβουλευσαντο b: εβουλευσαντο k Thl-fin: txt DHPN rel
 vulg [E-lat] syrr Lucif.

34. εκ του συνεδριου D-gr E[add αυτων] copt: om ε. τ. συνεδρ. Syr. rec aft
 βραχυ ins τι, with (H)P rel [arm] Thl-sif: βραχυτηι ο: txt ABDEN Chr.—τ. απ.
 βρ. τι H d o o [Thl-sif]: τ. απ. εξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους,
 with DEHP rel 36 [am² tol] syrr sah sēth Chr.: txt ABN vulg copt arm Chr.,

35. for τε, δε C k [13] 58 [E-lat syr] copt. for αυτους, τους αρχοντας και τους
 συνεδριους D sah. αυτους D¹. απο των ανθρωπων τουτων E tol [copt].
 πραττειν N.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch.
 vii. 54. From its conjunction there with
 ἔβρουχον τ. δδόντας, it does not appear
 to have any connexion with the phrase
 πρίειν or διαπρίειν τ. δδ. with which
 Hesych. and Wetst. identify it. They
 were cut asunder (in heart). So Persius,
 iii. 8, 'turgescit vitrea bilis: *Findor*, ut
 Arcadiæ pecuaria rudere credas.' And
 Plautus, Bacch. ii. 3. 17, 'Cor meum et
 cerebrum, Nicobule, *finditur*, Istius homi-
 nis ubi fit quaque mentio.' And Euseb. H.
 E. v. 1 (in Suicer, sub voce, where he cites
 other authorities also), *ἐχαλῆται* κ. δι-
 επρίοντο καθ' ἑμῶν. [εβουλευοντο]
 they were purposing, 'taking counsel with
 the intent,' see reff. 34.] Γαμαλιήλ =
 γαμλῶλ (see Numb. i. 10; ii. 20.) is gene-
 rally, and not without probability, assumed
 to be identical with the celebrated Rabban
 Gamaliel, γαμλῶλ (the old man), one of the
 seven, to whom, among their Rabbis, the
 Jews give this title Rabban (= βαββουί,
 John xx. 16), a wise and enlightened Pha-
 risee, the son of Rabban Symeon (tradition-
 ally the Symeon of Luke ii. 26) and grand-
 son of the famous Hillel. His name often
 appears in the Mishna, as an utterer of
 sayings quoted as authorities. He died
 eighteen years before the destruction of the
 city. (See Lightf. Centuria Chorogr. Matth.
 præmissa, ch. xv.) He was the preceptor
 of St. Paul (ch. xxii. 3). Ecclesiastical
 tradition makes him become a Christian
 and be baptized by Peter and John (Phot.
 cod. 171, vol. iii. p. 118 b. Winer, Realw.),
 and in the Clementine Recogn. (i. 66, p.
 1242), he is stated to have been at this
 time a Christian, but secretly. The Jewish
 accounts do not agree, which make him die

a Pharisee, with much more probability.
 Nor is the least trace of a Christian leaning
 to be found in his speech: see below [on
 ver. 39]. And considering that he was a
 Pharisee, opposing the prevalent faction
 of Sadduceism in a matter where the
 Resurrection was called in question,—and
 a wise and enlightened man opposing
 furious and unreasoning zealots,—con-
 sidering also, that when the *anti-pharisaical*
 element of Christianity was
 brought out in the acts and sayings of
 Stephen, his pupil Saul was found the fore-
 most persecutor,—we should, I think, be
 slow to suspect him of any favouring of
 the Apostles as *followers of Jesus*. (See par-
 ticulars respecting Gamaliel collected in
 Conybeare and Howson's St. Paul, edn. 2,
 vol. i. p. 69, f.) He does not here appear as
 the president of the Sanhedrim, but only as
 a member. *ἔξω ποιήσαι*] see reff. to put
 out—'cause to withdraw.' They are re-
 called in ver. 40. 35.] The words ἐπὶ τ.
 ανθρ. τουτ. may be joined either with προ-
 ἐχ. εαυτ., or with τι μέλ. πρόσσ. The latter
 would give the more usual construction:
 and the transposition of words is not un-
 exemplified in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty
 arises here. Josephus relates, Antt. xx. 5. l.
 Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γῆς
 τις ἀνὴρ Θεωδᾶς ὀνόματι πείθει τὸν πλείστον
 ὄχλον ἀναλαβόντα τὰς κτήσεις ἵκεσθαι
 πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῶ· προ-
 φήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι
 τὸν ποταμὸν σχίσας, διόδον ἔφη παρέξειν
 αὐτοῖς ῥαδίαν. καὶ ταῦτα λέγων πολ-
 λούς ἠπάτησεν. οὐ μὴν εἶπεν αὐτοὺς
 τῆς ἀφροσύνης θρασυὰ Φάδος, ἀλλ' ἐξ-
 ἐμψεν ἡλὴν ἱππέων ἐπ' αὐτοὺς, ἥτις

τούτων τῶν ἡμερῶν ἡ ἀνέστη Θεοδᾶς λέγων εἶναι ἵτινα ἡ = ch. vii. 18, from Exod. i. 8. see ch. vi. 9.
 ἑαυτὸν, ᾧ ἡ προσεκλήθη ἀνδρῶν ἀριθμὸς ἵως τετρα-
 κοσίων ὃς ἡ ἀνῆρέθη, καὶ πάντες ὅσοι ἡ ἐπείθοντο αὐτῷ ἡ = 1 Cor. iii. 7
 ὁ διελεύθησαν καὶ ἡ ἐγένοντο ἡ εἰς οὐδέν. 37 ἡ μετὰ τούτων
 ἡ ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἡ ἀπο-
 γραφῆς, καὶ ἡ ἀπέστησεν ἡ λαὸν ἡ ὅπισω αὐτοῦ ἡ κἀκείνους

ρῶσιν, Polyb. iv. 61. 5. 1 = ver. 7 al. m = ver. 33. n = ch. xiii. 21. xiv. 11.
 11. Gal. v. 7. James iii. 3. Prov. xvi. 26. o here only 2. διαλ. τὴν στρατιάν, Xen. Cyr. v. 4. 43. p Matt. xxi. 42, ch. iv. 11 and 1 Pet. ii. 7, from Pa. xviii. 23. Luke xiii. 19. Rom. xi. 9. q ch. xiii. 26 reff. r Luke ii. 8 only t. 3 Mac. ii. 1 only. s = here only. (ver. 38.) Deut. xiii. 10. Herod. i. 184, and classics passim. t = Luke xiii. 5 al. u = ch. xiii. 21. xiv. 11. xx. 30. 1 Tim. v. 16. Rev. xiii. 3, const. praga., see ch. xiii. 8. Luke iv. 32. Rom. xvi. 30.

36. ins μεγαν bef αυτων D: aft. A²E k o 13. 36 tol Syr Cyr, Jer.; om A¹BCH[P]^N rel vulg syr coptt Eus, Chr.; aft ω ins και D-gr. rec προσεκλήθη, with [c(-κολη-)] f k o [13, e sil] Chr.; προσεκλήθησαν C¹(appy): προσεκλήθησαν D-copt: προσεβη 36: αρροσιτι αυτ Jer.; ινολινασενωτ syr: αδασεινωτ copt: secuti sunt Syr sah meth: accenseuunt arm: txt AB[C²]N a³ b d h m, προσεκλήθη (itacism) CD¹[EH]P a³ g l, consensit vulg E-lat, adenseuunt est D-lat (the varr have been interpretations of or substitutions for the απαλ λεγ. in N T, προσεκλήθη). rec αριθ. bef ανδρ., with DHP rel vulg Chr.; txt ABCEN m demid [fuld Cyr.]. rec ωσε, with HPN¹ rel 36 [Cyr.]; txt ABCDEN³ h. τετρακοσιοι N¹ [Cyr.]. os διελυθη(ανῆρεθ D⁴) αυτες δι' αυτου D. om διελευθησαν D¹(ins D⁴). ουθεν D 33.

37. rec aft λαον ins ικανον, with [A²]HP rel 36 syrr sah [meth arm Cyr.]: pref E k 40 copt [Eus-mss.]: λα. πολυν C D-gr [Eus(edd Steph and Val)]: txt A¹BN vulg

ἀπροσδύκτος ἐπιτεσοῦσα πολλοὺς μὲν ἀνέλε, πολλοὺς δὲ (ῶντας) ἔλαβεν αὐτὸν τε τὸν Θεοδᾶν (ωγήσαντες) ἀποτέμνουσι τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα. But this was in the reign of Claudius, not before the year A.D. 44; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατεδάμνανε, πολλῶν πολλαχόσε κατ' οἰκίαν ἐλπίδας κερδῶν καὶ Ἰουδαίων ἐχθρας ἐπὶ τὸ πολέμειν ἄρμημένον. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders: e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαλῶθου, Antt. xvii. 6. 2, 4. The assumption of Josephus having misplaced his Theudas is perhaps improbable; but

by no means impossible, in a historian *teeming with inaccuracies*. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

The λέγων εἶναι of our text is curiously related to the λέγειν εἶναι of Josephus.

ὡς τετρακοσίων hardly agrees with the τὸν πλείστον ὄχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τούτων fixes beyond doubt the place here assigned to Theudas. This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ . . . ἐπὶ Συρίας παρῆν, ἐπὶ Καίσαρος δικαιοδότης τοῦ Ἰθνοῦς ἀπεισταλμένος, κ. τιμητὴς τῶν οὐσιῶν γενησόμενος . . . παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίαν προσθήκη τῆς Συρίας γενομένην ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ Ἀρχελάου χρήματα. Οἱ δέ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ

v ver. 36 ref.
w Matt. xvi.
81 (from
Zech. xiii. 7
AM³). Luke
i. 61. John
xi. 53. Num.
x. 35.
x ch. iv. 29 ref.
y = Luke iv. 13.
ch. xxi. 29.
2 Cor. xii. 8.
Sir. vii. 2.
z = Matt. xv.
14. Mark
xiv. 6. 4 Kings
iv. 27.
a see Matt. xxi.
35.
b = Luke xxiii. 51. ch. xxvii. 12, 43.
c constr. here only, see note.
vii. 19. Eur. Iph. in Aul. 1409.
al. ‡ 2 Chron. xxi. 34 A (dē. B) only

ἀπώλετο, καὶ πάντες ὅσοι ὅτι ἐπέβοντο αὐτῷ ὅτι διεσκορπίσθη-
σαν. 38 καὶ τὰ νῦν λέγω ὑμῖν, ὅτι ἀπόστητε ἀπὸ τῶν
ἀνθρώπων τούτων καὶ ἄφετε αὐτοὺς ὅτι ἐὰν ἡ ἀξία
ἀνθρώπων ἢ βουλή αὐτῆς ἢ τὸ ἔργον τοῦτο, καταλυθή-
σεται. 39 εἰ δὲ ἀέκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι
αὐτούς, ὅ μήποτε καὶ θεομάχοι εὐρεθῇτε. 40 ἐπεισθήσαν
δὲ αὐτῶν, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δει-
ραντες ἡπαρτήσαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ

ABCDE
HPWab
cd fgh
klmo
13

d = Rom. xiv. 20. 2 Macc. ii. 23.
e John vii. 21. f here only +. Symm. only, Job xxvi. 6. Prov. ix. 18. xxi. 16. (χείρ, 2 Macc.
g = 2 Cor. iv. 2 ref. h Matt. xxi. 36. ch. xvi. 27. xxi. 19
i = ch. i. 4 ref. k ch. iv. 17 ref.

D-lat Eus[ed Hein and Burt] Cyr₁.

om πάντες D 95.

for σοι, οι C¹-2.

38. om τα (not B¹: corr'd eadem manu: see table) E.

aft νυν ins εισιν αδελφοι

D (εισιν is marked for erasure).

om υμιν N¹ (ins N-corr¹).

rec (for αφετε)

εασατε, with DEHP rel 36 Chr₁: txt ABCN. aft αυτους ins μη μαναντες τας χειρας

D 34: μη μολυνοντες τας χ. υμων E.

om αυτη HP a b c f g h l [arm-mas] Thl-ñn.

39. for ει, εω E.

* δυνήσεσθε BCEN a h k 13(appy) 36 vulg Syr sah Orig.

Chr₂ Thl-ñn (alteration to agree with the foregoing future, and the conditional ει? see note): δυνασθε AHP rel fuld syr copt [æth] Thl-sif.

rec αυτο (alteration to

εισι εργον), with C¹HP rel [vulg-ed] demid Syr copt Chr₂ Thl Ec: αυτον 180: τουτων

διδασκαλιαν Orig₁: txt ABC¹DEN am fuld syr æth arm. aft αυτους αυτ ουτε υμεις

ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχεσθαι ουν απο

των ανθρωπων τουτων D: simly 33-marg 180 demid syr-w-ast. om και D¹ (and

lat: ins D²) 163 [syr¹] copt.

40. for επεισθησαν, επειστ . . . es ("una litera ante ew. et quatuor fere ante es deletis") D¹ (txt D² (?)). aft δειρ. ins αυτους E: αασις εις D-lat. aft λαλειν ins

ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν
τοῦ εἰς πλὸν ἐναντιοῦσθαι 'Ιούδας
δὲ Γαυλαρίτης ἀνὴρ ἐκ πόλεως βυρμα
Γάμαλα ἡγείετο ἐπὶ ἀποστάσει.
And, in returning to the mention of him as
the founder of the fourth sect among the
Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος
'Ιούδας. From the above citation it is
plain that this ἀπογραφὴ was that so
called κατ' ἐξοχὴν, under Quirinus: see
Luke ii. 2 and note. His revolt took a
theocratic character, his followers main-
taining μόνον ἡγεμόνα καὶ δεσπότην τὸν
θεόν (Jos. as above). ἀπώλετο] Not re-
lated by Josephus. διεσκορπίσθησαν]
Strictly accurate—for they still existed,
and at last became active and notorious
again, under Menahem, son of Judas τοῦ
καλουμένου Γαλιλαίου, ὅς ἦν σοφιστὴς
δεινότατος, καὶ ἐπὶ Κυρηναίου ποτὲ 'Ιου-
δαίου δυνεῖσας. (B. Jud. ii. 17. 7; see
also Antt. xx. 5. 2.) 38.] ἐὰν ἡ, ei . . .
ἐστίν: implying by the first, perhaps, the
manifold devices of human imposture and
wickedness, any of which it might be,
(q. d. ὅτι ἂν ᾖ ἢ ἐξ ἀνθρώπων,) and all of
which would equally come to nought,—
and, on the other hand, the solemnity and
fixedness of the divine purpose, by the
indicative, which are also intimated, in
our text, by the pres. οὐ δύνασθε.
Or perhaps the indicative is used in the

second place, because that is the case as-
sumed, and on which the advice is founded
[at all events the distinction ought to be
preserved, which is not done in E. V.].

ἢ βουλῇ] The whole plan—the
scheme, of which this ἔργον, the fact
under your present cognizance, forms a
part. 39.] The somewhat difficult con-
nexion of μήποτε κ. θ. εἴρ. may be ex-
plained,—not by parenthesizing ὅτι

αὐτοὺς, but by understanding 'and ye will
be obliged to give up your attempt'

(which thought is contained in οὐ δύνασ.
κατ. αὐτ.), lest ye be, &c. καί]
Opponents not only to them, but also to
God:—'even,' in E. V., does not give the
sense. As regards Gamaliel's advice, we

may remark that it was founded on a
view of the issues of events, agreeing with
the fatalism of the Pharisees: that it be-
tokens no leaning towards Christianity,
nor indeed very much even of worldly
wisdom;—but serves to shew how low the
supreme council of the Jews had sunk
both in their theology and their political
sagacity, if such a fallacious laissez-aller
view of matters was the counsel of the
wisest among them. It seems certainly,
on a closer view, as if they accepted, from
fear of the people (see ver. 26), this
opportunity of compromising the matter,
which Gamaliel had designedly afforded

Ἰησοῦ, καὶ ἠπέλυσαν. ⁴¹ Οἱ μὲν οὖν ἐπορεύοντο χαίρον- ^{1 = ch. xxvi. 32 reff.}
 τες ἀπὸ προσώπου τοῦ ² συνεδρίου, ὅτι ³ κατηξιώθησαν ^{m ch. vii. 45 reff.}
 ὑπὲρ τοῦ ⁴ ὀνόματος ⁵ ἀτιμασθῆναι, ⁴² ^{n ch. iv. 16 reff.} πᾶσαν τε ⁶ ἡμέραν ^{o Luke xx. 35. (xxi. 36 v. r.)}
 ἐν τῷ ἱερῷ καὶ ⁷ κατ' οἶκον οὐκ ⁸ ἐπαύοντο διδάσκοντες ^{2 Thess. i. 5 only. Gen. xxxi. 28 compl. 2}
 καὶ ⁹ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν. ^{3 Macc. iii. 12 (only ?).}

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις ² πληθυνόντων τῶν ³ μαθητῶν ἐγένετο ⁴ γογγυσμός τῶν ⁵ Ἑλληνιστῶν πρὸς ⁶ τοὺς ⁷ Ἑβραίους, ὅτι ⁸ παρεθεωροῦντο ἐν τῇ ⁹ διακονίᾳ τῇ ¹⁰ καθημερινῇ αἱ ¹¹ χῆραι αὐτῶν. ¹² ^{p ch. ix. 16 reff. ellips. 3 John 7 only.} προσκαλεσάμενοι δὲ οἱ ^{q Mark xii. 4. Luke xx. 11. John viii. 49. Rom. i. 11.}

τινι E: ¹ αὐτοὺς A. ² rec aft απελ. ins αὐτοὺς, with DEHP rel 86 vulg [syrr æth arm Bas.] Chr₁ [Lucif.]: om ABCN [coptt].
^{41.} aft οὖν add ἀποστολοὶ D 180 syr. ³ rec vk. τ. ον. bef κατηξ., with DEHP rel
 syr [arm] Chr₁ Thl Lucif: txt ABCN a d h m vulg Syr (coptt) Orig₂ [Bas.] Thdr₂,
 Ambrst., Quæst. ⁴ rec aft ονομ. ins αὐτου, with c d æth Orig₂; του κυριου ιησου E b
 f g l² syr; ιησου k o 13 vulg Thdr₂; τ. ιησ. 36; τ. χριστου a e h m fuld tol [Eus.]
 Chr₁ Thdr₂, (all plainly showing the additions to be spurious): om ABCDHPN Syr
 coptt [arm] Ammon-c.
^{42.} for τε, δε D vulg E-lat coptt Lucif. ⁵ rec ιησ. bef τ. χρ., with HP rel am
 Syr copt æth-rom: ιησ. χρ. E 65 Chr₁: τ. κυριου ιησ., omg χρ., C k 13: τ. κυρ. ιησ.
 χρ. D [tol Syr] sah æth-pl [Tischdf (Lucif.)]: txt ABN 36 [vulg-ed] fuld syr Bas, Cyr-
 jer, (Iren-int.),—(om ver c.)

CHAP. VI. 1. ταῦταις bef τ. ημ. D-gr: for ταυτ., ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

d = ch. iv. 23. δώδεκα τὸ ^d πλήθος τῶν μαθητῶν εἶπαν Οὐκ ^a ἀρεστοὶν ABCDE
xvii. 4. Luke ^b ἐστὶν ἡμᾶς ^c καταλείψαντας τὸν ^e λόγον τοῦ ^b θεοῦ ^d δια- HFWab
i. 10. xix. 37 al. absol., c d f g h
ver. 6. κινεῖν ⁱ τραπέζαις. ³ ^k ἐπισκέψασθε ^m οὖν, ἀδελφοί, ἀνδρας k l m o
John viii. 29. ἐξ ὑμῶν ⁱ μαρτυρουμένους ἐπτά, ^m πλήρεις ^m πνεύματος καὶ
1 John iii. 23 only. Lev. x. 19. consir., n σοφίας, οὓς ^o καταστήσομεν ἐπὶ τῆς ^p χρείας ταύτης
here only. f = Matt. xix. 8 h Mk., from Gen. ii. 24. g ch. xi. 1 ref. h = here only, see Matt. iv. 11. Luke x. 40. John xii. 2.
2 Pet. ii. 15. i = Matt. xv. 27. Luke xvi. 31. ch. xvi. 34. 2 Kings ix. 7. (see Matt. xxi. 13 ff.) k = here only. Ezech. xxiiv. 11. = σκ., Gen. xli. 33. l = ch. x. 23 ref. 1 Tim. v. 10. Heb. xi. 2, 30 f. (Num. xxix. 30.)
m ch. vii. 55 ref. n = Col. iv. 5. o Matt. xxiv. 45, 47. Luke xli. 42. Gen. xli. 33, 41, 43.
p = here only. 1 Macc. x. 37. 2 Macc. viii. 9. q = ch. xii. 25 ref. see ver. 1 ref.

2. om δε D¹-gr (ins D-corr¹) sah. (εἶπαν, so ABC.) aft εἰπ. ins προσ
αυτοῦς D, eis Syr sah [sēth(Tischdf)] Cypri. ἡμιν CD Thl-sin: txt ABEHP[N]
rel 36 [Clem.] Bas, Mac, Marc, Chr, Thl-sif.—καταλ. bef ημ. E 13. 180. κατα-
λιπόντας E [k] 5. 13. 40. 180 lect-12 [Bas, Mac, Marc, Chr].

3. επισκεψάμεθα B. for οὖν, δη A: δε BN: om sah sēth [arm Bas,]: om αδελφ.
A 13 sēth Marc Orig-int: τι οὖν ἐστὶν ἀδελφοὶ επισκεψάσθαι D: txt CEH[P] rel
[vulg syrr copt Chr, Did-int₁]. ἐξ υμ. αυτων bef ανδρ. D. πληρης AEPH k.
rec aft πνευμ. ins αγιου, with A C¹-2(appy) EHP rel 36 [vulg-ed] demid sah Bas,
κυριου Syr: om B C²(appy) D(N) am fuld lux (syr) copt Chr. (The omission may
have been made to suit ver 10: at the same time the insertion of αγιου from ver 5 was
very obvious, and is the more probable of the two.)—N¹ syr omit kai also. rec
καταστήσομεν (corrⁿ), with HP e 13 vulg D-lat E-lat Marc, i: txt ABCDEN rel Bas,
Chr., αυτης D¹[-gr](txt D²(?)).

4. ημ. δε εσομεθα προσκαρτερουντες D(εωμης and perseuerantius D-lat [per-
seuerantius also syr-mg]): προσκαρτερησωμεν EH l m [13] Bas, Chr, Marc.

the *Hebrews*, see Biscoe, *History of the Acts*, pp. 60, 61. ἐν τῇ διακ. τ. καθ.] Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röhde, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2. 2.] τὸ πλήθος τ. μ.—

'the whole number of disciples in Jerusalem': summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. οὐκ ἀρεστοὶν ἐστὶν] 'non placet': it is not our pleasure: not 'non sequum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστοὶν being used in the LXX for the Heb. נָכוֹן: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with נִרְאָה, 'in thine eyes':

see Gen. xvi. 6, ὡς ἐν σοὶ ἀρεστοὶν β: also Deut. xii. 28, τὸ ἀρεστοὶν . . . ἐναντίον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect. διακονεῖν τραπέζαις] It is a question whether this expression import the service of distributing money (see ref. and Luke xix. 23 al.)—or that of apportioning the daily public

meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονεῖν (see ref.). That both kinds of tables may be meant, is possible: but hardly probable.

3. ἐπισκ. οὖν] The similarity to ref. Gen. seems to shew that the look ye out of the E. V. is the right rendering. μαρτυρουμένους] For this use of the pass. not found in the Gosp., compare besides ref., Jos. Antt. iii. 2. 6, τὸν στρατηγὸν Ἰησοῦν ἐνεγκυμιασε, μαρτυρούμενον ἐφ' οἷς ἐπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάναι, τίνες εἰσὶν οὗτοι, ὅφ' ὃν μαρτυρεῖσθαι θέλεις.

ἐπτά] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.'

Some present consideration of convenience probably regulated the number. ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.:—'ad hunc usum,' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθῆσθαι ἐπὶ χρεῖων τῆς βασιλείας τὸν οὐσῶν εἰς πίστιν, seems to make the sense business (as E. V.), duty, more probable. The *duty* (see above) was,

¹ προσκαρτερήσομεν. ⁵ καὶ ^a ἤρρεσεν ὁ λόγος ^u ἐνώπιον ^{r = ch. i. 14}
 παντὸς τοῦ ^v πλήθους, καὶ ^w ἐξελέξαντο Στέφανον ἄνδρα ^{s Matt. xiv. 6}
^z πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^{u Mf. claw.}
 Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενῶν καὶ ^{Paul (Rom. vii. 6 reff.)}
 Νικόλαον ^{t Jer. xviii. 4.} ^{1 Macc. viii. 21.} ^{u = Luke xiv. 10 al. Num. xiii. 34.} ^{v absol., ch. ii. 6 reff.}
 ὡπῖον τῶν ἀποστόλων καὶ προσευζάμενοι ^{b ἐπέθηκαν} ^{Exod. xxi. 48, 49 al. 6 reff.}
^{w ch. xv. 7 reff.} ^{x ch. xix. 26 reff.} ^{y ch. ii. 10. xiii. 43. Matt. xxiii. 15 only.} ^{a = ch. ii. 26 reff.} ^{b ch. viii. 17, 19 reff.}

5. aft. λογ. ins ουτος D Syr sah weth. εραντιον C. aft. πληθ. ins των
 μαθητων D. εξελεξαν τον (sic) N. πληρης [AC]D[EH] P(-ris) N. trans-
 pose πιστεως και πνευματος N¹. προχωρον E l [-χωρος syt-mg-gr]. νικανωρα
 B²E [18]: νικωρα D-gr: νικαρινον syt-mg-gr. τιμωνα B²D [13]: τιμωνα C²
 [τιμων syt-mg-gr]. παρμενα D¹(txt D-corr² (P)). αντισχεαν C.
 6. ουτοι εσταθησαν D-gr Syr sah. ισα και, οιτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] τ. διακονία. τ. λόγος, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra pre-candi studium commendari verbi ministriæ.' Calvin. 5.] πιστεως,—not in the lower sense (Kuini) of 'truthfulness,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντισχέα, some have argued (Heins.) that he only was a proselyte, and none of the rest: some (Salmasius), that all were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are all Greek: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from inter-marriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and

not likely to overlook or disparage them. The title of *δυναστεύς* is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 8. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the ecclesiastical order so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, οὗτοι δὲ ἄρα ἀξίωμα ἔχον οὗτοι, καὶ ποίαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. θθεν οὕτε διακόνων, οὕτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τίως εἰς τοῦτο ἐχειροτονήθησαν. So also (Eusebius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ ὀφθαλοῖς καὶ χήραις τὰ πρὸς διατροφὴν. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprang out of realities, and were not yet mere hierarchical classifications. 6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to prayer is here specially exercised. The laying on of hands, the earliest mention of which is connected with blessing only (Gen. xlviii. 14), was prescribed to

c = ch. xi. 1.
d = ch. vii. 17.
xii. 24 al.
Exod. i. 7.
e as above (d).
ch. xix. 20.
Matt. vi. 28.
Luke i. 80
al. 2 trans.
1 Cor. iii. 6.
f as above (d).
ch. ix. 31.
1 Pet. i. 3.
see ver. 1.
g ch. i. 16. Luke
v. 29. vi. 17.
Ezek. xxiii.
24.
h = Rom. vi. 16, 17. x. 16 al. Deut. xx. 12. see Rom. i. 6. xvi. 26.
i = Luke x. 23. Mark xiv. 67, 69. 2 Chron. xiii. 4, 6.
j ver. 6. k ch. vii. 36 ref.

αὐτοῖς τὰς ^b χεῖρας. ⁷ Καὶ ὁ ^c λόγος τοῦ ^c θεοῦ ^{de} ἤρξανεν,
καὶ ^d ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ
σφόδρα, πολὺς τε ^e ὄχλος τῶν ἱερέων ^h ὑπήκουον ἰτῆ ...φο c.
πίστει.

⁸ Στέφανος δὲ ἰ πλήρης χάριτος καὶ δυνάμεως ἐποίει
ἔτερατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ Ἄνστησαν δὲ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν

C see...
ABCDE
HPW a b
c d f g h
k l m o
13

7. for θεου, κυριου DE vulg[with fuld tol] syr Chr[¹txt, Orig-int¹]: txt ABCHP rel
[am demid Syr coptt arm Chr-comm.].
ιουδαιων N¹ e o [Syr Thl-¹an].
AE g vulg [syrr] Chr. at end ins του ευαγγελιου syr-mg.
8. rec (for χαριτος) πιστεως (corrupt from ver 5), with HP rel [Chr]: χαριτος κ.
πιστ. E: χαριτος θεου mth: txt ABDN k 36 vulg Syr coptt arm Bas, Did[¹int, Procl.].
transp ter. and σημ. E 40. 96.
aft λαω add δια του ονοματος κυριου ιησου
χρ. D sah Aug; δια του ονοματος του κυρ. ιησ. χρ. k 13; εν [τω] ονοματι του κυριου E;
δ. τ. ov. κυρ. syr-w-asst.
9. καθ ο ανεστ. τιμες E: ανδρους quom &c E-lat. om 1st των N. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in ordaining, or setting apart her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. 7.] καὶ (not 'therefore,' as Kuin.), and, i. e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. πολὺς ὄχλος τ. ἱερέων] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read, πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινες) ὄν.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great

element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, not an Apostle, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to all believers, I should rather refer the power to the *eminence of Stephen's faith*. χάριτος, divine grace (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτινῶν is rightly explained by Chrysostom: οἱ Ῥωμαῖον ἀπελευθεροί. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of τὴν πέραν τοῦ Τιβέριως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν... κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίον, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμαλωτοὶ γὰρ ἄχθέντες εἰς Ἰταλίαν, ἐπὶ τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατέρων παραχαράξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Aegyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, quibus idonea aetas, in insulam Sardiniam veherentur... ceteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3. 6,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συνζητούντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ὀϊσχυον ἂντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. ¹¹ τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάβσημα εἰς Μωυσῆν καὶ τὸν θεόν. ¹² συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

m = ch. ii. 5 ref. n and constr. Mark viii. 11. ix. 14-17. w. πρὸς, ch. ix. 29. o = Matt. viii. 28. ch. xv. 10. xxv. 7 al. Isa. i. 2. p Matt. v. 39. ch. xiii. 8. Rom. ix. 19. xiii. 2. Lev. xxi. 10. 1. Job 28. 2. q = Luke i. 17 al. Dan. vi. 3. r here only t. Josh. xxi. 4. 5 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4. s constr., ch. xv. 27. 2 Pet. ii. 4. Winer. edn. 6, 7 45. 1. t ch. xi. 14 ref. u = 2 Pet. ii. 11. Rev. xiii. 6 only; (1 Tim. i. 13. 2 Tim. iii. 2 only. Isa. xlvi. 3 only. Wind. i. 8 al.) v constr., Mark iii. 29. 3 Macce. viii. 4. Bel and Dr. 9 Theod. w here only t.

λεγομένων ΑΝ κ [13] coptt Chr-mss.,

om και ασιας AD¹ (and lat : ins D²).

(συνζητ., so AB¹CD²EN.)

10. for και, οἱτινες D : om και sah. τη σοφ. τη ουση εν αυτω κ. τω πν. τω αγω ω ελαλει, δια το ελεγχεσθαι αυτους (διστι ελεγχοντο Ε) υπ (ετ D¹ : υπ D²) αυτου μετα πασης παρησιας μη δυναμενοι ουν (ου D¹) αρτοφθαλμειν (so syt-mg, επιδη ουκ ηδυναντο αντιλεγιν Ε) τη αληθεια DE : simly from δια το ελεγχ. am³ syt-mg.

11. λεγοντες ΑΝ, so probably D¹. [λαλουντας Ε¹] λεγοντος Ν¹ [om Α¹(appy)].

βλασφημιας D-gr N¹ (but corrd) 187 vulg [arm].

12. ins και ταυτα ειπωτες bef συνεκ. τε Ε.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy : and what place so likely a refuge for Jews as Jerusalem ?

Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, *Λιβερτινοί*, *δνομα ἔθνους*, —Schleusn., al.); or conjecture *Λιβυστινών* to have been the true reading (so the Arm. version, *Libysorum*, Ecum., Lyra, Beza, Le Clerc, al.),—or even *Λιβίων τῶν κατὰ Κυρήνην* (Schulthess);—or suppose them (Lightf.) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own : for there were 460 or 480 synagogues at Jerusalem (Vitranga, *Synag.* p. 266. Lightf., Meyer).

Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand

three distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένη only to apply to the unusual term *Λιβερτινών*.

τῶν ἀπὸ Κ.] It seems doubtful whether this genitive also depends on *συναγωγή*. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as *Κυρηναίων* and *Ἀλεξανδρέων* both belong to *τοῖαις*, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the *Κίλικες* or *Ἀσιανοί* (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Α. :—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11.

Asia,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum.

11.] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, *first*,—that by means of the popular feeling they might act upon the *πρεσβ. κ. γρ.*, the members of the Sanhedrin.

x absol., Luke
 xx. 1. Zech.
 i. 10, 11.
 y ch. xix. 29.
 xviii. 15.
 Luke viii. 29
 only. Prov.
 vi. 26. 2 Macc.
 iii. 27. iv. 41
 only.
 z ch. iv. 15 reff.
 a ch. i. 23.
 ver. 6.
 b Rev. ii. 2.
 xxi. 8 only.
 Prov. xxiv.
 32 (xxx. 9).
 see 1 Cor. xv.
 16.
 c and constr.,
 ch. xiii. 10
 reff.
 d = Matt. v. 11.
 xii. 32.
 e Matt. xxiv. 15. ch. xxi. 28 only. Pa. lxvii. 5. f = Matt. xxvi. 61 ff. 2 Cor. v. 1. Ezra v. 12. g 1 Cor.
 xv. 51, 52 reff. h = Luke i. 9. li. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40. Heb.
 x. 23 f. 2 Macc. xi. 25. i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jude 3. k ch. i. 10 reff.
 l Matt. xxvi. 56. Luke ii. 46. John iv. 6. xi. 20. xx. 12. ch. xx. 9 only. Lev. xii. 5. Job xxxix. 37. Ezek. xvi. 16 only.
 m ch. viii. 22 reff. n ch. xii. 15. xvii. 11. xxi. 9.

om 2nd τους C¹ k. om επιστάντες N. aft ηγαγον ins αυτον A e (Syr syr-w-
 ob) coptt [æth(Tischdf)].
 13. εστ. 8e H 13. 40. 96 E-lat copt: και εστ. D. aft ψευδ. ins κατα(κατ D-corr)
 αυτου D [(æth)]. λεγοντες N. ουτ. bef o ανθρ. C [om ουτ. 13]. rec aft ρημ.
 ins βλασφημια (insertion from ver 11), with EHP (k) 36 lux æth arm [Chr.] Procl, Thl:
 om ABCDM rel vulg syr coptt [Chr, Procl.].—κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ.
 βλασφ. k 13 Chr, Procl., λαλ. bef ρημ. BCN (k) vulg syr coptt [(æth) arm(Tischdf)
 Nyss, Chr.] Procl.: txt ADEH[P] rel [arm(Treg)] Chr, Thl. rec aft γ. ins τουτου
 (to agree with ver 14: or perhaps because the meeting of the Sanhedrim seemed to
 have been in a part of the temple), with BC 13 rel 36 tol syr [copt] sah Chr, [Nyss,
 Procl.]: bef, k: om ADEHPN a b c e f h l o vulg æth arm Nyss-ms Chr-comm Damasc.
 14. εθνη B¹(corr'd appy eadem manu). for a παρεδ., απερ εδωκεν P d 78¹. 116-23.
 15. πνευζον δε αυτω D¹-gr(txt D²(and lat)): om eis N¹(ins N-corr¹). for απαν-
 τες, παντες ABCD[¹]EN¹ c Thl-sif: om 13: txt (see proleg) D[²]HF rel Chr.
 καθημεροι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου sah æth.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol [illi coptt]. om απα (as unnecessary)
 ABCN 36: ins D-gr EHP rel syr [(arm)] Chr₁: enim E-lat: not expressed in vulg D-lat
 [Syr(appy) æth]. touto D.

επιστάντες] The same persons,—acting
 now by the authority of the Sanhedrim;
 Saul, among of ἀπὸ Κιλικίας, being, as
 is afterwards (ch. vii. 58) implied, among
 the foremost,—came upon him (see reff.),
 and seized him. 13. ψευδεῖς] The
 falsehood of their witness consisted, as in
 the similar case of our Lord, in taking
 Stephen's words out of their context, and
 misrepresenting what perhaps, totidem
 verbis, he had actually said. τοῦ τόπ.
 τ. ἁγ. The temple, see reff. 14.] We
 may either take the words thus, εἰς Ἰησοῦς
 ὁ Ναζωραῖος, οὗτος κατ., "that Jesus of
 N., he it is who shall destroy" . . . (see
 ch. vii. 35; 1 Cor. vi. 4), or εἰς Ἰησοῦς,
 ὁ Ναζωραῖος οὗτος, κατ., "that Jesus, this
 Nazarene, shall destroy" . . .—or, which
 seems by far the best, take the whole to-
 gether, that this Jesus of N. shall destroy,
 as in E. V. Compare ὁ Παῦλος οὗτος, ch.
 xix. 26. 15.] It is a question with re-
 gard to this verse, Does it relate any super-
 natural appearance, glorifying the face of
 Stephen,—or merely describe the calm and

holy aspect with which he stood before the
 council? The majority of Commentators
 suppose the latter: and certainly the fore-
 going description of Stephen would lead us
 to infer, that there was something remark-
 ably striking in his appearance and de-
 meanour, which overawed his adversaries.
 But both from the plain language of our
 text, well understood among the Jews to
 signify supernatural brightness (see exam-
 ples in Wetstein), and from the fact that in
 Luke's own narrative we have supernatural
 brightness associated with angelic appear-
 ances more than once (see Luke ii. 9; ch.
 xii. 7), I should be inclined to think that the
 face of the martyr was lighted up with a di-
 vine radiance. That the effect on those pre-
 sent was not such as to prevent the examina-
 tion proceeding, is no argument against this
 view: in the very mildness of the question
 of the H. P. which follows, I see the trace
 of some unusual incident exercising an in-
 fluence over him. Chrysostom (who does
 not, however, seem to adopt the above in-
 terpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως

ἔχει; ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς τῆς ὁδοῦς ὡφθη τῷ πατρὶ ἡμῶν Ἀβραάμ

p ch. ii. 3 ver.
ii. 21 only.

q Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (54). Rom. iv. (1) 12, 16. James

here only. Pa.
xxviii. 3. see
1 Cor. ii. 8.
Heb. ix. 6.
Pa. xlii. 7, 9.

2. ἀδελφῇ (sic) D¹-gr(txt D²).

being apparently only rhetorical) explains well the effect on the council: ἐπίχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἐμελλε τινὰ εἰπεῖν, καὶ ἴνα εὐθέως τῇ προσόφει καταπλήξῃ αὐτοὺς. ἔστι γάρ, ἔστι καὶ πρόσωπα χάριτος. γέμοντα πνευματικῆς ἐπέρας τὰ τοῖς ποδοῦσιν εἶναι, καὶ αἰδέσθαι τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τοῦτο εἶπεν, δι' ἣν ἠνέσχοντο τῆς κατηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὅρῳ πῶς μετὰ ἐπικεικίας ἡ ἐρώτησις καὶ εὐδὲν τέως φορτικὸν ἔχουσα; In Act. Homil. xv. p. 120.

CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.]

STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but you, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 36, becomes dominant

in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53.

That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quotations for the most part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. 2. ἀνδρ. ἀδ.

κ. πρ.

So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἀνδρ. ἀδ. would embrace all: the πρ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1. ὁ θεὸς τ. δόξης] Not = θεὸς ἑβραϊστί, but the God of (i. e. who possesses and manifests Himself by) Glory, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.

The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak. ὡφθη . . . πρὸς ἡ κατ. αὐτ. ἐν Χρῆ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah.

ἔντι ἐν τῇ Μεσοποταμίᾳ ἔπριν ἡ κατοικῆσαι αὐτὸν ἐν
 Χαρρᾶν, ³ καὶ εἶπεν πρὸς αὐτὸν ὅτι Ἐξέλθε ἐκ τῆς γῆς σου
 καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν
 ἂν σοι δείξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη-
 σεν ἐν Χαρρᾶν. κάκειθεν ἔμετα τὸ ἀποθανεῖν τὸν πατέρα
 ...τος
 αυτου d.
 ABCDE
 HFM a b
 c f g h
 k l m o
 13

1 Matt. i. 16. Mark xiv. 30. ch. ii. 20. Iga. vii. 15. o Gen. xii. 1. Luke i. 31. ver. 14 only. Exod. xii. 21. Job xxxii. 2. u ver. 24 (from Exod. iii. 10). Matt. xix. 21 l. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only. v ch. xix. 21 ref.

χαρρα E[so ver 4] m²: χαρα m¹: χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ, απο D¹(txt D², de D-lat [vulg E-lat]). om 2nd εκ B D-gr sah Thl[-&n]: ins (so LXX) ACEHPN rel 36 vss [Orig.] Iren-int., aft συγγ. σου ins (from LXX) και εκ του οικου του πατρος σου E 65-7 Aug² aft δευρο ins ει D¹[-gr]. rec om την

(perhaps an error owing to similarity of endings: perhaps an attempt to render την more indefinite), with [C²(appy, Tischdf)] HP rel 36 Chr Thl: ins ABC¹DEN. ean N¹.

4. aft τότε ins αβρααμ D Syr. και κατωκησεν D¹(and lat). for εν, εις H e f m o Thl: om 65-7: επι 13. for κακειθεν, κακει ην, insg και bef μετωκ., D¹

§ 15 end, vol. ii. p. 12), having paraphrased the divine command, says, διὰ τοῦτο τὴν πρῶτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρρᾶν λέγεται ποιεῖσθαι. But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldaea, and the θεὸς ὡφθῇ afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαῖον and an astrologer. The fact of his having left Ur by some divine intimation is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of ἔμετα in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, καταλείπει τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς τὴν Χαναανὶαν μετελθεῖν, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldeans against him for teaching the worship of the true God.) Χαρρᾶν] So the LXX for γγ, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23.—Κάρραι τῆς Μεσοποταμίας, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747).—'Carras caede Crassi nobiles,' Plin. v. 24.—'Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,' Lucan i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, Realw. 4. μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 206 years, and died in Haran; and in xii. 4, that Abram was 76 years old when he left Haran.

Since then cir. 70 + 75 = cir. 145, Terah must have lived cir. 60 years in Haran after Abram's departure. It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned Gen. xi. 32, before the command of Abram to leave Haran;—

it not having been observed that the mention is anticipatory. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, vol. i. p. 464, πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ἦλθεν εἰς Χαρρᾶν τελευταίαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκείδε καὶ ἐκ ταύτης μετατίσται. It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 206, reads 145, which has most probably been an alteration to remove the apparent inconsistency. The subterfuge of understanding the spiritual death of Terah, who is, as a further hypothesis, supposed to have relapsed into idolatry at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards, the letter of God's word in such matters, write thus: 'Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens; mortuo autem patre, plane in terra Canaan domum unice habere cepit.' (This alteration of relation in the land being expressed by μετῴκησεν αὐτὸν εἰς!) The way in which the difficulty has been met by Wordsworth and others, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the youngest son, would leave us in this equally unsatisfactory posi-

αὐτοῦ ⁴ μετατίκισεν αὐτὸν εἰς τὴν γῆν ταύτην ⁵ εἰς ἣν ὑμεῖς ⁶ νῦν κατοικεῖτε, ⁷ καὶ οὐκ ἔδωκεν αὐτῷ ⁸ κληρονομίαν ἐν αὐτῇ, οὐδὲ ⁹ βῆμα ποδός· καὶ ¹⁰ ἐπηγγέλατο ¹¹ δοῦναι αὐτῷ ¹² εἰς ¹³ κατασχεσιν αὐτὴν καὶ τῷ ¹⁴ σπέρματι αὐτοῦ ¹⁵ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ¹⁶ ἔλαλθεν δὲ ¹⁷ οὕτως ὁ θεός, ὅτι ἔσται τὸ ¹⁸ σπέρμα αὐτοῦ ¹⁹ παράοικον ἐν ²⁰ γῇ ²¹ ἄλλοτρίᾳ, καὶ ²² δουλώσουσιν αὐτὸ καὶ ²³ κακώσουσιν ²⁴ ἐτη τετρακόσια. ²⁵ καὶ τὸ ἔθνος ²⁶ ᾧ ἐὰν δουλεύουσιν ²⁷ κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται ²⁸ καὶ ²⁹ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ. ³⁰ καὶ ἔδωκεν

⁴ Rom. ix. 7 ref. ⁵ ch. xiii. 25 ref. ⁶ ver. 20. Eph. ii. 19. 1 Pet. ii. 11 only. ⁷ Rom. xiv. 4 ref. ⁸ Rom. vi. 18, 22. 1 Cor. vii. 16. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 13 only. ⁹ Gen. i. c. ¹⁰ Gen. i. c. ¹¹ Gen. i. c. ¹² Gen. i. c. ¹³ Gen. i. c. ¹⁴ Gen. i. c. ¹⁵ Gen. i. c. ¹⁶ Gen. i. c. ¹⁷ Gen. i. c. ¹⁸ Gen. i. c. ¹⁹ Gen. i. c. ²⁰ Gen. i. c. ²¹ Gen. i. c. ²² Gen. i. c. ²³ Gen. i. c. ²⁴ Gen. i. c. ²⁵ Gen. i. c. ²⁶ Gen. i. c. ²⁷ Gen. i. c. ²⁸ Gen. i. c. ²⁹ Gen. i. c. ³⁰ Gen. i. c.

(and lat: κακεῖθε D²). μετατίκισεν D¹[-οικ-](txt D²)[EHP]. aft aut. ins o
θεος E Syr. aft κατοικ. ins και οι πατερες υμων DE syr-w-ast Aug, but for υμων,
ημων D; D adds further οι προ ημων, syr-w-ast οι προ υμ.
5. for 2nd και, αλλ D [vulg] am &c sah Iren-int: txt ABCEHPN rel fuld syrr copt
Chr Thl. rec αυτω bef δοῦναι: txt ABCEHPN b c e f g l m o [vulg arm].—δοῦναι
αυτην εἰς κατασχ. αυτω AEN a h k 13. for last αυτω, αυτου C.
6. for οντως, αυτω H¹N k [vulg-ed Syr: om am fuld]: αυτω ουτως b 49. 96 [sah].
aft o θ. ins προς αυτον D Iren-int: λεγων πρ. αυτον Syr. for αυτου, σου N [vulg-
sixt Syr coptt sath]. for αυτου, αυτους D vulg coptt sath: αυτω e 13. aft κακωσ.
ins αυτω C [Syr syr-w-ob; αυτους vulg coptt sath]: αυτω 13.—κακ. αυτο κ. δουλ. E.
7. το δε C e 120 sah sath-pl. αν BD: txt ACEH[P]N rel Chr. rec δουλε-
ουσιν (coptt το σου LXX), with BEHPN rel vulg [D-lat] Chr: txt AC D-gr [sah] Iren-
int. rec ειπεν bef o θ., with DEHP rel 36 vas Iren-int: txt ABCN. aft
εξελ. ins εκειθεν E. λατρευουσιν C¹[appy] E-gr.

tion:—Terah, in the course of nature, begets his son Abram at 130 (205—75): yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being out of the course of nature, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. περ. αὐτ. εἰς] In these words Stephen clearly recognizes the second command, to migrate from Haran to Canaan: and as clearly therefore made no mistake in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo.

5. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency,

Schöttgen and Bengel lay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipse emione peregrinum eum esse docente' (Bengel).

Kuinoel and Olshausen take οὐκ for οὐτως.

καὶ before ἐπηγγ. is not 'yet' (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); and he promised is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered 'nimium': but again it is only the simple copula, καὶ.

6, 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them.

The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) 7.] ὁ θεὸς εἶπεν is inserted by Stephen in passing from the narrative form (τὸ σρ. αὐτοῦ) into the direct (κρ. ἐγώ).

8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of

c = Rev. iii. 18. ^cπαρὰ τῶν υἱῶν Ἐμμῶρ τοῦ Συχέμ. 17 ^d καθὼς δὲ
 2 Kings
 xxiv. 21. ^e ἤγγικεν ὁ ἡρόνος τῆς ἑπαγγελίας ἥς ἡ ὁμολόγησεν p o xpo-
 d = (here only?) ^e ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἔπληθύνθη ABCDE
 2 Macc. i. 31. ^e = Luke xxi. 28. xxii. 1 al. H P a b
 Deut. xxxi. 14. ^f = ch. iii. 21. ^g οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος ἡ κατασοφισάμενος τὸ
 ref. ^h = Matt. xiv. 7. Jer. li. (xlii.) 26. ⁱ ὁ γένος ἡμῶν ἑκάκαυσεν τοὺς πατέρας τοῦ ποιεῖν
 ch. i. 4 ref. ^j = Matt. xiv. 7. Jer. li. (xlii.) 26. ^k = ch. vi. 7 (ref.). Exod. i. 7. k w. indic.,
 ch. xxvii. 33. Rev. xvii. 17. see Heb. iii. 13. 1 = ch. v. 36, 37. Exod. i. 8. m = ch. ii. 40 al.
 n here only. Exod. i. 10. Judith v. 11. x. 13 only. o = ch. xviii. 2 ref. p ver. 6 ref. q absol.,
 John vi. 56. vii. 22. ch. xiii. 33. xvi. 6. Rom. ix. 5. xi. 28. xv. 6. Heb. i. 1. 2 Pet. iii. 4 only. r = ch.
 iii. 12 ref. s = Matt. iii. 3 li. v. 36. Rev. xxi. 6.

txt ABCDEN c g l m. aft αβρ. ins ο πατηρ ημων Ε(sic). rec εμμορ, with
 EP rel: txt ABCDHN a c h copt Chr. for του, εν BCN¹ [copt] sah arm: του εν
 AEN² tol: του εκ syr: et Sychem D-lat: txt D-gr H(P) rel vulg æth Chr. (The varr
 arise from this συχημ having been mistaken for a place, as above.)—του χεμ (passing
 from υ to υ) P.

17. for καθως, ως A. [for χρον., καιρος A.] rec ωμοσεν, with HP p rel
 syr-txt: επηγγειλατο DE tol syr-mg: txt ABCN(ομολογ.), confessus erat vulg. [13 def.]
 (The varr have arisen from the unusual sense of ωμολ.)

18. rec αχρις (corr), with AB²EHFN 36 Chr.; txt B¹CD Thl-sif. aft ετερος
 ins επ αιγυπτου ABCN o 36 Syr syr-mg copt [æth arm]: om DEHP p [13(appy)] rel
 syr-txt Chr. for ηδει τον, εμνηση του DE.

19. for ουτος, και D-gr(om D-lat). rec aft πατερας ins ημων, with ACEHP rel

Eustochium: Epitaph. Paulæ, 108 (27) 13, vol. i., p. 708) relating the pilgrimages of Paula to the sacred places, says: "transivit Sichem, . . . atque inde divertens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed Jacob with the rest. ὁ ὠνήσατο Ἀβραάμ.] The burying-place which Abraham bought was not at Sychem, but (Gen. xxiii. 3—20) at Hebron, and was bought of Ephron the Hittite. It was Jacob who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near Sychem, of the children of Hamor, Shechem's father: and no mention is made of its being for a burying-place. The two incidents are certainly here confused: and no ingenuity of the Commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice. —(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all manuscript evidence (not excepting E, the reading of which, variously stated by Meyer and Tischendorf, has been ascertained by inspection),—and against the construction also; for after μετερέθησας, Ἰακώβ could hardly be the subject to ὠνήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠνήσατο 'emptum erat' (Kuin.):—(3) construing Ἀβραάμ, Abrahamides, i. e. Jacob (Surenhus. al.):—(4) that of Wordsworth, made up of—omitting Jacob from the grammatical construction (see above);—proving, from Jerome and Bede (without any allusion to the passage of Josephus above cited!), that the other

patriarchs were buried at Shechem:—a priori reasons why Stephen should have chosen to bring forward Shechem and not Hebron; reasons (see Wordsw.'s note) not very creditable, if they existed: &c. &c. The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be, if it teaches him fearlessly and honestly to recognize the phenomena presented by the text of Scripture, instead of wresting them to suit a preconceived theory. I entirely agree with Wordsworth, that "there is nothing in these difficulties which invalidates the claims of St. Stephen to Inspiration," any more than those expressions in Scripture "invalidate its inspiration," which imply that the sun revolves round the earth. But as Wordsw. lives in days when men are no longer burnt for asserting that the earth moves, he surely might abstain from railing in such unmeasured terms (see his Acts, p. 35, col. i.) at those who in contending for common fairness and honesty find it necessary to carry somewhat further the same canon of reasonable interpretation. Humble searchers after divine truth will not be terrified by being charged with "assumption and conceit," or being told that their exegesis can produce no result but "degeneracy, degradation, disbelief, and demoralization." But they will deeply feel it to be their duty, to caution the student against all crooked and disingenuous ways of handling the word of God. "Non tali auxilio, nec defensoribus istis." 17.] καθως, not 'when' (as

τὰ ὁ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. ^{t Luke i. 41, 44. ii. 12, 16. xviii. 15. 2 Tim. iii. 15. 1 Pet. ii. 2 only. 1 Macc. i. 61. Ps. viii. 3 & 4. u here only. 3. Ezek. xlii. 3. Alnus in Hexap. (deuteronas, ver. 21. Eur. Phoen. 25. El. Var. Hist. ii. 7. Philo, Vit. Moys. i. 5.}
 20 ἔν τῳ καιρῷ ἐγεννήθη Μωσῆς καὶ ἦν ἄστυς
 τῷ θεῷ. ^{ds} ἀντράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. ²¹ ἐκτεθέντος δὲ αὐτοῦ ἀνέλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.
 22 καὶ ἐπαίδευσεν Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. ²³ ὥς δὲ ἔπληροντο αὐτῷ ¹ τεσσαρεκονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν

vol. ii. p. 83. ἑβδόμε, Wind. xi. 14.) v ch. iii. 19. Rom. i. 11, 20 al. w Luke xvi. 33. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al. x here only. ἐν αὐτ. τ. κ., Luke xiii. 1. ἐν δειν. τ. κ., Matt. xi. 25. ἐν τῷ κ. τούτῳ, Mark x. 30. y Heb. xi. 23 only. Exod. ii. 2. z dat. Jonah iii. 3. 2 Cor. x. 4. James ii. 5. (1 Cor. ix. 3.) Winer, edn. 6, § 31. 4 a. see Gen. x. 9. xxi. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. a here bis, ch. xiii. 3 only t. Wind. vii. 4 BDN F (not A) &c. only. b = here only. Wind. xviii. 5. (ch. xi. 4 reff.) see ver. 19 reff. c eozatr., John viii. 30. xii. 37. d = here only. Exod. ii. 10. see ch. v. 33 reff. e = ver. 5. ch. xiii. 22. Isa. xlii. 6. f = ch. xxi. 3. 2 Tim. ii. 25 (1 Cor. xi. 33 reff.). Prov. xxi. 17. g ch. xiii. 24 reff. h = Luke xxi. 24. ver. 30. ch. ix. 23. xiv. 27. Gen. xiv. 24. i ch. xiii. 18 only. k w. dñt, 1 Cor. ii. 9 only. Isa. lxxv. 16. Jer. iii. 16. w. dñ, Luke xiv. 36 only.

36 am-corr¹ vs Chr.; om BDN am¹ fuld. rec εκθετα bef τα βρεφη, with DEHP rel 36 Chr: τα βρεφη αυτων εκθετα m p: txt ABCN. aft (ωσων. ins τα αρρενα E.

20. rec aft πατρος ins αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—N¹ has μον, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτον, with EHP rel: txt ABCDN p 86. (ανελατο, so ABCDE f¹ p [-αετο H (Treg, expr)].—add eis (παρα D) τον ποταμον DE syr-w-asst. om αυτον (aft ανελατο) a c e h k o Chr, Thl. om και D¹-gr (ins D² or t). om αυτον (aft ανεθρ.) D¹ (and lat) c, ins syr-w-ob; for εαυτη αυτη D¹ 180: t txt D². om eis B.

22. rec om 1st εν, with B D-corr HP rel 36 vulg Orig-ms, [Eus, Did.] Chr: ins ACEN vulg-ms coptt Orig, Ps-Just, Bas, Thdrt.,—πασαν την σοφian D¹ [Clem, (om την) Chr.]. for δε, τε D E-gr l [vulg Syr sah]: txt ABCHP rel 36 E-lat copt [arm] Chr. rec ins εν bef εργ., with E-gr P g l m 13 vulg: om A B (sic: see table) CDHN a b f h o p 36 E-lat Chr.,—εργοις κ. εν λογοις c.—εν λογω κ. εν εργω k. rec om αυτου (as unnecessary), with HP rel syr Ps-Just Chr: ins ABCDEN p 36 vulg Syr coptt [meth arm].

23. μ' ετης (sic) bef αυτω D. for ετι, eis H.

E. V., Beza, Kuin.), but as, 'in proportion as.' See ref. 19. τοῦ ποιῆν] so that they exposed, see ref. Meyer maintains that the inf. of the purpose is not to be departed from,—'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ.

20. ἀστ. τῷ θεῷ] add to reff. (Meyer), Hesiod, Op. 825, ἀνάλτιος ἀθανάτοισιν,—and Aesch. Agam. 352, θεοῖς ἀναπλάκτος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θεῶν. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὐδὲ παιδὸς εὐθὺς ὕψιν ἐνέφρηνε ἀστυειότατον ἢ κατ' ἰδιότητα. 22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the

priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὐκ ἐγεμετρίας, κ. τήν τε βυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίας, κ. μουσικὴν τὴν σύμπασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξέδοις τοσικωτέραις, Αἰγυπτίων οἱ λόγοι παρ-έδοσαν. κ. προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδεικνύνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, & καὶ θεῶν τιμαῖς γεραί-ρουσι. τὴν δὲ ἑλλην ἐγκύκλιον παιδείαν Ἑλληνας ἰδιδασκον οἱ δ' ἐκ τῶν πηλιο-χάρων, τὰ τε Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Καλδαϊκὴν ἐπιστήμην. δυνατὸς ἐν λόγοις] So Josephus calls Moses πλήθεσιν ὁμιλεῖν πιθανώτατος, but late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16.

23. τεσσαρε-

1 = ch. xv. 26. ^k καρδίαν αὐτοῦ ¹ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς ^{ABCD E} ^{HPW a b} ^{c f g h k} ^{1 m o p} ¹³ υἱοὺς Ἰσραὴλ. ²⁴ καὶ ἰδὼν τινα ^a ἀδικούμενον ὁ ἡμῖν αὐτῷ ^{καὶ} ^p ἐποίησεν ^q ἐκδίκησιν τῷ ^r καταπονουμενῷ ^s πατάξας τὸν Αἰγύπτιον. ²⁵ ἐνόμιζεν δὲ ^t συνιέναι τοὺς ἀδελφούς [αὐτοῦ] ὅτι ὁ θεὸς ^u διὰ χειρὸς αὐτοῦ ^v δίδωσιν ^w σωτηρίαν αὐτοῖς· οἱ δὲ οὐ ^x συνήκαν. ²⁶ τῇ τε ^y ἐπιούσῃ ἡμέρᾳ ^z ὤφθη αὐτοῖς ^{aa} μαχομένοις, καὶ ^{ab} συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπὼν Ἄνδρες ἀδελφοί ἐστε [ὑμεῖς]. ^{bc} ἵνα τί ἀδικεῖτε ἀλλήλους; ²⁷ ὁ δὲ ἀδικῶν τὸν ^{cd} πλησίον ^d ἀπόσαστο αὐτὸν εἰπὼν Τίς σέ ^{de} κατέστησεν ἄρχοντα καὶ ^{ef} δικάστην ἐφ' ἡμᾶς; ²⁸ μὴ ^{fg} ἀνελεῖν με σὺ θέλεις ^{gh} ἢ δν τρόπον ^{hi} ἀνείλες ^{ij} ἐχθρὸς τὸν Αἰγύπτιον; ²⁹ ἔφυγεν δὲ Μωυσῆς ^k ἐν τῷ ^{lm} λόγῳ τούτῳ, καὶ ἐγένετο ⁿ πάροικος ἐν γῇ Μαδιάμ, οὗ (from Isa. vi. 9, 10). ^u ch. xi. 30 reff. ^v pres., ch. xvi. 36 reff. ^w = Luke i. 71. ^x Kings xiv. 45. ^y Jos. Antt. ii. 9. 7. ^z ch. xiii. 11. ^{aa} xvi. 11 reff. ^{ab} 1 Chr. xx. 1. see Matt. vi. 11 and note. ^{ac} ch. ii. 3 reff. ^{ad} John vi. 59. ^{ae} 2 Tim. ii. 24. ^{af} James iv. 1 only. ^{ag} Exod. xxi. 22. ^{ah} here only. ^{ai} 2 Macc. iv. 26, 42. ^{aj} v. 8 only. ^{ak} συναλάσας τὰ θύρα, Xen. Cyr. i. 4. 14. ^{al} συναλευμένους ἑαυτοὺς εἰς μάχην, Plut. Cam. p. 729 (Weist.). ^{am} 1 Cor. x. 26 reff. ^{an} c Rom. xiii. 9, 10 reff. ^{ao} Exod. ii. 12. ^{ap} d Rom. xi. 1, 2 reff. ^{aq} e ver. 10 reff. ^{ar} Exod. ii. 14. ^{as} f ver. 26. ^{at} Luke xii. 14 only. ^{au} Exod. i. c. ^{av} g = ch. v. 33 reff. ^{aw} h ch. i. 11 reff. ^{ax} i John iv. 52. ^{ay} Heb. xiii. 8 only. ^{az} 4 Kings ix. 26. ^{ba} k = Matt. i. 7. ^{bb} John xvi. 30. ^{bc} 1 Pet. ii. 12. ^{bd} i = Luke i. 29. ^{be} ch. v. 6 al. ^{bf} m ver. 6 reff. ^{bg} Exod. ii. 22.

ins του bef επισκ. E 180.

om 2nd τους B.

24. aft adik. ins εκ του γενομενου αυτου DE Syr syr-w-ast aeth.—om aut. D-gr.

aft arg. add (from Exod ii. 12, LXX) και εκρυψεν αυτον εν τη αμμο D aeth.

25. νομιζον D-gr 13. om 1st αυτου BCDN vulg(am demid, not tol): ins ADEHP

rel. rec aut. bef σωτ., with EHP rel syrr sah [(aeth) arm] Chr: txt ABCDN

m p vulg copt. for oi, ou M¹(but corrd). om ou D¹-gr(ins D-corr¹).

26. elz (for τε) δε, with EP vulg coptt [arm]: txt ABCD²H¹M rel 36 syrr aeth Chr, Thl Gc.—for τη τε, τοτε D¹. aft μαχ. (-τος D¹-gr: txt D¹) ins και ειδεν αυτους

αδικουντας D¹. συνηλασεν BCDN o sah aeth, reconciliabit vulg, reconciliabit

D-lat: συνηλασεν H p: txt AEP rel [copt aeth arm, appy] Chr. (The varr appear

to be occasioned by explanations of the origl συνηλασεν.) αυτους C¹H. om

υμεις (as unnecessary) ABCEN p vulg sah arm Chr, : ins HP rel 36 (syr copt) [aeth].—

τι ποιειτε ανδρες αδελφοι ινα τι αδικειται εις(om εις D²) αλληλους D.

27. ειπας D. for και, η E [demid copt]. ημων (from LXX, Exod ii. 14)

ABCHPN m² p 18: txt DE rel Chr.

28. (εχθες, no B¹CDN.)

29. ουτως και εφυγαδευσεν Μωυσης D¹(txt D⁴): εφυγαδευσεν δε Μωυσην E.

κονταετης χρ.] μέγας γενόμενος M., Exod. ii. 11, LXX. The exact age was traditional, see Lightf.

ἀνέβη] No nominative (as διαλογισμός, Kuin.) must be supplied: it is impersonal; see reff.

24.] τὸν Αἰγύπτιον, from the history being so universally known, that the agent in the ἀδικία would be readily supplied: see Winer, edn. 6, § 87. 1, d.

25.] The present, ὁμοῖον, sets forth the work of liberation as already begun by the act just related, see reff.

Here we have again the *resistance to the Holy Spirit* hinted: see ver. 51, and note on ver. 2.

26.] αὐτοῖς, to them, two of them, taken as representing his brethren the children of Israel.

συνήλασεν, not imperf., 'he endeavoured to unite': the aorist will not bear this sense: nor is it needed:—the

act, on Moses' part, was complete;—not 'he would have set them at one' (E. V.), but, he set them at one. If the explanatory reading *συνήλασεν* be taken, we then have the imperfect force—"he was reconciling," or "attempted to reconcile," then.

ἄνδρες ἀδελφοί should be taken together, as in Gen. xiii. 8, ἄνθρωποι ἀδελφοί ἱσμεν ἡμεῖς. See also ch. ii. 14 (De W.).

27.] The further progress of resistance to the Spirit on the part of Israel.

29. Μαδιάμ] So LXX, Exod. ii. 15, for מִדְיָן. Winer (Realw. 'Midian') supposes this Midian to have been a nomad detachment of the more settled Midianites, which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there, in Exod. xviii. 1 ff., but comes to

ἐγέννησεν υἱὸν δύο. ³⁰ καὶ ἡ πληρωθέντων ἐτῶν τεσσαρά-
 κοντα ὡφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος
 ἐν ᾧ φλογὶ πυρός βατόν. ³¹ ὁ δὲ Μωυσῆς ἰδὼν ἔθαύ-
 μαζεν τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι
 ἐγένετο φωνὴ κυρίου ³² Ἐγὼ ὁ θεὸς τῶν πατέρων
 σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος
 δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. ³³ εἶπεν
 δὲ αὐτῷ ὁ κύριος Ἄλυσον τὸ ὑπόδημα τῶν ποδῶν σου·
 ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν. ³⁴ ἰδὼν

u constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1. 36. t ch. ix. 10 al³⁶. Acts only,
 exc. Matt. xvii. 9. Gen. xli. 2. u Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9.
 v = John x. 35. ch. x. 13. xlii. 32. Gen. xv. 1, 4. w ch. xvi. 23. Heb. xii. 31 only. Pa. xvii. 7. Dan.
 x. 11 Theod. x = Luke iii. 16 || Mk. J. ch. xiii. 25. Exod. iii. 6. y as above (p). Matt.
 iii. 11. Luke xv. 22. Gen. xiv. 23. z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from
 Gen. xxii. 17.

δύο D¹(txt D²).

³⁰. aft καὶ ins μετα ταῦτα D. πληρωθέντων αὐτῷ ἐτῇ D¹(txt D²(and lat)).
 rec aft ἄγγελος ins κυρίου (natural addn, and here occasioned by Exod iii. 2, LXX),
 with DEHP rel Syr [æth arm]: om ABCN p vulg coptt. πυρὶ φλογος (see note)
 ACE 36 vulg Syr: txt BDHPN p rel syr coptt [æth arm] Chr Thl.

³¹. rec θαύμασε (corr to historical tense), with ABC rel vulg [syrr coptt æth
 arm] Chr: txt DEHPN b f g l m p 36 Aug. om το ὄραμα A. καὶ
 προσερχ. αὐτ. (κ)αι κατ. D¹. ο κύριος εἶπεν αὐτῷ λεγών D Syr æth. for κυρ.,
 ἐκ του ουρανου λεγουσα E. rec aft κυρ. ins προς αὐτον, with CEHP rel vulg-[clcm]
 sah Chr: om ABN p am demid syr copt arm [Aug.].

³². om o (bef 1st θεος) CH¹: εγω ειμι θ. E vulg(not am fuld) D-lat. om o (bef
 2nd θ.) C. rec ins o θεος bef ισ. and bef ιακ., with (D)EHP rel [vulg(with am
 demid tol) copt] æth Chr Thl: (om o, twice, D:) om ABCN p [fuld] syrr [sah] arm.
 (The insertion has prob been to suit LXX, which D does still more closely by omg
 the artt.) μωυσης bef γενομενος N. ετολμην N.

³³. om o (bef κυρ.) A. for κυρ., θεος E. for 1st clause, και εγενετο φωνη
 προς αὐτον D. λυσαι D⁴(p) 142. aft υποδ. ins σου εκ C¹ [syrr æth]: εκ C²E
 k.—σου bef τ. π. B. rec for εφ. εν (corr to suit LXX), with EHP rel 36 Chr¹:
 txt ABCD²N p.—for εφ ω, ου D¹: add συ C(συν C¹) lect-13 arm.

visit Moses from a distance. See also
 Numb. x. 29 ff. υἱὸς θεοῦ] Exod. ii.
 22; iv. 20; xviii. 3. ³⁰. 4τ. τασσ.]

This follows from the tradition of ver. 23,
 combined with Exod. vii. 7, 'Moses in
 palatio Pharaonis degit XL annos, in Mi-
 diane XL annos, et ministravit Israel XL
 annos.' Bereshith Rabba, f. 115. 8. (Mey.)

Σινᾶ] Horeb, Exod. iii. 1. But
 both were points of the same mountain
 range, and the names were convertibly used.
 In Exod., Levit., and Numb., the law is said
 to have been given from Sinai; in Deut.
 from Horeb. 'The desert of Mount Sina'
 is the desert in which Mt. S. is situated.
 So 'the Peak of Derbyshire,' originally no
 doubt some single hill, has come to mean
 the whole district in which that hill is
 situated.

ἄγγελος] Here, as con-
 tinually in the O. T., the angel bears the
 authority and presence of God Himself:
 which angel, since God giveth not his
 glory to another, must have been the great
 Angel of the covenant, the 72^d πρῶτος of Isa.
 lxiii. 9, 'the Angel of His Presence,'—the

SON OF GOD. See below on εἰς διαταγὰς
 ἀγγέλων, ver. 53. Stier remarks, that
 this second appearance of God, to Moses (see
 ver. 2), introduces the legal dispensation, as
 the first, to Abraham, the patriarchal.

The readings of the LXX, as well as of our
 text, vary between πυρὶ φλογός (B) and
 φλογὶ πυρός (A). The Heb. is עַל־טֶבֶל.
 The construction is, in the fiery flame (or,
 the flaming fire) of a bush. ³².]

The order of Exod. iii. 6, is here somewhat
 varied. The command to put off the shoe
 was given on the approach of Moses, and
 before these words were spoken. οὐκ
 ἐτόλμα. κατὰν. = εὐλαβεῖτο καταμβάλλειν,
 LXX. ³³.] See Josh. v. 15. Putting
 off the sandals was a mark of reverence.

The priests performed all their ministra-
 tions barefooted. The Arabs to this day
 continue the practice: they always enter
 their mosques barefooted. Among the
 Pythagoreans it was a maxim, ἀνυπόδητος
 θύε κ. προσκύνει, Iamblich. vita Pythag
 105 (Mey.). So Juvenal, Sat. vi. 158,
 'Observant ubi festa mero pede sabbata

^a here only. Exod. i. c. Thucyd. vii. 62 init. ^b Rom. viii. 36 only. Exod. ii. 24. ^c = Gen. xi. 5. Exod. iii. 8. ^d = ver. 10 reff. ^e = Rev. xvii. 1. xxi. 9. Gen. xxi. 44. ^f = Matt. x. 33. ch. iii. 13, 14. 2 Pet. ii. 1 al. ^g ver. 10 reff. ^h ver. 27 reff. ⁱ here only. Lev. xxv. 31. 32 Ps. xviii. 14. lxxvii. 36 only. ^k ^{syn} = 1 Cor. xv. 10. ^l ch. ii. 3 reff. ^m ver. 30 reff. ⁿ absol., Mark xv. 20. ch. v. 19. ^o = ch. ii. 22. John xii. 37 al. ^p in N. T. alw. w. σημ., ch. ii. 19, 23, 43 al. Matt. xxiv. 24 || Mk. John iv. 18. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. Exod. xi. 10. ^q Heb. xi. 29 only. Exod. x. 19. ^r = Matt. xxii. 24. ch. iii. 23, from Dscr. xviii. 15, 16.

^a εἶδον τὴν ^a κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ ^{ABCDE} τοῦ ^b στεναγμοῦ αὐτῶν ἤκουσα, καὶ ^c κατέβην ^d ἐξελέσθαι ^{HPMA b c f g h k} αὐτούς· καὶ νῦν ^e δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. ^{im o p} 35 τοῦτον τὸν Μωυσήν δι' ἡγήσαντο εἰπόντες Τίς σέ ¹³ ^g κατέστησεν ἄρχοντα καὶ ^h δικαστήν; τοῦτον ὁ θεὸς καὶ ⁱ ἄρχοντα καὶ ^j λυτρωτὴν ἀπέσταλκεν ^k σὺν χειρὶ ἀγγέλου τοῦ ^l ὀφθέντος αὐτῷ ἐν τῇ ^m βάτῳ. 36 οὗτος ⁿ ἐξήγαγεν αὐτούς ^o ποιήσας ^p τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ^q ἔρυνθρῳ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαεράκοντα. 37 οὗτος ἐστὶν ὁ Μωυσῆς ὁ εἰπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν ^r ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν

34. καὶ ἰδὼν γὰρ D¹. om μου D¹ [and lat] (ins D⁴). for αὐτῶν, αὐτοῦ BD [Syr]. ἀκηκοὰ D 9. νυν C². rec αποστειλω, with HP rel (here, though αποστειλω is accordg to LXX, the corrtn to -ειω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong): αποστειλω a: txt ABCDEN c p Chr.

35. aft δικαστ. ins εφ ημων CDN p 36; εφ ημας E k o Chr Thl-fin: so, tol Syr syr-w-ast coptt sath arm (corrtn to suit LXX and ver 27): om ABHP rel vulg Thl-sif. rec om 2nd καὶ, with ACHP rel vulg [Syr coptt arm] Chr: ins BDE p syr: it is supplied by N¹ or N corr¹. αρχηγον A a h Chr. for λυτρωτην, δικαστην N¹: λυτρωτην δικαστην N². rec απεσταλκεν, with CHP rel Chr: txt ABDEN c p. rec (for συν) εν, with HPM rel 36 D-lat [Syr coptt sath arm] Chr₁[P]: per manum ves: txt ABC D¹-gr¹ E c p 13 vulg syr sah Chr₂ (εν has appy arisen from a confusion with the last syll of απεσταλκεν. I cannot see the force of Meyer's reasoning, that συν is a corrtn setting forth more strikingly the superhuman powers of Moses).

36. ins o bef ποιησας D¹[-gr]. for γη, τη BC m D-lat sah: om b¹: txt A D-gr EHPN Chr. rec αγγιττον, with D rel [vulg E²-lat syr coptt sath arm] Thl-fin: txt ABCEHPN h k l m o p 36 sah Chr₁.

37. om 1st o DH a b¹ c e f h o [Chr₂]. rec ειπων (corrtn to more usual form), with EHP rel 36 Chr: txt ABCDN p. rec ins κυριος bef o θεος, with CEHP rel [Syr coptt arm Chr₁]: om ABDN p vulg sah sath: for θεος, κυριος syr [Chr₁]. rec aft θεος ins υμων, with [P] b m 13: ημων EH rel Thl: om ABDN p vulg syrr coptt sath [arm]. om υμων N¹.

reges.' On the sanctity of the place, Chrys. remarks,—οὐδαμοῦ ναὸς, κ. ὁ τόπος ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ.

34.] Ἰδὼν εἶδον, LXX. Emphatic, to express the πῶς ἴδω of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase φεύγων ἐκφεύγειν, Herod. v. 95; Aristoph. Acharn. 177; Nub. 168; Eur. Phoen. 1231, &c., do not apply: for, as Porson observes, 'in his locis simplici verbo conatus, compositus effectus indicatur.' ἀποστείλω] aorist subjunctive, as LXX, Exod. iii. 10. See Winer, edn. 6, § 41. a. 4. a. 35.] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38 [to impress on them God's choice of one whom they rejected]. ἡγήσαντο, ver. 27. The rejecter of Moses there is regarded as the representative of the nation: see note on αὐτοῖς, ver. 26. In

this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that it does not follow that GOD REJECTS those whom THEY REJECTED. The difficulty of ἀπέσταλκεν has caused it to be altered into the historic tense, ἀπέστειλεν. But the perf. sets forth not only the fact of God's sending Moses then, but the endurance of his mission till now — him hath God sent: with a closer reference than before, to Him whom God had now exalted as the true ἄρχοντα κ. λυτρωτήν. See ch. v. 31. 37.] See ch. iii. 22, notes. Our text has probably been altered to agree verbally with the former citation. 38.] γίνομαι μετά is not a Hebraism, as Kuin.: see reff. That Moses conversed with both the Angel

ὡς ἐμέ. 38 οὗτός ἐστιν ὁ ἑνεόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δούναί ἡμῖν, 39 ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρὼν Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ ἐμφράνουντο ἐν τοῖς ἔργοις τῶν χειρῶν

a 2 Cor. ii. 9. Phil. ii. 9 only. Prov. iv. 2. b ver. 27. Jer. ii. 37. c Matt. xxiii. 1. d Exod. xxxii. 1. e Luke i. 76 only. f constr. Rev. ii. 26. iii. 12. g see ver. 30. h Matt. xiv. 19. Josh. x. 13. i here only. Exod. xxxii. 8. j = here only. 3 Kings viii. 13. i Macc. iv. 37. k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xvi. 1. l 1 Cor. x. 19 reff. m ch. ii. 36. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. w. ἐν, Rev. xviii. 20. 1 Kings ii. 1. n Rev. ix. 20 (Heb. i. 10, from Ps. ci. 26) only. Ps. cxxxiv. 16. Isa. xxxvii. 19.

οἶσι D¹. rec aft εμε ins αυτου ακουσεσθε (from LXX, with CDE ακουεσθε D¹[P], quem audistis E-lat) rel 36 vulg syrr copt [æth arm]: om ABHPN a f g h l m p sah Chr, Thl-sif.

38. om 2nd του D¹(ins D⁶). υμων N: om e. for εδεξ., εξελεξατο B. υμιν [B] N.

39. for ω, οτι D-gr. (ἀλλα, so ABCDEHN k o.) απεστρ. D m. aft εστρ. ins και N¹(but corr'd). rec om εν, with DEHP rel vulg Chr, Thl Iren-int.: ins ABCN 36. 40 [coptt Cyr-p] Did-c. τη καρδια HP rel syr copt æth-pl Chr, Thl Iren-int.: txt ABCDE p 36. 40 vulg Syr æth-rom [arm]. om αυτων D.

40. ειπαυτες D. aft ουτος ins ο ανθρωπος N. ο εξαγαγων E. rec γεγονεν (corr'n to LXX, Exod xxxii. 1), with DEHP p rel Chr, txt ABCN 36.

41. for ανηγαγον, απηγοντο D¹(ανηγοντο D-corr¹: txt D-corr).

of the covenant and our fathers, implies that he was the mediator between them, as indeed δὲ ἐδέξατο. λόγ. ζ. more plainly declares. ἐκκλησίᾳ probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the Church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6.

λόγια ζῶντα living, see reff., not = ζωοποιῶντα (Grot., Kuin.), 'life-giving': still less to be understood 'given viva voce' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμυαλα γὰρ ἀπονοσφίζων | μαντεία τὰ δ' αἰεὶ | ζῶντα περιποιᾶται. 39.] Another instance, brought home again by the words of πατέρες ἡμῶν, of rejection of God's appointed messenger and servant. ἐστράφησαν] they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύονται; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron

proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18. 40. πρῶτορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.

In the οὗτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.' 41. ἐμοσχοποίησαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel

ο intrans. αὐτῶν. 42 ο ἑστρεψεν δὲ ὁ θεὸς καὶ ὁ παρέδωκεν αὐτοὺς ABCDE
(appy), here only; trans. α λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται HPMA b
Matt. v. 30. Rev. xi. 6. c f g h k
only, see ver. 30. 1 m o p
p = Rom. i. 24, 26, 28. 13
Job xvi. 12. constr., here only, see ch. xvi. 4.
q ver. 7. r Luke ii. 13 only.
s 3 Kings xxii. 19. Jer. vii. 18. t here only. Amos v. 26. u = ch. xxi. 26. Heb. xi. 4. John xvi. 2. Num. xxxi. 80.
v ch. ii. 36 reff. w = here only. (ch. xx. 13, 14. xxii. 31. Eph. vi. 13, 16. 2 Tim. iv. 11.) x Luke
xxii. 26. ch. xxvii. 30. Luke only, etc. Heb. xi. 13 (from Exod. xxxv. 13). y = here only. (ver.
4 al.) 1. c. only. Jos. Antt. i. 19. 8, 10. z ver. 4 reff. a here only. = Isa. xlviii. 1. of time, Lev. xxi.
27. Hag. ii. 19.

42. aft εστρ. δε ins αυτους C sah. om των D. εν τη ep. οικ. ισ. bef ετη
τες. (see LXX-A) A: εν τη ερημω is in the margin of B: εν ep. bef ετη tes. a h.
at end ins λεγει κυριος C [Cyr-p₁].

43. rec aft θεου ins υμων (corr^a to suit LXX), with ACE[H]PN rel vulg syr copt
[æth Chr.]; ημων a¹ l: om BD Syr sah arm Orig, Iren-int, Philas. rec ρεμφαν.
with rel [Orig.] Chr, Thl-fin: ρεμφαν D [vulg Iren-int.]: ρομφα B [Orig-ms]: ρομφαν
N¹ [Chr-ms]: ρεμφα p vulg-mss (Lachm) [arm]: ρεφα H: ρεφφα o: ρεφφαν h k l Ec:
[ρεφφαν P]: ραφαν 180 Just: txt (A)CE(N²) g 13. 36 Syr syr-mg-gr coptt (Orig-ms
Thdr^t Thl-sif Jer.—ραφαν AN³ [Cyr-p₁]. for επεκ., επι (τα με)ρη D¹(txt D⁴); in
illas partes D-lat, in partem E-lat.

and Dan, and with the same proclamation:
see 1 Kings xii. 28.

42. ἑστρεψεν] neuter, changed,—turned, as ἀναστρέψω, ch. xv. 16. No word, as ἐαυτὸν, or τὴν γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἑστρ. κ. παρ. be rendered 'again delivered them' (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτοῦς (as C in var. readd.),—God turned them; for, though philologically there is no objection to this, the sense requires that ἑστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρέδωκεν—not 'suffered them to fall into': all these explanations away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἶπε): it was a judicial delivering up, not a mere letting alone, see reff. τῇ στρ. τ. εὐρ.]

This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 8; Job xxxi. 26.

βιβλ. τ. προφ.] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.

μή σφάγ. κ. θ.] A question usually preceding a negative answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.: but not always: see Matt. xii. 23

(xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to Me that ye offered, &c. (i. e. to me only?') as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to Me (but no stress on Me) sacrifices, &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: Yes, ἀναλάβετε, ye [took up, i. e.] carried about with you, (not My tabernacle as your sole or chief holy place, but) the tabernacle (ναπ, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνη in the Carthaginian camp) of M., &c.

Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before. Μολόχ]

So the LXX: the Heb. has מלך, 'of your king';—the LXX probably followed another reading (מלך is actually found in 577 Kennicot and 440¹ De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2—5) were openly

44 ἡ ὁ σκηνὴ τοῦ ὁ μαρτυρίου ἦν τοῖς ὁ πατράσιν ὁ ἡμῶν ἐν ὁ Rev. xv. 5
 τῇ ἐρήμῳ, καθὼς ὁ διεδάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι only. Exod.
 αὐτὴν κατὰ τὸν ὁ τύπον ὃν ἐωράκει, 45 ἦν καὶ ὁ εἰσέγγα- xxvii. 21 al.
 γον ὁ διαδεξάμενοι οἱ ὁ πατέρες ὁ ἡμῶν μετὰ ὁ Ἰησοῦ ἐν τῇ cch. v. 30 reff.
 ὁ κατασχέσει τῶν ἐθνῶν ὁ ὃν ὁ ἐξώσεν ὁ θεὸς ἀπὸ ὁ προς- d mid., ch.
 xxiv. 23.
 1 Cor. vii. 17.
 xi. 34. Tit.
 i. 5 only.
 e = Heb. viii. 5.
 from Exod.
 xxv. 40. Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. g here only. 2 Chron. xxxii. 12.
 h ver. 5 only. Num. xxxii. 5. i attr., ch. i. 1 reff. k = here (ch. xxvii. 20) only. Jer.
 xxiv. 9. l ch. v. 41. Rev. xx. 11. Num. xx. 6. Daut. xi. 23.

44. rec ins εν bef τοις, with D¹ E-gr k² 36 syr Thl-ñn : [cum vulg-clem am², αρωδ
 mth:] om ABCD²PN p rel am² fuld lux E-lat copt Chr, Thl-aif. υμων A g o:
 om k m 13. εταξαστο M¹. om δ D. αυτη (sic) N. κατα το
 τα(. .)υπον (? παρατηρον) D¹(txt D⁴). εωρακεν DH, εωρακεν E 36.
 45. μ. ιησουν D¹, cum jesusm D-lat. εξωσεν E N(but corrd) 5. 13. 180.

transgressed by Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxiii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphy. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphy. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. τὸ ἑστρον τοῦ θ. 'Ρεφάν' Heb. רפאן, Chidûn; but what the meaning of either this or 'Ραφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains 'Ρεφάν ('Ρηφάν) to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan:' (2) that of Hengstenberg, Authentie des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes 'Ρηφάν to have arisen from a misreading of ρ for ρω. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars.

De Wette and Hengstenberg believe ρω to be an appellative noun, and would render it, *Geßell*, the carriage or frame, on which the star or image was carried: '*imaginem idolorum vestrorum*,' Vulg. Amos. i. c. Wordsw. after Cyr. alex. in Catena, supposes ρεφάν to signify σκότησμα, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. Βαβυλώνος] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not confined to locality or building. This part of

his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of תַּבְּרַח הָאֵל (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from תָּב, 'testatus est,' instead of תָּב, 'constituit.' τύπων] (ref.): another contrast, cf. τύπους οὐς ἐποίησατε, ver. 43.

45. εἰσέγγ.] absolute: introduced, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below. διαδεξ.] Having inherited it, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' ἐν τῇ κατασχέσει] at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δοθήτω ἡ γῆ αὐτῇ τοῖς οἰκέταις σου ἐν κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -σις where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καθύψις in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this κατάσχεσις and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, the substitution

m = 2 Tim. i. 18. **ἀποῦ τῶν ἡμερῶν Δαυεὶδ, ὃς** ABCDE
 n Luke i. 30. **ἐὺρεν ἡ χάριν ἐνώπιον τοῦ θεοῦ καὶ ᾗτήσατο εὐρεῖν** HP^a a b
 Heb. iv. 16 only. Gen. xxi. 10. c f g b k
 o constr. (but not ellipse.), ch. iii. 14 reff. see Eccl. ii. 10. 1 m o p
 p Psal. cxviii. 5. = Heb. xii. 17. see Hos. xii. 8. q 2 Pet. i. 13, 14 only. Ps. xiv. 5. r 1 Cnax. xxi. 6. Matt. vii. 24. Luke vi. 48, 49 (but οἰκιστῶν). s abe. Luke i. 32, 35, 76. vi. 35 only. Deut. xxiii. 8 al. t ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. u of God, ch. xvii. 34. Matt. xxiii. 21. Eph. iii. 17 only. (see Eph. ii. 22.) Ps. ii. 8. Isa. xlvii. 18. v Isa. lxxvi. 1. w ch. ii. 35 reff. x ch. iv. 3 reff. y = ch. iv. 31. z here only. Heb. iii. 11, 18. iv. 1, 3, 4, 22, only. Deut. xii. 9. = Ps. cxviii. 14. a see ch. xi. 21 reff. b here only. Exod. xxxiii. 3, 5 al. c here only. d Esak. xiv. 7. Jer. ix. 26. e Jer. vi. 10. f here only. Num. xxvii. 14. Herodian vi. 3.

46. οὐκ ᾔτησατο N¹. σκηνωμα bef eur. D. *οἰκῶ BDHN¹: θεω ACEPN²
 rel 36 vulg syrr [coptt sath arm] Chr¹.
 47. σαλωμων AC: σαλομων N. οικοδ. B¹(sic: see table) D. εαυτω CH
 Thl-sif.

48. ο δε ψ. ου(om ou D-lat) κατοικ. εν χειρ. D. rec aft χειρω. ins ναοις (explanatory gloss: or from ch xvii. 4), with HP rel 36 [arm] Chr, Aug; om ABCDEN
 p vulg syrr coptt sath Pamph-int¹. for καθως, ως D: καθως και E-gr(=and lat²) 76.

49. for μοι, μου D¹(txt D²): c add εστιν D. και η γη (as LXX-B) B vss(not vulg syrr [arm]). οικοδομησατε B 42. for τις, ποιος (as LXX) D. at end add εστιν D [k] 13 Thdr¹.

50. παντα bef ταυτα (cf LXX) ACDEP l m: txt BHN p rel [vulg syrr Cyr-p].

51. for τη καρδια, καρδιας (corr'd to plur to suit the plur subject) ACD [Cyr-p]: ταις καρδιας N c Chr¹ [cordibus vulg syrr sath arm]: καρδιας B(sic: see table): txt EHP

of the temple of Solomon for the tabernacle.

46. ᾗτήσατο asked permission, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not 'wished' (Grot., Kuin.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined by the words εὐρεῖν σκηνωμα, to be that mentioned Ps. cxviii. 1—5 (LXX).

48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots. καθὼς δ πρ. λ.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24.

51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour,

on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. ἐν ταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλὰ ἦν παρῆρσία μέλλοντος αὐτοῦ ἀποθῆσκειν· καὶ γὰρ καὶ τούτο οἶμαι αὐτὸν εἰδέναι, Chrysost. σκληρ. κ. ἀπειρ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom. ii. 29. ὥσιν] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because

πτετε, ὥς οἱ ἡ πατέρες ἡ ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν προ-
 φητῶν οὐκ ἔδωξαν οἱ ἡ πατέρες ἡ ὑμῶν; καὶ ἀπέκτειναν
 τοὺς ἡ προκαταγγέιλαντας περὶ τῆς ἡ ἐλεύσεως τοῦ ἡ δικαίου,
 οὐ νῦν ὑμεῖς ἡ προδότες καὶ ὁ φονεὺς ἐγένεσθε, 53 ῥοῦτινες
 ἡ ἐλάβετε τὸν νόμον ἡ εἰς ἡ διαταγὰς ἀγγέλων καὶ οὐκ
 ἡ ἐφυλάξατε. 54 Ἀκούοντες δὲ ταῦτα ἡ διεπρίοντο ταῖς

14. 1 Pet. iii. 18. see James v. 6. n Luke vi. 16. 2 Tim. iii. 4 only τ. 2 Macc. v. 16. x. 13, 23
 only. o Matt. xxii. 7. ch. iii. 14. xviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxi. 15 only. 4 Kings
 ix. 31 compl. Wied. xii. 5 only. p = ch. x. 41 reff. q = John vii. 39. Rom.
 iv. 11 al. Hos. xiii. 1. r = ch. ii. 30. viii. 30. s Rom. xiii. 2 only. t = ch. x. 41 only. see
 Gal. iii. 19. t = ch. xvi. 4 reff. u ch. v. 33 only τ. 1 Chron. xi. 3 only.

g Matt. vi. 10.
 Thucyd. viii.
 1.
 h ch. iii. 25 reff.
 i Matt. v. 10.
 11. ch. ix. 4.
 8. xxi. 4.
 7. al. Ps.
 vii. 1.
 k ch. iii. 18
 only τ.
 l here only τ.
 m abs. = ch.
 iii. 14. xxi.

p rel [tol] spec Syr coptt [Eus.] Ath, Cyr-jer, [Orig-int₂].—add ὑμῶν N o [Syr sah].
 for os, καθὼς D. ins kai bef ὑμῶν D¹[-gr]. om kai ὑμεῖς D [Orig-int₁].
 52. for οἱ πατ. υμ., εκεινοι D¹(txt D⁴). απεκτ. αυτους τους προκαταγγελλοντας
 π. (ins την D²) ελ. D¹. rec γεγενησθε (corr^a to αρρη more suitable tense, see
 note), with HP rel Chr, Thl: txt ABCDEN k p Orig, [Cyr-p₁].
 53. εφυλαξεσθε A.

the LXX have rendered 'mine ears hast thou opened' by σώμα κατηρίσω μοι. τῷ πν. τ. ἀγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to οἱ πατ. ὑμ.: now he has arrived at their own times. The two are taken up again in the next verse.

52. τίνα τ. προφ.] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35.

τοὺς προφ.] The office of all the prophets, see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ θεαλου] Schöttg. vol. ii. p. 18, has abs^u from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6.

προδοται.] By Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16: —φονεῖς, by the hands of the Romans; ch. ii. 23, note. ἐγένεσθε is preferable not only on account of its manuscript authority, but as being the *historical tense*, like the rest. It was probably altered to the perfect, as suiting the *time then present*, better than the aorist. 53.] The use of εἰς, instead of οἱ, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. διαταχθέντα νόμον λέγει, τὸν ἐχειρισθέντα αὐτῷ δι'

ἄγγελον τὸν δθέντα αὐτῷ ἐν τῷ βάτφ: and Ec. νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἐσαγγέλον ἐποίουν πολιτείαν ἔχειν τοὺς τελοῦντας αὐτόν. Heinsius and Lightfoot understand by ἀγγέλ. the prophets: Grot., Calov., and Krebs, 'praesentibus angelorum ordinibus,' taking διαταγὰς = διατάξεις in the sense of divisions of an army (Judith viii. 36), in which it never occurs,—not to say that *eis* will not bear this: Beza, Calv., Pisc., Elen., Hamm., Kuin., &c., 'ad angelis promulgatum,' which *eis* will not bear (δν): Winer, Gr., edn. 6, § 32. 4, b, 'as commands of angels' (but see below), which, however, was not the fact (Mey., who refers to Jos. Antt. xv. 5. 3, ἡμῶν τὰ κἀλιστα τῶν δογμάτων καὶ τὰ δεικνύοντα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων):—the Syriac version, 'per mandatum angelorum':—Vulg. and Calv., 'in dispositione (or -onibus) angelorum': Schöttg., 'per ministerium angelorum.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in ref. Gal., ὁ νόμος διαταγὰς δι' ἀγγέλων. The law was given by God, but announced by angels. The people received God's law then, εἰς διαταγὰς ἀγγέλων, at the injunction (a sense of διατ. amply justified, see Palm and Rost's lex. διδασκίς, and Polyb. iv. 19. 10; 87. 5: and preferred by Winer in his last edn., ut supra) of angels. So Matt. xii. 41, μετετέθησεν εἰς τὸ κήρυγμα ἱὼνα, 'they repented at the preaching of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. 54—60.] EFFECT OF THE SPEECH: STONING OF STEPHEN. 54.] διεπρ., see note on ref.

55.] Certainly, in so far as the vision

v here only. Pa. xxiv. 16
al. see Matt.
viii. 13 al.
w = Matt. xv.
32. Luke
xxiii. 28.
Rev. i. 7.
x ch. ii. 30 reff.
y Luke iv. 1.
ch. vi. 5. xl.
34 only.
z ch. i. 10 reff.
a ch. ii. 26 reff.
b = Mark v. 15.
John ix. 8 al.
c Luke ii. 23
(from Exod.
xiii. 12).
xxiv. 31 &c.
ch. xvi. 14. xvii. 3. L. only, exc. Mark xii. 34.
e = here only. Jan. iii. 15.
xiv. 6. -μῆμα, Rev. xviii. 21.)
f here bis. Matt. xxi. 36. xxi. 37 ff. (John viii. 5, v. r.) ch. xiv. 6. Heb. xii. 20 only. Exod. xlii. 36 al.

καρδίαις αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας ἕπ' αὐτοὺς. ABCDE
55 ἡ ὑπάρχων δὲ ἰπλήρης ἰ πνεύματος ἰ ὁγίου, ἰ ἀτενίσας HPNa b
εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ ἰησοῦν ἐστῶτα ἰ ἐκ f g h k l
δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν ἰδού ἰ θεωρῶ τοὺς οὐρανοὺς m o p 13
ἰ διηγουμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἰ ἐκ δεξιῶν
ἐστῶτα τοῦ θεοῦ. 57 ἰ κράξαντες δὲ ἰ φωνῇ ἰ μεγάλη ἰ συν-
έσχον τὰ ὅτα αὐτῶν καὶ ἰ ὥρμησαν ἰ ὁμοθυμαδὸν ἐπ' αὐτόν.
58 καὶ ἰ ἐκβαλόντες ἔξω τῆς πόλεως ἰ ἐλιθοβόλουν. καὶ οἱ

54. ακουσάμεντες δε αυτου D. om ταυτα N¹. και εβρ. τε D¹. aft οδ.
ins αυτων E k Syr sah sath.

55. aft πληρης ins πιστεως και N o [Syr copt(Tischdf)]. ιησ. τον κυριον εκ δε.
του θ. εστ. D. for τ. θεου, αυτου C 1 Thl-tn.

56. rec ανεωγμενους (corrupt to more usual word), with D-corr¹ HP rel 36 Epiph, Chr,
[Nysa, Antch.] Thdr¹: ηνεωγμ. D¹: txt ABCN p Ath, Cyr-jer. εστ. bef εκ δεξ.
ACEN¹ m [vulg-ed demid syrr copt arm sath-pl] Epiph, Chr¹, [Antch.]

58. aft εκβ. ins αυτον A k 13 [Syr syr-w-ob] sah Thl-tn. aft ελιθ. ins αυτον D

of Stephen was *supernatural*, it was not necessary that the *material heavens should have been visible* to him; but from the words *ἀτενίσας εἰς τὸν οὐρανόν* it would seem that they were. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case. [ἐστῶτα.] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): *τί οὖν ἐστῶτα καὶ οὐχὶ καθήμενος; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα θ θεός."* Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adiutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' (See also the collect for St. Stephen's day.) But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees 'Ἰησοῦν τὸν ἁγίον τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducees*

High Priest who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly* HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON of MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON of MAN, which they should hereafter witness to their dismay, *was already begun and actual*. 58.

ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctae paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 18. ἐλιθοβόλουν] they stoned him: an anticipation of the fact, the details of which follow: not, '*they prepared to stone him*;' nor 'jam in itinere ad supplicii locum petulantur eum lapidibus lacebant' (Heinr.): nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

ἡ ἐπι-
καλου-
μενον...
ABCDE
HPN a b
d f g h k
i m o p
13

ἡ μάρτυρες ἡ ἀπέθεντο τὰ ἱμάτια αὐτῶν ἡ παρὰ τοὺς πόδας ἡ = Deut xvii.
ἡ νεανίου καλουμένου Σαύλου, 59 καὶ ἡ ἐλθοβόλουν τὸν 7.
Στέφανον ὁ ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι 1 Matt. xii. 14.
τὸ πνεῦμά μου. 60 ἡ θεῖς δὲ τὰ ἡ γόνατα ἡ ἔκραξεν ἡ φωνῇ 2 Rom. xii. 12.
ἡ μεγάλη Κύριε, μὴ ἡ στήσης αὐτοὺς ταύτην τὴν ἡμαρτίαν, 25 Eph. iv. 22.
καὶ τοῦτο εἰπὼν ἡ ἐκοιμήθη. VIII. 1 Σαῦλος δὲ ἦν 8 Heb. xii.
ἡ συνευδοκῶν τῇ ἡ ἀναίρεσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ 21. 1 Pet.
11. 1 only.
= 2 Macc.
viii. 36.
m ch. iv. 35 reff.
n ch. xx. 9 reff.
Acts only.
p = Luke xxiii.
q ch. ii. 21 reff.
r = Luke xxiii.
s ver. 57.
u = 1 Cor. vii. 39 reff.

48 q Mt. J. Eccl. xii. 7. q ch. ig. 40. xi. 36. xxi. 8. Mark xv. 19. Luke xxii. 41 only r. see
3 Kings viii. 54. r as above (q). Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12. s ver. 57.
2 met. here only. proper. Matt. xxi. 16? 3 Kings xiv. 36. Eccl. xi. 12. u = 1 Cor. vii. 39 reff.
1 Cor. vii. 12, 13 reff. w here only. Num. xi. 15.

Syr syr-w-ast copt [seth]. om αυτων HP a b¹ f g h l m Thl-sif: ins A(B)CDEM
p rel 36 vms Chr₂—εαντ. B. aft νεαν. ins τιος D [tol] Syr arm: του f h 13.

60. aft ιησ. ins χριστε C d 40 Chr₁ [Euther₁].
60. om δε D¹[-gr](ins D-corr¹): τε e. φωνην μεγαλην D¹: φωνην μεγαλη C¹ p:
om M¹. add λεγων D [vulg-ed] am [demid(not fuld lux)] spec [Syr] copt.
στησας D¹(txt D²) d 180 [στησας C]. rec την αμ. bef ταυτ., with EHPN rel [D-lat
Ep-of-ch-Lyons Orig, Bas, Nys.] Chr₂ Thdr₁: txt ABCD vulg spec Petr, Iren-int, Cypri.

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. of μάρτυρες See rel. [where it is enacted that the hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of all the people]. They disencumbered themselves of their loose outer garments, ὅστε εἶναι κούφοι καὶ ἀταραξίστοι eis τὸ λιθοβολεῖν. Theophyl. ἀπέθεντο] to keep them. Such notices are deeply interesting, when we recollect by *wkom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been fa-

voured even by Bentley and Valcknaer, who supposed *θεόν* to have been omitted in the text, being absorbed by the preceding *-ον*. But if any such accus. had been used, it would certainly have been τὸν *θεόν*.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12.

60.] The more accurate philological Commentators, De Wette and Meyer, deny that *στήσης* here can, as ordinarily explained, refer to *weighing* (reff. Matt.; Jer. xxxix. (xxii.) 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand *ιστάναι* as opposed to *ἀφίνα*, τὴν ἡμαρτίαν, 'Fix not *this sin upon them*:' but De Wette, as seems to me more probably, renders it *Reckon not this sin to them* ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3.

This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῷδε Σάων δ' Δίωρος Ἀκύνθιος ἱερὸν ὕπνον | κοιμᾶται θρήσκειν μὴ λέγε τοὺς ἀγαθοὺς. But it became the usual Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON

x 2 Cor. xii. 10. ^{ref.} ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

CHAP. VIII. 1. N o join *σαυλος* . . . *αυτου* to ch vii. *αφ' ου* *μαγας* *ins* *και* *θλειψεις*
 D sah. rec *παντες* *τε*, with A k o: om *δε* N¹ 13. 47: *και* *παντες* N³ [*et omnes* vulg
 Syr *uth*]: txt BCDEHP p rel syr coptt Ps-Eus Isid, Chr. om *της* D¹ (*ins* D²).
αφ' ου *αποσ.* add *οι* *εμειναν* *εν* *ιερουσαλημ* D¹ sah Aug.
 2. *συνοκομισαντες* [omg *δε*] D¹-gr (txt D⁵): *συνεκομισαντες* b o. for *δε*, *τε* D² (and
 lat) E-gr *uth*. rec *εποιεσαν* *αυτο*, with EHP rel Chr.: txt ABCDN k p Chr, Thdrt.,
 3. *ο* *δε* *σ.* D. *ελυμαίνετο* E-gr. *ins* *τους* *βελ* *ανδρας* N¹ (N² disapproving).
παρεδιδου (sic) D¹.

THE DEATH OF STEPHEN. 1. *συνεβ.*
 See ref.: and compare his own confession,
 ch. xxvi. 9—11. From this time, the nar-
 rative takes up Saul, and, at first with con-
 siderable interruptions (ch. viii. x. xi. xii.),
 but after ch. xiii. 1 entirely, follows his
 history. *εν* *εκ* *τη* *ημ.* can hardly mean,
 as some (Dr. Burton, De Wette, Meyer,
 Stier) would render it, on *that very day*,
 viz. when Stephen was stoned. For what
 follows, *παντες* *δε* *διεσπαρσαν* . . . cannot
 have happened on the same day, but would
 take some little time: and it is hardly al-
 lowable to render *εγενετο* 'broke out.' We
 have *εν* *εκ* *τη* *ημερας* used indefinitely, Luke
 vi. 23; John xiv. 20; xvi. 23, 26. In Luke
 xvii. 31 it has direct reference to a *ημερα*
 just mentioned. *παντες*] Not per-
 haps *literally*,—or some of them soon
 returned: see ch. ix. 26—30. It may
 describe the *general* dispersion, without
 meaning that every individual fled.
Σαμαρειτας] Connected with ver. 4: this
 word is not without importance, as intro-
 ducing the *next step in the dissemination*
of the Gospel, according to our Lord's
 command in ch. i. 8. *πλην των*
αποστολων] Perhaps, from their exalted
 position of veneration by the people, the
 persecution did not extend to them: per-
 haps they remained, as possessed of supe-
 rior firmness and devotion. But this latter
 reason is hardly applicable, after the com-
 mand of our Lord, 'When they persecute
 you in one city, flee to another.' Matt.
 x. 23. Stier (Reden d. Apostel, i. 253)
 refers their remaining to an intimation of
 the Spirit, to stay and strengthen those
 who were left (*ιτερος γενεσθαι θρασους*
αφ' ου, Chrys.). Mr. Humphry (Comm.
 on Acts) cites an ancient tradition, men-

tioned by Clem. Alex., Strom. vi. 5 [43].
 end, p. 762 P, from the *Prædicatio Petri*
 (and by Euseb. H. E. v. 18), that the
 Apostles were ordered by our Lord to re-
 main at Jerusalem twelve years: *φησιν* *δ*
Πέτρος *ειρηκέναι* *την* *κύριον* *τοῖς* *ἀποστόλοις*
Ἐὰν *μὲν* *οὖν* *τις* *θελήσῃ* *τοῦ* *Ἰσραὴλ* *μετα-*
νοῆσαι *διὰ* *τοῦ* *δυνάμετός* *μου* *πιστεύειν* *ἐπὶ*
τὸν *θεόν*, *ἀφεθήσονται* *αὐτῷ* *αἱ* *ἁμαρτίαι*.
μετὰ *δώδεκα* *ἐτη* *ἐξέλθετε* *εἰς* *τὸν* *κόσμον*.
μή *τις* *εἴπῃ* *Ὅχι* *ἀκηκόαμεν*. But this could
 not be the case, as we have Peter and John
 going down to Samaria, ver. 14.
 2. *ἄνδρ.* *εὐλαβεῖς*] Whether Jews or
 Christians is not certain. Ananias is so
 called, ch. xxii. 12 (not in rec.), and he
 was a Christian. At all events, there is
 no contrast implied in the *δέ* (as Mey.),
 'Yet, notwithstanding the persecution and
 dispersion, pious men were found who,
 &c.:' the *δέ* is merely the transitional par-
 ticle,—and, so far from its being any un-
 usual thing to bury an executed person, it
 was commanded among the Jews. Olshau-
 sen thinks that, if they had been Chris-
 tians, the term *ἀσεβοῖ* would have been
 used: but this does not seem by any means
 certain: we can hardly reason so minutely
 from the diction of one section in the nar-
 rative to that of another, especially in the
 case of a section so distinct and peculiar as
 this one. (Besides, *ἀσεβοῖ* in this sense
 does not occur till ch. ix. 30: see ref.
 there.) Probably they were pious Jews,
 not yet converts, but hearers and admirers
 of Stephen. 3. *ἐλυμαίνετο*] Properly
 used of wild beasts, or of hostile armies,
 devastating and ravaging. (See examples
 in Kuin.) *κατὰ* *τοὺς* *οἴκους*, enter-
 ing (the houses) from house to house,—
 a pregnant construction. *σύρων*] So

⁴ Οἱ μὲν οὖν ¹διασπαρέντες ^mδιήλθον ⁿεὐαγγελιζόμενοι ^{1 ver. 1.}
 τὸν ⁿλόγον. ⁵Φίλιππος δὲ ⁿκατελθὼν εἰς πόλιν τῆς ^{m abs., ver. 40.}
 Σαμαρείας ⁵ἐκήρυσσεν ⁹αὐτοῖς τὸν χριστόν. ⁶ἔπρᾶτον ^{ch. x. 38. xiii.}
 δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ^{14. xvii. 23.}
^οὀμοθυμαδόν, ^{xx. 26. Luke}
 ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ^{v. 16 only.}
 ἃ ἐποίει. ⁷πολλοὶ γὰρ τῶν ^{1 Kings xxvi.}
 ἔχόντων ^{22.}
 πνεύματα ^{n ch. xv. 36 only.}
 ἀκάθαρτα ^{o = Luke iv.}
 βωδῶντα ^{31. ix. 37.}
 φωνῇ ^{ch. ix. 33 al.}
 μεγάλῃ ^{(Luke only,}
 ἐξήρχοντο, ^{exc. James}
 πολλοὶ δὲ ^{id. 16.)}
^{2 Macc. xi. 20}
^{(Wied. xi.}

²² only. p = with acc. of person, 1 Cor. i. 23. Phil. i. 16. κ. τ. χρ., L.P. κ. τ. ἰησ.,
 ch. ix. 20 ref. κ. χρ. ἰησ., 2 Cor. iv. 5. see 2 Cor. i. 19. q so ch. xx. 2. Matt. iv. 23. Luke
 ch. ix. 15. 2 Cor. ii. 14. r = and constr., vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit.
 i. 14. Heb. ii. i. vii. 13. 2 Pet. i. 19 only. Pa. v. 2. s ch. i. 14 ref. t ch. ix. 9 ref.
 u Mark iii. 30 only. v ch. v. 16 ref. w Luke xviii. 7, 30. ch. xvii. 6 al. Gen. xxiii. 14.
 x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al.

4. ἦλθον N¹ [mh(Tischdf)].
 demid) Syr mth].

at end add του θεου E vulg(with am tol, not fuld

5. κατελθων D¹-gr(txt D⁸).
 art is not needed, see note) ABN m.

ins την bef πολ. (exegetical addition. The
 καίσαριος N¹.

6. rec for δε, τε, with E-gr HP rel (mth-pl) [Chr.]: txt ABCD³N a h p 86 vulg E-lat
 syr coptt.—ας δε ηκουον παν οι οχλοι προειχ. τοις λεγ. D¹(corr'd to txt by D⁸ and-
 coort). om του D¹(ins D⁸) f. for ομοθ., (....) οντο or -τε D¹(txt D⁸).

αυτον N¹(perhaps: s added or renewed by N³).

7. rec πολλων (alteration to avoid the difficulty: see note. Meyer's account, that εξη-
 ρηστο was first altered to οντο to suit πνευματα [the converse is much more probable], and
 then πολλων τοις τοις οντοις αριωρ νομ το εξηρχοντο, seems to me very unlikely), with HP
 rel copt [arm] Chr.: (....)(π(αρ)α)? (απο D²) πολλοις D¹: txt ABCEN p 86 vulg syrr
 mh [mth-pl(Tischdf)]. rec μεγ. bef φωνη: txt ABCDEHPN rel vulg Chr. rec εξη-
 ρηστο (see above), with HP rel Chr: txt ABCDEN k p [mh(Tischdf) arm]. aft πολλ. δε

Philo, in Flacc. 9, vol. ii. p. 526, *συρόμενοι*
 κ. *πατούμενοι* διὰ τῆς πόλεως ἀπόσης
 ἐξαναλώθησαν. παραδίδου] viz. to the
 gaolers—so παραδίδους εἰς φυλακάς, ch.
 xxii. 4.

4-13.] PREACHING OF THE GOSPEL
 IN SAMARIA BY PHILIP. 4.] μὲν οὖν
 resumes the subject dropped at the end of
 ver. 1, and determines this verse to be the
 opening of a new section, not the close of
 the former. διήλθ.] See ref. εὐαγγ.
 τ. λόγ.] Here first we become acquainted
 with the missionary language so frequent
 in the rest of the book: and we have τὸν
 λόγον, an expression very familiar among
 Christians when the book was written, for
 [the fuller one which must have prevailed
 at first] τ. λ. τοῦ θεοῦ. 5. Φίλιππος]

The deacon; not, as apparently implied in
 the citation from Polycrates in Eus. H. E.
 iii. 31, v. 24, one of the twelve: this is
 precluded by vv. 1 and 14. And it is
 probable, that the persecution should have
 been directed especially against the col-
 leagues of Stephen. Philip is mentioned
 again as ὁ εὐαγγελιστής,—probably from
 his having been the first recorded who
 εὐηγγελίσαστο τὸν λόγον,—in ch. xxi. 8,—
 as married and having four daughters,
 virgins, who prophesied. πόλιν τ.
 Σαρ.] Verbatim as John iv. 5, in which
 case it is specified as being Sychar (Sichem).
 As the words stand here (πόλιν = τὴν

πόλιν, after εἰς, compare also 2 Pet. ii. 6),
 seeing that Σαμαρεία (vv. 9, 14; ch. ix.
 31; xv. 3) signifies the *district*, I should
 be inclined to believe that Sychem is here
 also intended. It was a place of rising
 importance, and in after-times eclipsed the
 fame of its neighbour Samaria, which latter
 had been, on its presentation by Augustus
 to Herod the Great, re-fortified and called
 Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It
 still, however, bore the name of Samaria,
 Jos. xx. 6. 2,—where, from the context,
 the *district* can hardly be intended.

αὐτοῖς] The inhabitants, implied in πόλιν.

6. προεῖχον . . .] If this place
 was Sychem, the narrative in John iv. will
 fully account for the readiness with which
 these people received the κήρυγμα τοῦ
 χριστοῦ—'the proclamation of the Christ.'

7.] According to the reading in the
 text, which is too strongly upheld by
 manuscript authority to be rejected for
 the easier ordinary one, πολλοὶ is a 'nomi-
 nativus pendens' (compare ch. vii. 40;
 Rev. iii. 12. Winer, edn. 6, § 29. 1), For
 in the case of many who had unclean
 spirits, they crying out with a loud
 voice, came out: ἐξήρχοντο being plur.,
 as often when the neuter plural betokens
 living agents; see Winer, edn. 6, § 58. 3.
 α. β. πολλοὶ has probably been

altered to πολλῶν, to agree with τῶν
 ἐχόντων, on the difficulty being perceived.

^γ Luke v. 16. ¹ παραλελυμένοι καὶ ² χωλοὶ ³ ἐθεραπεύθησαν ⁸ ἐγένετο δὲ ^{ABCDE}
²⁴ ch. ix. 33. πολλὰ χαρὰ ἐν τῇ πόλει ἐκίνη. ⁹ ἄνθρωπος δὲ τις ὀνόματι ^{HPN a b}
¹ Luke only. exc. Heb. xii. Σίμων ^b προϋπήρχεν ἐν τῇ πόλει ^c μαγεύων καὶ ^d ἐξιστά- ^{dfghk}
¹² 1 Macc. ix. 56. ¹³ ^{1 m o p}
^a Matt. xi. 5. ^b Matt. iv. 23. xvii. 16 f. (Sir. xviii. 19.) ^c Luke xxiii. 12 only. Job
^{ch. iii. 2. Lev. xxi. 18.} ^d here only. (-γος, ch. xiii. 6. -γεία, ver. 11.) ^e -ώνων here only. trans.
^{xiii. 17 (only?).} ^f Luke xxiv. 22 only. see Job xii. 17. Eur. Frag. Ἀδύγ' 1, νῦν δ' οἶστος ἐξίστησι με.

ins καὶ E 13 syr Chr.,

om καὶ D¹(ins D²) m.

εθεραπευοντο D 18.

8. rec καὶ εγ., with EHP rel syr: χαρὰ τ. μεγ. εγ. D-gr [Syr (sah)]: txt ABCN p
 copt. rec χ. μεγάλη, with DEHP rel [vulg-ed syr arm]: txt ABCN p am demid
 fuld [sah] æth.

9. προϋπαρχων D-gr.

om καὶ D¹(ins D²).

rec ἐξιστῶν, with D²EH rel

Chr, Thl: seducens vulg Iren-int: suadens E-lat: mentem auferens D-lat: ἐξε(. . .)
 (ἐξιστᾶν Wetst) D¹: txt ABCPN p.

9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καὶ ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσεν Φηλιξ, θεασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναίκος ἐπιθυμίαν, καὶ Σίμωνα δνόματι, τῶν αὐτοῦ φίλων, Ἰουδαίων, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, νέμειν πρὸς αὐτὴν ἐπειθε τὸν ἄνδρα καταλιπούσαν αὐτὸν γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρεία, ἀπὸ κάμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghitim with Chittim, i. e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Caesar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1674, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i. e. to the God Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitiones and Clementina of the pseudo-Clementine. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus

he became first the disciple, and then the successor. Origen (in Matt. Comm. § 38, vol. iii. p. 851) makes Dositheus also a Samaritan: so also contra Cels. i. 57, vol. i. p. 872, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανούς εὐρεῖν τὸν ἀριθμὸν οἰκιστῶν. καὶ τάχα πλείονας εἶπον τῶν ὄντων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and περὶ ἀρχάν, iv. 17, p. 176. In the Recognitiones and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Const. Apostol. (ii. 14, p. 620; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. [I saw in the church of S. Francesca Romana in the forum, a stone with two dents in it and this inscription, "On this stone rested the knees of S. Peter when the dæmons carried Simon Magus through the air."] The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λαμβάνει τὸν Κέλσον, οἷοι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δογματίζονται λέγουσι τὸν Σίμωνα μαγεύων] Not to be joined with προϋπήρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set them-

ων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι ἴτινα ἑαυτὸν
 ἔμεγαν ¹⁰ ᾧ ἡ προσεῖχον πάντες ἰὰ πὸ μικροῦ ἔως
 ἰ μεγάλου λέγοντες Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ
 ABCDE καλουμένη μεγάλη. ¹¹ ἡ προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ
 HLPN a ἡ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. ¹² ὅτε δὲ
 b d f g h k l m o p 13 ὁ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βα-
 σιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπ-
 τίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτὸς
 ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλ-
 ίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινο-
 24. 1 Luke viii. 27. xx. 9. ch. xiv. 3. xxvii. 9 only. see ch. ix. 23, 43. dat. of duration, Luke viii.
 29. Rom. xvi. 25. m here only. t. see ver. 9. a 3 Cor. v. 13 ref. perf., here only.
 o = Matt. xxi. 25 h. John v. 34. 1 John v. 10 al. Gen. xv. 6. p w. περί, here only. see ch. vii. 52.
 q ch. xix. 8 ref. r constr., ch. ii. 5 ref. s = ch. i. 14 ref. t ch. vii. 56 ref.
 u = Matt. xi. 20, 21, 28 and j. Mark vi. 2. ch. ii. 22. 1 Cor. xii. 10. Gal. iii. 5 f.

om το Ε. εθος B³.

10. προσεῖχαν Ν. om πάντες HP rel aeth-pl Iren-int; ins ABCDEN k p 13 vs Chr.
 rec om καλουμένη (as *appearing unnecessary, and being difficult, see note*), with HLP
 rel Syr sabb aeth-pl Chr: ins ABCDEN p 18 vulg syr copt aeth-rom arm Orig, Iren-int.
 11. μαγείας ACDEHN f 13. ἐξεστακεναι ACEH k m o: txt BDLPN rel.
 12. του φιλιππου ευαγγελιζομενου Ν¹. rec ins τα bef περι, with HLP rel Chr; om
 ABCDEN p 36 vulg syrr [coptt] aeth. for θεου, κυ Ν¹. rec ins του bef ιησ. (with
 13): om ABCDEHLPN rel Chr Thl.—om ιησ. 13. om τε A lect-12 vsa(some).
 13. ins και bef προσκ. D¹. θεωρων(sic) Ν. for τε, τα B. transp. σημ. and
 δον. EHLF rel syr Chr: txt ABCDN k m p 13. 36 vulg Syr coptt aeth [arm].—μεγάλα
 E o syr-w-aet aeth-pl: om HLP rel: txt ABCDEN k m p 13 vulg Syr coptt aeth-rom Chr.

selves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.): Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Dict. of Biogr. and Myth. τινὰ μέγαν] Probably not in such definite terms as his followers later are represented as putting into his mouth: 'Ego sum sermo Dei . . . ego paracletus, ego omnipotens, ego omnia Dei.' Jerome on Matt. xxiv. 5, vol. vii. p. 193. 10. ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη] Neander (l. c.) and Meyer think that they must have referred to the λόγος, the creating and governing manifestation of God so much spoken of in the Alexandrine philosophy (see extracts from Philo in note on John i. 1. The term, but by no means with the same idea, was adopted by the Spirit, speaking by John, as belonging to the Son of God: see the same note, end), and must have regarded Simon as an incarnation of the λόγος (the ὑπέρβολος πασῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. But to this De W. well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people, and refers the expression to their popular belief of a *great angel* (Chron.

Sam. 10), who might, as the angels were called by the Samaritans *the powers of God* (for which he refers to Heland, de Samar. § 7. Gesen. Theol. Samar. p. 21 ff.), be designated as ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη. καλουμένη rests on such strong manuscript authority, and is so unlikely to have been inserted (the idea of a scholium to indicate the force of the art. (Bloomf.) is quite out of the question, no such scholium being here needed), that both on external and internal grounds it must form part of the text. The lit. rendering will be, *This man is the power of God which is called great*: the sense, 'This man is that power of God (see above) which we know as *the great one*.'

λεγόμενη, found in a few later mss., is an explanation of καλ. by a more usual word.

11.] ἐξεστακέναι can hardly be as E. V., transitive, '*he had bewitched them*:' there appears to be no example of the perfect being thus used.

12.] 'Simon saw his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what

1 pres., ch. xvi. 36 ref. **ἀποστόλων** ^{1m} διδοται τὸ ^m πνεῦμα, ⁿ προσήνεγκεν αὐτοῖς **AB CDE**
^m Luke xi. 13. ^o χρήματα ¹⁹ λέγων Δότε καὶ μοι τὴν ^ε ἐξουσίαν ταύτην, **H L P n a**
 John iii. 34. ^{ch. v. 32. xv. 6. 1 Thess. iv. 8 (1 John iv. 13).} ^ι να ᾧ ἐὰν ¹ ἐπιβῶ τὰς ¹ χεῖρας ^{bc} λαμβάνῃ ^{bc} πνεῦμα ^b ἅγιον. **b d f g h k l m o p 13**
^{n = Matt. xxv. 20. 2 Kings xvii. 25.} ²⁰ Πέτρος δὲ εἶπεν πρὸς αὐτὸν Τὸ ἀργυρίον σου σὺν σοὶ
^{o ch. iv. 37 ref.} εἶ ^γ εἰς ^m ἀπώλειαν, ὅτι τὴν ¹ δωρεὰν τοῦ θεοῦ ^{uv} ἐνόμισας
^{p = Matt. x. 1 al. fr. 1 Macc. i. 15.} διὰ ^o χρημάτων ^{vw} κτᾶσθαι. ²¹ οὐκ ἔστιν σοι ^x μερὶς οὐδὲ
^{q = ch. ii. 30. r Matt. vii. 13. Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 6. 11. Isa. xxxii. 2. xlii. 2 al.} ^u κλήρος ἐν τῷ ^a λόγῳ τούτῳ ^η γὰρ ^b καρδιά σου οὐκ
^{x Luke x. 42. ch. xvi. 12. 2 Cor. vi. 16. Col. i. 12 only. L. P. 1-vii. 6. see Col. i. 12. only. Pa. lxvii. 37.} ἔστιν ^{bc} εὐθεία ^d ἐναντὶ τοῦ θεοῦ. ²² ^o μετανόησον οὖν ^o ἀπὸ
^{d Luke i. 9 only. Exod. xxviii. 34 (30) al. fr. Rev. ii. 21 al. 4. εἰ, 3 Cor. xii. 21. xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.} τῆς ¹ κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου, ^ε εἰ ^ε ἄρα

13. 36 Constt, Bas, Chr, Damasc[-ms,] Taras, rec aft πν. ins το ἅγιον (*common addition, and suspicious wherever there is any variation in MSS*), with ACDEHLP rel 36 vs [Bas,] Chr: om BN sah Constt, προσήνεγκαν D¹[-gr](txt D⁴).
 19. ins παρακαλῶν καὶ bef Aeg. D. Steph (for εἰ) av, with DH a b² g h l m o
 36 Constt, Cyr-jer, Chr, [Bas, Damasc-ms,] Taras, : txt ABCELPN rel. aft ἐπιβῶ ins κατὰ D.
 20. αὐτοῖς N¹. om το and σου D¹(ins D⁴). (N.B. D-lat is wanting from το ἀργυρίον σου to ch x. 4.)
 21. μέρος E L. om γὰρ D¹(txt D²) 177¹. rec ενωπιον (*corr to more usual word*), with EHL P rel Constt Taras: ενωπιον Ch p 13 Bas, Chr: txt ABDN 36.
 22. rec for κυρ., θεου (*corr from vor 21: or doctrinal?*), with HLP rel vulg Syr Taras, [Iren-int,] : txt ABCDEN k o p 13 syr coptt arm Constt, Bas, Chr, Ambr., ἀφθθσεται σου D¹(txt D³) 1¹.

on of hands is preceded by prayer, ch. vi. 6; xiii. 3. 18. 186v] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the inward but the outward miraculous gifts of the Spirit. προσήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—rightly, as something conferred, as a *derived power* (see ref. Matt.), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*; and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.' Clearly, from the narrative, Simon himself *did not receive the Spirit by the laying on of hands*. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*. 20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption: thy gold, as its nature is:

thou wilt it, as having no higher life than thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expression of Peter, 1 Pet. i. 7, χρυσίον τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18). ἐνόμισας] aor. thou thoughtest: not 'thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of ἀπόλειψις, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c. κτᾶσθαι] to acquire, not pass. as E. V., ungrammatically. 21. μερὶς . . . κλήρος] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the κληρονομία of the kingdom of God, the κλ. ἀφθαρτος, 1 Pet. i. 4. τῷ λόγ. τούτῳ.] The matter now spoken of,—to which I now allude. εὐθεία] Hardly, 'right before God,' E. V., but thy heart is not right,—sincere, single-meaning,—in God's presence, 'as God sees it: i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.' 22.] εἰ ἄρα, if perhaps (not 'et sane,' which it will not bear: see on its meaning, "if, which none can say," Hartung, Partikellehre, i. 440): and the uncertainty refers, not to the doubt whether Simon would repent

^z = Matt. ix.
⁹ Luke i. 30.
^{iv} 28. ch.
^v 6, 17.
^{Joseph} iii. 2.
^y = ver. 26.
^{ch. xxv. 6.}
^(xxvii. 12.) Phil. iii. 14. Josh. v. 7. ^a ch. xii. 6 only. Gen. xviii. 1. ^a here only. see Matt.
^{vii. 13, 14.} Prov. vii. 27. ^b = here only?

28. πορευθητι CD.—*αναστας πορ.* D 40. for *κατα, προς* E 130-80 Chr.,
 for *επι, εις* H: om p. B¹ repeats *την οδον.* aft 2nd *την* ins *καλουμενην* K¹ (K²
 disapproving). om *εστιν* p.

to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. 28.] An angel, *visibly appearing*: not in a dream,—which is not, as some suppose, implied by *ἀνασπῆθι*, see ref. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects. He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. Γάζα] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinus (Antt. xiv. 5. 3).—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000

to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices shew that it cannot have been *ἐρημος* at this time: see below. *αὕτη ἐστὶν ἐρημος*] The words, I believe, of the angel, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Aaskalon—Gaza. The Peutinger Table, Jerus.—Ceperaria—Eleuthero-
 polis—Aaskalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jibrin, which certainly *at present* is *ἐρημος*, without towns or villages. Thus the words will refer to *the way*: and denote the way of which I speak to thee is desert (Schöttg. cites from Arrian, iii. p. 211, *ἐρήμην δὲ εἶναι τὴν ὁδὸν δὲ ἀνυδρίαν*). Besides the above objection to applying *ἐρημος* to Gaza, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the road would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins. Those who apply *ἐρημος* to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient* city was *ἐρημος*, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug. al.) that the Acts were written after the *second* Gaza was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of *ἐρημος* to Gaza, *ἔνθα δὲ ποτὲ γενομένη, κατεσπασμένη δ' ὑπὸ Ἀλεξάνδρου* (the Great, according to Strabo, which it *was* not) *καὶ μένουσα ἐρημος*, the last three words are wanting in

ABCDE
 HLPMA
 b c d f g
 h k l m
 o p 13

μος. ²⁷ καὶ ² ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ^c here etc.,
⁶ εὐνοῦχος ^d δυνάστης Κανδάκης ^e βασιλίσσης Αἰθιοπών, ^{6 times and}
^{12(3ce)} ^{only.}
^{Euth. ii. 14 al.}
^{Luke i. 63}
^{1 Tim. vi. 16}
^{only.—Levit.}
^{xix. 16. Sir.}
^{viii. 1.}
^{Matt. xii. 43}
^{|| L. Rev.}
^{xviii. 7 only.} Jer. xxxvi. (xxix.) 3. ^{f = ch. xii. 20. Rom. ix. 8. Eph. iv. 8. 4 Kings x. 5.}
^{g here only.} Ezra vii. 21. ^{Euth. iv. 7. see Luke xxi. 1 ||.} John viii. 20. ^{h abas., John iv. 30. xii.}
^{20. ch. xiv. 11.} Jer. xxxiii. (xxvi.) 2. ^{i ver. 28 reff.} ^{k = Matt. xix. 28. xxiii. 3 al.}
^{1 here &c., see.} Rev. ix. 9 only. ^{4 Kings x. 15.} ^{m ch. xv. 21. 2 Cor. iii. 2, 19. 4 Kings xix. 14.}

^{27.} rec ins της bef βαρ. (corrns), with HL[P] rel Chr, Thl: om ABCDEN p.—D¹ adds τυος. αυτος D²(txt D³). om 2nd os AC¹D¹N¹ vulg sah (Ec[-txt] (corrns for constt sahs, to prevent αυτη being pendent, and make it the nom to εληλυθει): ins BC²D²EHLPM³ rel syr [arm] Chr [et Syr eth, hic copt]: ας 13. om eis D¹: εν D²L.

^{28.} for τε, δε BC E-lat syr coptt Chr., om 1st και (as unnecessary to the constt) D¹(ins D²) 40 vulg copt. om του C. om αυτου D¹(ins D²). om 2nd και DN¹ a c e f 13(not 1st κ. as Sz) [sah arm Thl-sif] (adopted by Lachm and Tischdf 1849. The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, το 36, 38, 39. The τε in A may have the same source).—αναγινωσκων D vulg[legensque] sah.—for κ. αγγ.,

some edd. and are supposed to have been a gloss from the Acts. Others suppose ερημος to signify 'unfortified,' which standing alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interpretation given above, that if ερημ. referred to η εδδα, the article would be expressed, is not valid: the emphasis is on αυτη; 'that way, of which I speak, is desert:' not, 'is the desert one:' no reference is made to the other.

^{27.} εὐνοῦχος] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply. Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Καδάκης] As Pharaoh among the Egyptians was the customary name of kings, so Candace of the Queens among the Ethiopians in upper Egypt (Αἰθιοπες οὐτὲρ Αἰγύπτου οἰκοῦντες, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he

says, 'Ipsam oppidum Meroen ab introitu insulae abesse LXX m. pass. . . . Regnare foeminam Candacen, quod nomen multis jam annis ad reginas transiit. . . . Cæterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit.' γάλης] A Persian term. Q. Curt. iii. 13. 6, 'pecuniam regiam, quam gazam Persæ vocant.' See Virg. Æn. i. 119. δε εληλυθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, prope fin., speaking of this eunuch says, ὃν πρῶτον ἐξ ἑθνῶν πρὸς τοῦ φιλιππου δι' ἐπιδαρείας τὰ τοῦ θελου λόγου βργια μετασχόντα, τῶν τε ἀπὸ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter; so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. ^{28.} ἀναγινωσκων] aloud, see ver. 30. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is studeat in Lege.'

He probably read in the LXX, the use of which was almost universal in Egypt. The word περιερχή below (see on ver. 32)

n absol., ch. x. 19 reff. o Luke xv. 15. 2 Kings xx. 2. (ch. L.P., exc. Matt. xix. 6. Rev. xviii. 6.) p Mark ix. 15. x. 17 only. Gen. xviii. 2 al. q Interrog. here only. see Luke xviii. 9. r = Mark iv. 13. Luke xviii. 30 al. Dan. ix. 26. s Matt. xv. 14. Luke vi. 39. John xvi. 13. Rev. vii. 7 only. Ps. xiv. 6. t constr., Mark v. 17. Luke viii. 41. xix. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 26.) u = Luke v. 19. xix. 4 al. 2 Kings xii. 18. w = Rom. ix. 17 reff. x Matt. s. 18. Mark x. 31. xxv. 6, 22. Dan. iii. 12. c ch. xviii. 18. 1 Cor. d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. i. c. Wind. f Luke i. 48. Phil. 33. John i. 29 al. i = Matt. xi. 16 al.

προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ ... φιλίππῳ. Πρόσελθε καὶ ὁ κολλήθητι τῷ ἄρματι τούτῳ. 30 προσ- πρὸς δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν ᾧ Ἀρά γε γινώσκεις ἀ ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; παρεκάλεσέν τε τὸν Φίλιππον ἀνα- βάντα καθίσαι σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκειν ἣν αὐτῇ Ὡς πρόβατον ἐπὶ σφαγῇ ἦν ἡ χθὴ, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωτος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν [δὲ] γενεὰν

aver. τε A; aver. δε 40. ησ. bef τ. προφ. C m vulg(not am fuld demid).

30. rec τον πρ. bef ησ. (corr to same order as previously), with EHL p rel syr copt [arm(Treg)] Thl: txt ABCN 13 vulg sah [Syr sēth arm(Tischdf)] Chr.

31. om γαρ E o 105 sah [Syr copt sēth arm]. om an A. me bef ed. C. (οδηγήσει B[οδγ.] C[E]N [13].) for τε, δε E coptt.

32. rec κείραντος (so LXX-B¹), with BP p rel Orig; txt (so LXX-A²) ACEHLN f k l¹ m o¹ 36 [Ps-Ign, Chron. ovres HL f m² o 13.

33. om 1st αυτου (corr to LXX) ABN vulg. om δε (corr to LXX?) ABCN vulg syr sah: ins EHL p 13 rel tol copt [arm] Chr Thl Iren-int, [mas and edd vary].

is not decisive (Olah.) against this (as if there were *περιοχὴ* only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been *περιοχὴ* in the copies of the LXX read in the synagogues?

29.] This is the first mention of that inner prompting of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of the *appearance of an angel*, but the text hardly allows it. καλλ.] no stress—attach itself to.

30.] ἀρά γε = Yes, but . . . ; q. d. It is well, thou art well employed: but . . . ? On the force of ἀρα, used "ubi responsio expectatur negans id de quo erat interrogatum," see Hermann on Viger, p. 821. The γε strengthens the ἀρα, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he *did not* understand what he was reading. γινώσκ. & ἀρα.] So 2 Cor. iii. 2. So too Cato (Wetst.), 'Legere et non intelligere nec legere est.'

"Valck. compares the celebrated paronomasia of Julian the Apostate, ἀτέγνω, ἔγνω, κατέγνω, and the courageous

reply of the Christian Bishop to him, ἀτέγνω, ἀλλ' οὐκ ἔγνω· εἰ γὰρ ἔγνω, οὐκ ἂν κατέγνω." Wordsw.

31.] γὰρ gives the reason of the negative which is understood. The answer expresses at once humility and docility. 32.] Perhaps it is best to render, The contents of the (passage of) Scripture which he was reading were as follows: see *περιέχει*, 1 Pet. ii. 6. Cicero indeed appears to use *περιοχὴ* in the sense of a 'paragraph,' or 'chapter'; ad Attic. iii. 25, 'At ego ne Tironi quidem dictavi, qui totas *περιοχὰς* persequi solet, sed Spintharo syllabatim.' The citation is from the LXX-A, with only the variation of *αὐτοῦ* inserted after *ταπεινώσει* (and [δε] before *γενεὰν*).

33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη] Heb. 'He was taken away by distress and judgment' [so in the margin of E. V.]: i. e. as Lowth, 'by an oppressive judgment.' γενεὰν αὐτοῦ] i. e., the age in which He shall live—the wickedness of his contemporaries. The fathers, and Bede (and so Wordsworth), explain 'His generation' of His eternal Sonship and His miraculous Incarnation. But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier,

αὐτοῦ τίς ^k διηγήσεται; ὅτι ^h αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ ^k constr., here
αὐτοῦ. ³⁴ ἀποκριθεὶς δὲ ὁ ⁱ εὐνούχος τῷ Φιλίππῳ εἶπεν ^k only. (Mark
^m Δέομαί ^m σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ^{ix. 9. Luke}
ἑαυτοῦ ἢ περὶ ἑτέρου τινός; ³⁵ ^a ἀνοίξας δὲ ὁ Φίλιππος, ^{viii. 30. ix.}
τὸ ^a στόμα αὐτοῦ καὶ ^o ἀρξάμενος ἀπὸ τῆς ^p γραφῆς ταύτης ^{xvi. 9. see}
^q εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶ ὥς δὲ ἐπορεύοντο ^{ch. ix. 27 reff.}
^r κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ^s ὕδωρ, καὶ φησιν ὁ ⁱ εὐνού- ^{1 ver. 27 reff.}
χος Ἰδὸν ὕδωρ ^{m absol., Luke} τί κωλύει με βαπτισθῆναι; ^{viii. 28. ch.} ³⁸ καὶ ἐκέ- ^{xvi. 29.}
^{Job iii. 1. see Eph. vi. 19. o ch. i. 22 reff. p ch. i. 16 reff. q constr.,}
^{ch. xi. 20 reff. r ver. 26 reff. s = John iii. 23.}

^{34.} om *ταυτο* B-txt: ins B¹-marg.
εἰπερου E.

^{35.} om *ο* E[H] c 137.

aft ταυτης ins και N¹(N³ disapproving).

^{36.} *υδωρ* (2nd) N¹.

[^{37.} rec inserts *εἶπε δε ο φιλιππος εἰ πιστευεις ἐξ ὅλης τῆς καρδίας ἐξεστὶν ἀποκριθεὶς δε εἶπε πιστεω τον υιον του θεου ειναι τον ιησουν χριστον*, with (E) and 10 others specified by Scholz (addg "alii permulti") [vulg-ed tol] am³ demid syr-w-ast arm Irengr (and int) Thl-sn-txt Cyr, Jer Aug Prædest Pacian—aft δε ins αυτω E [e arm]—om *ο φιλ.* [e] 36 syr [arm]—for *ει, εαν* E—aft καρδ. ins στον E [tol syr-w-ast arm] Cyr—for *ἐξεστὶν, σωθησει* E; alii aliter—aft πιστ. E has *εις τον χρ. τον υιον τ. θ.*—spec reads the whole thus *et respondens apado ait Credo filium dei esse Chr Jes.*—: om ABCHLPK 13 (sic) rel and 44 others specified by Scholz (addg "alii plurimi") am¹ fuld syr copt mth Chr, Thl-sif. (The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.)]

Jessias, &c., pp. 466—470. Cf. also Gesenius' Thesaurus under *γῆρ*.

^{34.} *ἀποκριθεὶς* to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in *ἐτέρου τινός* to Christ.

^{36.} *τὶ ὕδωρ*] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvius vegino lapide euntibus ab Hierosolyma Cherson. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchus Candacis Reginæ baptizatum fuisse.' Jerome's own words (Ep. 108 (27) ad Eustochium, 11, p. 700) are: 'cepit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Eccl' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (*repl τῶ πωρ*) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock

found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called *ἐρημος*, this would not be on that portion of it, but on the high road (Winer, Realw.). *τὶ καλ. μ. βαρ.*] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition.

[^{37.}] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it, citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also

t = Matt. xx. 32. Luke vii. 14. Josh. x. 12, 13. 4 Kings xiii. 18. u vv. 26, 29. v = John v. 7. w Matt. iii. 16 v. Gen. xli. 2. x Luke iv. 18. ch. v. 9. 2 Cor. iii. 17. 3 Kings xviii. 12. xxi. 21. ver. 30 ref.

λευσεν ὁ στήναι τὸ ἄρμα, καὶ ἠ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος δὲ εὗρεθ' εἰς Ἀζωτον, καὶ διε-

ABCEH LPeab edfgh klmop 13

y = John vi. 15. 2 Cor. xii. 2, 4. Rev. xii. 5. ἤρπασεν ὁ πνεῦμα, Xen. Anab. iv. 3. 6. Judg. a = ch. ii. 37. xx. 14. Matt. ii. 23. Luke xi. 7 al. see b absol., ver. 4 ref.

38. εἰς τὸ ὕδωρ bef ἀμφότεροι E c k 137-80 syr copt Chr.

39. [ἀνέβη (for -βησαν) C 137. (13 def.)] for εκ, απο E c f o 137-77-80.

αγγελος κυρίου ἤρπασεν τὸν φιλιππον αγγελος δε κυριου A¹: πνευμα ἁγιον επεπεσεν επι τον ευνουχον αγγελος δε (see note) A-corr¹ 15-8. 27-9. 38. 60. 100 arm, syr stands thus πνευμα κυριου (ἁγιον syr-mg) επεπεσεν επι τον ευνουχον αγγελος δε κυριου: Jerome's testimony is doubtful. On Isa lxiii. 14, vol. iv. p. 754 [vol. iii. p. 470, ed Bened.], "*Spiritus Domini ductor ejus fuit*," he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est (Ps civ. 4, Heb i. 14). Consideremus illud quod in Act. Ap. scribitur, "Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus," an super Angelo debemus accipere. Sunt qui Angelum in Spiritu sancto hæc fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182 [vol. iv. pt ii. p. 295], he says *Inde venit ut sine chrismate et episcopii jussione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quia, ita et dare potest: nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, de quo scriptura ita loquitur "Et descendit ambo . . . et cum abcederent ad aqua, Spiritus sanctus venit in Eunuchum."* Si autem illud obijciendum putas quia "*Cum audivissent . . .*" (vv 14-17)" —: txt is supported by Chr (who says οὐκ εἶδεν ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἀρπάξαι) and by Did(who explains *spiritus domini* by *angelus domini*). αὐτου bef την οδον B. [13 def.]*

states that it is found in the codex amiatinus of the vulgate, which it is not, except as a correction a secunda manu.]

38. ἐκλ.] viz. the eunuch. 39. πν. κρ. ἤρ. τ. φ.] The reading, '*the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip*,' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.

The text clearly relates a supernatural disappearance of Philip: compare *μήποτε ἤρην αὐτὸν πνεῦμα κυρίου*, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἀρπάξαι of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and *carry Him off* to make Him a King: and in the ref. I have therefore marked the two as bearing the same meaning. οὐκ εἶδεν αὐτὸν οὐκέτι] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:

—but as Luke xxiv. 31, αὐτὸς ἀφανὸς ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous.

γάρ] refers to *what follows* (φ. 82 εἰρ.). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain *on his own way*, which did not lead through Azotus. 40. εἶρ. εἰς Ἀζ.] A constr. prægnaus,—was borne to, and found at. The word ἐρπείθ again appears to refer to 4 Kings ii. 17.

AZOTUS or ASHDOD (Josh. xiii. 8; 1 Sam. v. 6 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammeticus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabeus (1 Macc. v. 68), and Jonathan (ib. x. 84), and by the latter destroyed;—re-built by Gabinius (Jos. Antt. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Eadad, but no remains. (Robinson, ii. 629;

χόμενος ^c εὐηγγελίζετο τὰς πόλεις πάσας, ^d ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.

IX. 1 ^a Ὁ δὲ Σαῦλος ἔτι ^b ἐμπνέων ^c ἀπειλῆς καὶ φόνου
^e εἰς τοὺς μαθητὰς τοῦ κυρίου, ^b προσελθὼν τῷ ἀρχιερεῖ
 2 ^f ἡγήσατο ^g παρ' αὐτοῦ ^h ἐπιστολὰς ⁱ εἰς Δαμασκὸν πρὸς

Josh. x. 40 B (om gen., A Ald.). (-νευσας, Pa. xvii. 15.) f ch. iv. [17] 28. Eph. vi. 9 only. Job
 xiii. 6. g ch. xiii. 30. Rom. vii. 7 al. h = Matt. xxvii. 56 ff L. John xii. 31. ch.
 xiii. 14 al. 3 Kings xxi. (xx.) 13. i ch. iii. 2. John iv. 9. James i. 5. 1 John v. 15 only. Deut.
 x. 12. k = ch. xv. 30. xiii. 25, 33. Rom. xvi. 32 al. L.P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7.
 1 constr., here only. see 2 Cor. iii. 1.

40. τας πολ. πα. bef ev. A. (ms 13 is very much defaced from viii. 30 to ix. 1, but the words *καλῶν με βαπτισθῆναι καὶ* can be read, thus shewing the omn of ver 37; again, in ver. 39, almost the only syllables legible are *πνεῦμα κυρίου ηρα*, thus shewing that cod. colb. does not here, as frequently elaw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.)

CHAP. IX. 1. for *ετι, οτι* B¹: om N¹ l 24-6. 78. 126 sah.

2. *επιστολας* bef *παρ αυτου* N.

iii. 1, 232. Winer, Realw.) τὰς πό-
 λεις πάσας viz. Ekron, Jamnia, Joppa,
 Apollonia, on the direct road: or, if he
 deviated somewhat for the purpose, Lydda
 also (which seems implied ch. ix. 32).

Καισάρειαν See note, ch. x. 1.

CHAP. IX. 1-30.] CONVERSION OF
 SAUL. 1.] The narrative is taken up
 from ch. viii. 3, but probably with some in-
 terval, sufficient perhaps to cover the events
 of ch. viii.

ἐμπνέων Meyer charges
 the ordinary interpretation, 'breathing,'
 i. e. as in E. V., 'breathing out,' with an
 arbitrary neglect of the composition of the
 word. He would render it 'inhaling,' with
 the partitive genitives signifying the ele-
 ment. But the sense would thus be flat;
 and there seems to be no need for pressing
 the sense of the compound verb. We should
 perhaps hardly render it breathing out,—
 but breathing; his 'spiritus,' inhaled or
 exhaled, being ἀπειλή κ. φόνος. So ἔθ'
 αἰματόεντος ἀναπνέων ὀρυμαγδοῦ, Q. Cala-
 ber, xiv. 72, and πνέων θυμοῦ, Aristæn. I.
 ep. 5 (Kuin.). ἐμπνέων, προσελθὼν]

As σοὶ πιστεύσας, μεταναστὰς, (Ed. Col.
 172, where Hermann remarks, 'Si recte
 observavi, ea est hujus constructionis ratio,
 ut præcedat illud participium, quod, sepa-
 ratim enunciata sententia, indicativus esse
 verbi debet: ut hoc loco sensus sit, ὅτι σοὶ
 ἐπιστεύσας, μεταναστὰς.' τῷ ἀρχιερεῖ]
 See table in Prolegg. to Acts;—it would
 be Theophilus,—brother and successor to
 Jonathan, who succeeded Caiaphas, Jos.
 Antt. xviii. 5. 3.

2. ἐπιστολὰς] of
 authorization; written by the high priest
 (in this case, but not always, president of
 the Sanhedrim) in the name of πάν τὸ
 πρεσβυτέριον, ch. xii. 5. εἰς Δα-
 μασκὸν] DAMASCUS is probably the oldest
 existing city in the world. We read of it

in Abraham's time (Gen. xiv. 15; xv. 2):
 then no more till David subdued it (2 Sam.
 viii. 6): it became independent again under
 Solomon (1 Kings xi. 24 ff.), and from that
 time was the residence of the kings of Syria
 (1 Kings xv. 18; xx. 1 ff.), who were long
 at war with Israel and Judah, and at last
 were permitted to prevail considerably over
 Israel (2 Kings x. 32; Amos i. 3, 4) and to
 exact tribute from Judah (2 Kings xii. 17,
 18, see also 2 Kings xiii. 3, 22, 25). Da-
 mascus was recovered to Israel by Jero-
 boam II. (cir. 825 A.C. 2 Kings xiv. 28).
 Not long after we find Rezin, king of
 Syria, in league with Pekah, king of Israel,
 against Ahaz (2 Kings xv. 37). Ahaz in-
 vited to his assistance Tiglath-pileser, king
 of Assyria, who took Damascus and slew
 Rezin, and led the people captive (2 Kings
 xvi. 5-9; Isa. viii. 4). From this time
 we find it subject to Assyria (Isa. ix. 11;
 x. 9; xvii. 1), then to Babylon (2 Kings
 xxiv. 2; Jer. xxxv. 11).—Persia (Arrian.
 Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ
 πεπόμφει εἰς Δαμασκόν, Strabo, xvi.
 756; Q. Curt. iii. 12. 27).—the Syrian
 Seleucids (1 Macc. xi. 62; xii. 32).—and
 from the time of Pompey (64 A.C.), to the
 Romans, and attached to the province of
 Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many
 Jews were settled there, and the majority of
 the wives of the citizens were proselytes,
 Jos. B. J. ii. 20. 2. On its subjection to
 Aretas, see below, ver. 24, note. It was
 later the residence of the Ommiad Caliphs,
 and the metropolis of the Mahomedan
 world. (Conybeare and Howson, edn. 2,
 vol. i. p. 106.) At present it is a large
 city, with (Burckhardt) 250,000 inhabit-
 ants, nearly 70,000 of whom are Chris-
 tians. It is situated most beautifully, in a
 large and well-watered plain, on the river

m = ch. xviii. 26. xix. 9. 23. xxi. 4. 23. xxi. 14, 22. n Matt. xiii. 4. 25. ch. iii. 28. viii. 6 al. Ezek. ix. 8. o constr. ch. iv. 5 reff. p dat., Luke vii. 12. xv. 26. ch. x. 9. xxi. 6. Exod. xxvii. 19. q Mark xiii. 36. Luke ii. 13. ix. 30. ch. xxi. 6 only. Prov. xxiv. 22. 9. xxi. 14. John iii. 8. Rev. v. 11 al. Exod. xxvii. 18. r ch. xxi. 6 only. t = ch. vii. 52 reff. s w. acc., ch. xxi. 13

τὰς συναγωγὰς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ ὄντας ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ τῷ πορεύεσθαι ὁ ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, ἡ ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἀπὸ τοῦ οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; 5 εἶπεν δὲ Τίς εἰ [σύ], κύριε; ὁ δὲ ἔγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.

for τας, τα B¹. for εαν, αν N[E Chr.]. οντ. bef της οδ. AN p [syrr æth]: om οντ. 13 [vulg E-lat copt].

3. rec και εξαφν., with EHLP rel Chr.; txt ABCN p. rec περιήστραψεν bef αυτον, with EHL P 13 rel [vulg syrr arm] Chr: txt (A)BCN m p.—αυτ. φως π. Α.—[elz] περιεστρ. [with] C³; so, appy, but perh περιαστρ. A¹: περιστρ. C¹. *ἐκ (οσσην from ch. xxii. 6 p) ABCLM d p Thl-fin, de vulg E-lat: απο EHP 13 rel Thl-sif. add σκληρον σοι προς κεντρα λακτιζειν (from ch. xxvi. 14) E 180 am² Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (as ll) συ, with ABEHLPN rel: ins C. rec aft ο δε ins κυριος ειπεν (κυριος appears to have been an insertion to avoid the apparent insufficiency of ο δε;—ειπεν, from ch. xxvi. 15), with HLP 13 rel syrr [sah] Chr, Thl; κυριος προς αυτον E o 11. 27-9. 66²; κυριος 100 Hil; ειπεν N k p¹⁻² 43. 106-37 copt æth arm: om ABC p² 36 vulg. aft ιησ. add ο Ναζωραιος (from ch. xxii. 8) ACE [demid] Syr syr-w-ast copt æth Hil, Aug.

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λακτιζειν τρεμων τε και

Chrysorrhoeas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνὴ χθώρα διαφρόντως ἐπαινουμένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitringa in Jesaiam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. πρὸς τ. συν.] i. e. to the presidents of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not 'this way,' E. V., which rendering should be kept for the places where the pronoun is expressed, as ch. xxi. 4.—but the way, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when strangers were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἤκουσα

ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heahbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles. περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ μεσημβρίας,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been lightning. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. λέγουσαν αὐτ.] τῇ Ἑβραϊδι διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαοὺλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi., where he was speaking in Greek before

ὁ ἀλλὰ ἡ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ
 ὡς λαληθήσεται σοι ὃ τι σε δεῖ ποιεῖν. ὅ οἱ δὲ ἄνδρες οἱ
 συνοδεύοντες αὐτῷ εἰστήκεισαν ἑνεοί, ἀκούοντες μὲν

xxii. 10. 1 Cor. xiv. 3. Ezek. iii. 22. w here only +. Wied. vi. 23 (25) only. (-δα, Luke ii. 44.) x here only. Prov. xvii. 28. Isa. lvi. 10. Ep. Jer. 41 only.

θαμβῶν εἶπε κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον (from ch. xxvi. 14, and xxii. 10. *Inserted by Erasmus from the Latin: in his annotations on "Durum est tibi" he says "In græcis codicibus id non additur hoc loco, cum mox sequatur, Surge: sed aliquanto inferius, cum narratur hæc res." See Treg on the Printed Text p 23*), with no Greek manuscript as far as Griesbach ("codices græci, quantum scimus, nulli"), Scholz (repeating Gb's words), and Tischdof are aware—vulg(demid fuld) syr-w-ast(but varies, and syr ins αλλα) æth(but varies) arm(ed-usc: but addg αλλα) Thl-ed-fn-txt Hil,(trgm. to ποι., omg the former part): αλλα is inserted and the rec omitted by all our manuscripts, by 23 others which Scholz specifies, by am¹ tol(Tischdof) Syr coptt [arm-zoh] Chr.

6. εἰσθι. B. rec om ε, with EHL P 13. 36 rel: ins ABCN p. δεῖ bef σε E-gr: om σε k.

7. rec εννοι, with L rel [Chr-ed,]: txt ABCEHPN a b¹ h m p 13 syr-mg-gr. for μιν, δε (omg δε follg) p.

Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαούλ: or perhaps he spoke the solemn words, ineffaceable from his memory, as they were uttered, in Hebrew, for King Agrippa. (See note on Σαούλ, ver. 17.) τί με δίδωκε;] A remarkable illustration of Matt. xxv. 45. The με is not emphatic (agst Wordsw.); but the very lack of emphasis, assuming the awful fact, gives more solemnity to the question. 5. & 24] That Saul saw, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ἑφθην σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἑκστάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no ἑκστασις, but the real bodily appearance of the risen Jesus: so that it might be adduced as the ground of testimony to His Resurrection. On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history*. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias.

7.] In ch. xxii. 9, οἱ δὲ σὺν ἑμοὶ ὄντες τὸ μὲν ὥς ἰδεσθαιτο [κ. ἑμφοβοὶ ἐγένοντο], τὴν δὲ φωνὴν οὐκ

ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδέν, no person:—that they stood (or 'were fixed,' but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, hearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνή, nor indeed on the mere *verbal* difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.) Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bona fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὗ τὸ πνεῦμα κυρίου, ἐλευθερία. I should not too hastily determine that this account has not come from Saul himself, on account of the above differences: they are

τῆς φωνῆς, μηδένα δὲ ἰθεωροῦντες. ⁸ ἡγγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἡνεαγμένον δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν ⁹ χειραγωγοῦντες δὲ αὐτὸν εἰσέγαγον εἰς Δαμασκόν. ¹⁰ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. ¹¹ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν ὁ Ἰδού ἐγώ, κύριε. αὐτὸν δ' Ἀναστάς πορεύεσθι ἐπὶ τὴν ὁδὸν τὴν καλον- μένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

θεοοῦντες ⁸ : ὁρῶντες ¹¹.

⁸. rec ins o bef σαυλος, with HLP rel: om ABCEN b¹ p. rec ανεωγ., with BHLF rel: txt (A)CE(M) p.—πρωιγ. A: πρυγ. ¹¹. for 2nd δε, τε HLP a b (c?) d g h k l o aeth arm[appy] Chr Thl. ουθεν (cf ch xii.) A'BN vulg E-lat syrr sash aeth[-rom]: txt A²C E-gr HLP rel copt Chr Thl.—in M a seems to have been begun above the line, but is left unfinished.

⁹. for ουδε, και ουκ C.

¹⁰. rec o κυρ. bef εν ορ., with HLP p rel vas [Chr.]: txt ABCEN vulg aeth-rom.

¹¹. αναστα B fuld syrr (but so also ch x. 13, 20) copt; and, adding και, vulg (not am) aeth (but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἰστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e.g. Dr. Burton here),—that ἔστηκα is *past*, and εἰστήκειν *pluperfect* in signification,—ἔστηκα, 'I have been standing,' and εἰστήκεισαν, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἔστηκα is *strictly present*,—εἰστήκειν *imperfect*: as much so as *sto* and *stabat*. See Matthew, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, πάντων τε κατακισσόντων ἡμῶν εἰς τὴν γῆν. Wordsw.'s explanation, that εἰστήκεισαν refers to the *standing still* of the cavalcade, not to the *standing* of Saul's companions, is untenable: for 1) the *desol*, which qualifies the εἰστήκεισαν, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

⁸.] On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one. He explains it, ch. xxii. 11, ὅτι οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

⁹.] Obs. μὴ βλέπων, his personal subjective state: οὐκ ἔφ., the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to

soften these words: the effect produced on him by the *ὁράνιος ὁπτασία* (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

¹⁰.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίαν: saying nothing of the command received by him, nor that he was a disciple. In ch. xxvi., speaking before the Roman governor, he does not mention him.

Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

¹¹.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 115.) οἰκία

Ἰούδα.] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have

ABCEH
LPNa b
d d f g h
k l m o
p 13

ματι Ταρσέα. ¹² ἰδὸν γὰρ ᾠροσέχεται, καὶ εἶδεν ἄνδρα ἁβολ., ch. x. 9 ref.
 Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ ἡ χεῖρα ὁ ch. viii. 17
 ὅπως ἁ ἀναβλέψη. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἡ ἤκουσα al. in goesp.
 ἁπο πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς 3c, and ch.
 ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὥδε ἡ ἐχει xxii. 13 bus
 ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικα- only. Isa.
 λουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος xlii. 18.
 Πορεύου, ὅτι ῥσκευὸς ἡ ἐκλογῆς ἐστὶν μοι οὗτος τοῦ (-ψις, Isa.
 βασιτάσαι τὸ ὄνομά μου ἐν ὁπῶν ἐθνῶν τε καὶ βασιλέων xli. 1.)
 1 Luke xxii. 71.
 1 John i. 5.
 k and constr.,
 4 Kings viii.
 13. w. wpat-
 teus, ch.
 xvi. 28. w.
 ἰδεῖν-
 1 = here first. Acts, vv. 22, 41, and ch. xxvi. 10 only. Epp. passim. (Matt.
 m 1 Cor. vii. 37 ref. n ch. ii. 21 and Rom. x. 13 ref.
 o abool., Matt. ii. 8. ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thes.
 iv. 4.) 2 Tim. ii. (30) 21. (1 Pet. iii. 7. Ps. xax. 12.) q Rom. ix. 11 ref. r constr.,
 1 Cor. x. 13 ref. s = here only 2. t = ch. ii. 23 ref.

¹². rec aft εἶδεν ins εν οραματι (addition to complete sense, as is shown by its various position), with EHLP 13. 36 rel; aft ἄνδρα BC: om AN p vulg coptt mth. rec
 ονοματι bef ανανιας, with HLP 13 rel [syrr]: om εν. sah mth-rom Chr.; txt ABCEN
 a h m p vulg arm. τας χειρας BEN^s: χειρας ACN¹ p(appy): txt HLP 13 rel
 syrr (but Syr (Etheridge) has the sing in ver 17) sah stpl-pl.

¹³. rec ins ο bef ανανιας: om ABCEH[L]PN. [ins και ειπεν bef κυρ. E mth.]
 rec ακηκος (corru to seemingly more appropriate tense), with HLP 13 rel Chr.; ακηκο-
 αμεν lect-14: txt ABCEN p. rec εποι. bef τ. αγιοις σου (alteration of character-
 istic arrangement to more usual one), with HLP 13 rel [syrr coptt mth arm] Chr EC
 Thl: εν ιερ. bef εποι. A: txt BCEN m p [vulg] am demid fuld.—om σου p.

¹⁶. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdrt Thl Iren-int: txt ABCN
 c m p vulg syrr Did-c [Sev-c]. ins των bef εθων BC¹(Cyr.). rec om 1st τε,
 with HLP rel Chr [Sev-c] Thdrt, Thl-sif: ins ABCEN p 13. 36 Thl-fin.

been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα. The first place where he is so specified. **TARSUS** was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλις μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τσαταῖη τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρὸς τε φιλοσοφίαν καὶ τὴν ἑλλην ἡγετικὴν ἀπασαν παιδείαν γέγονεν, ὥσθ' ὑπερβιβλῆνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινα ἕλλον τόπον δυνατόν εἶπειν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλο-

σόφων καὶ τῶν λόγων γεγόνασι. διαφέρει δὲ τοσούτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶ, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis': see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

¹². **προσεύχεται.** This word would set before Ananias more powerfully than any other, the state of Saul.

ἄνδρα. 'Av. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

¹³. **τοῖς ἁγίοις σου.** This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

¹⁴. It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

¹⁵. **σκ. ἐκλογῆς.** A genit. of

u ch. x. 36 reff.
 v and contr.
 Luke (iii. 7.
 ii. 47.
 xii. 5. ch.
 xx. 35 only.
 Euth. v. 11.
 w ch. v. 41. xv.
 26. xxi. 13.
 Rom. i. 5.
 3 John 7 only.
 x = ch. v. 29
 reff.
 y ch. viii. 17
 reff.
 z ch. ii. 3 reff.
 a ver. 12.
 b ch. ii. 4 reff.
 c here only.
 Job xlix. 24.
 d = ch. ii. 3.
 Matt. iii. 16.
 e here only.
 Levit. xi. 9.
 12. (-πίειν, Tobit xi. 13 (ἀπολεσ. N).)
 23. 1 Tim. iv. 4.
 f ch. viii. 26 reff.
 g = John xix. 30. Mark xv.
 h here only. μεταλ. τρ., ch. ii. 46. xavii. 23, 34. προσλ. τρ., xavii. 26.
 i = here only. Gen. xlviii. 2. trans., Luke xxii. 43 only. 2 Kings xxii. 40. j ch. x. 48 reff.

17. for δε, τε Α. τας χ. bef επ αυτ. C [coptt sath]. om ιησ. HLP b d g h k
 l m [sah] sath-rom Thl. om η ηρχου N¹ (ins N-corr¹).
 18. (απεπεσαν, so ABCEHN p [13] Thl-sif.) rec av. τ. οφθ. bef αυτ. (more
 usual instead of more characteristic arrangement), with CEHLPN rel: txt AB m.
 ws (more usual word) ABN¹ p [om copt sath]. for τε, δε C²N copt. [C¹
 doubtful.] rec aft τε ins παραρημα (addition for precision), with [C²]EL rel syr
 [sah sath arm-ins]: om ABC¹HPN d g l¹ m p 36 vulg Syr copt arm[-ed].
 19. ενισχυθη BC¹. rec aft εγ. δε ins ο σαυλος (commencement of an ecclesias-
 tical portion: so lect-12 has εγεν. ειναι τον παυλον), with HLP rel: txt ABCEN
 c p [13] vulg syrr coptt sath arm Chr₁. ins ορων bef εν δαμασκω HLP b d g k m
 o Chr₁ Thl-fin.

quality: as we say, 'the man of his choice.'
 See Winer, edn. 6, § 84. 3, b. Paul
 often uses this word σκευος in a similar
 meaning, see reff., especially Rom. ix., &c.,
 where it is in illustrating God's sovereign
 power in election. βαστάσαι, per-
 haps in reference to the metaphor in
 σκευος. εθνων] This would hardly be
 understood at the time: it was afterwards
 on a remarkable occasion repeated to Paul
 by the Lord in a vision (see ch. xxii. 21),
 and was regarded by him as the specific
 command which gave the direction to his
 ministry, see Gal. ii. 7, 8. βασυλ.]
 Agrippa, and probably Nero. 18.
 εφοδείζω] The fulfilment of this is testi-
 fied by Paul himself, ch. xx. 23, 25: see
 also xxi. 11. 17. Σαούλ] The He-
 brew form of Saul's name is only found
 here, and in the report of our Lord's pre-
 vious address to him. κ. πλησθής
 πν. άγ.] I can hardly think, with De W.
 and Meyer, that these words imply that
 the Lord had said to Ananias more than
 is above related: I would rather view them
 as a natural inference from what was said
 in ver. 15. In ch. xxii. 14, where the
 command to Ananias is omitted, his speech
 contains much of the reason given in the
 command here. It is remarkable again
 how Paul, speaking there to an infuriated
 Jewish mob, gives the words spoken just
 that form which would best gain him a
 favourable hearing with them—e. g. ο θεος

των πατέρων ημών,—ιδειν τον δικαιον,—
 πάντας ανθρώπους, avoiding as yet the
 hateful word εθνη. He there too gives
 αναστάς βάπτισαι και απολούσαι τας αμαρ-
 τίας σου, επικαλεσάμενος τὸ ὄνομα αὐτοῦ
 as part of the exhortation of Ananias.
 18. ὡς εἰ λεπίδες] The recovery of
 sight is plainly related as miraculous, the
 consequence of the divinely appointed lay-
 ing on of the hands of Ananias. And this
 scaly substance which fell from his eyes
 was thrown off in the process of the in-
 stantaneous healing. [βαπτισθη] It
 has been well remarked (Olsh.) that great
 honour was here placed upon the sacra-
 ment of baptism, inasmuch as not even
 Saul, who had seen the Lord in special
 revelation and was an elect vessel, was
 permitted to dispense with this, the Lord's
 appointed way of admission into His
 Church. 19. ενισχυ.] intrans. see reff.
 ημ. τινάς] A few days; of quiet,
 and becoming acquainted with those as
 brethren, whom he came to persecute as
 infidels: but not to learn from them the
 gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρ-
 έλαβον αὐτό, οὔτε διδάχθην, Gal. i. 12),
 nor was the time longer than to admit of
 εὐθείας being used, ver. 20,—and indeed
 the same εὐθείας of the whole space (in-
 cluding his preaching in our vv. 20, 21)
 preceding the journey to Arabia, in Gal. i.
 18. Pearson places that journey before
 our εγένετο δε,—which however is mani-

ABCEH
 LPMab
 cd f g h
 k l m o
 p 13

a constr., Phil. 14. Lev. iv. 14. b ch. xx. 3, 19. xxii. 30 only. Esth. ii. 22. c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xx. 30 only. d gen., Luke xviii. 7. Rev. iv. 8 al. Ps. l. 2. v. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff. e Matt. xxi. 35, 39. Gen. xii. 8.

24 * ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. c παρητη- ABCEH
 ροῦντο δὲ καὶ τὰς πύλας d ἡμέρας τε καὶ d νυκτὸς ὅπως LP a b
 αὐτὸν * ἀνέλωσιν 25 * λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ c d f g h
 k l m o
 p 13

24. [παυλῷ H.] rec παρητηρουν (mistake: see below), with HLP 13 rel: txt ABCEN Fr-coisl p 36 Orig., rec for δε και, τε (the -to of παρητηρουντο being mistaken for τε, no other copula was wanted: and thus δε και was struck out: thus also the kai in L ὅς as unnecessary aft δε), with HP 13 rel Syr [æth] Chr: δε L 137-80 syr coptt arm[Gb]: txt ABCEN Fr-coisl p 36 vulg Orig. om τε A d f k Orig. for ημ. το ανελ., σπως πιασωσιν αυτον ημ. και νυκτ. A. ανελ. bef αυτον N². 25. rec αυτον οι μαθηται, with EHL P 13 rel [vulg] syrr coptt æth-pl [arm] Chr-txt, Ec Thl: αυτον οι μαθ. αυτον b: οι μαθηται αυτον m p²(or p-corr¹ P): οι μαθηται 36. 69 lect-12: txt ABCN Fr-coisl p¹(perhaps) am demid Orig(vol. ii. p. 394) Chr(ἐπέτρεψε

πάλιν οἱ Ἰουδαῖοι. οὐκ ἐτί γὰρ συνοφάντας κ. κατηγοροῦς κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. 24.] In 2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ δ' ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatea (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέτι ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by

Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἔκρυπτεν ὀργήν, μέχρι δὲ καὶ μετῆλθε, Γαίῳ τὴν ἀρχὴν παρειληφότες.

Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soëmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φίλου ἀλλοῦ does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas. 25.] The reading in the text, λαβ. οι μαθηται αυτου, is ambiguous. Chrys. (see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Ho-

νυκτὸς ἰδιὰ τοῦ ἑ τείχους ἡ καθῆκαν αὐτὸν ἰ χαλάσαντες ἑ — 2 Cor. xi. 33 only. 2 Cor. xi. 33. Heb. xi. 30. Rev. xxi. 12 &c. (6 times) only. Exod. xiv. 12. Luke v. 19. ch. x. 11. xi. 5 only. Exod. xviii. 11. i Mark ii. 4. Luke v. 4, 5. ch. xxvii. 17. 30. 2 Cor. xi. 33 only. Jer. xiv. (xxviii.) 6. h Matt. xv. 37 ff. xvi. 10; only τ. i Matt. ii. 1. m ch. xxvi. 21 only. Prov. xxvi. 18. Rom. x. 9. 1 Thess. iv. 14 al. Job q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv. f constr., Mark v. 16. ch. xii. 17 only. i John xx. 30. (ch. xxi. 18.) ὁρᾶν τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 ap. Eph. vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zech. viii. 10. see ch. i. 21.

νυκτὸς ἰδιὰ τοῦ ἑ τείχους ἡ καθῆκαν αὐτὸν ἰ χαλάσαντες ἑ — 2 Cor. xi. 33 only. 2 Cor. xi. 33. Heb. xi. 30. Rev. xxi. 12 &c. (6 times) only. Exod. xiv. 12. Luke v. 19. ch. x. 11. xi. 5 only. Exod. xviii. 11. i Mark ii. 4. Luke v. 4, 5. ch. xxvii. 17. 30. 2 Cor. xi. 33 only. Jer. xiv. (xxviii.) 6. h Matt. xv. 37 ff. xvi. 10; only τ. i Matt. ii. 1. m ch. xxvi. 21 only. Prov. xxvi. 18. Rom. x. 9. 1 Thess. iv. 14 al. Job q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv. f constr., Mark v. 16. ch. xii. 17 only. i John xx. 30. (ch. xxi. 18.) ὁρᾶν τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 ap. Eph. vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zech. viii. 10. see ch. i. 21.

1. (John viii. 2.) ch. xiii. 14. xv. 4 only. Josh xxiv. 11. m ch. xxvi. 21 only. Prov. xxvi. 18. Rom. x. 9. 1 Thess. iv. 14 al. Job q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv. f constr., Mark v. 16. ch. xii. 17 only. i John xx. 30. (ch. xxi. 18.) ὁρᾶν τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 ap. Eph. vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zech. viii. 10. see ch. i. 21.

τοῖς μαθηταῖς αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν ἐκείνους). rec καθῆκαν bef δια τ. τευχ., omg αὐτον (correction apparently, for the sake of perspicuity, to prevent λαβόντες and δια του τευχους being connected together), with HLP (13) rel Chr: txt ABC(E m) N Fr-coial p Orig.—om αυτον EHL p m rel: ins ABCN Fr-coial p 13. σφυριδι [C]N.

26. rec aft παρ. δε ins ο σαυλος (insertion as in ver 19: further shown by ο παυλος in E f c), with HLP 13 rel syr sath-pl [arm] Chr-txt, Thl: ο παυλος E 38-4. 105: om ABCN p vulg coptt sath Chr-comm., for eis, εν EHL p rel Thl-sif: txt A B(eic: see table) CN a d f g o p (Treg expr, so also Scriv) 36. επικραζεν (corrpn to more usual form, see reff) ABCN p: txt EHL p 13. 36 rel Chr.

27. om 3rd και N¹(ins N-corr¹⁻²). rec ins του bef ιησ., with EHL p p 13 rel; κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκτ. (homosotet) HLP b d f l m o Chr, Thl-aif. rec (for eis) εν, with H a b [vulg syrr sath arm] Chr₁: txt ABCELPN [m] p 13. 36 rel Chr₁. (Meyer holds that eis is owing to a wish to have a prep that may apply to one or other of the participants: but surely no corrector would have left εκπορ. eis together, and H which omits κ. εκτ. reads εν.) rec ins και bef παρ., with EHL p rel vsa Chr, Thl: om ABCN p 13. 40 fuld sath-rom arm. rec aft τ. κυρ. ins ιησου, with HLN³ [m(omg του)] 13 rel sath-pl Chr₁: for τ. κυ, ιω C 3. 10-4. 38. 67². 80¹ Syr Chr₁: om κυρ. a h: txt ABEPN¹ p 40 vulg syr coptt sath-rom arm.

mer, e. g. ἀγκὰς λαβέτην ἀλλήλων, Il. ψ. 711; Ὀδυσῆος λάβε γούναυν, Od. χ. 310: see also Il. γ. 369, θ. 371; Od. ε. 428, τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke viii. 54. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it is, it must be because not the taking and bringing him to the spot, but the act of laying hold of him to put him into the basket, is intended. διὰ τ. τευχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12: and an engraving of part of the present wall of Damascus in C. and H. i. p. 124. σφυριδι] σφυρίον, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παρ. εν.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the

Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καὶ] Not but: the δε follows. 27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39).' (C. and H., edn. 2, i. p. 127.) τοὺς ἀποστ. Only Peter, and James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he

w Mark i. 27. ix. 16. Luke xii. 33 only+. see ch. vi. 9. x ch. vi. 1 (reff.) only. y Luke i. 1. ch. xix. 13 only. z Eth. ix. 25. a vv. 23, 24. a abool. 1 Cor. xiii. 13 only. b = John xxi. 23 only in Goepp. Acts and Epp. passim. c ch. xxi. 15 reff. d ch. vii. 12 reff. L.P. e sing. w. two or more places adjoined, here only. f Luke i. 14. xlii. 5. ver. 42. ch. x. 37. g John xvi. 32. Rom. v. 1 only. h = ch. xx. 23. 1 Cor. i. 10. 2 Cor. x. 15. 1 Thess. v. 11. i consp., ch. xiv. 16. Jude 11 only. Prov. xxviii. 30. see ch. xxi. 21. w. *en*, Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Josh. xii. 8 A Ald. compl. h 3 Cor. v. 11 (reff.) only. 1 = Rom. xii. 8 reff. m ch. vi. 7 reff.

29. aft *συνεζ.* ins *τε* (but corrd) N¹. *ελληνας* A many vss (*Græcos*): vulg has *loquebatur quousque gentibus, et disputabat cum Græcis*, but am demid & c omit *gentibus* (corr'd from ch xi. 20). rec *αυτων* bef *αυτ.*, with HLP 18 rel: txt ABCEN a h m p [vulg] Chr.

30. for *κασι.*, *ιεροσολυμα* A. add *δια νυκτος* E, *νυκτος* c 180 Syr syr-w-ast sah. om 2nd *αυτων* (as unnecessary) AE a² h: ins BCHLPm p rel.

31. rec *αι μεν ουν εκκλησιαι* [add *πασαι* E] & *ειχαν . . οικοδομουμεναι* [-*μενοι* E] κ. *πορευομεναι* [-*μενοι* E] & *επληθυνοντο* (see note), with EHLp rel syr Chr, [Aug.]: txt ABCN p 13 vulg Syr coptt æth arm Dion, Thl-ñn.

saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγήσατο] viz. Barnabas, not Saul.

29. 'Ελληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. 30. *ἐπιγύντες*

31. *ἐπληθύνοντο* 31. . . .] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. *εἰς Καισάρειαν*] From the whole cast of the sentence, the *κατήγαγον* and *ἐξαπέστειλαν*, we should infer this to be Caesarea Stratonis [see on ch. x. 1], even if this were not determined by the word *Καισάρεια* used absolutely, which always applies to this city, and not to Caesarea Philippi (which De Dien, Olsh., and others believe to be meant [see Matt. xvi. 13 and note]). From Gal. i. 21, it would appear that Saul about this time *traversed Syria* (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The *ἐξαπέστειλαν* looks more like a 'sending off' by sea, than a mere 'sending forward' by land. *εἰς Τάρσον*] towards, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all pro-

bability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare *μεν ουν*, and note, ch. xi. 19. The reading *ἐκκλησία* can hardly (as Meyer) be an alteration to suit the idea of *the unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where *no variations are found in the chief mss.* More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9.

οικοδομουμένην] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff. *παρ. τῷ φόβῳ*]

walking in the fear: for construction see reff.:—not '*following after the fear*' (Winer, edn. 2, § 31. 1; not in edn. 6, see § 31. 9),—nor '*walking according to the fear*' as their *rule* (Meyer),—nor '*advancing in the fear*' (Beza, Wolf).

κ. τ. *παρὰ τ. ἀγ. πν. ἐκλήθ.*] And was multiplied (reff.) by the exhortation of (i. e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. Those of the Vulg. '*consolatione replebantur*,'—of Kuin., '*adjumento abundanter*,' are un-

νετο δὲ Πέτρον ^a διερχόμενον διὰ πάντων ^a κατελθεῖν ^a w. διά,
καὶ πρὸς τοὺς ^a ἁγίους τοὺς ^a κατοικοῦντας Λύδδα. ^a Matt. xii. 43.
³³ εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέα ^a ἐξ ἐτών ^a 1 Cor. x. 1.
ὀκτὼ ^a κατακείμενον ἐπὶ ^a κρᾶβάττου, δς ἦν ^a παραλελυ- ^a 2 Cor. i. 16.
μένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάταί σε ^a Ἰησοῦς ^a Lev. xvi. 5.
ὁ χριστός ^a ἀνάσθητι καὶ ^a στρώσον σεαυτῷ. ³⁵ καὶ ^a (with acc., ch.
εὐθέως ^a ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^a κατοικοῦντες ^a xiii. 6 reff.)
^a ch. viii. 5
reff.

³⁰ ch. xviii. 8. Prov. vi. 9. t ch. v. 15 reff. u ch. viii. 7 reff. v ihs. ὁ χρ.
here (ch. v. 42 v. r.) only. (ch. xviii. 5.) w = ver. 6 reff. x Mark xl. 8 bis; Mt. xiv.
15; L. only. Job xvii. 13. Eccl. xiii. 41. constr., here only. Zech. iv. 3.

³² rec λυδδαν (here and in ver ³⁵ *alteration to an inflected form from the original*
λυδδα: cf eis λυδδα παρελθων Jos. B J ii. 19. 1), with CEHL rel 36 Chr.; λυδαν P m
57: txt ABN 13. 40. (13 def here.)—N has εν λυδδα, but εν is marked for erasure by
N¹ or corr¹.

³³ rec αν. bef ονομ., with HLP rel 36 Chr, Thl-sif: om ονομ. 18: txt ABCEN
k m p vulg syrr arm (coptt sēth) Thl-fin. rec κρᾶββατω, with (EHL[P]) 13 rel

Thl: txt ABCN p.—κρᾶββατ. B³; κρᾶβαττ. AB'CEHLPN³: κρᾶβακτ. N¹.

³⁴ ins o κυρ. bef ιhs. A 15-8. 36. 40. 68 vulg[not fuld demid] sah sēth arm Thl-fin,
Ambr., om 2nd o (*alteration to the Name* ιhs. χρ.) B¹(but “superadditur”) CN o
13 [Thl-fin]: ins AEHL P p rel Chr, [Thl-sif].

exampled, see reff. Neither must τῷ παραλ. be coupled with τῷ φόβῳ, as in E. V., and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

^{32—35}] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. ³² διερχόμε. 8. π.] These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, ‘all parts:’ but it is probably masc. and ἄγλων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἄγλων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἄγιοι in the mind of the writer before. As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place before the arrival of Saul in Jerusalem, or after his departure: for Peter was there during his visit (Gal. i. 18). It seems most likely that it was before his arrival. For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀναίρεσις αὐτοῦ, ver. 1: ver. 4 going back to the διασπαράξεις:—

ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), before the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19. A 688a] Lod, Neh. vii. 37.

A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, κάμην τινα λυδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσιν), just one day's journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis.

³³ Αἰνέα] Whether a believer or not, does not appear; from Peter's visit being to the saints, it would seem that he was: but perhaps the indefinite ἄνθρωπον τινα may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

³⁴ στρώσ. σεαυτ.] Not ‘for the future:’ but ‘immediately,’ as a proof of his soundness. ³⁵ πάντες . . . ὄκτινες] Not ‘all, who had turned to the Lord,’ as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of ὄκτινες in the ref. shews its meaning to be commensurate with the preceding πάντες, and to gather them into a class, of which that which follows is predicated. All that dwelt in L. and S. saw him;—which also (i. e. and they) turned to the Lord. A general conversion of the inhabitants to

y soch xxi. 1. Ἀύδδα καὶ τὸν Σάρωνα, ὅτινες ἐπέστρεψαν ἐπὶ τὸν ἈΒCEN
 z ch. xxi. 30. ὁ κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι LPM a b
 ref. Ταβιθά, ἥ διερμηνευομένη λέγεται Δορκάς αὕτη ἦν c d f g h
 a here only. Diog. Laert. iv. 2 (Att. ὄρεα). k l m o
 b 1 Cor. xii. 30 ref. ὁ πλήρης ἀγαθὸν ἔργων καὶ ἐλεημοσυγῶν ὧν ἐποίει. p 13
 c = Matt. x. 2. xxvi. 3. Col. iv. 11. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἡ ἀσθενήσασαν αὐτὴν
 d = ch. xix. 20 ref. ἀποθανεῖν ἡ λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ἡ ὑπερώφ.
 e Paul only (Rom. ii. 7. xiii. 3 all.). 38 ἐγγὺς δὲ οὗσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-
 exe. here and Heb. xiii. 21. τες ὅτι Πέτρος ἔστιν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας
 f plur., ch. x. 2, 4, 21. xxi. 17 only. Dan. iv. 24 (27). see ch. iii. 2 ref. ὁ πρὸς αὐτὸν παρακαλοῦντες Μὴ ὀκνήσης διελθεῖν
 g attr., ch. i. 1 ref. h = Matt. x. 8 al. 2 Kings i. 5 only. Exod. ii. 8. k ch. i. 13 ref. Acts only. 3 Kings xvii. 19. 1 pers., ch. xvi. 28 ref.
 m = ch. xii. 23 al. fr. n here only. Num. xxii. 16. o w. ζωε, Luke ii. 15. ch. xi. 19, 22 only. Gen. xiii. 6.

35. (εἶδαν, so AB: εἶδα C.) om τον N¹. Steph σαρωνῶν (corr^a with the
 same view as Λύδδα: but seeing τον before it, the transcriber could not make it an
 accus. fem., and has therefore made it a masc from σαρωνας, not seeing that it was
 already an accus from σαρων), with b¹ c k p 36: ασσαρωναν f: ασσαρωνα HL a b² g h
 l o 13 Chr., ασαρωνα P e 106¹: txt BCE d m (coptt) Thl-ān: ασαρωνα [A (over an
 erasure)] N.

36. εργ. bef ay. BCE m 13 vulg spec [Bas.]: txt AHL[P]N rel Chr, Thl.
 37. εθηκ. bef aut. AN¹ p 40: om aut. B: txt CEHL[P]N³ 13 rel Chr. ins τω
 bef υπερ. ACE a h o Orig., om BHLPM p rel Chr.

38. rec Λύδδα, with B²EHL p 36 [Bas. Chr.]: Λύδδας AN¹ (possibly the original
 as ABN agree in Λύδδα vs 32, 35): txt B¹C[N³] p. (13 def.) [aft oi ins δε H.]
 om δυο ανδρ. HLP a b d f g h l o Chr, Thl-sif. rec okνησαι δ. ε. αυτων
 (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks
 the direct constr has been written in the marg and found its way into the text), with
 C²(appy) HLP 13. 36 rel syrr [meth arm Bas.] Chr: txt ABC¹EN p vulg spec [coptt].
 (okνησ(. .) p.)

the faith followed. τὸν Σάρωνα.]
 Perhaps not a village, but (and the art.
 makes this probable) the celebrated plain
 of that name, extending along the coast
 from Caesarea to Joppa, see Isa. xxxiii. 9;
 xxxv. 2; lxx. 10; Cant. ii. 1; 1 Chron. xxvii.
 29; and Jerome on Isa. xxxiii. and lxx.,
 vol. iv., pp. 436, 780. Mariti (Travels,
 p. 350) mentions a village Saren between
 Lydda and Arsuf (see Josh. xii. 18, marg.
 E. V.): but more recent travellers do not
 notice it. See Winer, Realw., where other
 places of the same name are mentioned.

36—43.] RAISING OF TABITHA
 FROM THE DEAD.

36. ἐν Ἰόππῃ.]
 Joppa was a very ancient Philistian city,
 on the frontier of Dan, but not belonging
 to that tribe, Josh. xix. 46; on the coast
 (ch. x. 6), with a celebrated but not very
 secure harbour (Jos. B. J. iii. 9. 3: see
 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3;
 1 Macc. xiv. 5; 2 Macc. xii. 3).—situated
 in a plain (1 Macc. x. 75—77) near Lydda
 (ver. 38), at the end of the mountain road
 connecting Jerusalem with the sea. The
 Maccabean generals, Jonathan and Simon,
 took it from the Syrians and fortified it
 (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt.
 xiii. 9. 2). Pompey joined it to the pro-

vince of Syria (Antt. xiv. 4. 4), but Caesar
 restored it to Hyrcanus (xiv. 10. 6), and it
 afterwards formed part of the kingdom of
 Herod (xv. 7. 3) and of Archelaus (xvii.
 11. 4), after whose deposition it reverted
 to the province of Syria, to which it be-
 longed at the time of our narrative. It
 was destroyed by C. Cestius (Jos. B. J. ii.
 18. 10); but rebuilt, and became a nest
 of Jewish pirates (Strabo, xvi. 759), in
 consequence of which Vespasian levelled it
 with the ground, and built a fort there
 (B. J. iii. 9. 3, 4), which soon became the
 nucleus of a new town. It is now called
 Jaffa (Ἰάφα, Anna Comuena, Alex. ii. p.
 328), and has about 7000 inhabitants, half
 of whom are Christians. (Winer, Realw.)

Ταβιθά] κρηνη, in Aramaic, answer-
 ing to קנה Heb., δορκάς (Æl. Hist. An. xiv.
 14), a gazelle. It appears also in the Rabbi-
 nical books as a female name (Lightf.): the
 gazelle being in the East a favourite type
 of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3.
 Lightf. remarks, that she was probably a
 Hellenist, and thus was known by both
 names. 37. ἐν ὑπερώφῃ] No art., as in the
 expressions εἰς οἶκον, 'on deck,' &c., which
 usually occur after prepositions, cf. Middl.
 ch. vi. § 1. See 1 Kings xvii. 19.

ἔως ἡμῶν. 39 ^p ἀναστὰς δὲ Πέτρος ^q συνήλθεν αὐτοῖς· ^{δν} ^p ch. viii. 28
^r παραγενόμενον ^a ἀνήγαγον εἰς τὸ ^κ ὑπερφῶν, καὶ ^ε παρ-
^q = ch. i. 21
^r = absol., ch.
^s = Luke iv. 6.
^t = ch. iv. 10
^u = Mark xii. 40.
^v = ch. v. 1.
^w = 1 Cor. vii. 8.
^x = 1 Tim. v. 3.
^y = Ps. lxxvii. 64.
^z = mid., here only, 2 Macc. xv. 36. (ch. xviii. 28.)
^{aa} = Matt. v. 40 al. Gen. xxiiv. 3.
^{ab} = Matt. xvii. 17. John xiv. 9 al.
^{ac} = Mark v. 40. John vi. 37.
^{ad} = Rev. xli. 2.
^{ae} = 2 Chron.
^{af} = w. ὑπόδ., Luke c Acts, here only. = Matt. xxvii.
^{ag} = ver. 8. Matt. ix. 30. 4 Kings iv. 36.
^{ah} = h trans., = here only. see ch. ii. 34 reff.
^{ai} = 1 ch.
^{aj} = k ch. i. 8 reff.
^{ak} = l ch.
^{al} = m ver. 13.
^{am} = n ch. xli. 2 al. Rom. iv. 5, 34. L.P. Wisd. xli. 2. see
^{an} = p = John i. 30. ch. xvi. 15. Gen. xxiv. 66.
^{ao} = q = ch.
^{ap} = r ch. x. 6, 32 only t. (-σα, Job xvi. 16.)
^{aq} = s -χρη, Matt. viii. 13. ch.
^{ar} = xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 36, &c.

ἔστησαν αὐτῷ πᾶσαι αἱ ^a χῆραι κλαίουσαι καὶ ^v ἐπίδεικ-
^u νύμεναι ^w χιτῶνας καὶ ἱμάτια ὅσα ἐποίει ^x μετ' αὐτῶν οὐσα
^y ἡ Δορκάς. 40 ^z ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ
^{aa} θεῖς τὰ ^{ab} γόνατα ^{ac} προσηύξατο, καὶ ^{ad} ἐπιστρέψας πρὸς τὸ
^{ae} σῶμα εἶπεν Ταβιθά, ^{af} ἀνάστηθι. ἡ δὲ ^{ag} ᾤνοιξεν τοὺς
^{ah} ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ^{ai} ἀνεκάθισεν.
^{aj} 41 ^{ak} εἰδὺς δὲ αὐτῇ ^{al} χεῖρα ^{am} ἀνέστησεν αὐτήν· ^{an} φωνήσας δὲ
^{ao} τοὺς ^{ap} ἁγίους καὶ τὰς ^{aq} χήρας ^{ar} παρέστησεν αὐτὴν ζῶσαν.
^{as} 42 ^{at} γνωστὸν δὲ ἐγένετο ^{au} καθ' ὅλης τῆς Ἰόππης, καὶ ^{av} ἐπί-
^{aw} στευσαν πολλοὶ ^{ax} ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ ^{ay} ὁ ἡμέρας
^{az} ὁ ἱκανὸς ^{ba} μέναι αὐτὸν ἐν Ἰόππῃ ^{bb} παρά τινι Σίμωνι ^{bc} βυρσεῖ.
^{bd} X. 1 Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ^{be} ἕκα-

xxiii. 14. x ch. vii. 60 reff. a abs., ver. 12. b = ch. xvi. 18. w. ὑπόδ., Luke
 xii. 4. 2 Cor. iii. 16. 1 Thess. i. 9. Ezek. xlii. 18. c Acts, here only. = Matt. xxvii.
 62, &c. h. Jude 9. Josh. viii. 29. d = ver. 34. e ver. 8. Matt. ix. 30. 4 Kings iv. 36.
 f Luke vii. 15 only t. g here only. 4 Kings x. 15. h trans., = here only. see ch. ii. 34 reff.
 i = ch. x. 7. John i. 40. ii. 9 al. Tobit v. 8 (not N). j ver. 13. k ch. i. 8 reff. l ch.
 i. 10 reff. m ver. 31 reff. n ch. xli. 2 al. Rom. iv. 5, 34. L.P. Wisd. xli. 2. see
 Heb. vi. 1. o ver. 23 reff. p = John i. 30. ch. xvi. 15. Gen. xxiv. 66. q = ch.
 xxi. 7, 8 reff. r ch. x. 6, 32 only t. (-σα, Job xvi. 16.) s -χρη, Matt. viii. 13. ch.
 xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 36, &c.

39. ins o bef πετρος C c o 130 [Bas₁]. περιεστησαν[so Bas₁] αὐτον c vulg E-lat
 spec Chr₁.

40. παντας bef εἰς C m vulg spec [syrr]: om εἰς e. rec om 1st καὶ, with LP
 13 rel vss Chr Thl-sif: ins ABCEN p [Syr] copt Thl-fin. ins παραχρημα bef
 ηνοιξεν E sah, bef ἰδουσα ssth-pl.

41. for 1st δε, τε A c [spec] Syr ssth.
 42. om της BC₁: ins AC²ELPN rel Chr₁. rec πολλ. bef επιστ., with LP 13. 36
 rel [syrr] Chr₁: txt ABCEN m p 40 vulg spec [coptt ssth] arm.

43. for ικανος, τινος C 36. αὐτον bef ημερας ικ. μ. AEN³ a h p 40: om αυτ. BN¹
 b: txt CLP 13. 36 rel Chr₁. [om εν ιοππη L₁]

CHAP. X. 1. rec aft τις ins ην (corr_u, see ch ix. 36; not observing that the constr is
 carried on to ειδεν, ver 3), with P rel vss Thl: om ABCELN p 13. 36 E-lat Chr₁.

39. τῶσαι αἱ χ.] The widows of the place,
 for whom she made these garments.

ἐποίη] 'was making,' i.e. used to make
 (i.e. weave): not 'had made.'

40. ἐκβαλόν] After the example of his divine
 Master, see ref. Mark. 43. βυρσεῖ]

From the extracts in Wetstein and Schött-
 gen, it appears that the Jews regarded the
 occupation of a tanner as a half-unclean
 one. In this case it would shew, as De W.
 observes, that the stricter Jewish prac-
 tices were already disregarded by the
 Apostle. It also would shew, in how
 little honour he and his office were held
 by the Jews at Caesarea.

CHAP. X. 1—43.] CONVERSION (BY
 SPECIAL DIVINE PREARRANGEMENT) AND
 BAPTISM OF THE GENTILE CORNELIUS
 AND HIS PARTY. We may remark, that the
 conversion of the Gentiles was no new
 idea to Jews or Christians, but that it had
 been universally regarded as to take place

by their reception into Judaism. Of late,
 however, since the Ascension, we see the
 truth that the Gospel was to be a Gospel of
 the uncircumcision, beginning to be recog-
 nized by some. Stephen, carrying out
 the principles of his own apology, could
 hardly have failed to recognize it: and the
 Cyprian and Cyrenæan missionaries of ch.
 xi. 20 preached the word πρὸς τοὺς Ἑλ-
 ληνas (not -ιστάς), certainly before the con-
 version of Cornelius. This state of things
 might have given rise to a permanent
 schism in the infant church. The Hel-
 lenists, and perhaps Saul, with his de-
 finite mission to the Gentiles, might have
 formed one party, and the Hebrews, with
 Peter at their head, the other. But, as
 Neander admirably observes (Pfl. u. Leit.
 p. 111), 'The pernicious influence with
 which, from the first, the self-seeking
 and one-sided prejudices of human nature
 threatened the divine work, was counter-

τ Matt. xxvii. 27 v Mk. John xviii. 3, 12. ch. xxi. 31. xxvii. 1 only τ. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. ch. iii. 13 reff.) 14. xvi. 16, 31 al. Gen. vii. 1. ix. 36 reff. ^u ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. (see Prov. iii. 7. w = ch. vii. 10. xi. Tobit xii. 9. y ch. 1 Thess. iii. 10. x = Matt. vi. 1, 2. ch. ix. 36. xxiv. 17. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10. s absol. w. gen., here only.

om εκατονταρχ. L. σπειρας BP a b² g h¹ l o Chr.

2. rec aft ποιων ins τε, with LP 13 rel [syr] aeth-pl Thl [Iren-int,]: om ABCEN p 40 vulg Syr [copt arm] aeth-rom Chr, [Damasc-us,].

acted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.

1. Καισαρεία.] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSAREÆ (Palestine, Καισαρεία τῆς Παλαιστίνης, called παρῳλιος, Jos. B. J. iii. 9. 1; vii. 2. 2; Antt. xiii. 11. 2, or ἡ ἐπὶ θαλάττῃ K, Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—86 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστὸς λιμὴν,—ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καισαρίᾳ καλεῖ Σεβαστόν). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called Στρατῶνος πύργος, Jos.

Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length Καισαρεία Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A. D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.) ἑκατοντάρχης] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. σπ. τ. καλ. 'Ital.' A cohort (σπ.) levied in Italy, not in Syria. Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. εὐσ. κ. φοβ. τ. θ.] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he may have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that μαρτυρούμενος ὅτι δλου τοῦ ἔθνους τῶν Ἰουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀπεροβυστίαν ἔχων. Doubtless also among his *company* (ver. 24) there must have been many who were *not proselytes*. τῇ λαῷ] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14 al.

ABCELP
Pna b c
d f g h k
l m o p
13

μενος τοῦ θεοῦ ^a διὰ παντός, ³ εἶδεν ἐν ^b ὁράματι ^c φανερώς,
^d ὡς ἐπὶ περὶ ^e ὧραν ἐνάτην τῆς ^f ἡμέρας, ἄγγελον τοῦ θεοῦ
 εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορινθίαι. ⁴ ὁ δὲ
⁵ ἀτενίσας αὐτῷ καὶ ^h ἔμφοβος γενόμενος εἶπεν Τί ἐστίν,
 κύριε; εἶπεν δὲ αὐτῷ Αἰ ⁱ προσευχαί σου καὶ αἰ ^j ἐλεημο-
 σύλαι σου ^k ἀνέβησαν ^l εἰς ^m μνημόσυνον ⁿ ἔμπροσθεν τοῦ
 θεοῦ. ⁵ καὶ νῦν πέμψον ἄνδρας εἰς ^o Ἰόππην καὶ ^p μετά-
 πεμψαι Σίμωνά τινα ὃς ^q ἐπικαλεῖται Πέτρος· ^r οὗτος
^s ξενίζεται ^t παρὰ τινι Σίμωνι ^u βυρσεῖ, ^v ὃς ἐστίν οἰκία ^w παρὰ
 θάλασσαν. ⁷ ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

only t. g ch. iii. 12 reff. h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 26. Rev. xi. 13
 only. 1 Macc. xiii. 3 B Ald. (ἐκφ., AN compl.) Sir. xix. 34 only. i plur., ch. ii. 42 al. t
 1 = here only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31. l = ch. xix. 27. Rom. iv. 3, &c. (from
 Gen. xv. 9) al. m Matt. xxvi. 13; Mh. only. Exod. xii. 14. Tobit xii. 12. n = Luke
 x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13) o vv. 22, 29 bis. ch. xi. 13. xxiv. 24, 26. xlv. 3
 only. Gen. xxvii. 45. Num. xxiii. 7. 2 Macc. xv. 31 only. p ch. i. 23 reff. q pass. = vv.
 16, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only t. act., ver. 23 reff. r = Luke xi. 37. John i. 40. ch.
 xii. 7, 14. s ch. ix. 43 reff. t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num.
 xiii. 20. 3 Kings iv. 29.

3. for εἶδεν, *ωσθεν* (but *ω* marked for erasure) N¹. om *εν Ν*. rec om *περι*
 (as unnecessary; this is much more probable than Meyer's *εωρη* that *περι* was a gloss
 on *ωσι*: *κομπ περι ωρ. εκτ., ver 9*), with LP rel [vulg *ωθ*] (Chr₁): ins ABCEN k o
 [p] 13. 36. 40 [syrr copt] Damasc[-ms, Iren-int₁].—*περι*, omg *ωσι*, c d 8. 65-7 (nah
 arm?).—*ωσι* N¹ [p] 36. 40 Damasc[-ms,]. rec *εννατην*, with L 13 rel: txt ABCEPN
 a b g h k l m p.

4. om 2nd *αι* C a d¹ m p [Damasc-ms,]. om *εις μνημόσυνον* N¹ [Damasc-ms,].
 rec *ενοπιον* (substitution for the less usual *εμπροσθεν*), with CELP 13 rel Sevrn,
 Chr₁: txt ABN p 36. 40.

5. rec *εις ισω. bef ανδρ.*, with LP 13. 36 rel Chr₁: txt ABCEN m p vulg D-lat syrr
 copt [sath] arm. rec om *τινα* (corr_n from respect to the *Apostle*. This is much
 more prob_l than Meyer's *εωρη*, that *τινα* was inserted to conform the first *συμ.* to the
 other. The same considerations have led to the var read in ver 32), with ELPN 13
 rel demid D-lat Syr sah [sath] (Orig₁) Chr₁ Iren-int₁: ins ABC p 36 vulg syrr-mg copt
 arm. τον επικαλουμενον πετρον (corr_n from *ο* xi. 13 p or orig₁, and *ος* επικαλεται
 a corr_n from ver 32? the manuscript authority must decide) ELP 13 rel Thl: txt
 ABCN a h p 36 Chr₁.

6. *συμνη* bef *τινι* C m [vulg arm]: om *τινι* D-lat [sath-pl]. ins *η* bef *οικια* C
 lect-12. rec aft θαλ. adds *οντος λαλησει σοι τι σε δει ποιειν* (interpolation from ver
 32, and cā ix. 6, combined: see also ch xi. 14), with [m-marg-recent] (86 p) [vulg-ed]
 demid sath-rom Thl-fin; *ος λαλησει ρημ. προς σε . . . το οκος σου* from ch xi. 14 4-marg
 8. 26-7. 73. 81 copt[-wilk]; *ος λαλησει σοι* 133: om ABCELPN p rel vms Chr₁ Thl-sif.

7. om 2nd *ο* LP g m lect-26.

rec *τω κορινθιω* (explanatory corr_n for *αυτω*),

δεόμενος τ. θεοῦ διὰ π. From Cornelius's
 own narrative, ver. 31, as well as from the
 analogy of God's dealings, we are certainly
 justified in inferring, with Neander, that
 the subject of his prayers was that he
 might be guided into truth, and if so,
 hardly without reference to that faith which
 was now spreading so widely over Judaea.
 This is not matter of conjecture, but is
 implied by Peter's *ὁσως τὸ γενόμεν. ῥημα*
καθ' ὅλης τῆς Ἰουδαίας. Further than this,
 we cannot infer with certainty; but, if
 the particular difficulty present in his
 mind be sought, we can hardly avoid the
 conclusion that it was connected with the
 apparent necessity of embracing Judaism
 and circumcision in order to become a be-
 liever on Christ. 3. ἐν ὁράμ. φανερώς]
 not in a *trance*, as ver. 10, and ch. xxii. 17,

—but *with his bodily eyes*: thus asserting
 the objective truth of the appearance.

ὡς ἐπὶ ῥ. iv.] It here appears that C.
 observed the Jewish hours of prayer.

4. εἰς μνημ.] Not *instar sacrificii* (Pa.
 cxli. 2) as Grot.: but, as E. V., for a me-
 morial, 'so as to be a memorial.'

There has been found a difficulty by some
 in the fact that Cornelius's works were re-
 ceived as well pleasing to God, before he
 had justifying faith in Christ. But it is
 surely easy to answer, with Calvin and
 Augustine, 'non potuissent orare Cornelium,
 nisi fidelis esset.' His faith was all that he
 could then attain to, and brought forth its
 fruits abundantly in his life: one of which
 fruits, and the best of them, was, the ear-
 nest seeking by prayer for a better and more
 perfect faith. 7. ἀπῆλθεν] So in

a ch. ii. 25 reff.
 b ch. vii. 31
 reff.

c = here (Mark
 i. 45. John
 vii. 10) only t.

d = Luke xxiii.
 44. Judg.
 iii. 29.

e acc. (w.
 περὶ), Matt.
 xx. 3, 5, 6,
 9. xxvii. 46

only t. (with-
 out περὶ)
 John iv. 29.

f ch. ii. 15
 only t.

g. *ωσθεν*,
 ch. xvi. 33.
 xxiii. 23

h Luke xi. 37.
 John i. 40. ch.
 xii. 7, 14.

i plur., ch. ii. 42 al. t

l = ch. xix. 27. Rom. iv. 3, &c. (from
 Gen. xv. 9) al.

m Matt. xxvi. 13; Mh. only.

n = Luke
 x. 21. 1 Thess. i. 3 al.

o vv. 22, 29 bis. ch. xi. 13. xxiv. 24, 26. xlv. 3

p ch. i. 23 reff.

q pass. = vv.
 16, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only t.

r = Luke xi. 37. John i. 40. ch.
 xii. 7, 14.

s ch. ix. 43 reff.

t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num.
 xiii. 20. 3 Kings iv. 29.

u ch. ix. 41 ref. ^a φωνήσας δύο τῶν ^v οἰκετῶν καὶ στρατιώτην ^w εὐσεβῇ τῶν ^x ἀποστόλων ^y ἀποστόλων ^z ἀποστόλων ^{aa} ἀποστόλων ^{ab} ἀποστόλων ^{ac} ἀποστόλων ^{ad} ἀποστόλων ^{ae} ἀποστόλων ^{af} ἀποστόλων ^{ag} ἀποστόλων ^{ah} ἀποστόλων ^{ai} ἀποστόλων ^{aj} ἀποστόλων ^{ak} ἀποστόλων ^{al} ἀποστόλων ^{am} ἀποστόλων ^{an} ἀποστόλων ^{ao} ἀποστόλων ^{ap} ἀποστόλων ^{aq} ἀποστόλων ^{ar} ἀποστόλων ^{as} ἀποστόλων ^{at} ἀποστόλων ^{au} ἀποστόλων ^{av} ἀποστόλων ^{aw} ἀποστόλων ^{ax} ἀποστόλων ^{ay} ἀποστόλων ^{az} ἀποστόλων ^{ba} ἀποστόλων ^{bb} ἀποστόλων ^{bc} ἀποστόλων ^{bd} ἀποστόλων ^{be} ἀποστόλων ^{bf} ἀποστόλων ^{bg} ἀποστόλων ^{bh} ἀποστόλων ^{bi} ἀποστόλων ^{bj} ἀποστόλων ^{bk} ἀποστόλων ^{bl} ἀποστόλων ^{bm} ἀποστόλων ^{bn} ἀποστόλων ^{bo} ἀποστόλων ^{bp} ἀποστόλων ^{bq} ἀποστόλων ^{br} ἀποστόλων ^{bs} ἀποστόλων ^{bt} ἀποστόλων ^{bu} ἀποστόλων ^{bv} ἀποστόλων ^{bw} ἀποστόλων ^{bx} ἀποστόλων ^{by} ἀποστόλων ^{bz} ἀποστόλων ^{ca} ἀποστόλων ^{cb} ἀποστόλων ^{cc} ἀποστόλων ^{cd} ἀποστόλων ^{ce} ἀποστόλων ^{cf} ἀποστόλων ^{cg} ἀποστόλων ^{ch} ἀποστόλων ^{ci} ἀποστόλων ^{cj} ἀποστόλων ^{ck} ἀποστόλων ^{cl} ἀποστόλων ^{cm} ἀποστόλων ^{cn} ἀποστόλων ^{co} ἀποστόλων ^{cp} ἀποστόλων ^{cq} ἀποστόλων ^{cr} ἀποστόλων ^{cs} ἀποστόλων ^{ct} ἀποστόλων ^{cu} ἀποστόλων ^{cv} ἀποστόλων ^{cw} ἀποστόλων ^{cx} ἀποστόλων ^{cy} ἀποστόλων ^{cz} ἀποστόλων ^{da} ἀποστόλων ^{db} ἀποστόλων ^{dc} ἀποστόλων ^{dd} ἀποστόλων ^{de} ἀποστόλων ^{df} ἀποστόλων ^{dg} ἀποστόλων ^{dh} ἀποστόλων ^{di} ἀποστόλων ^{dj} ἀποστόλων ^{dk} ἀποστόλων ^{dl} ἀποστόλων ^{dm} ἀποστόλων ^{dn} ἀποστόλων ^{do} ἀποστόλων ^{dp} ἀποστόλων ^{dq} ἀποστόλων ^{dr} ἀποστόλων ^{ds} ἀποστόλων ^{dt} ἀποστόλων ^{du} ἀποστόλων ^{dv} ἀποστόλων ^{dw} ἀποστόλων ^{dx} ἀποστόλων ^{dy} ἀποστόλων ^{dz} ἀποστόλων ^{ea} ἀποστόλων ^{eb} ἀποστόλων ^{ec} ἀποστόλων ^{ed} ἀποστόλων ^{ee} ἀποστόλων ^{ef} ἀποστόλων ^{eg} ἀποστόλων ^{eh} ἀποστόλων ^{ei} ἀποστόλων ^{ej} ἀποστόλων ^{ek} ἀποστόλων ^{el} ἀποστόλων ^{em} ἀποστόλων ^{en} ἀποστόλων ^{eo} ἀποστόλων ^{ep} ἀποστόλων ^{eq} ἀποστόλων ^{er} ἀποστόλων ^{es} ἀποστόλων ^{et} ἀποστόλων ^{eu} ἀποστόλων ^{ev} ἀποστόλων ^{ew} ἀποστόλων ^{ex} ἀποστόλων ^{ey} ἀποστόλων ^{ez} ἀποστόλων ^{fa} ἀποστόλων ^{fb} ἀποστόλων ^{fc} ἀποστόλων ^{fd} ἀποστόλων ^{fe} ἀποστόλων ^{ff} ἀποστόλων ^{fg} ἀποστόλων ^{fh} ἀποστόλων ^{fi} ἀποστόλων ^{fj} ἀποστόλων ^{fk} ἀποστόλων ^{fl} ἀποστόλων ^{fm} ἀποστόλων ^{fn} ἀποστόλων ^{fo} ἀποστόλων ^{fp} ἀποστόλων ^{fq} ἀποστόλων ^{fr} ἀποστόλων ^{fs} ἀποστόλων ^{ft} ἀποστόλων ^{fu} ἀποστόλων ^{fv} ἀποστόλων ^{fw} ἀποστόλων ^{fx} ἀποστόλων ^{fy} ἀποστόλων ^{fz} ἀποστόλων ^{ga} ἀποστόλων ^{gb} ἀποστόλων ^{gc} ἀποστόλων ^{gd} ἀποστόλων ^{ge} ἀποστόλων ^{gf} ἀποστόλων ^{gg} ἀποστόλων ^{gh} ἀποστόλων ^{gi} ἀποστόλων ^{gj} ἀποστόλων ^{gk} ἀποστόλων ^{gl} ἀποστόλων ^{gm} ἀποστόλων ^{gn} ἀποστόλων ^{go} ἀποστόλων ^{gp} ἀποστόλων ^{gq} ἀποστόλων ^{gr} ἀποστόλων ^{gs} ἀποστόλων ^{gt} ἀποστόλων ^{gu} ἀποστόλων ^{gv} ἀποστόλων ^{gw} ἀποστόλων ^{gx} ἀποστόλων ^{gy} ἀποστόλων ^{gz} ἀποστόλων ^{ha} ἀποστόλων ^{hb} ἀποστόλων ^{hc} ἀποστόλων ^{hd} ἀποστόλων ^{he} ἀποστόλων ^{hf} ἀποστόλων ^{hg} ἀποστόλων ^{hh} ἀποστόλων ^{hi} ἀποστόλων ^{hj} ἀποστόλων ^{hk} ἀποστόλων ^{hl} ἀποστόλων ^{hm} ἀποστόλων ^{hn} ἀποστόλων ^{ho} ἀποστόλων ^{hp} ἀποστόλων ^{hq} ἀποστόλων ^{hr} ἀποστόλων ^{hs} ἀποστόλων ^{ht} ἀποστόλων ^{hu} ἀποστόλων ^{hv} ἀποστόλων ^{hw} ἀποστόλων ^{hx} ἀποστόλων ^{hy} ἀποστόλων ^{hz} ἀποστόλων ^{ia} ἀποστόλων ^{ib} ἀποστόλων ^{ic} ἀποστόλων ^{id} ἀποστόλων ^{ie} ἀποστόλων ^{if} ἀποστόλων ^{ig} ἀποστόλων ^{ih} ἀποστόλων ⁱⁱ ἀποστόλων ^{ij} ἀποστόλων ^{ik} ἀποστόλων ^{il} ἀποστόλων ^{im} ἀποστόλων ⁱⁿ ἀποστόλων ^{io} ἀποστόλων ^{ip} ἀποστόλων ^{iq} ἀποστόλων ^{ir} ἀποστόλων ^{is} ἀποστόλων ^{it} ἀποστόλων ^{iu} ἀποστόλων ^{iv} ἀποστόλων ^{iw} ἀποστόλων ^{ix} ἀποστόλων ^{iy} ἀποστόλων ^{iz} ἀποστόλων ^{ja} ἀποστόλων ^{jb} ἀποστόλων ^{jc} ἀποστόλων ^{jd} ἀποστόλων ^{je} ἀποστόλων ^{jf} ἀποστόλων ^{jj} ἀποστόλων ^{jk} ἀποστόλων ^{jl} ἀποστόλων ^{jm} ἀποστόλων ^{jn} ἀποστόλων ^{jo} ἀποστόλων ^{jp} ἀποστόλων ^{jq} ἀποστόλων ^{jr} ἀποστόλων ^{js} ἀποστόλων ^{jt} ἀποστόλων ^{ju} ἀποστόλων ^{jv} ἀποστόλων ^{jw} ἀποστόλων ^{jx} ἀποστόλων ^{jy} ἀποστόλων ^{jz} ἀποστόλων ^{ka} ἀποστόλων ^{kb} ἀποστόλων ^{kc} ἀποστόλων ^{kd} ἀποστόλων ^{ke} ἀποστόλων ^{kf} ἀποστόλων ^{kg} ἀποστόλων ^{kh} ἀποστόλων ^{ki} ἀποστόλων ^{kj} ἀποστόλων ^{kk} ἀποστόλων ^{kl} ἀποστόλων ^{km} ἀποστόλων ^{kn} ἀποστόλων ^{ko} ἀποστόλων ^{kp} ἀποστόλων ^{kq} ἀποστόλων ^{kr} ἀποστόλων ^{ks} ἀποστόλων ^{kt} ἀποστόλων ^{ku} ἀποστόλων ^{kv} ἀποστόλων ^{kw} ἀποστόλων ^{kx} ἀποστόλων ^{ky} ἀποστόλων ^{kz} ἀποστόλων ^{la} ἀποστόλων ^{lb} ἀποστόλων ^{lc} ἀποστόλων ^{ld} ἀποστόλων ^{le} ἀποστόλων ^{lf} ἀποστόλων ^{lg} ἀποστόλων ^{lh} ἀποστόλων ^{li} ἀποστόλων ^{lj} ἀποστόλων ^{lk} ἀποστόλων ^{ll} ἀποστόλων ^{lm} ἀποστόλων ^{ln} ἀποστόλων ^{lo} ἀποστόλων ^{lp} ἀποστόλων ^{lq} ἀποστόλων ^{lr} ἀποστόλων ^{ls} ἀποστόλων ^{lt} ἀποστόλων ^{lu} ἀποστόλων ^{lv} ἀποστόλων ^{lw} ἀποστόλων ^{lx} ἀποστόλων ^{ly} ἀποστόλων ^{lz} ἀποστόλων ^{ma} ἀποστόλων ^{mb} ἀποστόλων ^{mc} ἀποστόλων ^{md} ἀποστόλων ^{me} ἀποστόλων ^{mf} ἀποστόλων ^{mg} ἀποστόλων ^{mh} ἀποστόλων ^{mi} ἀποστόλων ^{mj} ἀποστόλων ^{mk} ἀποστόλων ^{ml} ἀποστόλων ^{mm} ἀποστόλων ^{mn} ἀποστόλων ^{mo} ἀποστόλων ^{mp} ἀποστόλων ^{mq} ἀποστόλων ^{mr} ἀποστόλων ^{ms} ἀποστόλων ^{mt} ἀποστόλων ^{mu} ἀποστόλων ^{mv} ἀποστόλων ^{mw} ἀποστόλων ^{mx} ἀποστόλων ^{my} ἀποστόλων ^{mz} ἀποστόλων ^{na} ἀποστόλων ^{nb} ἀποστόλων ^{nc} ἀποστόλων nd ἀποστόλων ^{ne} ἀποστόλων ^{nf} ἀποστόλων ^{ng} ἀποστόλων ^{nh} ἀποστόλων ⁿⁱ ἀποστόλων ^{nj} ἀποστόλων ^{nk} ἀποστόλων ^{nl} ἀποστόλων ^{nm} ἀποστόλων ⁿⁿ ἀποστόλων ^{no} ἀποστόλων ^{np} ἀποστόλων ^{nq} ἀποστόλων ^{nr} ἀποστόλων ^{ns} ἀποστόλων ^{nt} ἀποστόλων ^{nu} ἀποστόλων ^{nv} ἀποστόλων ^{nw} ἀποστόλων ^{nx} ἀποστόλων ^{ny} ἀποστόλων ^{nz} ἀποστόλων ^{oa} ἀποστόλων ^{ob} ἀποστόλων ^{oc} ἀποστόλων ^{od} ἀποστόλων ^{oe} ἀποστόλων ^{of} ἀποστόλων ^{og} ἀποστόλων ^{oh} ἀποστόλων ^{oi} ἀποστόλων ^{oj} ἀποστόλων ^{ok} ἀποστόλων ^{ol} ἀποστόλων ^{om} ἀποστόλων ^{on} ἀποστόλων ^{oo} ἀποστόλων ^{op} ἀποστόλων ^{oq} ἀποστόλων ^{or} ἀποστόλων ^{os} ἀποστόλων ^{ot} ἀποστόλων ^{ou} ἀποστόλων ^{ov} ἀποστόλων ^{ow} ἀποστόλων ^{ox} ἀποστόλων ^{oy} ἀποστόλων ^{oz} ἀποστόλων ^{pa} ἀποστόλων ^{pb} ἀποστόλων ^{pc} ἀποστόλων ^{pd} ἀποστόλων ^{pe} ἀποστόλων ^{pf} ἀποστόλων ^{pg} ἀποστόλων ^{ph} ἀποστόλων ^{pi} ἀποστόλων ^{pj} ἀποστόλων ^{pk} ἀποστόλων ^{pl} ἀποστόλων ^{pm} ἀποστόλων ^{pn} ἀποστόλων ^{po} ἀποστόλων ^{pp} ἀποστόλων ^{pq} ἀποστόλων ^{pr} ἀποστόλων ^{ps} ἀποστόλων ^{pt} ἀποστόλων ^{pu} ἀποστόλων ^{pv} ἀποστόλων ^{pw} ἀποστόλων ^{px} ἀποστόλων ^{py} ἀποστόλων ^{pz} ἀποστόλων ^{qa} ἀποστόλων ^{qb} ἀποστόλων ^{qc} ἀποστόλων ^{qd} ἀποστόλων ^{qe} ἀποστόλων ^{qf} ἀποστόλων ^{qg} ἀποστόλων ^{qh} ἀποστόλων ^{qi} ἀποστόλων ^{qj} ἀποστόλων ^{qk} ἀποστόλων ^{ql} ἀποστόλων ^{qm} ἀποστόλων ^{qn} ἀποστόλων ^{qo} ἀποστόλων ^{qp} ἀποστόλων ^{qq} ἀποστόλων ^{qr} ἀποστόλων ^{qs} ἀποστόλων ^{qt} ἀποστόλων ^{qu} ἀποστόλων ^{qv} ἀποστόλων ^{qw} ἀποστόλων ^{qx} ἀποστόλων ^{qy} ἀποστόλων ^{qz} ἀποστόλων ^{ra} ἀποστόλων ^{rb} ἀποστόλων ^{rc} ἀποστόλων rd ἀποστόλων ^{re} ἀποστόλων ^{rf} ἀποστόλων ^{rg} ἀποστόλων ^{rh} ἀποστόλων ^{ri} ἀποστόλων ^{rj} ἀποστόλων ^{rk} ἀποστόλων ^{rl} ἀποστόλων ^{rm} ἀποστόλων ^{rn} ἀποστόλων ^{ro} ἀποστόλων ^{rp} ἀποστόλων ^{rq} ἀποστόλων ^{rr} ἀποστόλων ^{rs} ἀποστόλων ^{rt} ἀποστόλων ^{ru} ἀποστόλων ^{rv} ἀποστόλων ^{rw} ἀποστόλων ^{rx} ἀποστόλων ^{ry} ἀποστόλων ^{rz} ἀποστόλων ^{sa} ἀποστόλων ^{sb} ἀποστόλων ^{sc} ἀποστόλων ^{sd} ἀποστόλων ^{se} ἀποστόλων ^{sf} ἀποστόλων ^{sg} ἀποστόλων ^{sh} ἀποστόλων ^{si} ἀποστόλων ^{sj} ἀποστόλων ^{sk} ἀποστόλων ^{sl} ἀποστόλων sm ἀποστόλων ^{sn} ἀποστόλων ^{so} ἀποστόλων ^{sp} ἀποστόλων ^{sq} ἀποστόλων ^{sr} ἀποστόλων ^{ss} ἀποστόλων st ἀποστόλων ^{su} ἀποστόλων ^{sv} ἀποστόλων ^{sw} ἀποστόλων ^{sx} ἀποστόλων ^{sy} ἀποστόλων ^{sz} ἀποστόλων ^{ta} ἀποστόλων ^{tb} ἀποστόλων ^{tc} ἀποστόλων ^{td} ἀποστόλων ^{te} ἀποστόλων ^{tf} ἀποστόλων ^{tg} ἀποστόλων th ἀποστόλων ^{ti} ἀποστόλων ^{tj} ἀποστόλων ^{tk} ἀποστόλων ^{tl} ἀποστόλων tm ἀποστόλων ^{tn} ἀποστόλων ^{to} ἀποστόλων ^{tp} ἀποστόλων ^{tq} ἀποστόλων ^{tr} ἀποστόλων ^{ts} ἀποστόλων ^{tt} ἀποστόλων ^{tu} ἀποστόλων ^{tv} ἀποστόλων ^{tw} ἀποστόλων ^{tx} ἀποστόλων ^{ty} ἀποστόλων ^{tz} ἀποστόλων ^{ua} ἀποστόλων ^{ub} ἀποστόλων ^{uc} ἀποστόλων ^{ud} ἀποστόλων ^{ue} ἀποστόλων ^{uf} ἀποστόλων ^{ug} ἀποστόλων ^{uh} ἀποστόλων ^{ui} ἀποστόλων ^{uj} ἀποστόλων ^{uk} ἀποστόλων ^{ul} ἀποστόλων ^{um} ἀποστόλων ^{un} ἀποστόλων ^{uo} ἀποστόλων ^{up} ἀποστόλων ^{uq} ἀποστόλων ^{ur} ἀποστόλων ^{us} ἀποστόλων ^{ut} ἀποστόλων ^{uu} ἀποστόλων ^{uv} ἀποστόλων ^{uw} ἀποστόλων ^{ux} ἀποστόλων ^{uy} ἀποστόλων ^{uz} ἀποστόλων ^{va} ἀποστόλων ^{vb} ἀποστόλων ^{vc} ἀποστόλων ^{vd} ἀποστόλων ^{ve} ἀποστόλων ^{vf} ἀποστόλων ^{vg} ἀποστόλων ^{vh} ἀποστόλων ^{vi} ἀποστόλων ^{vj} ἀποστόλων ^{vk} ἀποστόλων ^{vl} ἀποστόλων ^{vm} ἀποστόλων ^{vn} ἀποστόλων ^{vo} ἀποστόλων ^{vp} ἀποστόλων ^{vq} ἀποστόλων ^{vr} ἀποστόλων ^{vs} ἀποστόλων ^{vt} ἀποστόλων ^{vu} ἀποστόλων ^{vv} ἀποστόλων ^{vw} ἀποστόλων ^{vx} ἀποστόλων ^{vy} ἀποστόλων ^{vz} ἀποστόλων ^{wa} ἀποστόλων ^{wb} ἀποστόλων ^{wc} ἀποστόλων ^{wd} ἀποστόλων ^{we} ἀποστόλων ^{wf} ἀποστόλων ^{wg} ἀποστόλων ^{wh} ἀποστόλων ^{wi} ἀποστόλων ^{wj} ἀποστόλων ^{wk} ἀποστόλων ^{wl} ἀποστόλων ^{wm} ἀποστόλων ^{wn} ἀποστόλων ^{wo} ἀποστόλων ^{wp} ἀποστόλων ^{wq} ἀποστόλων ^{wr} ἀποστόλων ^{ws} ἀποστόλων ^{wt} ἀποστόλων ^{wu} ἀποστόλων ^{wv} ἀποστόλων ^{ww} ἀποστόλων ^{wx} ἀποστόλων ^{wy} ἀποστόλων ^{wz} ἀποστόλων ^{xa} ἀποστόλων ^{xb} ἀποστόλων ^{xc} ἀποστόλων ^{xd} ἀποστόλων ^{xe} ἀποστόλων ^{xf} ἀποστόλων ^{xg} ἀποστόλων ^{xh} ἀποστόλων ^{xi} ἀποστόλων ^{xj} ἀποστόλων ^{xk} ἀποστόλων ^{xl} ἀποστόλων ^{xm} ἀποστόλων ^{xn} ἀποστόλων ^{xo} ἀποστόλων ^{xp} ἀποστόλων ^{xq} ἀποστόλων ^{xr} ἀποστόλων ^{xs} ἀποστόλων ^{xt} ἀποστόλων ^{xu} ἀποστόλων ^{xv} ἀποστόλων ^{xw} ἀποστόλων ^{xx} ἀποστόλων ^{xy} ἀποστόλων ^{xz} ἀποστόλων ^{ya} ἀποστόλων ^{yb} ἀποστόλων ^{yc} ἀποστόλων ^{yd} ἀποστόλων ^{ye} ἀποστόλων ^{yf} ἀποστόλων ^{yg} ἀποστόλων ^{yh} ἀποστόλων ^{yi} ἀποστόλων ^{yj} ἀποστόλων ^{yk} ἀποστόλων ^{yl} ἀποστόλων ^{ym} ἀποστόλων ^{yn} ἀποστόλων ^{yo} ἀποστόλων ^{yp} ἀποστόλων ^{yq} ἀποστόλων ^{yr} ἀποστόλων ^{ys} ἀποστόλων ^{yt} ἀποστόλων ^{yu} ἀποστόλων ^{yv} ἀποστόλων ^{yw} ἀποστόλων ^{yx} ἀποστόλων ^{yy} ἀποστόλων ^{yz} ἀποστόλων ^{za} ἀποστόλων ^{zb} ἀποστόλων ^{zc} ἀποστόλων ^{zd} ἀποστόλων ^{ze} ἀποστόλων ^{zf} ἀποστόλων ^{zg} ἀποστόλων ^{zh} ἀποστόλων ^{zi} ἀποστόλων ^{zj} ἀποστόλων ^{zk} ἀποστόλων ^{zl} ἀποστόλων ^{zm} ἀποστόλων ^{zn} ἀποστόλων ^{zo} ἀποστόλων ^{zp} ἀποστόλων ^{zq} ἀποστόλων ^{zr} ἀποστόλων ^{zs} ἀποστόλων ^{zt} ἀποστόλων ^{zu} ἀποστόλων ^{zv} ἀποστόλων ^{zw} ἀποστόλων ^{zx} ἀποστόλων ^{zy} ἀποστόλων ^{zz} ἀποστόλων

with LP 18 rel syr Chr: [om copt:] txt ABCEN p vulg Syr [sah] sēth arm. rec
aft oik. ins αυτον (explanatory), with LP 18. 36 rel vss Chr: om ABCEN p 40 arm.

8. rec αυτοις bef απαντα, with CLP 18. 36 rel [syrr sēth] Chr: illis visum D-lat:
txt ABEN p coptt.

9. for εκειν., αυτων (corrpn to correspond with αυτοις αποου) AELN d k o p 13. 36:
av. εκ. c: txt BCP rel Chr: for εκτην, ενατην M³ [36]. aft εκτ. ins της
ημερας A tol.

10. rec (for αυτων) εκεινων (probably from εκεινων having been in the margin in
some MSS at ver 9, and thus inserted here by mistake, or as in note), with LP rel
Chr: txt ABCEN p 18. 36 Orig. rec επεκεισεν (corrpn to avoid the repetition of
εγενετο, and to the more usual word, see ch viii. 18 ref. Meyer holds επεκ. to have
been orig: but being usually said of πνευμα, and thus seeming inappropriate to
εκστασις, to have been altered in conformity with ch xxii. 17, γενεσθαι με εν εκστασει.
But this is very careless: for, Luke i. 12, we have φοβος επεκ. εν αυτ., and so ch xix.
17: and xiii. 11, επεκ. εν αυτον αχλυσ), with EL 13 rel vss Chr: (επεισεν 19. 78. 96
Clem:): txt ABCPN d p 36 copt Orig. [εκστ. bef εν αυτ. C coptt Orig.]

11. rec aft καταβαιν. ins εν αυτων (al αυτω) (inserted to correspond with αχρὶς μου,
ch xi. 5), with LP rel D-lat Chr: Thl: om ABC³EN c p 13 vulg syrr coptt sēth [arm]
Orig₂[int.]. (C¹ has perished.) om μεγαλην C².

Luke i. 38:—another token of the objective
reality of the vision: εἰσελθόντα (ver. 3)
and ἐπηλθ. denoting the *real acts* of the
angel, not the mere doings of Cornelius.

λαλῶν must be regarded as the im-
perfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasmus,
al., understand an upper chamber. But
why not then ὑπερβον, a word which Luke
so frequently uses? It was the flat roof,
much frequented in the East for pur-
poses of exercise (2 Sam. xi. 2; Dan. iv. 29,
marg.),—of sleeping in summer (1 Sam.
ix. 26, by inference, and as expressed in
LXX),—of conversation (ib. ver. 25),—of
mourning (Isa. xv. 3; Jer. xlviii. 38),—of
erecting booths at the feast of tabernacles
(Neh. viii. 16),—of other religious celebra-
tions (2 Kings xxiii. 12; Jer. xix. 13; Zeph.
i. 5),—of publicity (2 Sam. xvi. 22; Matt.
x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—
of observation (Judg. xvi. 27; Isa. xxii. 1),
—and for any process requiring fresh air
and sun (Josh. ii. 6). (Winer, Realw., art.
Dach.) ἑκτην] The second hour of

prayer: also of the mid-day meal.

The distance was thirty Roman miles, part
of which they performed on the preceding
evening, perhaps to Apollonia,—and the
rest that morning. 10. γένεσ. see ref.

ἐκείνων is more likely to have been a cor-
rection of αὐτῶν as applying better to the
people of the house, than the converse.

ἐκστασις] The distinction of this
appearance from the δῶμα above (though
the usage is not always strictly observed)
is, that in this case that which was seen
was a revelation shown to the eye of the be-
holder when rapt into a supernatural state,
having, as is the case in a dream, no ob-
jective reality: whereas, in the other case,
the thing seen *actually happened*, and
was beheld by the person as an ordinary
spectator, in the possession of his natural
senses.

11. τέσσ. ἀρχ.] not, 'by the
four corners,' which would certainly re-
quire the article, as in ref.,—but by four
rope-ends. This meaning of ἀρχή is justi-
fied by Diod. Sic. i. p. 104, who, speaking
of harpooning the hippopotamus, says, εἰθ'

¹² ἀρχαῖς [δεδεμένον καὶ] ¹³ καθιέμενον ἐπὶ τῆς γῆς, ¹³ ἐν ¹⁴ ᾗ ὑπῆρχεν πάντα τὰ ¹⁵ τετράποδα καὶ ¹⁶ ἔρπετὰ τῆς γῆς καὶ ¹⁷ πετεινὰ τοῦ ¹⁸ οὐρανοῦ. ¹³ καὶ ¹⁹ ἐγένετο φωνὴ πρὸς αὐτόν, ²⁰ Ἀναστὰς Πέτρε ²¹ θύσον καὶ φύγε. ¹⁴ ὁ δὲ ²² Πέτρος εἶπεν ²³ Μηδαμῶς κύριε· ὅτι ²⁴ οὐδέποτε ἔφαγον· ²⁵ πάν ²⁶ τινες ²⁷ ἀκούον καὶ ²⁸ ἀκάθαρτον. ¹⁵ καὶ φωνὴ ²⁹ ἄλλαν ³⁰ ἐκ δευτέρου πρὸς αὐτόν, ³¹ Ἄ ³² ὁ θεὸς ³³ ἑκάθαρσεν σὺ μὴ ³⁴ κοῖνον.

¹³ 7. Gen. vi. 7. w as above (t u) only. x Matt. vi. 26. viii. 20 ff. Luke viii. 2. xiii. 19. ch. xi. 6. Gen. i. 26. y ch. vii. 31 reff. z ch. vii. 26 reff. Dan. vi. 8. a = Matt. xiii. 4. Luke xv. 23, 27, 30. John x. 10. ch. xi. 7 only. Drut. xii. 15. (ch. xiv. 13 reff.). b ch. xi. 8 only. Ezek. iv. 14. c constr., Rom. iii. 20 reff. d = Mark vii. 3, 6. ver. 28. ch. xi. 8. Rom. xiv. 14 (See). Heb. x. 29. Rev. xxi. 27 only. 1 Macc. i. 62. e = ver. 28. ch. xi. 8. 1 Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 2. (elsewh. always with πνεῦμα (ch. v. 16 reff.), etc. Eph. v. 5.) Judg. xiii. 14. f Matt. xvi. 43 only. g as above (t). Mark xiv. 72. John ix. 24. ch. xi. 8. Heb. ix. 28 only. Jer. i. 13. h = ch. xi. 8. Heb. ix. 28, 29. See ch. xv. 8. i = ch. xi. 9 (xii. 26 reff.) only.

om δεδεμενον και ABC²EN 40 vulg æth arm Orig, Cyr, Thdr¹; ins (C¹ perhaps) LP p rel 86 (D-lat syrr coptt) Chr.,—transp καταβαλον and δεδεμενον c 13 [(syrr)].—also c has τεσσαρειν αρχαις immediately aft ανεωγ. και; 13, at end of ver.—καταβαλον is omd by lect-12 D-lat syrr sah; these vns have other varns, e. g. calum apertum ex quattuor principiis ligatum vas quodam et(sic) linteam splendidum quod differebatur de caelo in terram D-lat.

12. rec της γης bef lat και (τετραπεδα της γης: see cl xi. 6), with LP rel Chr: om τ. γ. 34². 66². 163 D-lat sah [Orig-int.]: txt ABCEN p [13] (36) [vulg æth-pl (Tischdf)] Syr copt arm Clem, Orig, Constt.,—ins τα εἰ: bef τ. γης 36. rec ins τα θηρια και bef (τα) εἰ. (from cl xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr¹, (κ. τ. θηρ.) aft εἰ. [m, aft γης]: E: om ABC²N p 40 vulg D-lat Syr coptt arm Clem¹ Orig, [int.] Constt, Thdr¹, Aug.,—rec ins τα bef εἰ., with LP 13. 36 rel Clem, Chr: om ABC²EN p Orig, Constt.—(C¹ is illegible.) rec ins τα bef ver. (conforms to cl xi. 6), with C¹ELP 13. 36 rel Clem Constt [Orig-int, Bas¹] Chr: om ABC²N p Orig.

14. rec for και, η (conforms to cl xi. 8), with C D-gr ELP p rel copt Chr [Cyr-p₂]: txt ABN 13. 36 vulg D-lat syrr sah [arm] Clem, Orig, Constt, Cyr-c.

15. φωνησας δε D-gr. εκαθαρσεν ACLP m p [13]: txt BDEM [Fr-coial] rel. for συ, σοι (itacism? as E p κυρον for κοιν.) D 13.

ἐν τῶν ἱμαγίντων ἐνέπτοντες ἀρχὰς στυπίνας ἀφ' αἰσὶν μέχρις ἀν παραλυσθῆναι. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.

At all events, as Neander observes (Pf. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this, at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δε. και, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ ver.] literally: not 'many of each kind,' nor 'some of all

kinds,' in which case the art., the sense of which is carried on from τὰ τερπ. to the subsequent words (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of all creation.

τερπ., ἔρω., περ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of all the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*. κῶμα] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi. 15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having *purified* these, signified that the distinction was now

j ch. xi. 10
 k = ch. i. 2, 22.
 l Mark xvi. 19.
 m ch. i. 11 only.
 n ch. ii. 12 ref.
 o = Luke viii.
 p ver. 5.
 q here only.
 r ch. xi. 11 only.
 s ch. xi. 11 only.
 t ch. xi. 11 only.
 u here only.
 v ch. i. 23 ref.
 w ver. 6 ref.
 x here only.
 y absol., Matt.
 z ch. viii. 26 ref.
 Gen. xxi. 1.
 a = ch. xx. 10 ref.
 b = Matt. xxi. 21.
 Rom. iv. 20. xiv. 23.
 James i. 6 f.
 (Jer. xv. 10.)

16 τούτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ εὐθὺς ἀνελημφθῇ τὸ
 σκευὸς εἰς τὸν οὐρανόν. 17 ὥς δὲ ἐν ἑαυτῷ διηπόρει ὁ
 Πέτρος τί ἂν εἴη τὸ ὄραμα δ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες
 οἱ ἀπεσταλμένοι * ἀπὸ τοῦ Κορνηλίου διερωτήσαντες
 τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πνύλωνα.
 18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπι-
 καλούμενος Πέτρος ἐνθάδε ξενίζεται. 19 τοῦ δὲ Πέτρου
 διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν τὸ πνεῦμα
 αὐτῷ Ἰδοὺ ἄνδρες ζητοῦντές σε. 20 ἀλλὰ ἀναστὰς
 * κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος,
 ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21 * καταβὰς δὲ Πέτρος
 πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε

ABCDE
 LPNab
 od f g h
 k l m o p
 13

H idon...
 ABCDE
 HLPN a
 b c d f g
 h k l m
 o p 13

16. rec (for εὐθὺς) παλιν (from ch. xi. 10), with D-gr LP 13 rel E-lat syr Chr,
 (ανελημφθῇ bef παλιν D-gr): om 15. 36 D-lat Syr sah sath-pl arm Constt, [Orig-int,]
 Ambr.; txt ABC E[gr] N p vulg. syr-mg copt sath-rom.

17. αὐτῷ B k. D adds ἐγένετο. for εἴη, εἰ D¹ (txt D²). om και
 (οὐρα of Hēbraism?) ABN p 36. 40 vulg [Syr copt] arm: ins CDELP 13 rel fuld
 [syr] sath-rom Chr. * ὑπὸ BEN a b² c g h o p: apo ACDDL P rel Chr₁. om
 του (bef κορν.) D Thl-fin₁. ἐπερωτήσαντες D. rec om του (bef συμ.), with
 ELP 13 rel Thl-sif: ins ABCDN c p 40 Chr₁ Thl-fin.

18. ἐπυνθάνοντο BC.

19. rec ενθυμ. (proō negligence of the significant compounded verb), with b: δια-
 νοουμενον 15-8. 36 Did₂: add και διανοουμενου syr[-w-ast]: txt ABCDELP(N) rel
 [Did.] Chr.—διενθυμενον N. rec αὐτῷ bef το πνευμα, with DELP 13 rel [syr
 sath Did.] Chr: om αυτ. B copt: txt ACN m p vulg sah. rec aft ανδρες ins τρεις
 (conforms to ch. xi. 11 and ver 7), with ACEN f p 18. 36 vulg Syr syr-mg [sah sath
 Did.] Thl-fin; bef ανδ., copt; times arm; duo B: om DHL[P] rel spec syr Constt,
 Cyr-jer[ms.] Chr₁ Thl-sif Aug, Ambr₁. rec ζητουνσι, with ACDE[H]LP rel
 [Constt Did Cyr-jer Chr]: txt BN p.

20. αναστα D¹ (txt D²) vulg [syr] coptt. rec διωσι, with LP 13 rel Constt Bas,
 [Did., Chr₁]: txt ABCDEHN h p 36. 40 Cyr-jer Did, [Chr-c₁].

21. τότε κατ. DE Syr. ins o bef πετρος DEL b d o Chr₁ Thl-fin: om ABCHPN
 p. 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απε-
 σταλμενους απο του κορν. προς αυτον (explanatory interpolation, ver 21 beginning an
 ecclesiastical portion), with H (but om του) (f) Thl-sif; τ. απεστ. υπο κορν. (alone)

abolished which was 'added because of transgressions' (Gal. iii. 19),—and all re-
 garded in his eyes as pure for the sake of His dear Son. But the literal truth of the representation was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been purified and rendered clean for use by the satisfaction of Christ. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 6. Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see

notes there. 16. ἐπὶ τρεῖς] denoting the certainty of the thing revealed: see Gen. xli. 32.

17.] Valcknaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—'when he came to himself,' but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἑαυτῷ διηπόρει.

18. φωνήσαντες] having called out (someone), they were enquiring. The present, ξενίζεται, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note.

20. ἀλλὰ] 'makes no question as to who or what they are,—but:—'—so also ch. ix. 6. ἵνα] The Holy Spirit, shed

τίς ἡ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος
 ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ ^aφοβούμενος τὸν ^aθεόν,
 ὁ μαρτυρούμενός τε ὁ ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων,
 ὁ ἐχρηματίσθη ὑπὸ ὁ ἀγγέλου ὁ ἀγίου ἡ μεταπέμψασθαί σε
 εἰς τὸν οἶκον αὐτοῦ καὶ ἰακοῦσαι ἰρήματα παρὰ σοῦ.
²³ ἡ εἰσκαλεσάμενος οὖν αὐτοὺς ἔξενισεν. ^m τῇ δὲ ἐπαύριον
 ἡ ἀναστὰς ὁ ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἡ ἀδελφῶν
 τῶν ἀπὸ Ἰόππης ἡ συνήλθον αὐτῷ. ²⁴ ^m τῇ δὲ ἐπαύριον
 ὁ εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ὁ ἦν ὁ προς-
 δοκῶν αὐτοὺς, ὁ συγκαλεσάμενος τοὺς ὁ συγγενεῖς αὐτοῦ
 καὶ τοὺς ὁ ἀναγκαίους φίλους. ²⁵ ὡς δὲ ἐγένετο ὁ τοῦ ὁ εἰς-
 ελθεῖν τὸν Πέτρον, ὁ συναντήσας αὐτῷ ὁ Κορνήλιος
 ὁ πεσὼν ὁ ἐπὶ τοὺς ὁ πόδας ὁ προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος

47. Deut. xxxii. 1. k here only t. l act. = ch. (xvii. 20.) xlviii. 7. Heb. xlii. 3
 only t. Sir. xxix. 25. psam. ver. 6 reff. m ver. 9 reff. Num. xi. 32. m ch. vii. 26 reff. r = Matt.
 o absol., ch. vii. 7 al. Gen. xix. 14. p = ch. ix. 30 reff. q ch. i. 21 reff. r = Matt.
 viii. 5 al. fr. Ruth ii. 10. s ch. ii. 5 reff. t = Luke i. 21. 2 Pet. iii. 12 al. Pa. exviii.
 166. u mid., Luke ix. i. xv. 9. xlvii. 12. ch. xxviii. 17 only t. act., ch. v. 15 reff. Exod. vii. 11.
 v Luke i. 80. L.P. exc. Mark vi. 4. John xviii. 26. Lev. xxv. 45. w = here only (ch. xlii. 48
 1. Rev. xii. 7. y Matt. x. 12. Mark vi. 32. z ch. iii. 12 reff. Luke xvii.
 vii. 1, 10 only. Gen. xxiii. 1. (-της, Matt. viii. 34.) s Luke ix. 37. xlvii. 10. ch. xx. 32. Heb.
 John xi. 33 v. r.) πρός, Mark v. 22. παρά, Luke viii. 41. ἔμπροσθεν, Rev. xix. 10. b = Matt.
 ii. 11. viii. 2 al. Job i. 30.

m: om ABCDELPN p 13 rel vulg syrr coptt æth arm Chr Thl-fin. ins τι θελετε
 (-ται D) η beτ τις η D syrr (om 1st η D-lat syrr). for τις η, τι η m: om η B.

23. (εἶπαν, so ABCEP p.) add προς αυτον D Syr sah. aft κορν. ins τις
 D-gr Syr. for πο, υφ D.

23. for εἰσκ. ουν, τότε προσκαλ. E[-gr]: τότε εισαγαγων ο πετρος D 40 sah, intro-
 ducens vulg E-lat Syr(addg Simon); ingressus D-lat. εξεν. bef αυτ. D 40 vss.
 rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space
 thus left in some copies has been filled up with ο πετρ. the subject of the verb), with
 HLP rel Thl-sif: αναστ. ο π. [C]E c k m 18(omg d) 36 syrr Chr, Thl-fin: txt ABDN
 d p vulg Syr coptt æth. om 2nd των D. rec ins της bef ιων. : om ABCEHLPN
 rel Chr. ιωπην D¹(txt D-corr¹). συνελθον D.

24. rec και τη (corrta appy to avoid the recurrence of τη δε, τη δε, ο δε), with HLP
 13 rel Syr æth [arm] Chr, Thl-fin: txt ABCDEN p 40 vulg [syr] copt Thl-sif.
 εἰσῆλθον (corrta to evit εξῆλθεν above) BD p [vulg] syrr-txt æth Thl-sif: συνελθον m:
 txt AEHLF 13. 36 rel [Syr] syrr-mg [coptt arm], -θων CN. om την D m 183 [Thl].
 ην προσδεχομενος αυτους και συνη. D. for αυτου, αυτους B¹(Tischdrf) [om
 p]. aft φιλους add περιεμεινεν D syrr-mg.

25. rec om του, with H k 36: ins ABCELPN p 13 rel Bas, Chr, Thl. aft
 ποδας ins αυτον g o vulg Syr sah æth arm Thl-fin. for ver, προσεγγιζοντος δε του
 πετρον εις την καισαριαν, προδραμων εις των δουλων διεσαφησεν παραγεγονεναι αυτον. ο
 δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον
 (αυτω D-corr¹) D syrr-mg(but αυτου for προσεκ. αυτον).

down upon the Church to lead it into
 all the truth, had in His divine arrange-
 ments brought about, by the angel sent to
 Cornelius, their coming. ²³ ἐξένισεν]
 This was his first consorting with men
 uncircumcised and eating with them (ch.
 xi. 3): though perhaps this latter is not
 necessarily implied. τινες τῶν ἀδ.]
 Sir, ch. xi. 12: in expectation of some
 weighty event to which hereafter their tes-
 timony might be required, as indeed it was,
 ib. ²⁴ ἀναγκαίους] his intimate

friends. So Jos. Antt. xi. 6. 4, φίλος
 ἀναγκαίωτατος τῷ βασιλεῖ, and Xen. Mem.
 ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίοις
 καλούμενοις ἄλλους κτῶνται βοηθοί.
 These, like himself, must have been
 fearers of the true God, or at all events
 must have been influenced by his vision to
 wait for the teaching of Peter. ²⁵
 τοῦ εἰσελθ. This, the most difficult and
 best supported reading, is a harshness of
 construction hardly explicable (see Winer,
 edn. 6, § 44. 4) on any principles. It

c = Mark i. 31. ch. iii. 7. Dan. x. 10. d = ch. ix. 6. reff. e here only τ. (Aoc, Job xix. 19 Symm.) f = ch. i. 8 reff. i. g = ver. 36. ch. xii. 16. Luke vi. 4. h i Pet. iv. 3. only τ. 2 Macc. vii. 1 aB. Jos. B. J. iv. 9. 10. Xen. Mem. i. 1. 9 (-ιστα). i = ch. v. 13 reff. k = ch. ix. 1 reff. Levit. xix. 33. i here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12. here only. = w. 874, Matt. xvi. 31. Wisd. xiv. 4. w. acc., 1 Cor. xii. 31. 1 Kings xii. 23. (reff.). o = Mark x. 18. xii. 37 al.

· 26. rec aut. bef γγ., with HLP rel Thl-sif: txt ABCDEN a c d f h k m [p] 13 [vulg arm Bas.] Chr, Thl-sif. for αναστ., τι ποιεις D; syr-ing has both. k. aut. εγ. C Thdrt.; και γαρ εγω, omg αυτος, E Chr; om αυτος D sah: κ. γαρ εγ. aut. [c k 13] 137: txt ABHLPN p rel 86 Marc, Thl-sif.—rec for και εγω, καγω, with ADHLP a b d f g h l m o 13 [Marc, Thl-sif]: txt BN p lect-12. aft εμι ins ωs και εν D¹ (and lat) E (om και E-lat) copt mth.

27. for κ. συνα. το ευρ., και εισελθων τε και ευρεν D¹ (and lat). 28. bef εως. ins βελτιον D Aug₁[om₂]. αθεμιστον D¹. ins ανδρι bef αλλωφ. D-gr lect-12 Syr sah. rec και μοι, with HLP 13 rel [Chr₁]; και μοι p: txt ABCDEN o. εδειξ. bef ο θ. AEN vulg mth [Orig-int.]. επεδειξ. D.

probably arose from taking the so frequent του with the infin. almost as *one word*, and equivalent to the infin. itself.

τους πόδας] viz. those of Peter. Kuinoel's rendering 'in *genus* provolutus' is clearly inadmissible. προσεκύν.] "Adoravit; non addidit Lucas, 'εμκ.' Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "templum etiam proconsulibus decerni solere"), and then κατ' ἐξοχήν to him in whom the imperial majesty centered.

26. καὶ ἐν τῷ αὐτ. ἔνθρ. εἶπε.] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight.

Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τῶν ποδῶν τοῦ ἀγγ., supporting the above rendering of ἐν τ. πόδας. (See the gloss in D, ver. 25, digest.)

27.] The second εἰσῆλθεν [see ver. 25] betokens the completion of his entering in; or (as De W. and Meyer) the former, his entering the house,—this latter, the chamber.

28.] ὑμεῖς, you, of all men, (best) know: being those immedi-

ately concerned in the obstruction to intercourse which the rule occasioned.

28. ἀθέμιτον...] that it is unlawful, . . . or 'how unlawful it is:' better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἐστιν ἀθέμιτον. In both the reff. the ambiguity is the same.

There is some difficulty about this unlawfulness of consorting with those ἀλλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 ('Ιουδαῖς τις ἔμπροσθ, Ἀνατίαν βρομα, πρὸς τὰς γυναῖκας εἰσὶν τοῦ βασιλέως (Monobazus, of Adiabene) ἐβίδασκεν αὐτὰς: τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicet filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo." But, whatever exceptions there may have been, it was unquestionably the general practice of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, 'non monstrare vias, eadem nisi sacra colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5, 'adversus omnes alios hostile odium, separati epulis, discreti cubilibus,' &c. . . . καμοί] not, 'but God hath shewed me,' as E. V.: καί can never have this meaning, and in all cases where it is so rendered we may trace the significance of the simple copula if we

ἄνθρωπον, ²⁹ διὸ καὶ ᾧ ἀναντιρρήτως ἦλθον ᾧ μεταπεμφθείς. ^p here only τ. Polyb. xxi. 8. 11. (-τοε, ch. xix. 36.) ^q var. 5 reff. ^r constr. ch. iv. 7. xxi. 19. ^s constr. Rom. xi. 20, 30. ^t = Matt. v. 32. ^u = (1) Matt. xxi. 46. John xi. 63. ch. xx. 16 al. (but see note), or (2) ch. xv. 7. 2 Cor. viii. 10. ix. 2. ^v ch. xx. 7 reff. ^w ch. xi. 7 reff. ^x Matt. vi. 16. ix. 14 &c. ^y ch. xiii. 2, 3. Judg. xx. 26. ^z acc. John iv. 52. Rev. iii. 2. ^a absol., ver. 9 reff. ^b = ch. ii. 26. ^c as above (b). Luke xiv. 6. ch. i. 10 v. τ.). xii. 21. James ii. 2 only τ. 2 Macc. xi. 6. ^d Rev. xv. 6. xviii. 14. xix. 6. xxi. 16 only τ. Wind. vi. 13 al. Cant. v. 10 Symm. ^e 1 Cor. xiv. 21 reff. Ps. lv. 3. ^f plur. ^g pass., Rev. xvi. 19 only. Ezek. xviii. 23. mid., ch. xi. 16 al. fr. ^h ch. ⁱ ver. 5. ^k ver. 6 reff. ^l ch. ix. 43 reff. ^m ver. 6 reff. ⁿ absol., ch. xvii. 10. ^o Mark vi. 25. ch. xi. 11. xxi. 32. xxi. 30. Phil. ii. 23 only. ^p = 1 Cor. vii. 37, 38 reff. ^q ch. xv. 10. xvi. 36. xxi. 15 only. Gen. xiv. 5. ^r reff. ^s = ch. ii. 26.

ἄνθρωπον, ²⁹ διὸ καὶ ᾧ ἀναντιρρήτως ἦλθον ᾧ μεταπεμφθείς. ^p here only τ. Polyb. xxi. 8. 11. (-τοε, ch. xix. 36.) ^q var. 5 reff. ^r constr. ch. iv. 7. xxi. 19. ^s constr. Rom. xi. 20, 30. ^t = Matt. v. 32. ^u = (1) Matt. xxi. 46. John xi. 63. ch. xx. 16 al. (but see note), or (2) ch. xv. 7. 2 Cor. viii. 10. ix. 2. ^v ch. xx. 7 reff. ^w ch. xi. 7 reff. ^x Matt. vi. 16. ix. 14 &c. ^y ch. xiii. 2, 3. Judg. xx. 26. ^z acc. John iv. 52. Rev. iii. 2. ^a absol., ver. 9 reff. ^b = ch. ii. 26. ^c as above (b). Luke xiv. 6. ch. i. 10 v. τ.). xii. 21. James ii. 2 only τ. 2 Macc. xi. 6. ^d Rev. xv. 6. xviii. 14. xix. 6. xxi. 16 only τ. Wind. vi. 13 al. Cant. v. 10 Symm. ^e 1 Cor. xiv. 21 reff. Ps. lv. 3. ^f plur. ^g pass., Rev. xvi. 19 only. Ezek. xviii. 23. mid., ch. xi. 16 al. fr. ^h ch. ⁱ ver. 5. ^k ver. 6 reff. ^l ch. ix. 43 reff. ^m ver. 6 reff. ⁿ absol., ch. xvii. 10. ^o Mark vi. 25. ch. xi. 11. xxi. 32. xxi. 30. Phil. ii. 23 only. ^p = 1 Cor. vii. 37, 38 reff. ^q ch. xv. 10. xvi. 36. xxi. 15 only. Gen. xiv. 5. ^r reff. ^s = ch. ii. 26.

29. ἀναντιρρήτως B¹D p. aft μεταπεμφ. ins υφ υμων DE.
 30. for τεταρτ., της τριτης D¹(txt D²(appy): mustertiana D-lat). for ταυτ. της, της αρτι D. om υηστ. και (ceased perhaps, as nothing is said of fasting above, ver 3) A¹BCN p vulg copt eth arm: ins A²DEH(L)P 13. 36 rel syrt sah.—om και ... μου L. for και τ. εν., την ενατην τε D¹[gr]. rec aft εν. ins ωρας, with HP 13. 36 rel Chrj: om ABCDN p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, εμου N.
 31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεησις σου e 80.
 32. for εν οικ. σ. β., παρα τινα σ. β. (corrpn from ch ix. 43) C 36. 180. om os παρ. λαλ. σοι (to enit ver 6?) ABN p vulg copt eth-rom: ins CDEHLP 13 rel vas Chrj.
 33. aft pros σε add παρακαλων ελθειν προς ημας D² and lat ins σε aft ελεθ. syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει def παραγ. D. for ουρ, δου D¹-gr(ιδου D-corr¹: txt D²(and lat)).

examine. Here, for instance:—the two parties concerned are *δμοις, κάθ' ἑ*. 'Ye, though ye see me here, know, how strong the prejudice is which would have kept me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.'

29. τίνα λόγῳ] on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: γαίης φραδ-μοσύνην ἀνέγαγεν.—Winer, edn. 6, § 81. 6. c. and Bernhardy, Syntax, ch. iii. 14.

30. ἀπὸ τετ. ἡμ.] The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require τῆςδε τῆς ἡμέρας, and (2) ἡμην cannot possibly reach to the present time, but is the historical past: I was fasting. This being so, ἀπὸ τετάρτης ἡμέρας must indicate the time denoted by ἡμην—'quarto abhinc die'—four days ago; see reff. (2), which fully justify this rendering. De Wette's and Neander's rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy ταύτης τῆς ἡμέρας, which

must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of ταύτ. τ. ὥρ. I take to be this hour of the day: and this meaning is further established by the omission of ὥραν after ἐνάτην. The hour alluded to is probably the *εἰσέλη*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) λαμπρόν] bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰς* ηκ. . . ἡ προσευχὴ κ. αἱ ἐλ. . . ἐμνήσθ. 33.] The reading *ἐνέπ. σου*, for *ἐνέπ. τοῦ θεοῦ*, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the con-

must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of ταύτ. τ. ὥρ. I take to be this hour of the day: and this meaning is further established by the omission of ὥραν after ἐνάτην. The hour alluded to is probably the *εἰσέλη*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) λαμπρόν] bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

^r here only.
^s ver. 48. ch.
^{xvii.} 36.
^{Matt.} i. 24.
^{viii.} 4 if only.
^{constr.,} here
^{only.} Jonah
^{ii. 11} B^{7ab}
^{Alex.} (not A)
^{Ald.}
^{t = ch. ii. 23}
^{u = ch. viii. 35}
^{ref.}
^v Luke iv. 35. ch. iv. 37 al. Job ix. 2.
^{11.} Luke xx. 21.
^{a = 1 John ii. 29. iii. 7, 10.} Rev. xlii. 11. Isa. lviii. 2.
^{18 only.} Levit. i. 4. e Pa. cvi. 20.
^y ver. 2 reff.
^{w = ch. iv. 13 reff.}
^x here only ^{r.} see James ii. 6. Rom. ii.
^{23.} Heb. xi. 33. James i. 20. Pa. xiv. 2.
^b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv.

for 1st *r.* *θεου, σου* D¹ (and lat) vulg Syr sah *sth* arm[-usc]. (*See note.*) om
παρεσμεν D¹ sah. aft *ακουσαι* ins *βουλομενοι* *παρα σου* D¹; *voluntus* D-lat:
βουλομ. (alone) Syr: *παρα σου* (a'one) D². om *παντα* D 96. 142 sah: *τα προστ.*
σοι bef *παντα* A. rec *νω*, with BHLPN¹ p 13. 36 rel Chr: *παρα Ε*: txt ACDN².

* *κυριου* (*corr* to avoid repetition of *θεου*?) ABCEN c [p¹ (Treg)] 18. 86. 40
 vulg syr copt arm: *θεου* DHLP p rel Syr sah Chr. [-om *του* p 13.]

34. *το στομα* bef *πετρος* D [am copt *sth*]. aft *το στομα* ins *αυτου* ACEN²
 d k o 36 [vulg-ed demid syrr copt] *sth* arm: om BDHLPN¹ p am fuld [tol] Chr.,
καταλαμβανομενος D¹ (txt D² ?).

35. *αλλα* A. *εσται* A Constt.
 36. ins *γαρ* bef *λογ.* C¹ [appy] D-gr c 137 [spec] Syr syr-w-ast sah. om *ον* (*corr*
to simplify the constr) AB c p vulg [D-lat] copt *sth* [arm]: ins C D [-gr] EHLPN¹
 rel 36 syrr Cyr-jer, Chr. (13 def.)—*ον* is marked for erasure by N¹, or more probably
 by N-corr¹.

verse: and the sense, 'We are all here
 present before *these*,' follows better on the
 two preceding verses. *τα προστ.* Not
 doubting that God, who had directed him
 to Peter, had also directed Peter what to
 speak to him. 34. *ανοιξας το στ.*
 Used (see reff.) on occasions of more than
 ordinary solemnity. *επ' αληθείας κατ.*
 'For the first time I now clearly, in its
 fulness and as a living fact, apprehend
 (grasp by experience the truth of) what
 I read in the Scripture (Deut. x. 17;
 2 Chron. xix. 7; Job xxxiv. 19).'
 35.] *αλλα* gives the explanation,—what
 it is that Peter now fully apprehends:
 but as opposed to *προσωπολήμπτως* in
 its now apparent sense. *εν παντι*
εθνει κ.τ.λ. It is very important that we
 should hold the right clue to guide us in
 understanding this saying. The question
 which recent events had solved in Peter's
 mind, was that of the admissibility of men
 of all nations into the church of Christ. In
 this sense only, had he received any infor-
 mation as to the acceptableness of men of
 all nations before God. He saw, that in
 every nation, men who seek after God, who
 receive His witness of Himself without
 which He has left no man, and humbly
 follow His will as far as they know it,—
 these have no extraneous hindrance, such
 as uncircumcision, placed in their way to
 Christ, but are capable of being admitted
 into God's church though Gentiles, and as
 Gentiles. That only such are spoken of, is
 agreeable to the nature of the case; for

men who do not fear God, and work un-
 righteousness, are out of the question, not
 being likely to seek such admission. It is
 clearly unreasonable to suppose Peter to
 have meant, that *each heathen's natural*
light and moral purity would render him
acceptable in the sight of God:—for, if so,
 why should he have proceeded to preach
 Christ to Cornelius, or indeed *any more at*
all? And it is equally unreasonable to
 find any verbal or doctrinal difficulty in
εργ. δικαιουσιν, or to suppose that *δικ.*
 must be taken in its forensic sense, and
 therefore that he alludes to the state of
 men *after becoming* believers. He speaks
popularly, and certainly not without re-
 ference to the character he had heard of
 Cornelius, which consisted of these very two
 parts, that he *feared God*, and *abounded in*
good works. The deeper truth, that the
 preparation of the heart itself in such men
comes from God's preventing grace, is not
 in question here, nor touched upon.

36. *τον λογον*] The construction is very dif-
 ficult. Several ways have been proposed of
 connecting and rendering this accusative.
 (1) *Erasm., Wolf, Heinrichs, Kuin., &c.*,
 take *τον λογον* with *ειδате*, and understand
το γεν. βημ. κ.τ.λ. as in apposition with it.
 "The word which, &c., ye know, viz. the
 γεν. β." But this immediate connexion of
λογ. and *ειδ.* is hardly consistent with the
 interruption of the sense by *οδρος* . . . *κυριος*.
 (2) *Meyer, and Winer, edn. 6, § 62. 3*
 end, adopt virtually the same construction,
 but understand *ου. ειδ.* to be a taking up

τοῖς ^d υἱοῖς Ἰσραὴλ ^e εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ ^d ^{ch. v. 21. vi}
 χριστοῦ ^e οὗτός ἐστιν ^h πάντων ^h κύριος. ³⁷ ὑμεῖς οἴδατε ^{22 (Rom.}
 τὸ ^h γινόμενον ῥῆμα ^k καθ' ^k ὅλης τῆς Ἰουδαίας, ^{37. ix. 15,}
^{2 Cor. iii. 7,}
^{13. Rev. ii.}
^{14. vil. 4.}
^{14. vil. 19.}
^{3 Kings i. 42.}
^{Ps. xxix. 9.}
^{f = (Rom. x. 15,}
 ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ^δ ^h ἐκήρυξεν ^h
 Ἰωάννης, ³⁸ Ἰησοῦν τὸν ^o ἀπὸ Ναζαρέθ, ^h ὡς ^q ἐχρίσεν ^h
^{from Isa. lii.}
^{Gal. iv. 1) only.}
^{h ch. ix. 31 reff. f =}
^{o = ch.}
^{q ch. iv. 27 reff.}

7. Eph. ii. 17 only. Nah. i. 5. g ch. ix. 30 reff. h = Rom. x. 12
 1 = Luke ii. 18. iii. 2. John x. 35. ch. vii. 31 al. Gen. xv. 1. Jer. i. 1. k ch. ix. 31 reff. f =
 1 constr., see note. m ch. i. 22 reff. n Luke iii. 3 ff. Exod. xxxii. 6. o = ch.
 xxi. 34. Matt. xxi. 11. John i. 46. xl. i. xii. 31 al. p = ver. 28 reff. q ch. iv. 27 reff.

37. om υμεις B æth-rom. γεναμενον E: γεγονος C c. om ρημα D. om
 1st τας D¹(ins D³). rec αρξαμενον, with LP [m] p 13. 36 rel [Dial.] Chr; Thdr¹;
 quod factum est . . . incipiens vulg E-lat Iren-int, Hil, Ambr, q. f. . . cum cepisset
 D-lat: txt ABC D-gr E-gr H 40. aft αρξ. ins γαρ AD vulg E-lat [Dial.] Iren-int.

38. rec παρεστ, with AHL a b d f g h l o p 13 [Bas, Thdr¹, Cosm.]: txt BCDEPN

of the sense which was broken by (in this case) the two parentheses *εὐαγγ.* *χριστοῦ*, and *οὗτος κύριος*. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—'noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.' Bengel. (3) Rosenm. and others *understand* κατὰ, 'secundum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusativus pendens, 'ad sermonem filiis Israel missum quod attinet' But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take τὸν λόγον *δν*, for *δν λόγον*, 'quem nuncium,' justifying it by Matt. xxi. 42, and so nearly (6) Kypke, 'verbum quod misit . . . illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of *δτι δεκτός αὐτῷ ἐστι*. Of a truth I perceive, &c. (and recognize this as) the word which God sent to the children of Israel, preaching peace (see reff.) through Jesus Christ: (then, for the first time, *ἐπ'* ἀληθείας καταλαμβάνομενος *this also*, on the mention of Jesus Christ, he adds *οὗτός ἐστιν πάντων κύριος*.) He is Lord of ALL MEN; with a strong emphasis on πάντων. I the more incline to this, the simplest and most forcible rendering, from observing that so far from *ὑμεῖς οἴδατε* being

(Meyer's objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 23, *ὑμεῖς ἐπίστασθε*, &c.: and, as there it answers to *καμολ*, so here also (ver. 39) to *καὶ ἡμεῖς*. *Ὡς Ἰησ. χρ.* belongs to *εὐαγγελ.*, not to *εἰρήνην*. 37. τὸ ῥῆμα.] the matter: not the *thing*, here or any where else: but the *thing said*, the 'materies' of the proclamation, in this case perhaps best '*the history*,' *γενόμενον*] Not '*which took place*,' but, which was spoken, 'published,' as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ' ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a *publication*, or spreading of a rumour, not of the happening of an event or series of events relating to one person. ἀρξ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. ἀρξάμενος is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke. μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.) 38. Ἰησοῦν τ. ἀπὸ Ναζ.] The *personal subject* of the *γενόμενον ῥῆμα*, q. d. 'Ye know the subject which was preached viz. Jesus of Nazareth.' ὡς ἐχρ. αὐτ.] how that God anointed him . . . , not as Kuin. and Kypke, 'how that God anointed Jesus of N.,' taking αὐτόν as redundant by a Hebraism. See a construction very similar in Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: the anointing

αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ ἰσχύϊ, ὃς διήλθεν
 ἐνεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους
 ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ 39 καὶ
 ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ
 τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρε-
 μάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
 ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι 41 οὐ παντὶ
 τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ

r = Luke i. 17. vi. 19 ad.
 a absol. ch. viii. 4 refl.
 t here only.
 Ps. xli. 8.
 (-τῇ, Luke xlii. 25.)
 u James ii. 6 only. Ezek. xviii. 12.
 v Luke i. 66. John iii. 2. ch. vii. 4. xviii. 10. Isa. lviii. 11.
 w constr., Luke xiv. 46. ch. i. 22. ii. 32. iii. 15. xvi. 16.
 a Matt. x. 8. xi. 5. xviii. 6 ff. Rom. iv. 25. 1 Cor. xv. 4, &c. Isa. xlvii. 19.
 c Rom. x. 20 only, from Isa. lxxv. 1.
 x attr., ch. i. 1 refl.
 y = ch. v. 23 refl.
 z ch. v. 30 (refl.).
 b = ch. ii. 4 refl.

k m vulg coptt Chr, Did [Bas, Iren-int,]. for *ος εχρ. αυτ., ον εχρ.* D¹ (and lat :
 D² adding *αυτον*) syrr arm Bas, Faustin, ins *en bef πν. αγ.* EL b m. αγ.
 bef πνευμ. D. for *ος, ουτος* D tol Syr sah Iren-int Faustin : *ος N¹ 13 lect-12*
 Thl[-fin,]. καταδυναστευοντας D: for *διαβ., σατανα* E-gr.
 39. *υμεις* A D-gr. rec aft ημ. ins *εσμεν*, with HLP 13 rel [vulg] Cosm₁ : om
 ABCDEN p 86 syrr aeth [arm] Chr, Iren-int-mss, [-ed-Stieren] for *παντων*,
αυτου D. om *en* (bef *ιερ.*) BD p [vulg-ed] demid fuld : ins ACEHLPN 13. 36 rel
 am [arm] Chr Cosm Iren-int. rec om 3rd *και* (*its forces not being seen*), with 13
 rel [vulg] fuld [Syr(appy)] coptt Cosm Iren-int : ins ABCDEHLPN rel 36 am demid
 tol syr arm Chr. (*ανειλαν*, so ABCDEN p 13.)
 40. ins *en bef τῇ τρ. ημ.* C N¹ (N² disapproving) m : *μετα την τριτην ημεραν* D¹ (and
 lat). for *αυτον, αυτω* D¹ [*αυτω μεν* D² (Scriv)] o 45.

however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, οὐ δὲ πρῶτον πάλιν ἐκείνῳ φάμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτι τὸ πνεῦμα τεθέαται καταβαῖνον ὁ βαπτιστῆς· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρῳ . . . ἀλλὰ δίδεται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέλημα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ. Subdued, so that he is their *δυνάστης*,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil. ὁ θεὸς ἦν μετ' αὐτ. So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office,

which were matter of *apostolic testimony* and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). 39. καὶ ἡμεῖς] Answering to *υμεις οιδετε*, ver. 37. 'You know the history as matter of universal rumour: and we are witnesses of the facts.' By this *ἡμεῖς* Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. ὃν καὶ ἀνείλ. Whom also they killed. καὶ is not 'yet,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of *those actors themselves*. κρεμ. ἐπὶ ξύ. So also ch. v. 30, where see note. 41.] Bengel would understand συνεφ. κ. συνεφ. of *previous intercourse during His ministry*, and parenthesize *ὁ παντὶ . . . ἀντῷ*,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this would make the significant *offices* ("people who") . . . αὐτῷ very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with

u ch. viii. 16
v 2 Cor. v. 13
w ch. xi. 2.
Rom. iv. 12.
Gal. ii. 12.
Col. iv. 11.
Tit. i. 10 only.
x = ch. xvi. 1.
2 Cor. vi. 16.
Eph. i. 1.
Col. i. 2 al.
y ver. 23.
z = ch. ii. 39
ref.
a = yew, ch. ii.
17 ref.
b ch. ii. 4 ref.
c = Luke i. 46.
ch. v. 13.
xix. 17.
Phil. i. 20.
(L.F., exc.
Matt. xxiii.
b.) 2 Kings
vii. 28.
1 Cor. x. 13 ref.
see ch. viii. 16 ref.
al. L.P. [exc. John viii. 7.]
d Matt. vii. 16. John iv. 29. Mal. iii. 8 B.
h ch. viii. 15, 19 ref.
i constr. ch. xvi. 39 ref.
al. L.P. [exc. John viii. 7.]
e = Luke vi. 29.
i constr., here only. (see ver. 33 ref.)
m ch. xxi. 4, 10. xxviii. 12, 14. 1 Cor. xvi. 7, 8
n ch. ix. 19. xv. 26. xvi. 12. xxiv. 24. xxv. 13 only.
f Gen. xxiii. 6.
Isa. xxvii. 31.
1 Cor. xvi. 7, 8
p 13

Πέτρου τὰ ῥήματα ταῦτα ἠέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ ἐξέστησαν οἱ ἕκ περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἀεκέχεται. 46 ἤκουον γὰρ αὐτῶν λαλούντων ὡς γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος 47 ὅτι Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; 48 Προσέταξεν τε αὐτοὺς ἐν τῷ ὀνόματι τοῦ κυρίου βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

44. aft eri ins δε P² b e f g o (syrr) sah [(æth)]. επεσεν (mistake? or simple word for compound) AD 13. 36 [rel]: txt BEHLPN [m] o p.

45. for όσοι, οι B vulg D-lat coptt: txt A D-gr EHL[P]N 13. 36 rel Chr, Rebapt., συνηλθον BN. του πν. τ. αγ. B(sic: see table) D³ 40 [vulg Rebapt]: του πν. αγ. D¹: txt AEHLPN p 13. 36 rel Chr.

46. from λαλούντων to . . . ν τον θεον is obliterated in D¹ (seeing (1) that D⁴ fills up the space with txt written "laxius," (2) that Wetstein reports D¹ to have read μεγαλυνειν (omg kai?), and (3) that D-lat has *prævaricatis lingua*: we may conjecture that D¹ possibly may have read γλώσσας διαμεριζόμεναι: for τοτε απεκρ., ειπεν δε D. rec ins o bef πετρ., with DEHLP rel: om ABN p Chrj.

47. rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corr'd by D³) τ. δυν. D¹: δυν. τ. κωλ. E³ 40: [om κωλ. E¹:] txt ABN p. for τούτους, ατους D-gr. rec καθως (corr'd to more usual expr: or to suit ch xv. 8), with EHLP rel: ωςπερ D: txt ABN a c h k p 13. 40 Epiph, Chr-comm, [Iren-c₁].

48. for τε, δε BEN d p 13 syr coptt: txt AHLPL rel vulg æth [arm] Chrj, Rebapt.,—τοτε προσετ. D Syr. αυτοις AN 33. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vs Chr Rebapt: txt ABN p 40 am demid [fuld tol arm] Cyr-jer.

for του κυρ., ιησου χριστου (corr'd, as giving more precision to the baptismal formula) ABEN c d k p² 13. 36 am [tol demid] syr coptt [arm] Cyr-jer, Chr, Jer Rebapt.: τ. κυρ. ιησ. χρ. D p¹ fuld [vulg-clem Syr]: τ. κυρ. ιησ. a h 38. 42. 57: txt HLP rel. for ηρωτ., παρεκαλεσαν D. ins προς αυτοις bef επιμεναι D-corr vulg-ed Syr [coptt(Tischdf)] æth, so but διαμει. D¹.

place which circumcision once held. See further in note on Peter's important words, ch. xi. 16. The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), *ὡςπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ*. Whether there was any visible appearance in this case, cannot be determined: perhaps from ver. 46 it would appear not. 45.] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The λαλεῖν γλώσσαις here is identified with the α. ἐτίμης γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐδ-λου γλώσσαις of ch. xix. 6:—so that the gift was one and the same throughout. On the whole subject, see note, ch. ii. 4.

47.] One great end of the unexpected effusion of the Holy Spirit was entirely to

preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before baptism?'

τὸ ὕδωρ . . . τὸ πνεῦμα] The two great PARTS of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: Can any forbid THE WATER to these who have received THE SPIRIT?

The expression κωλύσαι, used with τὸ ὕδ., is interesting, as shewing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house.

48. προσέταξεν] As the Lord Himself when on earth did not baptize (John iv. 2), so did not ordinarily the Apostles

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ὁ κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἠέδεξαντο τὸν λόγον τοῦ θεοῦ. ² ὅτε δὲ ἠνέβη Πέτρος εἰς Ἱερουσαλὴμ, ἠ διεκρίνοντο πρὸς αὐτὸν οἱ ἑκ ἡ περιτομῆς ἠ λέγοντες ὅτι ἠ εἰσῆλθες ἠ πρὸς ἄνδρας ἠ ἀκροβυστίαν ἠ ἔχοντας καὶ ἠ συνέφαγες αὐτοῖς. ⁴ ἠ ἀρξάμενος δὲ Πέτρος ἠ ἐξετίθετο αὐτοῖς ἠ καθεξῆς λέγων ἠ Ἐγὼ ἠ ἤμην ἐν πόλει ἠ Ἰώππῃ ἠ προσευχόμενος, καὶ εἶδον ἐν ἠ ἐκστάσει ἠ ὄραμα, ἠ καταβαίνον ἠ σκευὸς τι ὡς ἠ ὀθόνην μεγάλην τέσσαρσιν ἠ ἄρχαῖς ἠ καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἠ ἄχρι ἐμοῦ. ⁶ εἰς ἣν ἠ ἀτενίσας ἠ κατενόουν καὶ εἶδον τὰ ἠ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἠ ἐρπετὰ καὶ τὰ

w here and Paul (Rom. iii. 20 alia), only. x ch. x. 41 reff. y ver. 15. z = ch. xiii. 1. xv. 23. 2 Macc. i. 1. p ch. vii. 16 reff. q ch. vi. 7. viii. 14. xiii. 44, &c. i Cor. xiv. 30 al. r Matt. xx. 17, 18. ch. xv. 2. xxv. 1. 9 al. s Ezra ii. 1. t constr., here only. Ezek. xx. 36, 38. w. dat., Jude 9. Jer. xv. 10. u ch. x. 45 (reff.). v ch. x. 3. xvi. 40. xvii. 2. Luke i. 28. Mark xvi. 7. Judg. iii. 20. Gen. xxiv. 14. here only. Gen. xxiv. 14.

CHAP. XI. 1. ακουσαν δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (audito vovo apostoli &c D-lat, τοις εν τ. ιουδ. Dr). εδεξατο D¹(txt D⁴).

2. rec kai ote (alteration because the fact related seems a consequence of, rather than opposed to, ver 1 P), with HLP 13 syrr æth Chr.: txt ABEN p 36 vulg coptt [arm]. rec ιεροσολυμα, with (D)EHL¹P 13. 36 rel Chr.: txt ABN p. D reads the verse thus: ο μεν ουν πετρος δια ικανου χρονου ηβλησαι(-sen D³) πορευθηραι εις ιεροσολυμα και προσφωνησας τους αδελφους και επιστηριξας αυτους (thus far also syr-w-ast, prefixing et benedicebant Deo, and adding ewiit [and w-ob] et docuit eos, kai ote ανεβη κ.τ.λ., as in rec) πολυν λογον ποιουμενος δια των χωρων (civitates D-lat) διδασκων αυτους: os και (quia ei) καθητησεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου οι δε (quia etant) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (judicantes ad eum).

3. rec pr. av. ak. ex. bef εισηλθες, with EHL¹P 13 rel syrr Chr, Thl-sif: txt ABDN a h p vulg coptt æth arm Thl-fin. εισηλθεν and συνεφαγεν B(sic: see table) L c p 13. 36 Syr syrr[-txt(otra mg) arm-zoh]. ins συν bef αυτοις D¹.

4. rec ins o bef πετρος, with HLP rel: om ABDEN p 13. 40 Chr., ins τα bef καθεξῆς D. om καθεξῆς [L]¹ 4¹ coptt.

5. ιωπ. bef πολ. D coptt. om προσευχόμενος N¹. om 2nd εν D¹-gr(ins D-corr¹) 96. καταβαινον (error?) A a p. τετρασιν D Epiph., rec ακρις, with B²EH[L]¹P 13. 36 rel: εως D: txt AB¹[N].

6. om τα (1st and 3rd) D¹(ins D³). om της γης P 3. 73. 80¹: ins aft θηρια d g, aft ερπετα II Syr. in ερπετα, ep is written above the line by N¹. om 4th τα D.

(see 1 Cor. i. 13—17, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διακόνουν τραπέζαις. εν τῷ ὄν.] = ἐν τῷ ὄν., ch. ii. 38, where see note. Wahl compares αποκτείνειν ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1—18.] PETRE JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN USCIR-

CUIMISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] 'Having begun, set forth to them:' i. e. began and set forth: not for ἤρξατο ἐκτιθέναι, as Kuinoel. 5.] ἦλθ. ἄχρι

m ch. x. 13, 14
n Matt. xv. 11
only. Dan.
x. 3.
o ch. x. 15
(ref.).
p ch. x. 16 only.
q Luke xiv. 5
only. Isa.
xxi. 5 Ald.
comp. Amos ix. 3.
Hab. i. 15
only. Bel
and Dr. 42
Theod.
r ch. x. 33 reff.
s ch. x. 17 reff.
t ch. x. 19 reff.
u = ch. i. 21
reff.
v Matt. viii. 5
al. fr. 3 Kings
xiii. 7.
w Matt. viii. 33.
Luke viii. 20.
ch. xv. 27.
Gen. xiv. 13.
x σταθείς,
Luke xviii.
11, 40. xix.
8. ch. ii. 14.
v. 30. xvii.
22. xav. 18.
xxvii. 21. L.†
y ch. x. 6.
z Luke ii. 17.
60. John iii.
34. ch. vi.
11, 13. Deut.
xviii. 20.
d ch. ix. 3 reff.
a ch. iv. 9, 12. Rom. v. 10 only. Hos. i. 7.
e ver. 4. ch. i. 1 reff.
f ch. viii. 16 reff.
b = Matt. i. 21. ch. ii. 40.
g ch. iii. 17 only.
c = ch. x. 2 reff.

¹ πετεινὰ τοῦ οὐρανοῦ. ⁷ ἤκουσα δὲ καὶ φωνῆς λεγούσης ^{ABDE}
μοι ^m Ἀναστάς Πέτρε ^m θύσον καὶ φάγε. ⁸ εἶπον δὲ ^m Μη- ^{HLPN a}
δαμῶς κύριε, ὅτι ^m κοινὸν ἡ ^m ἀκάθαρτον οὐδέποτε ^{bcd f g}
ἦλθεν ^m εἰς τὸ ^m στόμα μου. ⁹ ἀπεκρίθη δὲ φωνή ^m ἐκ δευτέρου ^{h k l o}
ἐκ τοῦ οὐρανοῦ Ἄ ^m ὁ θεὸς ^m ἐκαθάρισεν σὺ μὴ ^m κοίνου. ^{p 13}
¹⁰ τοῦτο δὲ ἐγένετο ^m ἐπὶ τρίς, καὶ ^m ἀνεσπάσθη πάλιν
ἅπαντα εἰς τὸν οὐρανόν. ¹¹ καὶ ἰδοὺ ^m ἐξ αὐτῆς τρεῖς
ἄνδρες ^m ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ^m ἡμῖν, ἀπεσταλ-
μένοι ἀπὸ Καισαρείας πρὸς με. ¹² εἶπεν δὲ τὸ ^m πνεῦμά
μοι ^m συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ^m ἑξ ἀδελ-
φοὶ οὗτοι, καὶ ^m εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός,
¹³ ^m ἀπὴγγεῖλέν ^m *τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ
οἴκῳ αὐτοῦ ^m σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς
^m Ἰόππην καὶ ^m μετὰπεμψαι Σίμωνα τὸν ^m ἐπικαλούμενον
Πέτρον, ¹⁴ ^m ὃς ^m λαλήσει ^m ῥήματα πρὸς σε ^m ἐν οἷς ^m σωθήσῃ
σὺ καὶ πᾶς ὁ ^m οἶκός σου. ¹⁵ ^m ἐν δὲ τῷ ^m ἄρξασθαι με
λαλεῖν ^m ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ^m ὥσπερ

⁷ rec om 1st καὶ, with HLP rel syr Chr, Thl-sif: for ηκ. δε καὶ, καὶ ηκ. D 15-8. 36 Syr
æth: txt ABEN o p 13 coptt. φωνην λεγουσαν D. αναστα D-gr¹(txt D⁴) [vulg].

⁸ ειπα D. rec ins παν bef κοινον (insertion from ch x. 14), with HLP rel: om
ABDEN c o p 13. 36 vulg syrr sah arm Chr, Epiph, Damasc. of ακαθαρτον, N¹
wrote only aka, N-corr¹ supplied -θαρ, N² -τον.

⁹ rec ins μοι bef φωνη (from ch x. 15), with EHLP rel syrr æth [arm-zoh] (Epiph?)
Chr₁: om ABN p 36. 40 vulg coptt arm[-usc].—εγενετο (add δε D² and lat) φωνη εκ
του ουρ. προς με D. εκ δευτ. bef φω. BE a h syr [æth-pl(Tischdf) arm] Chr₁: om
ek δ. D 4.

¹⁰ rec παλιν bef ανεστ. (see ch x. 16, where παλιν was introduced in this order),
with EHLP rel Chr₁: txt ABDN p [18] 40 vulg [syr] coptt æth arm.

¹¹ *ἡμιν AB D-gr N 40: erant D-lat: ημιν EHLP p 13. 36 rel vss [arm?] Chr₁.
ame N¹.

¹² rec μοι bef το πν. (corr'n of arrangement), with EHLP 13. 36 rel syrr [æth arm]
Chr₁: txt ABDN p vulg coptt. rec aft αυτοις ins μηδεν διακρινόμενον (interpola-
tion from ch x. 20, as is shown by the number of variations: some inserting it
accurately, some from memory), with HLP rel Chr₁; μηδεν διακριναντα A B(sic: see
table) N² p 13: μηδεν διακρινοντα EN¹ 36: om D syr. om 2nd δε D [arm].

¹³ *δε ABDN a h p 36 vulg syr copt Chr, Thl-fin: om sah: τε EHLP 13 rel Syr
æth [arm] Thl-sif. om 1st τον D. om αυτω ABN p copt: ins DEHLP 13 rel
vss Chr. for αποστ., πεμψον (from ch x. 5) B. rec aft ιωπ. ins ανδρας (from
ch x. 5), with EHLP 13 rel syr Chr: om ABDN a h p 36 [vulg] Syr coptt æth arm.

¹⁵ aft λαλ. ins αυτοις D æth. επεσεν D a. επ αυτοις D¹(txt D²). ως D.

ἑμοῦ is a fresh detail.

They had accompanied him to Jerusa-
lem, and were there to substantiate the
facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost
looks as if the history of Cornelius's
vision were known to the hearers. The
difference between the vision of Corne-
lius and that of Peter is here again strik-
ingly marked: while the latter is merely
'praying in the city of Joppa,' no place
nor circumstance being named, the former

sees the angel 'standing in his house.'

Notice also that Peter never names
Cornelius in his speech—because he, his
character and person, was absorbed in
the category to which he belonged,—that
of men uncircumcised.

14. ἐν οἷς
σωθ. κ.τ.λ.] This is implied in the angel's
speech: especially if the prayer of Corne-
lius had been for such a boon, of which
there can be little doubt.

15. ἐν δὲ
τῷ ἄρξασθαι . . .] See note on ch. x.
44, as also for the rest of the verse.

καὶ ἐφ' ἡμᾶς ἔν ἀρχῇ. ¹⁶ ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. ¹⁷ εἰ οὖν τὴν ἰσχυρὰν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσασι· ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] τίς ἡμῖν δυνατὸς κωλύσαι τὸν θεόν; ¹⁸ Ἀκούσαντες δὲ ταῦτα ἠσυχάσαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες Ἄρα [ἔγχε] καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

¹⁹ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς

49. Mk. ch. x. 47. Num. xi. 28. Luke xiv. 3. xxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. v. 8. s. ch. xxi. 30 reff. t. Matt. vii. 20. xvii. 26. Gen. xxi. 9. xx. 21. 2 Tim. ii. 25 f. (Prov. xiv. 15.) Wisd. xi. 24. xii. 10, 19. Sir. xiv. 16 only. v. = ch. vi. 22. x. 1. 3 Cor. vii. 10. Jude 21. w. ch. viii. 1, 4 only. Ezech. xxii. 16. xxviii. 4. Ezech. xxii. 16. Exod. vi. 9. y = ch. xx. 23. 2 Thess. i. 4 al. 3 Chron. xx. 9.

16. ἐμνήσθην A. rec om του (bef κυριου), with HLP b d g [Did.] Chr, Thl-fin: ins ABDEN p rel Thl-sif. aft ελεγεν ins στ: N^o a e h [Thl-sif].
17. δεδωκεν N o [Did.]. om o theos D Aug, Rebapt. om δε ABDN a h k o p
18. 36 vulg Syr [copt] aeth arm Chr Did₂[int.] Thl-fin Rebapt₁: ins EHLP rel syr sah Thl-sif.—om τις p. aft τον θεον ins του μη δουναι αυτοις πνευμα αγιον πιστευσασι επ αυτω D, simly 8 syr-w-ast (επι κυρ. ιησ. χρ.) Aug.
18. εδοξασαν BD²N c h p vulg syrr coptt aeth Chr, Thl-fin: εδοξαν D¹: txt AEHL[P] 13[e sil] 36 rel [arm] Thl-sif. apa (γε οmd, its force not being seen: cf. note). A B(sic: see table) D-gr N k p 40: forsitan D-lat Syr: utique E-lat: απαγε E-gr HLP 13[e sil] 36 rel syr-mg-gr Chr. om την D. rec εδωκ. bef εις ζ, with EHLP 13 rel vas Chr: [om εις ζ. arm:] txt ABDN p 40 am demid fuld tol.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included them in the number of these *υμεις*, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of *μετάνοια*, *εις ζωην*, see on ver. 18) was (ver. 17) the *ισχυρὰ δωρεὰ* bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, *κωλύσαι τὸν θεόν*. 17.] *πιστεύσασι* belongs to both *αὐτοῖς* and *ἡμῖν*; setting forth the strict analogy between the cases, and the community of the faith to both.

[36 (omitted in some mss., the transcribers perhaps not being aware of the construction) brings out the contrast after *εἰ οὖν*, as frequently after *εἰτε*, e. g. Od. ξ. 178, *τὸν εἰτε θεὸν ἢ ἄνθρωπον* . . . τοῦ δὲ τις ἀθανάτων βλάβη φρένας ἐνδον ἔσται: Herod. iii. 68, *εἰ μὴ αὐτὴ Σμέρδω* . . . γινώσκεις, σὺ δὲ παρὰ Ἀρόσσης παύθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἡμῖν ἔν.] A junction of two questions: (1)

Who was I that I should . . . , as ref. Exod.,—and (2) Was I able to We have a similar instance in *τις τι ἔρη*, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.
18.] [*ἄρα γε* is more than *ἄρα*. *γε* has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God ζc.* Compare Matt. vii. 20, 'therefore, whatever they profess, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on *γε* in his Partikellehre, vol. i. p. 344, ff.] *εις ζωην* to be taken with *τὴν μετάνοιαν ἔδωκεν*, not with *τὴν μετάνοιαν* alone, which would be more probably *τὴν εις ζωην*, hath given unto the G. also repentance,—that they may attain unto life. The involved position of the words in the present text is quite in St. Luke's manner.

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BROTHERN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Clau-

x = ch. iii. 16. γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ ABDE
 viii. 3 al. Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν ὁ λόγον HLPN a
 a ch. ix. 38 reff. bcd f g
 b ch. iv. 29, 31. h k l o
 viii. 25. xiii. p 13
 46. xvi. 6, 32. εἰ μὴ μόνον Ἰουδαίους. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες
 Phil. i. 14. Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
 c constr., acc. Κῦριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
 Luke i. 19. ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας εὐαγγελιζόμενοι τὸν
 ch. v. 42.
 viii. 35. xvii.
 18. Gal. i. 16.

19. ἐπὶ στεφάνου AE 13. 40 vulg D-lat Thl-sif: ἀπο τοῦ στεφάνου D-gr[om τοῦ D²]:
 txt BHLPN p 36 [Bas.] Chr, Thl-fin. τὸν λογ. bef λαλ. D. μονοῖς D c vulg.
 ἰουδαῖοι (sic) N.

20. rec *εἰσελθ.* (perhaps from ver 3), with HP 13 rel vulg Syr [arm] Thl: *συνελθ.*
 a: txt ABDE L[e sil, Tischdf] N o p 36 syr coptt [æth] Chr, rec om 2nd καὶ (as
 not being understood, the whole sense having been confused by the reading *ελληνιστας*
 below), with DEHLP 13[e sil] 36 rel fuld [syrr æth arm] coptt Chr: ins ABN (marks
 for erasure were added, but rubbed out by N²) p [vulg] am demid.—καὶ συνεζητουν 40.
 rec *ελληνιστας* (apparently a correction, induced by the difficulty of preaching
 to Greeks as distinguished from Jews, having preceded the conversion of Cornelius:
 see note), with BD²EHL p 13. 36 rel (vulg and many versions do not seem to observe
 the distinction) Chr-txt, εὐαγγελιστας N¹: txt AD¹N² c [arm] Eus, Chr-comm, Ec-

dius. 19. μὲν οὖν A Resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μέν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of distinction or exception, a contrast to that μέν. ἐπὶ Στ.] on account of Stephen; see reff. Wolf, Kuin., Olsh., &c. render it 'after St.:' the Vulg. sub Stephano, reading ἐπὶ Στεφάνου. διήλθον] so ch. viii. 4, 40; ix. 32. Φοινίκης] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, Realw.

Κύπρου] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews (οὐ μόνον αἱ ἡπειροὶ μεσσητῶν Ἰουδαίων ἀποικίαν εἰσιν, ἀλλὰ καὶ νῆσον αἱ δοκιμάται, Εὐβοία, Κύπρος, Κρήνη. Philo, Leg. ad Caium, § 86, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7. Ἀντιοχείας] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ant. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence

of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it *μεγέθους τε ἔνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδελφί- τως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον*. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3 —and contra Apion. ii. 4, αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχεῖς ὀνομάζονται: τὴν γὰρ πολιτείαν αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, Realw.)

20. εἰς αὐτῶν] not, of these, last mentioned Jews: but, of the διασπαρμένους. This both the sense and the form of the sentence (μὲν οὖν . . . δέ) require. Κυρηναῖος] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called *Niger*, also mentioned there, may have been a Cyrenean proselyte. Ἕλληνας] The retaining and advocacy of the reading Ἕλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily

κύριον Ἰησοῦν. ²¹ καὶ ἦν ^d χεὶρ ^d κυρίου μετ' αὐτῶν, ^d Luke i. 66. ch. xiii. 11. only. (ch. iv. 29, 30, vii. 50. Heb. i. 10. x. 31. 1 Pet. v. 6.) Num. xi. 23. here only. Job xxviii. 21. f ch. xvi. 20. ref. g pass. Math. xxviii. 21. 14. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 3 Chron. xxvi. 16. h Luke v. 15. vii. 17 only. 3 Chron. ix. 5. δ ἄ. παρὶ ἡμῶν, Xen. Anab. vi. 6. 13. i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9. j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 ref. 1 absol., ch. xvii. 10 ref. m = John i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.

κύριον. ²² ἠκούσθη δὲ ὁ ^b λόγος ⁱ εἰς τὰ ὦτα τῆς ^j ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ ^b περὶ αὐτῶν, καὶ ^k ἐξαπέστειλαν Βαρνάβαν ^a διελθεῖν ^a ἕως Ἀντιοχείας. ²³ ὃς ⁱ παραγενόμενος καὶ ἰδὼν τὴν ^m χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

comm. Thl.-fin.-ms.

aft ἡσ. ins χριστον D 96 æth-pl.

21. ην δε D-gr.

rec om δ (as unnecessary, not perceiving its force), with

DEHLP 13 rel Chr.; ins ABN p 36.

22. aft 2nd της ins ουτως BEN c k p 13 Chr., rec ιεροσολυμοις (corr: cf ver 2), with EHLF rel [vulg] Chr: txt ABDN p 36. (13 def.) ins τα βεφ περι αυτων E[-gr] k Chr. om διελθειν (as unnecessary; to simplify the constr: διελθ. εως is in Luke's manner) ABN p vulg Syr copt æth arm: ins DEHLP 13. 36 rel syr Chr; ελθειν sah. ins της βεφ αυτ. D¹.

23. ins και βεφ παρ. D-gr. rec (aft την χαριν) om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,

have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were long ago a recognized part of the Christian church,—(2) among these *διασπαρτες*; themselves in all probability there were many Hellenists,—and (3) the term *Ἰουδαῖοι* includes the Hellenists,—the distinctive appellation of pure Jews being not *Ἰουδαῖοι*, but *Ἑβραῖοι*, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these *Ἕλληνας* were GENTILES, uncircumcised; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below: and Excursus ii. at the end of Prolegg. to Acts. 21. ἦν χεὶρ κυρ. μ. α.]

By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows. 22.] ἦκ. εἰς τὰ ὦτα, a Hebraism, see ref. Barnabas] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shews sufficiently that they wished

to deal, not harshly, but gently and cautiously,—whatever their reason was.

23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but the grace which (evidently) was that of God [which he recognized as that of God]: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Caesarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Caesarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνας may include Jews, we need not suppose this to have been a preaching to Gentiles,

n ch. ix. 38. ²⁴ παρεκάλει πάντας τῇ ὁ προθέσει τῆς καρδίας ^p προςμένειν ABDE
 n. 23 al. fr. ²⁵ τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ ^q πλήρης πνεύματος HLPN a
 o = 2 Tim. iii. 10. (ch. xxvii. 13 ref.) ²⁵ ἁγίου καὶ πίστεως. καὶ ^r προσετέθη ὁ ὄχλος ὡς ἱκανὸς b c d f g
 p = Wied. iii. 8. see ch. xiii. 43. (ch. xviii. 18 ref.) ²⁵ τῷ κυρίῳ. ²⁵ ἐξήλθεν δὲ εἰς Ταρσὺν ἵνα ἀναζητήσῃ h k l o
 q ch. vii. 56 ref. ²⁵ Σαῦλον, καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ²⁸ ἐγένετο p 13
 r ch. ii. 41 ref. ²⁸ δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον ^w συναχθῆναι ἐν τῇ ἐκ-
 s here bla. ²⁸ κλησίᾳ καὶ διδάξαι ὁ ὄχλος ὡς ἱκανόν, ^y χρηματίζειν τε
 Mark x. 46. ²⁸ πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς ^z Χριστιανούς.
 Luke vii. 12. ²⁸ ^t = as above (s). ²⁸ ^u John i. 44. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13. ²⁸ ^v Luke ii. 44, 45 only. Job
 ch. xix. 26. ²⁸ ^w constr., here only. see ch. xxii. 6, 17. ²⁸ ^x ch. iv. 5 ref.
 (1 Macc. xiii. 11.) ²⁸ ^y = Rom. vii. 5 only (ch. x. 22 ref.). ²⁸ ^z χρηματίζειν ^z Phil. ii. 11. 3 al. ²⁸ ^z here only +. Polyb.
 t = as above (s). ²⁸ ^z ch. xx. 37. ²⁸ ^z ch. x. 11. 6. ²⁸ ^z a ch. xxi. 26. 1 Pet. iv. 16 only.

see note), with DEHLP 13 rel Chr.; ins ABN.

ins εν bef τῷ κυρ. B 40 vulg

[permanens in domino] coptt.

24. αὐτῇ bef ἦν N.

om τῷ κυρίῳ B¹ (ins B²-marg (see table)).

25. for ver, ακουσας δε οτι σαυλος εστιν εις θαρσον (ταρσ. D²) εζηθεν αναζητων αυτον
 και ως (om ως D-corr) συντυχων παρεκαλεσεν (add αυτον D⁶) ελθειν εις αντιοχειαν D
 syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL[P] p 13 rel syr Chr.; [pref
 vulg-ed (and am²):] om AB(D)N am¹ fuld [demid] Syr (syr-mg) coptt arm. for
 αναζητ., ανασθησai B¹. rec aft ευρ. ins αυτον, with HLP rel vas (most, but syr-w-
 ob): om ABEN a c h p 36 Chr Chron., rec aft ηγαγ. ins αυτον (supplementary),
 with EHL rel [syr sath] coptt Chr Thl-fn: om ABN a d f h k o p 36 [vulg] arm
 Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναρχυθηναι τη
 εκκλησια και διδασκai D², which conforms the follg to txt) οχλον ικανον και tote πρωτον
 εξηματισεν εν αυτ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (corrpn
 of const), with HLP Did, Chr.; txt ABEN o p 13. 36. 40. rec om 1st και (as
 unnecessary), with EHL rel 36 vas Chr: ins ABN [18] syr Ath[-int, Did,].
 om ολον E sah Chr., om 1st εν HLP a b c d e g h i Thl-sif. rec πρωτον,
 with AD¹EHL rel [Did, Cyr-jer, Chr.]: txt BD²N 36. eis αυτ. A.
 χρηστianous N¹ (but corrd) p.

is best answered by the context, in which the *μηδεν* *ει μη μόνον* *Ἰουδαίους* is clearly contrasted with *ἦσαν δὲ . . .* *καὶ πρὸς τοὺς Ἕλληνας*, which contrast cannot be maintained without excluding Jews from this latter term.

23. *παρεκάλει* in accordance with his name, which (ch. iv. 36) was interpreted *ὡς παρακλησεως*.

25.] This therefore took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *a priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi. 26.] The unusual word *πρώτως* seems to imply priority not only in time, but also in usage:

at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρώτος καὶ κυρίως*. Χριστιανούς] This name is never used by Christians of themselves in the N. T. (but *οἱ μαθηταί*, *οἱ πιστοί*, or *οἱ πιστεύοντες*, *οἱ ἀδελφοί*, *οἱ ἄγιοι*, *οἱ τῆς ἐκκλησίας*), only (see ref.) as *spoken by*, or *coming from*, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called *Ναζωραῖοι*, ch. xxiv. 5, and *Galilaeans*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galilaei, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '... quos vulgus . . . Christianos appellabat. Auctor ejus nominis Christus,

27 Ἐν ταύταις δὲ ταῖς ἡμέραις ὁ κατήλθον ἀπὸ Ἱερο-
 σολύμων ὁ προφήταις εἰς Ἀντιόχειαν. 28 ἁναστὰς δὲ εἰς ἐξ
 αὐτῶν ὀνόματι Ἀγαθος ὁ ἐσήμανεν διὰ τοῦ πνεύματος
 ὁ λυμὸν μεγάλην ἰμέλλειν ἵεσσεσθαι ἐφ' ἧ ὄλην τὴν οἰκου-
 μένην, ἥτις [καὶ] ἐγένετο ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ-

1. 14. vi. 9 al. Eura x. 5. e John xii. 33. xviii. 32. xxi. 19. ch. xxv. 27. Rev. i. 1 only. Esth.
 ii. 22. constr., here only. f ch. i. 2. xxi. 4. Rom. v. 8. Eph. iii. 16. 2 Thess. ii. 2 al. L.P.H.
 g abn., ch. x. 19 only. h sum., Luke xv. 14. 1 Mac. ix. 24 A. i ch. xxiv. 16. xxvii. 10. (fah,
 Acts only.) Eccl. i. 9 Symm. X-m. Anab. iii. 1. 2. See Winer, odu. 6, § 44. 7. k Mark
 xv. 28 j L. ch. v. 11. vii. 11 only. l = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr. m = Mark
 ii. 26. Luke iii. 2. iv. 27. Isa. liv. 9. 67, 60. ch.

27. αυταις B c.

28. for αναστ. δε εις, ην δε πολλη αγγαλλιασις· συνεστραμμενων δε ημων εφη εις D
 Aug. εσημανεν B vulg D-lat Chron.; σημανεν D-gr. rec μεγαλ (see
 note), with D¹EHLF rel 36 Chr₁ Chron.; om e: txt ABD²N p 40 (Epiph₁, [Did₁]).
 (13 def.) rec οστις (see above), with HLP rel 36 Chr: txt. ABDEN p 13. 40 Epiph₁,
 [Did₁] Chron₁. om kai ABDN p 13. 40 vs Epiph₁ Chron₁: ins EHLF rel 36 Syr
 Chr₁. rec aft κλαυδιου ins καισαρος, with EHLF rel 36 syrr Epiph₁ Chr:
 om ABDN p 13. 40 vulg coptt mth arm Chron [Did₁].

Tiberio imperitante, per procuratorem Pon-
 tium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eua. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . μόνον τοῦτο πυνθόμενοι εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ (Eragathus) λαμπροτάτη φωνῇ δολογήσαντος, . . . and again, πρὸς πάντα τὰ ἐπηρωτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφειδύμεθα. Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required. It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. 27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26.

προφήταις] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see ref. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This

inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called. 28.

Ἀγαθος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement there, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος here. It was τάδε λέγει τὸ πν. τὸ ἄγιον.

The fem. usage of λυμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, odu. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λυμοῦ ἐν' ἀργαλέης: see other examples in Palm and Roet, sub voce. ὄλην τ. οἰκουμένην] not, 'all Judaea,' though in fact it was so: the expression is a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a prophecy (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the fourth year of Claudius, A.D. 44, there was a famine in Judaea and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eua. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that scarcity ἐπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,' if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λυμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the events just related were not also in the reign of Claudius:

n = ch. II. 4. ἡτῶν ὁ καθὼς ὁ εὐπορεῖτό τις, ᾧ ὥρισαν ἕκαστος αὐτῶν ABDE
Mark iv. 33. Mark xvi. 7. εἰς ὃ διακονίαν ἔπέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ HLPN
n = ch. II. 4. Mark iv. 33. Mark xvi. 7. εἰς ὃ διακονίαν ἔπέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ HLPN
n = ch. II. 4. Mark iv. 33. Mark xvi. 7. εἰς ὃ διακονίαν ἔπέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ HLPN

[illegible]

29. (εὐπορετο, so AB(D)EHP¹ (but altered eadem manu) N 13 a b e g k l [Eas-ms.]
Thl-aif.) οὐ δε μὲν, καθὼς εὐποροῦντο D. ὡρίσαν A 95¹.
30. for ο, ο L. aft και ins ο N¹ (marked for erasure by N-corr¹).
CHAP. XII. 1. ο βασι. bef ηρ. N c¹ p [syrr Eas-i-mss, Chr₁(txt.)], τας χ. bef
ηρ. ο β. D.

but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius. 29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness and extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. τὴν δὲ μαθ. κ.τ.λ. is a mixture of two constructions, of δὲ μαθητὰ καθὼς ἐπορεύετο τὴς αὐτῶν. The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note. 30. πρεσβύτεροι.] These were the *overseers or presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with ἐπίσκοποι, see ch. xx. 17, 28; Titus i. 5, 7, 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφότερα γὰρ εἶχον κατ' ἐκείνους τὸν καιρὸν τὰ ὄνματα. The title ἐπίσκοπος, as applied to one person superior to the πρεσβύτεροι, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. 1. κατ' ἐκ. τ. κειμ.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. Ἡρώδης ὁ βασιλεὺς] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Ant. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Ant. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Ant. xix. 6. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the pre-

τῆς ἑκκλησίας. ² ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρη. ³ ἰδὼν δὲ ὅτι ἄρεστόν ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ [αἱ] ἡμέραι τῶν ἀζύμων. ⁴ ὃν καὶ πιάσας ἔθετο εἰς

al. Exod. xv. 9. c ch vi. 2 reff. d pres. ch. xvi. 38 reff. e = Luke xii. 11, xii. 11
 12 only. Gen. iv. 2. viii. 12. xviii. 23. f ch. i. 16 reff. g Mark xiv. 13. Luke xiii. 7. ch.
 xx. 6 (Matt. xxvi. 17) only. h as above (g). Mark xiv. 1. L. 1 Cor. v. 7. 8 only. Lev. xxiii. 6.
 i John vii. 30 a7. ch. iii. 7. 3 Cor. xi. 33. Rev. xix. 30 only. Cant. ii. 16. Sir. xiii. 21 BNF (not A) only.
 k = ch. iv. 2. xiii. 20. Jer. xxiii. (xxiii.) 14. see ch. v. 18, 26. Gen. xli. 10.

αὐτ. εκκλ. add εν τη ιουδαία D syr-w-ast.

2. om δε 96 sah: καὶ ἀνείλεν D Syr sath: ἀνείλ. δε καὶ g 76. 177^a [Thl-aif].
 (μαχαίρη, so AB'D⁴(?) N p.)

3. rec καὶ ἰδ. (appy corra to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with DHP rel [syr sath] Chr-txt: txt ABEN p 13. 36 vulg copt Chr-comm. om εστιν N¹. aft ιουδαίους ins η επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef συλλ. E. rec om α, with BHPFN b¹ c¹ o [arm]: ins ADE p rel 36 Chr[-txt].

sent chapter: ἐπεφόκει δὲ ὁ βασιλεὺς οὗτος ἐπεργετικὸς εἶναι ἐν θυραῖς, καὶ μεγαλοφρονῆσαι θύγη φιλότιμος, καὶ πολλοὺς ἀδρόως δαπανήμασιν ἀνιστὰς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιάσθαι ἐν ἐφθρημῇ χείρῳ . . . (see ver. 3) . . . πράξις δὲ ὁ πρῶτος Ἀγρίππα, καὶ πρὸς πάντας τὸ ἐπεργετικὸν ὅμοιον. ἡδεῖα γοῦν αὐτῷ δίκαια καὶ συνεχῆς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἀγγελίας, εὐδὲ ἡμέρα τις παρέδδεν αὐτῷ τῆς τομιμῆς χηρεῖουσα θυγάτηρ. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23. ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τῶν τῶν ἀπὸ τ. ἐκκ., τοῖς κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii. 7, xv. 10, of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them. τῶν ἀπὸ τ. See reff., and compare ch. vi. 9.

2. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. This is the only

Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths. Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clement, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συνανήθησαν οὖν ἡμῶν, φησί, καὶ κατὰ τὴν ὁδὸν ἤλυσαν ἀπεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου.

δὲ δὲ ὀλίγον σκεψάμενοι, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφοτέρω ὁμοῦ ἐκατακομήθησαν. μαχαίρη] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.]

See the character of Agrippa above. πρὸς συλλ. A Hebraism: see reff. αἱ ἡμ. τ. αἱ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, 'the passover,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls this view most arbitrary and even un-

1. — Matt. v. 26. φυλακὴν, ἡ παραδοὺς τέσσαρσιν = τετραδίοις στρατιωτῶν ABDE
 xviii. 34. Luke xii. 52. HLPNA
 see ch. xvi. 4. bcd f g
 m here only τ. h k l o p
 τινὰ τῶν ἐν 13
 τοῖς τετρα-
 δίοις φυλά-
 κων, Philo in
 Flacc. § 13,
 vol. ii. p. 853.
 n = Luke viii.
 26. ch. xiii.
 26. xviii. 16.
 o Matt. xxvi. 2,
 &c. ii. 4 Kings
 xiii. 22.
 p here (Luke
 xiii. 66 v. r.) only. 2 Macc. vi. 10 A compl.
 r Rom. xv. 20. 2 Chron. xxxiii. 18. see Luke vi. 12. q = Matt. xxvii. 26. ch. xvi. 23. xxv. 4, 31. Prov. xii. 16.
 iii. 8. (—ἀσπερον προσήνετο, Luke xiii. 44 only. — οὐκ, ch. xvi. 7. — ἡγῆς, 1 Pet. iv. 6.) s constr., ch. ii. 8: &c. t 1 Pet. i. 23 only. u Luke
 ix. 7. xiii. 17. xiii. 8. Eph. v. 12. v = Matt. v. 44. xvi. 26. Col. i. 9. Luke vi. 28. xiii. 32. Col.
 i. 3 al. w = ch. (xvi. 30.) xvii. 5. xxv. 26 t. 2 Macc. v. 16. Jos. Antt. xvi. 11. 6, προσήνετο (ὁ
 Ἡρώδης) εἰς ἐκκλησίαν τριακοσίων τῶν ἡγεμόνων. x = Matt. xxviii. 13. Luke xiii. 45. (1 Cor.
 vii. 30 reff.) Prov. iv. 16. y = Luke xi. 51 h. xvi. 26 t. (ch. xv. 9 reff.) z here bis. Mark
 v. 3, &c. ii. ch. xxi. 20. Fph. vi. 20. 2 Tim. i. 16. Rev. xi. 1 only t. Wind. xvii. 17 only. Exod. xxviii.
 23 Aq. Symm. (Theod. ?). see LXX lb. a ch. v. 23. ver. 18 only. Cant. v. 7.

4. for *ὅν* και, *τοῦτον* D [Lucif]. εν φυλακῇ E-gr. παραδίδους A, tradens
 vulg E-lat. om τέσσαρσιν H¹: in ad in marg eadem manu]. om 1st auton D
 vulg(not am [fuld]). αἰμαίνει A e.

5. rec *ἐκτενῆς*, with A²EHL P rel 36 [Bas.] Chr, Sev-c; txt A¹(appy) B² 13. 40
 vulg E-lat Lucif, — πολλὰ δὲ προσευχὴ ἣν ἐν ἐκτενείᾳ περὶ αὐτοῦ ἀπὸ τῆς ἐκκλ.
 πρ. τ. θ. περὶ αὐτ.(sic) D(om 1st περὶ αὐτοῦ D-corr). γινομένη P e p. om πρ.
 του θεου B. *περὶ A-corr BDN o p 13. 40 (probably a *corrupt*, see ch. viii. 15:
the two are indifferently used in this connexion, see Leza and reff: but περὶ is the
more usual): υπερ (A¹ f) EHL P rel 36 [Bas.] Chr Sev-c.

6. (ἡμελλ., so BELP c l p 13.) rec *προσέειν* (corr), with DEHL P rel Chr:
 προσέειν N o: txt A a p 26, προσέειν B 18. rec aut. bef *προ*, with HLP rel
 Thl: txt ABDE N a h k o p 13. 36 Chr. om 1st o D lect-12. κοιμου-
 μένος D⁴(txt D⁴). for τε, δε D E-lat copt: om e 133. προς τη θυρα A.

natural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ἦσαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν ἁγ.*, Luke's own expression in his Gospel, xii. 7,—the intimation of *enduring custody* in the *παραδοὺς* . . . *φυλάσσειν αὐτ.*—the delay implied in the *βουλόμενος*,—in the imperfects *ἐτηρεῖτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxii. 1, *ἡ ἑορτὴ τῶν ἁγίων, ἡ λεγομένη πάσχα*. So that *μετὰ τὸ πάσχα* may well = *μετὰ τὴν ἑορτὴν τῶν ἁγίων*. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετραδίοις*] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to

four soldiers (*διδόσι φυλάκεια δύο· τὸ δὲ φυλάκειν ἔστιν ἐκ τεσσάρων ἀνδρῶν*, Polyb. vi. 38. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first and second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. *μετὰ τὸ πάσχα*] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non iudicant die festo' (Moed Katon v. 2, Meyer). *ἀναγ. αὐτ. τῇ λαφ*] See ref.: to bring him out and sentence him in sight of the people.

5.] On the *duration* implied by this verse, see above. 6. *ἐκείνῃ*] emphatic: that very night, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte leviores in sinistra catenam putas.' and Epist. 5: 'Quemadmodum eadem catena et militem et custodiam copulat.' In the

τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ^b ἐπέστη, καὶ ^b φῶς ^{cd} ἔλαμψεν ἐν τῷ ^e οἰκήματι ^f πατάξας δὲ τὴν ^g πλευρὰν τοῦ Πέτρου ^h ἤγειρεν αὐτὸν λέγων ⁱ Ἀνάστα ^j ἐν τάχει. καὶ ^k ἐξέπεσαν αὐτοῦ αἱ ^l ἀλύσεις ἐκ τῶν ^m χειρῶν. ⁸ εἰπὲν τε ὁ ἄγγελος πρὸς αὐτὸν ⁿ Ζῶσαι καὶ ^o ὑπόδησαι τὰ ^p σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ ^q λέγει αὐτῷ ^r Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. ^s καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ^t ἔστιν τὸ γινόμενον ^u διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ^v ὄραμα ^w βλέπειν. ^x ^y ^z διελθόντες δὲ πρῶτην ^{aa} φυλακὴν καὶ δευ- ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

...λεγων
αυτο
d.
ABDE
HLPW
a
b c f g h
i k l o p
13

b = Mark iv. 27. Luke viii. 34 al. Gen. xli. 4. i ch. ix. 6 reff. j Rom. xvi. 30 reff.
k ch. xxviii. 23. James i. 11 al. Isa. xxviii. 1, 4. l John xxi. 18 bis only. Neh. iv. 18.
m Mark vi. 9. Eph. vi. 15 only. n Chron. xxviii. 16. Esak. xvi. 10 only. o Acts, here only. Luke xii. 27 ff. p Rev. iii. 6
only. Isa. xli. 2. Judith x. 4. xvi. 9 only. q ch. ii. 43. iv. 16 al.
r ch. vii. 31 reff. s Mark iv. 26 only. Lev. xxv. 5, 11. 4 Kings xix. 29. v = here only. Xen. Cyr. v. 4. 41.
u Rev. ii. 27. ix. 9. xli. 5. xix. 16 only. Deut. iii. 11. w ch. xi. 30 al. fr. x Mark iv. 26 only. Lev. xxv. 5, 11. 4 Kings xix. 29. v = here only. Xen. Cyr. v. 4. 41.
B. J. vi. 5. 2. ἡ ψαλῆ . . . ὡφθῇ αὐτομάτως ἡνεργημένη. y constr., here only. Xen.
Cyr. ii. 4. 18. (Matt. xxi. 36 ff. Gen. xxiii. 14.) z ch. ix. 11 reff. a = ch. xv. 28
reff. 1 Kings xvi. 14.

7. aft επεστη ins τω πετρο D syr-w-ast sah eth. επελαμψεν, omg en follg. D.
for πατάξας, ντάξας D syrr, compungens Lucif. (εξεπεσαν, so ABDEH p.)

[ai al. εκ τ. χ. bef] αυτου D-gr vulg [syrr] arm [Lucif].
8. for τε, δε (alteration, as often, to more usual copula, but τε is characteristic
of the Acts) BDEH a c 36 [vulg syr] sah Thl-sif: txt ALPN p 13 rel Syr eth [arm]
Chr, Thl-fin. πρ. αυτ. bef e ay. L b [Syr eth]. rec περιωσαι (alteration
for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a com-
pound), with EHLF rel: txt ABDN a p 13. 36 Bas, Chr-comm. υποδησαι B¹.

9. om και εξελθων ηκολουθει (και το και) P. rec aft ηκολ. ins αυτω (supplemen-
tary, to correspo to μοι above), with EHLN² rel am [syrr coopt eth] Chr;: om ABD
[P(see above)] N¹ p 13. 40 tol arm. γνομ. L b c p 180. for δια, υπο (corrpn,
not observing the peculiar force of δια here, said of the secondary agent. This is
much more probable than the converse. Both exppr are used by Luke: cf for δια,
reff: for υπο, Luke ix. 7; xiii. 17; xiii. 8. But this latter he uses always of our
Lord, the prime Agent in the miracle. See also Eph v. 12) AH e l syr-mg [arm]
Chr, Thl-fin: wapa c: txt BDELPN 13. 36 rel [vulg syr coopt] Chr, Thl-sif. for
δε, γαρ D 8. 15-8. 36. 95. 180 tol Syr sah arm: om N¹.

10. κ. δευτ. bef φυλ. D vulg Lucif. (ηλθαν, so ABN 13.) om την
φερ. eis τ. w. L Syr: [for eis] επι p 13. 96. 142. rec ηνοιχθη, with EHLF Chr;:
txt ABDN p 13. 36. (ηνυγη B¹DN: ηνοιγε 13.) aft εξελθ. ins κατεβησαν τους
ς βαθμους και D. προσηλθ. D[L(-θαν)]. απηλθεν A.

account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνδεσμένους αὐτῷ στρατιώταις. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbiterat postulaverit, ut et cruciatio desit, et permanent sub fide custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. ἐτήρουν τὴν φυλ.] not, kept the watch (Raphel, Wolf, al.),—but guarded the prison. 7.] οἰκήματι, the chamber. It is in St. Luke's manner to relate simultaneously the angelic ap-

pearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, *shone from*, the angel.

9.] ἐξελθὼν, viz. from the οἶκμα.

10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of ἐξελθὼν above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but

^b here only. (see Luke xv. 17.) Xen. Anab. i. 6. 17. c = John vii. 26. xvii. 8 only. Exod. xxxiii. 16. d ch. vii. 12 ref. e ch. vii. 10 ref. f [ch. xiv. 7.] John x. 28. 29 al. Mic. iv. 10. g Luke xxi. 26 only. Gen. xlii. 10. h = ch. xiv. 6 (v. 2. 1 Cor. iv. 6) only. (Lxx. v. 1.) 1 Macc. iv. 21 al. i = Matt. xxi. 19. Luke xxiv. 1 al. Gen. xlii. 9. k ch. i. 23 ref. l ch. xiv. 21. xix. 19 al. 1 Macc. xlii. 49. m ch. xix. 26 only. Dant. i. 41. n ch. xix. 26 only. Dant. i. 41. o and constr. Luke xlii. 26 (Rev. iii. 20). Judg. xii. 22 A (Cant. v. 2). Judith xiv. 14 only. p as above (o). ver. 16. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 38 only. q ch. x. 17 ref. t = here only. Xen. Symp. i. 31. u here only. 1 Kings xvi. 17. v = Matt. xlii. 44. xviii. 7. John xxi. 6 al. 2 Chron. v. 6. y John x. 20. ch. xxi. 24. z Luke xxi. 26 only. Jer. xxvii. (xxix.) 26. Wisd. xiv. 28 only. a ch. vii. 1 ref. b = Matt. xviii. 10.

ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος ^b ἐν ἑαυτῷ ^b γενόμενος ^{ABDE} εἶπεν ^{HLPN} Νῦν οἶδα ^a ἀληθῶς ^a ὅτι ^a ἐξαπέστειλεν ^a κύριος ^a τὸν ἄγγελον αὐτοῦ καὶ ^a ἐξείλατό με ^a ἐκ ^a 'χειρὸς ^a Ἡρώδου καὶ πάσης τῆς ^a προσδοκίας τοῦ λαοῦ τῶν ^a Ἰουδαίων. ¹² ^b συν-ιδὼν ^b τε ἦλθεν ^b ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ^b ἐπικαλουμένου Μάρκου, οὗ ἦσαν ^b ἱκανοὶ ^b συνθηροισμένοι καὶ ^b προσευχόμενοι. ¹³ ^{op} κρούσαντος δὲ αὐτοῦ τὴν ^o θύραν τοῦ ^o πυλῶνος ^o προσῆλθεν ^o παιδίσκη ^o ὑπακούσαι, ὀνόματι ^o Ῥόδη ^o ¹⁴ καὶ ^o ἐπιγνούσα τὴν ^o φωνὴν τοῦ Πέτρου ^o ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν ^o πυλῶνα, ^o εἰςδραμούσα δὲ ^o ἀπήγγειλεν ^o ἐστάναι τὸν Πέτρον πρὸ τοῦ ^o πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπαν ^o Μαλὴν. ἡ δὲ ^o δισχυρίζετο ^o οὕτως ^o ἔχειν. οἱ δὲ ἔλεγον ^o Μαλὴν ^o ἄγγελός

11. rec γενομ. bef εν εαυτω, with EHLP rel [syr coptt arm] Chr: txt ABDN a c p 13 vulg Lucif. — αὐτῷ B¹. σι bef αληθως DE αθη Chrj, Lucif. ins o bef κυριος B c 180 [Chr]: o θεος a 27-9. 36. 105-63. (εξειλατο, so ABDEH[L]N p 13. 36.) ins εκ bef πασης E 73 vulg Lucif. om του λαου A Syr.
12. συν. δε A a k o p 13. 36 [E-lat] coptt: om τε 59¹: και συν. D: txt B E[-gr] HLPN rel [vulg syrr arm] Chr. add o πετρος P f. rec om 1st της (as unnecessary ?), with EHLP rel 36(sic) Chr: ins ABDN p. (13 def.)
13. [κρουσαντες D-gr p¹.] rec for αουτου, του πετρον (εμπλασιον, συνιδων beginning an ecclesiastical portion), with EH rel 36 syr Chr [Thl-sif]: txt ABD[L]P¹ p 13 vulg Syr coptt [αθη] arm Thl-fin. πυλωνος is written by D⁴(P), the former reading which occupied more space having been obliterated: foris D-lat. προσληθε B²(Mai: "B² et fortasse jam B²," Tischdf) N 3 [processit vulg]. υπακουουσα N¹(txt N-corr¹). ov. pod. bef υπακ. D.
14. aft ηνοιξεν ins αυτω E c Syr syr-w-ast. for τον πυλωνα, την θυραν E. ins και bef εισδρ. δε D¹(and lat). om 2nd τον D¹(ins D²).
15. o(sic) δε ε(λε)γον αυτη D¹: οι δε προς αυτην (without ειπ.) D¹. — ειπ. bef πρ. αυτ.
13. (ειπαν, so ABN [p].) for ελεγον, ειπαν B lect-12 [Chrj]. aft ελεγον

seems to have been in the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine. 11.] ἐν ἑαυτῷ γ., as E. V. coming to himself: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his supposition the unreality. 12. συν-ιδὼν] Not, *considerans* (as Vulg., Beza, Grot.): nor, 'being aware of the place of meeting,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as ref., referring to what *went before* (οἶδα ἀληθῶς κ.τ.λ.), having become aware of it. Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they

have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. 15. ἄγγελός ἐστ. αὐτοῦ] No other rendering but his angel will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord *plainly asserts the doctrine of guardian angels* in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μη καταφρονησῆτι ἐνδὲ τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed

ἐστιν αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενεν ^a κρουῶν ^a ἀνοί- ^c [constr., John
viii. 7.]
ξαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν. 17 κατασεύσας δὲ
αὐτοῖς τῇ χειρὶ ^b συγᾶν, ^b διηγήσατο αὐτοῖς ^b πῶς ὁ κύριος
αὐτὸν ^b ἐξήγαγεν ^b ἐκ τῆς ^b φυλακῆς. εἰπέν τε Ἀπαγγεῖλατε
Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ^m ἐξελθὼν ἐπορεύθη
εἰς ⁿ ἕτερον τόπον. 18 ^o γενομένης δὲ ^o ἡμέρας ἦν ^p ταραχος
^q οὐκ ^q ὀλίγος ^q ἐν τοῖς στρατιώταις ^q τί ἄρα ὁ Πέτρος
^r ἐγένετο. 19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών,
^s ἀνακρίνας τοὺς ^s φύλακας ἐκέλευσεν ^s ἀπαχθῆναι καὶ
^x κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν ^x διέτριβεν.

²⁵ only.) ^b Luke ix. 36. xviii. 30. xx. 36. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 25, 30.
³⁴ only. L. P. Ecod. iii. 7. b. xiii. 22. 1 ch. ix. 27 reff. 1 ch. vii. 40. xiii. 17. Heb.
viii. 9. Exod. xx. 2. i = ver. 6 al. m absol., vv. 9, 10. ch. xvi. 30. Exod. xvi. 4.
n = ch. xvii. 7 reff. o = Luke iv. 42. vi. 12. ch. xvi. 30 al. L. p ch. xix. 23 only. 1 Kings
v. 9. Wnd. xiv. 25 ABCM Ald. compl. (xv. Ed. vat.) only. [-xv. Mark xiii. 6.] q ch. xiv. 28
nM. Acts only. Isa. x. 7. r = Mark vi. 4 al. s here only. see John xxi. 21. Luke i. 66.
t Luke iv. 42. 1 Kings xx. 1. u ch. iv. 9 reff. v ver. 6. w = absol., here
only. (see Gen. xiii. 16.) Matt. xvii. 31 h. Ep. Jer. 18. constr., ch. xxi. 33. x ch. viii. 6 reff.
y ch. xv. 35 nM. Acts only, exc. John iii. 22. Jer. xiii. (xxv.) 7.

add *προς αὐτὴν τυχὼν* D Syr. om δ Ν¹ [Chr-comm.], rec *αὐτὸν* bef *εστ.*, with
DEHLPN¹³ rel Orig¹ [Eus, Chr¹]: txt ABN¹.

16. om πετρ. D. *ἐξαοῖς. δε καὶ ἰδοῦτες αὐτ. καὶ εἰ.* D¹. (*εἶδαν*, so AB.)
17. κατασεύσας δε αὐτοῦ συγ. A. for *σιγαν*, *ἡα σιγᾶ . . σιν* D¹. ins
εἰσηλθεν καὶ bef διηγ. D Syr syr-w-ast. om 2nd αὐτοῖς AN a p 13. 33. 69. 100-5
lect-12 vulg arm: ins BDEHLP rel 36 Chr. αὐτὸν bef ο κυρ. A: *ἐξηγαγεν* bef
αὐτοῦ p 13. 40. 73 [Thl-8n.]. rec for *τε, δε* (see above, ver 8), with DHLP rel 36
syr copt Chr: txt ABEN p vulg Syr sah eth.

18. om οὐκ ὀλιγ. D 76 Lucif: *μεγας* 15-8. 36. 180 Syr sah arm.

19. for *δε, τε* A u eth. *αποκταθῆναι* D¹-gr(txt D-corr^{1,2}) Syr copt [arm. (Tischdf
gives also syr eth-pl)]. rec ins *την* bef *καὶ σ.* (insertion to answer to *της ἰουδ.*), with
HLP rel Chr: om ABDEN a e p 13. 40. διέτριβεν A [copt].

that such angel occasionally appeared in the semblance (seeing that he spoke with the voice) of the person himself. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the doctrine itself this may not be said, as the Lord Himself has asserted it. See Wordaw's interesting note here. For what purpose they supposed this angel to have come, does not appear in the narrative.

17. κατασεύσας] see reff. His motive was haste: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβῳ] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an Apostle, as

Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ||) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθὼν,—which only implies that he left the house. 18. γενομένης ἡμέρας] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the last watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the next change of the watch. τί . . . ἐγένετο] So

Theocr. Id. xiv. 51, ἀδίστα Γοργαί, τί

20 ἦν δὲ ὁ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις ὁμοθυμαδὸν ἄρδῃ
 δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν
 ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἤτοιόντο εἰρήνην, διὰ
 τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς,
 21 καὶ τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθίῃτα βα-
 σιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδήμῳγῳρει πρὸς
 αὐτοὺς.

20. for δε, γαρ D with. rec aft δε ins ο ηρωδης (as being the commencement of a new history,—that of the death of Herod), with HLP rel 36 syr [arm] Chr., ηρωδης E a b¹ k o Thl-sif: om ABDN p 18. 40 vulg Syr coptt with Lucif. D reads οι δε ομοθ. εἰς αμφοτερων των πολων παρησαν προς τον βασιλεα [simly syr-w-as]. for του βασ., αυτου D-gr(om D-lat) o. ητησαντο A sah. ταις χωραις αυτων D vulg Lucif: αυτους α: αυτ. την πολιν E-gr[and lat¹] 13. 38-4: οινιτατες E-lat¹. for αφο, εκ D 40. 106.

21. om ο B a. om και BN p 40 [Bas-3.mss.].

γενόμεθα; 19. κατ. . . . εἰς Καισ.] These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθόν alone, which is not so natural on account of the position of the words. 20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., was highly displeased. δμ. παρήσ. viz. by a deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his cubicularius, or praefectus cubiculo (Suet. Dom. 16): see ch. viii. 27. εἰρήνην] not (see above) peace, in its strict sense, but reconciliation. διὰ τὸ τρέφεσθαι.] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessarium habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ

Damascique pressa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine. 21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπληρωτο, καὶ παρὴν εἰς πόλιν Καισαρείαν . . . συνετέλει δὲ ἐν ταύτῃ θεωρίας εἰς τὴν Καισαρεία τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἰορτῆν τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἡθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἄξιαν πλῆθος. δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ στολήν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὥς θαυμάσιον ὄφην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔσθα ταῖς πρώταις τῶν ἡλικιῶν ἀκρίων ἐπιβολαῖς ὁ ἀργυρος καταγασθῆς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικτωδές. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῃ πρὸς ἀγαθοῦ ἄλλος ἄλλοθεν φωνὰς ἀνεβόων θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὥς ἀνθρώπον ἐφοβήθημεν, ἀλλὰ τούτων ἔθεν κρείττονά σε θεότης φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τοῖς τοῖς ὁ βασιλεὺς οὐδὲ τὴν κολακίαν ἀσβεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὐ μὲτ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινοῦ τυνός ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακὸν εἶναι, . . . καὶ διακρόδιον ἔσχεν δόξον. (This owl, Eusebius, H. E. ii. 10, professing to quote Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν εἰδὲ πως τὸ θαῦμα διηγείται, he cites thus: . . . ἀνακύψας δὲ μὲτ' ὀλίγον, τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον.

αὐτοὺς. ²² ὁ δὲ ἄγγελος ἑπέφωνε Θεοῦ φωνὴ καὶ οὐκ ἄνθρωπον. ²³ παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἂνθ' ὧν οὐκ ἔδωκεν τὴν ὁδὸν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. ²⁴ ὁ δὲ λόγος τοῦ θεοῦ ἠϋξάνεν καὶ ἑπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ πληρώσαντες τὴν

²². at beg, ins καταλλαγέντος δε αὐτου τοις τυριοις D: *reconciliatus est iis autem* syr-w-ast. φωνη bef θεου HLP²(P¹ has επεφωνη θυ και (sic)) b e f g l o vas[not latt]: φωνη κυριου c: φωναι D¹(and lat)(txt D³) vulg Syr Lucif., ανθρωπων N¹ [Syr].

²³. αυτ. bef επαν. D c 180 Thl-*an*. om την (*alteration to more usual expr*) DEHLP rel: ins ABN d h k p 13. 36 [Bas.]. και καταβας απο του βηματος γενομ. κωληκοβρωτος(sic D¹: σκολ. D²) ετι ζων και ουντω εξεψυξεν D.

²⁴. for θεου, κυριου B vulg. ηϋξανετο A: ευξανε D¹(txt D³): ηξανεν (sic) P. ²⁵. απεστρεψαν D¹(txt D³). for εξ, απο B¹(appy, Tischdf) D(E) b c o 36 vulg Chr-ms: eis B¹-corr HLPN k l p syr-mg [meth-rom] Chr-mss Thl: txt A 13(sic) rel coptt [syrr meth-pl(Tischdf) arm] Chr₁.—aft ier. add eis αντωχειαν E a b e o Syr sah. (*The variations have apparently arisen from a confusion of marginal glosses. eis αυτ. may have been an explanatory gloss, afterwards substituted for εξ ier.; then αυτ. may have again been corrected to ier., leaving the eis standing.*)

τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἄθρόον δὲ ἀπὸ τῆς κοιλίας προσέφυσεν ἄλγῃμα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς ὁμῶν ἐγώ, φησίν, ἥδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρῆμα τῆς εἰμαρμένης τὰς ἔρτι μου κατεψυσμένης φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ὧμῶν ἥδη θανὼν ἀπάγομαι. . . . συνεχῶς δὲ ἡμέρας πέντε τῷ τῆς γαστρὸς ἄλγῃματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the answer to the *Sidonian embassy*, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Caesarea, where the event happened (see Prolegg. to Acts, § ii. 11).

²³.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the *displeasure of God*, and the stroke to have been inflicted by *His angel*. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been in-

ferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri poterit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret." σκωληκόβρωτος.] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ φερερίμη . . . ζωσα ἐύλειον ἐξέτεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barchæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκόληκας ἐμποιοῦσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Capadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus vermicibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit." ²⁴.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another. ²⁵.] The

c = ch. vi. 1
d ch. xv. 37
30. Gal. ii. 1
only. Gen.
xix. 17. Job
i. 4 only.
e ver. 12.
f ch. xi. 1 ref.
g ellipse. of ἀρετῆς.
Mark viii. 1.
ch. xxii. 12.
h ch. xi. 27
ref.
i 1 Cor. xii. 28, 29. Eph. iv. 11.
iii. 19. ix. 7: Mt. only. (χρῆσις, Luke iii. 1.)
diseases). Xen. Mem. ii. 3, 4.
k Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11 +. 2 Macc. i. 10 only.
m here only +. = 2 Macc. ix. 29 only. Thuc. ii. 60 (cf
1 Luke
HLPN a
b c d e f g
h k l o p
13

bc διακονίαν, d συμπαραλαβόντες [καί] Ἰωάννην τὸν ὀπί- d παρα-
κληθέντα Μάρκον. λαβόν
tet...
XIII. 1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ ἑκατὸν τὴν εὐσαν
ἐκκλησίαν h1 προφῆται καὶ ik διδάσκαλοι, ὃ τε Βαρνάβας C οτ
καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος, C οτ
Μαναὴν τε Ἡρώδου τοῦ ἑτεράρχου m σύντροφος καὶ Mαναην
ABCDE
HLPN a
b c d e f g
h k l o p
13

for 2nd και, τον D¹: om ABN 36 vulg Syr [sah]: txt D²EHLP p rel syr copt [meth]
Chr. (13 def.) επικαλουμενον AN k p 13. 36 Thl-fin.

CHAP. XIII. 1. rec aft ἦσαν δε ins τινες (see note), with EHLP 13. 36 rel syr [arm]
Chr.: om ABDN a p 40 vulg Syr [copt] sah meth. for ο τε, εν οis D¹ vulg [Ath-
int.]: add ην και D²-gr [Ath-int.], επικαλουμ. D o 180 lect-12. om ο (bef
κυρηναῖος) D. ηρ. και τετρ. D¹ (and lat: txt D²). τετραρχ. N (but a erased)
[copt sah-2 mss], ταραχ. B¹.

journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν. See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. Henceforward the history follows Saul (or Paul, as he is now (ver. 9) and from this time denominated), his ministry, and the events of his life, to the exclusion (with the sole exception of the council in ch. xv.) of all the other Apostles.

XIII. 1.] The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the only prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known who they were, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were all then present, is implied by the τε . . . καί: see ch. i. 13. προφῆται See on ch. xi. 27. διδάσκ. Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Pfl. u. L. p. 58).

Συμεὼν ὁ καλ. Νίγερ.] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte.

Λούκιος.] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκάς (Lucanus),—but the contrary; for why should Paul in this case use two different names? See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρῶτοι μὲν Κροτωνιῆται ἱεροὶ ἐλέγοντο ἀπὸ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι, which certainly is curious enough.

Μαναήν.] The same name with Menahem (Μαναήμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manae, and πάντας ἀπ' ἐκείνου τοὺς Ἑσσηνοὺς τιμῶν διετέλει. It is then not improbable that this Manae may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρὰ τινι ιδιώτη τροφὰς εἶχον ἐπὶ Πάμῃς, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

σύντροφος.] Probably 'collectaneus' (Vulg.), foster-brother; not, 'brought up with,' for, if he had been brought up with Antipas, he would also have been with Archelaus: see above.

In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no relationship with that person need have existed. Σαῦλος]

w ch. xvii. 10 only. Gen. xxiv. 64, 66, 69. x ch. viii. 5 ref. y ch. xiv. 26. xz. 18. xxvii. 1 only t. s ch. iii. 24. iv. 5. 1 Cor. ii. 1. xi. 26. Phil. i. 17, 18 al. t L.F. (Aes; ch. xvii. 13.) a ch. xv. 26. xvii. 13. b ch. xi. 1 ref. c = Luke i. 3. ch. xxvi. 16. 1 Cor. iv. 1. (Prov. xiv. 36.) d constr., Luke ii. 38. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc. 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. e ch. xi. 6 ref. f here bis. Matt. ii. 1, 2c., only. Dan. ii. 2.

4 αὐτοὶ μὲν οὖν ἔκπεμψέντες ὑπὸ τοῦ ἁγίου πνεύματος ABCDE
 5 κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἰάπεπλευσαν εἰς HLPWA
 Κύπρον, 6 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν h k l o p
 λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων
 εἶχον δὲ καὶ Ἰωάννην ὁ ἱππὴρέτην. 7 διελθόντες δὲ ὅλην
 τὴν νῆσον ὁ ἄχρι Πάφου εὗρον ἄνδρα τινα ἰμάγον

4. rec ουτοι (corrns to more usual εσπρν), with E-gr HLP copt(appy) Chr, [Did, Lucif,]: ei D-gr lect-12 Ath[-int, Ps-Ath,]: txt ABN a p 36 vulg D-lat E-lat syrr Ambr, (C illegible.) (B(Mai Tischdf expr) has εκπεμψεντες not εκπεμψαντες as Beh.) rec του πν. του αγ., with EHL rel [Did,]: τ. πν. αγ. D¹: txt ABC² D-corr N a p 13 [Ps-]Ath, (C¹ illegible.) απηλθ. A: καταβατες δε D-gr. rec ins την bef σελ. and bef κνρ., with EHL rel: ins 1st but om 2nd την 13 Thl: om ABC²DN a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Thl: om D-gr 64.

5. γεν. δε D. εν τη σαλαμεινι D-gr: εν σαλαμιν A E-gr LN² p: εις σαλαμιν N¹: Salamina vulg[-ed] Lucif, : Salamina am fuld D-lat E-lat: txt BC [H, e sil] P rel. κατηγγελλον L o e g¹ k p: κατηγγειλαν D 78. 96. 142. for θεου, κυριου D-gr Syr Lucif. υπηρετουντα αυτοις D syr-mg: in ministerio vulg: εχοντες μεθ εαυτων και ιω. εις διακονιαν E. (The corrections have appy been made for perspicuity.)

6. και (τε)ριελθ. (διελθοντων, omg και, D²) δε αυτων D. rec om ολην (ολην and αχρι παφου being supposed to be inconsistent?), with HLP rel [sah-woide] Thl: ins ABCDEN k p 36 vas Lucif, (13 def.) ηυρον E: ευρον A. add εκει C [o sath-pl(Tischdf) arm Thl-fin]. rec om ανδρα (as ευροντους), with HLP rel: ins

vi. 6. 4. ἐκπεμψ.] Under the guidance of the Spirit, who directed their course. Σελεύκειαν] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*,—and *Pieria*, or ἡ ἐν Πιερίᾳ, from Mount Pierius, from which it was built, to distinguish it from other Syriantowns of the same name. This mountain is called Coryphæus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόσβαινι δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλώμασι πυκνοῖς καὶ συνεχέσι διειλημμένην. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucia,—and, since Pompey's time, a free city. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.) εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts. δ.]

Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυστὸν χειμαρινόν, Scylax, Periplus. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.). ἱππὴρέτην] Probably for the administration of baptism: see also 1 Cor. i. 14—17. 6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Haffa, and contains some important ruins. (Winer, Realw.) τινὰ ἰμάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch.

ἡ ψευδοπροφήτην Ἰουδαίων, ᾧ ὄνομα Βαρισησοῦς, ὃς ἦν ἡ Matt. vii. 15.
 σύν τῷ ἂνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ ἑνεστῶ. xiv. 11.
 οὗτος ἑπροκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἑπέ- 2 Jer. vi. 13.
 εξήτησεν ἀκοῦσαι τὸν ἂ λόγον τοῦ ἂ θεοῦ. 3 Zech. xiii. 5.
 δὲ αὐτοῖς Ἐλύμας ὁ ἑμάχος (οὕτως γὰρ ὁ μεθερμηνεύεται h bare &c. 3cc.
 τὸ ὄνομα αὐτοῦ), ἔζητῶν ἑδιαστρέφειν τὸν ἂ ἀνθύπατον ch. xviii. 17.
 ἀπὸ τῆς ἑπίστεως. 4 Luke x. 21.
 Σαῦλος δὲ ὁ καὶ Παῦλος, ἑπλη- 1 Cor. i. 19
 5 Prov. x. 16.
 only. Prov. x. 21.

al. Gen. xiviii. 1. 1 Rom. xi. 7 reff. constr., here only. n = Matt. vi. 9. Mark ii. 12 al. m mild. 2 Tim. iii. 9
only. Ps. lxxv. 7. (ch. vi. 10 reff.) n = Matt. vi. 9. Mark ii. 12 al. o ch. iv. 36 reff.
p = Luke vi. 19. Is. 9. xix. 47 al. fr. Exod. ii. 15. q here bis. ch. xx. 30. Luke ix. 61 | Mt. xxiii.
2. Phil. ii. 18. only. Exod. v. 4. r = ch. vi. 7. xiv. 22. xvi. 8. s ch. ii. 4 reff.

ABCDN k o p [am] syrr [arm] Chr, Thl; so, but aft *τινα*, E 36 vulg[-ed fuld demid] sah
Lucif [and, omg *τινα*, coptt mēh(Tischdf)]. *ονοματι καλουμενον* D. *βαρισησουα*(*ν*
-μ) D¹: *Barjesuban* Lucif.; *Barsuma* Syr: *βαρισησουν* AD⁵HLP p rel syr-mg-gr
Thl-af: *βαρισηου* N 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr, Thl-fn.

7. συνακαλεσαμενος D. και εστησεν D¹ (και is marked for erasure by D-corr.)

7. συνκαλεσαμενος D. και εξητησεν D¹ (και is marked for erasure by D-corr).
 8. for ελυμ., ετ(ο or α)μιας D¹, ετοστας D-lat: ελυιμας D⁴. [for μεθ., ερμηνευεται
 E, μερμην.(sic) p.] aft πιστews ins επειδη ηδιστα ηκουεν αυτων D¹ (and lat): οτι

viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Caesar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See *Hor. Sat. i. 2. 1*; *Juv. Sat. iii. 18—16*; *vi. 542—546*; *i. 93*, and *C. and H. pp. 177 ff.* Βασιλεύς] He had given himself the Arabic title of Elymas, '*the wise man*' (from the same root as the Turkish 'Ulema'), interpreted *διδάσκων* in our text. 7. τοῦ ἀστρολόγου] The

and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀρχὴν assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, lili. 12, was originally an imperial province, and consequently was governed by a *propraetor legatus* (so also Strabo, xiv. 685, γέγονε στρατηγική ἐπαρχία καθ' αὐτὴν . . . ἐγένετο ἐπαρχία ἡ νήσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγική): but immediately after he relates that Augustus δοτερον τὴν Κύρον κ. τῆς Γαλατίας τὴν περὶ Νάβωνα τῷ δήμῳ ἀπέδωκεν, αὐτοὺς δὲ τὴν Δαλματίαν ἀντίλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνέπατοι καὶ ἐς ἐκείνα τὰ ἔτη ἀμέλειαν ἤραυτο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription (Boeckh, No. 2632) of the reign of Claudius, A.D. 52, mentioning the ἀνέπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6.
διαστρέψαι . . . ἀπὸ] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

t ch. i. 10 ^{20ff.} σθεῖς πνεύματος ἁγίου, ἁπενίσας εἰς αὐτὸν ¹⁰ εἶπεν Ὁ ABCDE
 u ch. xix. 36 ²⁰ πλῆρης παντὸς ²⁰ δόλου καὶ πάσης ²⁰ ῥαδιουργίας, ²⁰ υἱὲ HLPK a
 v Jer. v. 27. ²⁰ Sir. xix. 26. w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7. x here only t. Xen. Rep. Lac. b d e f g
 xiv. 6. (-γῆμα, ch. xviii. 14.) h k l o p
 13

9. πλῆθεις DP. rec ins καὶ bef απεν., with DEHP rel [syrr æth arm] Thl: om
 ABCLN c f p 13. 36. 40 [vulg sah] Chr, Lucif.,

10. om 1st πασης D¹ (ins D²) arm Orig-int, Lucif., vici D' [-gr] (txt D').

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The *καὶ* must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: *Σέργιος τε, ὁ καὶ Παῦλος . . .*, and then, a few lines down, calls him *ὁ Παῦλος*. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul *in memory of this event*: 'Diligenter attende, quod hic primum Pauli nomen incepit. Ut enim Scipio, subiecta Africa, Africanus sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suæ familiæ reportavit;—et imperatores nunc usque Romani ex subiectis gentibus Adiabenici, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexit-

que vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.) It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. (I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle *gave himself* this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.) It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnus insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet *parvum*, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cepit, hoc nomine, a suo non abludente, cepit a Romanis appellari. Sic qui Jesus Judæis, Græcis *Jason* (or *Justus*, Col. iv. 11): Hillel, *Pollio*: Onias, *Menelaus* (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), *Alcimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassitio: Diocles, *Diocletianus*: Biglinitza, soror Justiniani, Romane *Vigantia*.' ἀπενίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the δόξα τοῦ φωτὸς ἐκελύον. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, ἀπενίσας τῷ συνεδρίῳ, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

⁷ διαβόλου, ⁸ ἐχθρὲ πάσης ⁹ δικαιοσύνης, οὐ ¹⁰ παύσῃ, ¹¹ διαστρέφω τὰς ὁδοὺς κυρίου τὰς εὐθείας; ¹² καὶ νῦν ¹³ ἰδοὺ ἡ χεὶρ κυρίου ἐπὶ σέ, καὶ ἔσθι τυφλὸς μὴ βλέπων τὸν ἥλιον ¹⁴ ἄχρι καιροῦ. ¹⁵ παραχρήμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκοτός, καὶ περιάγων ἐζήτει χειραγωγούς. ¹⁶ τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ¹⁷ ἐπίστευσεν ἐκπλησσομένοις ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

¹⁸ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον

cxl. 9. ¹⁹ ἀναχθέντες. ²⁰ c = Rom. xl. 23. Heb. iii. 10. Rev. xv. 3. Pa. xvii. 21. d ch. vii. 21 reff. ²¹ c ch. xl. 21 reff. ²² Eccl. xl. 1. ²³ g = Matt. xxvii. 26. ch. xviii. 6. Rom. i. 10 al. ²⁴ h Eccl. xl. 7. ²⁵ i ch. xx. 6 reff. ²⁶ k Luke iv. 13 only. ²⁷ l ch. xli. 7 reff. ²⁸ m ch. viii. 16 reff. ²⁹ n here only. ³⁰ Job iii. 5 Symm. Hom. II. v. 321. ³¹ o = here only. ³² Deut. xxviii. 29. σκότος δεδοκαῖς, Eur. Phorn. 377. ³³ p absol., here only. ³⁴ intrane. ³⁵ q = here only. ³⁶ w acc., Matt. ix. 36. xliii. 15. Mark vi. 6. w. ἄν, Matt. iv. 23. trans., 1 Cor. ix. 5 only. ³⁷ r ver. 7. ³⁸ s absol., John iv. 63. ch. iv. 4 al. fr. ³⁹ t Matt. vii. 26. xlii. 33. Mark i. 22. xl. 18. Luke iv. 32. ⁴⁰ u Mark vi. 3 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. ⁴¹ v = ch. ii. 43 reff. ⁴² w = Luke viii. 22. ch. xvi. 11 alii. L. 2. 2 Macc. v. 9. ⁴³ x = here (John xl. 19 v. r.) only. see Mark iv. 10. Luke xlii. 49.

ins τον bef κυριου BN¹(N³ disapproving).

ins ουσας bef ευθειας D¹.

11. ins η bef χειρ (but marked for erasure) D¹.

rec ins τον bef κυρ.: om

ABCDEHLPN rel.

aft τυφλος ins και P o (syr).

for αχρι, εως D.

for δε, τε CN p vulg Syr copt with Lucif, Jer.: for παραχρημα δε, και ευθειας D (corrects, the copulative conj seeming more appropriate).

επισεν (correct to more simple εστρα than επεσεν εν) A B(sic: see table) DN [p] Thl-sif: txt CEHLP 13. 36 rel Chr Thl-fin. om εν αυτον B [om εν A(sppy)].

12. ιδων δε D-gr [(Syr with)] Lucif. ins εθανυασεν και bef επιστ. DE with Lucif₁: εκπλ. bef επιστ. A [syr]: aft επιστ. ins τω θεω D; τω κυρ. omitting the rest, with.

εκκληττομ. B a b³ g h k 13. for τ. κυρ., τ. θεου C Vig₁: του χριστου 63: τως αποστολων 4.

13. αναχθεντες(sic) B¹.

rec ins τον bef παυλον, with HLP rel [Dion-6-mss] Thl:

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows.

Whatever the word may imply, it appears like the graphic description of an eye-witness, who was not Paul himself. So also περιάγων ἐζήτει χειραγωγούς, below.

10. ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

γ Matt. vii. 23. Luke ix. 30 only. Jer. xxi. (xlii). 6. 2 Macc. iv. 33 only. a ch. viii. 36 ref. a absol., ch. viii. 4 ref. b ch. ix. 26 ref. Exod. xvi. 35. c Luke iv. 16. ch. xvi. 13 only. Exod. xx. 6 see Luke xiii. 14. 16. ch. xx. 7 ref. d aba., ch. xvi. 13 ref. e 2 Cor. iii. 14. 1 Tim. iv. 13 only. Neh. viii. 8. f Matt. v. 17. Luke xvi. 16. ch. xxvi. 14. xxviii. 23. Rom. iii. 21. g Matt. xxvii. 18. Mark iii. 31 al. 2 Kings xii. 11. h = Mark v. 22, 23. Luke viii. 49. i. 14. ch. xviii. 8, 17 only. i Heb. xiii. 22 only. 1 Macc. x. 24. k = 2 Cor. xi. 10. 1 Cor. viii. 7 al.

om ABCDEN c p 13 Dion, [-in-] Eus Chr., αναχωρ. E 180. νεεστρεψαν N¹.
 14. for αυτοι δε, παυλος δε και βαρναβας E. εγενοντο A. rec της πισιδιας, with DEHLP p 13 rel [vulg syrt arm]: *quæ est Pisidia* tol: txt ABCN. for εισηλθ., ελθοντες BCM¹ p copt. την(sic D¹: τη D-corr) ημετερα τω σαββατω D.
 15. rec om τις, with D-corr EHLF rel [syrt sah swh arm] Chr, Thl: ins ABCD¹N a p 13. 36 vulg Syr copt. εν υμιν bef λογος (alteration to connect λογος with παρακλ.) ABC(H)N a c p 13 vulg [syrt sah arm]: txt (D)EL(P) rel [(copt)] Thl.—om εν H.—aft λογ. ins σοφιας D: *sermo et intellectus in vobis exhortationis* D-lat.—υμιν is written above the line appy by P¹.

the mouth (εἰς δὲ Κέστρος ποταμός, ὃν ἀναπεύσαντι σταδίους ἐξήκοντα Πιέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολλὸ τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people.

John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as *profitable to him for the ministry*.

14. εἰσέλθοντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from

the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, *λῃστῶν ἀπασαὶ κατοικίαι* (xii. 6), and of the Pisidians, *καθέπερ οἱ Κίλικες, λῃστρικῶς ἡσκηται*, xii. 7. He gives a similar character of the Pamphylians.

'Αντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (*ἔχουσα τρουικίαν Ῥωμαίων*, Strabo, ib.:—*Pisidarum colonia Caesaræ, eadem Antiocheia*. Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHÆÆ CAESARÆ (C. and H. pp. 205, 207 note). 15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the *Law only* was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀνέστειλαν] Then they were not sitting in the *πρωτοκαθεδραὶ*, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

ABCDE
HLPN a
b c d f g
h k l o p
13

σεως πρὸς τὸν λαόν, λέγετε. 16 ἡ ἀναστὰς δὲ Παῦλος καὶ 1 = ch. vi. 9
κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ 1 = ch. xii. 17
φοβούμενοι τὸν θεόν, ἀκούσατε. 17 ὁ θεὸς τοῦ λαοῦ 1 = ch. x. 2
τοῦτου Ἰσραὴλ ὁ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ 1 = ch. vi. 70.
τὸν λαὸν ὃ ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ 1 = ch. x. 2.
μετὰ βραχίονος ὑψήλου ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 1 = ch. x. 2.
18 καὶ ὡς τεσσαρεκονταετὴ χρόνον ἐτροφοφόρησεν αὐτοὺς 1 = ch. x. 2.
ἐν τῇ ἐρήμῳ. 19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν 1 = ch. x. 2.
1 = 1 Pet. i. 17 only. Ezra viii. 36. 1 = ch. v. 26. xxiv. 7. 1 = here only. Exod. vi. 1, 6 al. (but
w. dv). 1 = Luke i. 61. John xii. 36 (from Isa. lili. 1) only. 1 = here only. Deut. i. 31 but
16 al. 1 = ch. xii. 17 only. 1 = ch. vii. 23 only. 1 = here only. Deut. i. 31 but
1 = 1 Pet. i. 17 only. Ezra viii. 36. 1 = ch. v. 26. xxiv. 7. 1 = here only. Exod. vi. 1, 6 al. (but
w. dv). 1 = Luke i. 61. John xii. 36 (from Isa. lili. 1) only. 1 = here only. Deut. i. 31 but
16 al. 1 = ch. xii. 17 only. 1 = ch. vii. 23 only. 1 = here only. Deut. i. 31 but
1 = 1 Pet. i. 17 only. Ezra viii. 36. 1 = ch. v. 26. xxiv. 7. 1 = here only. Exod. vi. 1, 6 al. (but
w. dv). 1 = Luke i. 61. John xii. 36 (from Isa. lili. 1) only. 1 = here only. Deut. i. 31 but
16 al. 1 = ch. xii. 17 only. 1 = ch. vii. 23 only. 1 = here only. Deut. i. 31 but

16. ins o bef παυλος D. aft ei ins εν νμν H lect-11 Chr₁[-txt(om comm)].
17. for τουτου, του B: om 40 vulg aeth. om ισραηλ (as unnecessary) EHLHP rel
syrr Chr₁ Thl: ins ABCDN a g p 18 vulg copt sah(omg λαου τουτ.) [aeth arm].
for 1st και, δια D¹(txt D²[-gr]). ins τη bef γη D¹. αργητου ABN a b c² d
p 13 vulg: txt CDEHLP rel 36 Chr Thl.
18. om ω: DE vulg Syr [coptt]. ετη μ (omg χρονον) D. rec ετροφοφορησεν
(alteration to what seemed a more appropriate word; see notes), with BC²DHLPN p
rel 36 vulg(mores eorum sustinuit) syr-mg-gr Orig Chr (Ec Thl-fin (ετροφοσορ. Thl-
sif): txt AC¹E [I(appy)] 13 syrr coptt aeth arm Constt(see Tischdf) Cyr Heaych.
19. om και B p sah. εν γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes.

16. κατα-
σείσας τ. χειρ[.] As was his practice; see
ch. xxi. 40. See also ἐκτείνας τὴν χεῖρα, ch.
xxvi. 1. On the character, &c. of Paul's
speeches reported in the Acts, see Prolegg.
§ i. 13; ii. 17. The contents of this
speech (vv. 16—41) may be thus arranged:
I. Recapitulation of God's ancient deliver-
ances of His people and mercies towards
them, ending with His crowning mercy,
the sending of the Deliverer and promised
Son of David (vv. 16—25). II. The his-
tory of the rejection of Jesus by the Jews,
and of God's fulfilment of His promise by
raising Him from the dead (vv. 26—37).
III. The personal application of this to
all present,—the announcement to them
of justification by faith in Jesus, and
solemn warning against the rejection of
Him (vv. 38—41). It is in the last de-
gree unsafe to argue, as Wordsworth has
done, that, because Strabo asserts the
language of the Pisidians to have been
neither Greek nor Lydian, St. Paul must
have spoken to them by virtue of his
miraculous gift of tongues. To the ques-
tion put by Wordsw., "In what language
did St. Paul preach in Pisidia?" we may
reply, seeing that he preached in the syna-
gogue after the reading of the law and
prophets, "In the same language as that
in which the law and prophets had just
been read."

οἱ φοβ. τ. θ.] The (un-
circumcised) proselytes of the gate; not
excluding even such pious Gentiles, not
proselytes in any sense, who might be
present. The speech, from the beginning

and throughout, is *universal* in its applica-
tion, embracing Jews and Gentiles.

17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidia,
Judæos digito monstrans' (Grot.). Or
rather, perhaps by the τούτου indicating,
without gesture, the people in whose syn-
agogue they were assembled. τ. πατ.
ἡμῶν] It is evident that the doctrine so
much insisted on afterwards by Paul, that
all believers in Christ were the true chil-
dren of Abraham, was fully matured al-
ready: by the τοῦ λαοῦ τούτου he alludes
to the time when God was "the God of the
Jews only: by this ἡμῶν he unites all
present in the now extended inheritance of
the promises made to the fathers.
ὑψώσεν] Evidently an allusion to Isa. i. 2,
where the word is also used in the sense
of 'bringing up,' nourishing to manhood.
This was done by increasing them in Egypt
so that they became a great nation: see ref.
Gen. There is no reference to any *exalta-*
tion of the people during their stay in
Egypt: whether by their deliverance
(Calv., Heinr., Elsner), or by the miracles
of Moses (Meyer), or by Joseph's prefer-
ment to honour (Beza, Grot.).

18. ἐτρο-
φοφόρησεν] That this is the right read-
ing, is rendered highly probable by manu-
script authority here and still more in the
LXX of ref. Deut., and, I conceive, de-
cided by the Heb. of that passage, and by
the expansion of the same image in Num.
xi. 12. The compound verb (from δ, not
ἡ, τροφός, as the similitude is that of a
man (ὄν) bearing his son) implies carry-
ing and caring for, as a nurse: see ref.

b here only. ^b κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. ²⁰ καὶ μετὰ ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα ^c ἔδωκεν
 trans., Duvr. iii. 28. (1. 38, xxi. 16, B. 1 Macc. iii. 38 A.) c constr., Eph. iv. 11. 3 Kings ii. 38. ABCDE HLPN a b c d f g h k l o p 13

rec κατεκληροδοτήσεν (corrpt to fix the active sense on the verb: as also in LXX, see reff), with a h o: txt ABCDEHLPN rel 36 Chr, Thl. om αυτοῖς BD¹N p 13.
 40 coptt: ins ACD²EHL P rel [vulg syrr arm Chr]. for αυτων, των αλλοφυλων
 D¹: αυτων αλλοφ. D² syrr-w-ast.

20. ως ετ. tet. κ. πεντ. bef και μετα ταυτα (see notes) ABCN p 13. 36. 40 vulg (coptt) arm: om μ. τ. D¹ syrr: txt D²EHL P rel swh.—for ως, ως D¹-gr: om AC [Syr coptt]: et quasi annis D-lat: quasi post annos vulg: et post annos swh-rom. aft edwak.
 ins αυτοῖς E [syrr arm] sah Chr.

Macc. 19. [πτά] See Dent. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονόμησεν, justified by reff. LXX, has not been understood by the copyists, and has led to the rec. reading.

From the occurrence of manifest references, in these opening verses of the speech, to Dent. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15.

20.] Treating the reading of ABCN (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, no other sense can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have exactly the same chronological arrangement in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, *vs.* 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are not reckoned in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to

the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the four hundred and eightieth year after the Exodus. (2) Calovius, Mill, &c. supply γενόμενα after πενήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the birth of Isaac to the division of the land. But why the birth of Isaac? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini a quo and ad quem of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives another chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱερουσόλοιμοις ἀνήγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an inaccuracy, but there is no inconsistency.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the moral courage to abide by the more diffi-

^d κριτὰς ἔως Σαμουὴλ [τοῦ] προφήτου· ²¹ * κακίβεν ἡγή- ^{d = here only.}
σαντο βασιλέα, καὶ ^e ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ. ^{J. 16. 16.}
^{υἱὸν} Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· ^{e of time, here}
²² καὶ ^h μεταστῆσας αὐτὸν ἡγήρεν τὸν Δαυεὶδ αὐτοῖς ^{f ch. xvi. 29}
^{h = Luke ii. 15}
^h εἰς βασιλέα, ᾧ καὶ εἶπεν ἡ μαρτυρήσας Εὐρὸν Δαυεὶδ τὸν ^{g Luke vii. 15}
^{h = Luke xvi.}
τοῦ Ἰεσοῦ, ἄνδρα ^m κατὰ τὴν ^m καρδίαν μου, ὃς ^a ποιήσει ^{4 (ch. xix.}
πάντα τὰ ^m θελήματά μου. ²³ * τούτου ὁ θεὸς ἀπὸ τοῦ ^{26. 1 Cor.}
^{1. 13) only.}
^{3 Kings xv.}
^{12. Dan. ii.}
^{21.}
^{1 = Luke i. 69.}
^{Judg. ii. 18.}
^{h = Luke ii.}
^{34. ch. vii.}
^{1 Kings xiii. 14.}
^{o plur., Eph. ii. 3 only.}
^{Jer.}
^{r Gal. iii. 26.}
^{2 Tim. i. 1 only.}
^{v here}
^{21. ver. 47. 1 Kings xv. 11. 1 = ch. x. 43 reff. m = here only.}
^{n Isa. xlii. 26 (of Cyrus). Matt. vii. 21. xli. 60. John vii. 17 al. o plur., Eph. ii. 3 only. Jer.}
^{xlii. 26. p ch. ix. 20 reff. q Rom. i. 3 reff. r Gal. iii. 26. 2 Tim. i. 1 only.}
^{s ch. i. 4 reff. t = Zech. iii. 9 (9). Isa. xlviii. 15. u ch. v. 31. Isa. xiv. 15. v here}
^{only t. w Matt. xi. 10, from Mat. iii. 1.}

om του Α (appy) BN p.

21. (καί, so ABCDN.)

(βενιαμειν, so ABCN: -μειν p.)

22. rec αυτοις bef τον δ. (alteration of arrangement, to connect αυτοις with the verb), with CEHL P 13. 36 rel [vulg syrr sath arm] Chr.; txt ABDN coptt.—om τον D.

ημερον E. for του, ιων D 34.

om ανδρα B¹E [Ath-3-mss Hil-mss.]: om also

κατ. τ. κ. μου os E.

23. ο θ. συν απο τ. σπ. αυτου D: om απο τ. σπερματος N¹. rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD 13. 36 rel tol syrr sah [arm] Thdr^t, Thl-
fin: txt AB²EHLPN b g l p vulg copt sath Ath, Chr-comm, Thl-sif. for σωτ.
ησ., σωτηριαν (see note), H (επι αν) L b d f g h l 13 sath Chr, Thl-sif: σ. τον ιην. D:
om ησ. o 4^s. 14^s. 6. 23. 37. 46. 56. 66. 76: txt ABCE[P]N rel 36 vulg syrr copt arm.

cult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαούλ ἄνδρα ἐκ φ. Β.] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural.

ἔτη τεσσαράκοντα.] So also Josephus: *ἡ βασιλευσε Σαούλ Σαμουήλου ζῶντος ἔτη δατὰ πρὸς τοῖς δέκα· τελευτήσας δὲ δύο καὶ εἰκοσι*, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been *less than twenty years*, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ish-bosheth his *youngest* son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time

as well as Saul's included in the forty years, following as they do upon the *ἔδωκεν*. Yet this has been done by the majority of Commentators.

22. μεταστῆσας] having deposed him (reff.): in this case, by his *death*, for David was not made king till then. Or perhaps *μεταστ.* may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and *ἡγειρεν* to the whole process of the exaltation of David to be king. But I prefer the former.

ᾧ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσοῦ nor δ: . . . μου being found in them. These latter words are spoken of *Cyrus*, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been *corrected by the sacred text*.

23. κατ' ἐπαγγ. [ἡγαγεν] viz. the promise in ref. Zech. (LXX), where the very word *ἡγω* is used; not however excluding the many other promises to the same effect. The reading *σωτηριαν* has probably arisen from the contracted way of writing Ἰησοῦν, thus: *σωτηριαν*; and then from ver. 26 *σωτηριαν* was adopted. 24. ἐλαβον] referring

x 1 Thess. i. 9. *προσώπου τῆς* ^x εἰσόδου αὐτοῦ ^y βάπτισμα ^y μετανοίας ABCDE
 ii. 1. Heb. x. *παντὶ τῷ λαῷ* Ἰσραὴλ. ²⁵ ὡς δὲ ^z ἐπλήρου Ἰωάννης τὸν HLPW a
 19. 2 Pet. i. ¹¹ only. b c d f g
 Matt. iii. 2. ^y Μάρκ. i. 4. ^z δρόμον, ἔλεγεν *Τί ἐμέ* ^b ἵπνοσεῖτε εἶναι; οὐκ ^c εἰμι ἐγώ, h k l o p
 Luce iii. 3. *ἀλλ' ἰδοὺ ἔρχεται* ^a μετ' ἐμέ οὐ οὐκ εἰμι ἄξιος τὸ 13
 ch. xix. 4 ^{only}.
 z = ch. xii. 25 ^{ref.}
 a Paul (ch. xx. ²⁴. 2 Tim. ^{iv. 7}) only.
 b ch. xvii. 8. ^{xxvii. 27} only. L. P. ^{Tobit viii. 16} only. L. P. ^{Judith xiv. 16} only. L. P. ^{Sir. xxiii. 21} only. Dan. ^{vii. 25} Theod. ^(-voia, 1 Tim. vi. 4.)
 c ellipse, Matt. ^{xiv. 27}. John ^{iv. 26}. viii. ²⁴. xviii. 5.
 d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 8. ^e ch. vii. 33 ^{ref.}. f = ch. iv. 6 ^{ref.}.
 g = ch. x. 3 ^{ref.}. h constr. ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. ^{i. 12}. Phil. ii. 16 ^{alr} (Paul). Heb. v. 13. James i. 16. ⁱ here only. ^k ch. vii. 22 ^{ref.}. ^l ch. ^{xvii. 22} only. ^m = ch. iii. 17. iv. 6, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 ^{al. fr.}. n ch. xvii. 22. ^(Paul). Rom. x. 3. xi. 26. 1 Cor. xiv. 38. 3 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii. ^p ch. xv. 21, 36. xvi. 4 ^{al.}. q = Luke iv. 16. ch. xv. 21. 3 Cor. iii. 16 ^{al.} Neh. ^{viii. 8}. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 ^{ref.} and ^{passim}. t = John ^{xviii. 38}. xix. 4, 6. ch. xxviii. 16. Prov. xxviii. 17. u constr., ch. iii. 14 ^{ref.}. v ch. v. 35 ^{ref.}.

24. om παντι HL Thl, παντι and λαω P d e f g h l o Chr-comm: om λαω only A: om syr. 68. 104 sah: txt BCDEN p 13. 36 vsa. (*The variations have perhaps been occasioned by those in ver 17 above.*)—N¹ began to write ηηλ. bef λαω, but marked the letters for erasure.

25. ἐπλήρου D¹. rec ins o bef ἰωάννης, with LP 13[e o ill] rel Chr Thl-fin: om ABCDEHN a l p Thl-sif. rec (for τι ἐμε) τινα με, with CDEHLP 13 rel [vulg syr copt arm] Chr: txt ABN sah [αθη], τι και (= τι με) p. aft εγω ins o χριστος E 68 lect-12 tol Thl-fin. αλλα, and μεθ D¹(μετ D⁴).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec (for ημιν) υμιν, with CEHLP rel [vulg syr copt αθη arm]: txt A B(sic: see table) DN c p 13 syr-mg sah. aft ο λογος ins ουτος C d 6. 36. 65. 133-80 arm [om ταυτης C 133-80 Syr αθη(hic sermo vitae) arm]. rec απεσταλη, with EHLP rel Thl: txt ABCDN a h p 13. 36. 40 Chr.

27. om εν CE b d h k p 13 vulg Chr. for αυτ. τουτ. αγρ., αυτ. s D¹(αυτον τ. αγρουτες D⁴). for κ. τ. φωνας, ταις τας γρ . . . as (μη συνιεντες τ. γραφας?) D¹(txt D⁴): αγρ. τ. γρ. E [simly Syr]. ins και bef κρω. D.

28. aft ευρωτες ins εν αυταις D vulg syr-w-ast copt αθη. for ητησ. &c, κρεινωτες αυτον παρεδωκαν πιλατω ινα εις αναρεσειν D¹(ut interficeretur lat): D⁴ reads ητησαντο π. ανερεθ., without erasing any portion of D¹: for ητησαντο, ητησαν τον(sic) N¹.

to ηγγαγεν above—his coming forward publicly. 25.] As John was fulfilling his course (the expression is peculiar to Paul, see *ref.*) he said (not once but habitually). *τί ἐμέ τω. εἰμι.* Not, 'I am not that which ye suppose me to be,' as Vulg. (reading *τίνα*,—quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making *τί* (or *τίνα*) relative, which it will not bear (see note on 1 Cor. xv. 2); but What suppose ye me to be? I am not He. See Luke iii. 15 ff. 26. [The same two classes (see on ver. 16), Jews and God-fearing gentiles, are here again addressed.] *τ. σωτηρίας ταύτης* viz. the salvation implied in Jesus being a σωτήρ—salvation by Him. 27.] The position of *ἡμιν* at the commencement of its clause in the last verse shews the emphasis to be on it, and now the reason is given—for

the Jews in Jerusalem have rejected it. See ch. xxii. 18—21. τὰς φωνὰς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κρω., and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets, &c. 28.] Not, 'though,' but rather because they found no cause: when they found no cause of death in

q Heb. i. 8. v. 6. Ps. ii. 7. r trans. ch. xvii. 31 only. s = ch. xliii. 3. xxvi. 23. 23. al. 2 Macc. iii. 18. t of a state, here only. see ch. viii. 36 reff. u = ch. ii. 27 reff. v = Isa. lv. 3 only. w = 1 Tim. i. 15. iii. 1. iv. 9. Tit. iii. 5. Rev. xxi. 5. xlii. 6. Ps. lxxviii. 28. x = ch. xvi. 7 reff. a ch. x. 34. xlii. 23 only. b Wisd. xvi. 24 al. Gen. xlix. 16 Ag. Symm. (?) d (ch. ii. 41.) = Gen. xlix. 29. Judg. ii. 10. g ch. ii. 14. iv. 10. xlviii. 22. 28. Kara iv. 12, 13. s = ch. xiv. 18. Eph. iii. 5. Judg. ii. 10. b ch. ii. 23 reff. c = 1 Cor. e ver. 30. ch. x. 40 reff. 3 Kings ii. 10. f ch. i. 19 reff. g ch. ii. 14. iv. 10. xlviii. 22. 28. Kara iv. 12, 13.

D (no vs) Orig-schol. exp. Cyp. mas. Hil. exp. p. τω δευτ. ψ. γεγρ. H o 4. 66. 76. 100: txt ABCN a o p 13. 40 arm. at end, D syr-ing add (from Ps ii. 8) αἰτῆσαι παρ' ἐμοῦ και δώσω σοι εὐνην τὴν κληρονομίαν σου και τὴν κατασχέσιν σου τα περὶ αὐτοῦ της γης.

34. σὺ D 137 Hil. aft αυτον add ο θεος E 68 Syr Thl-fin. aft μὲλλ.

ins αυτον E k 32. 66 Chr. 35. rec (for διοτι) διο, with CEHLP p^a 13. 86 rel Chr.; propter nos E-lat: txt ABN p¹: om D[-gr] Syr mth. ετερος D[-gr]: alias vulg: alia D-lat: εν τω ετ. 13.

36. om μὲν D 26 vulg. [om τους C² (πρους, for π. τ. C¹).]

37. for ον, o D[-gr](txt D-corr¹).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth.

33.] The reading εν τῷ πρώτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui praecedit, tanquam prooemium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the Resurrection of our Lord: similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν.

34. μηκέτι μὲλλ.] Compare Rom. vi. 9, χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει: θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed.

But here the διοστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over him: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of חַיִּים, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἁγία. The word 'holy' should have been preserved in the E. V., as answering to τὸν δαίμον σου below; the mercies of David, holy and sure: or my holy promises which I made sure unto David.

35. διότι καὶ] wherefore also,—correspondent to which purpose, of His Christ not seeing corruption.

ἐτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἰρηκεν and δώσω just preceding. δώσεις and δαίμον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ἰδίᾳ γενεᾷ] The dative commodi, not 'sua generatio,' which is flat in the extreme. David ministered only to the generation in which he lived: but διὰ τούτων, remission of sins is preached ὑμῖν, and to all who believe on Him.

τῇ τοῦ θ. βουλῇ] is best taken with ἀπηρετήσας, not with ἐκοιμήθη:—as E. V., after he had served his own generation by the will (i. e. according to the appointment) of God. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.)

ὑποστρ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιοσύνη, the accounting righteous, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the

...ιδιᾳ H.
ABCDE
LPN a b
c d f g h
k l o p
13

ἄνδρες ἀδελφοί, ὅτι διὰ ^h τούτου ὑμῖν ⁱ ἄφεσις ⁱ ἁμαρτιῶν
^k καταγγέλλεται, 39 [καί] ⁱ ἀπὸ πάντων ^m ὧν οὐκ ἠδυνή-
 θητε ⁿ ἐν νόμῳ Μωυσέως ⁱⁿ δικαιοθῆναι, ⁿ ἐν ^h τούτῳ πᾶς ὁ
 πιστεύων ⁱⁿ δικαιοῦται. 40 ^o βλέπετε οὖν μὴ ^p ἐπέλθῃ [ἐφ'
 ὑμᾶς] τὸ ^q εἰρημένον ἐν τοῖς προφήταις 41 Ἴδετε οἱ ^r κατα-
 φρονηταί, καὶ θαυμάσατε καὶ ^s ἀφανίσθητε, ὅτι ^t ἔργον
 ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ' οὐ μὴ
 41. 1 Cor. viii. 9. x. 12. Gal. v. 15 al. 2. p ch. viii. 24. Luke xxi. 26. James v. 1. Mich.
 iii. 11. q pass., Luke ii. 24. iv. 12. ch. ii. 16. Rom. iv. 18. (act., ver. 34. Heb. i. 13. iv. 3, 4, 7.)
 r here only. Has. i. 5. ii. 5. s = James iv. 14 (Matt. vi. 16, 19, 20) only. Job iv. 9. Hab. i. c. (not
 in Heb.) t Matt. xxvi. 10; Mk. John iii. 21. vi. 28. ix. 4. 1 Cor. xvi. 10. Ps. xliii. 1. Hab. i. c.

38. ^u m. bef. ε. AM. δι' αὐτοῦ E d 65-7. 133 ^{ath}: δια τούτο B¹ 15-8. 34. 73. 101-80.
 39. om καὶ AC¹N am(with fuld demid) ^{ath-pl}: ins BC²DELP rel [vulg-ed tol syrr
 coptt ^{ath-rom arm}] Chr₁. aft καὶ add μετανοία D (syrr-w-ast has it aft ἁμαρτιῶν ver
 38). εὐνηθῆτε A: ἠδυνῆσθαι D-corr¹-gr. rec ins τῷ bef. νομ. (corr¹: but the
 art is not needed aft a preposition), with ELP rel Thl: om A B(sic: see table) CDM
 h p 13. 40 Chr₁. aft ἐν τούτῳ ins οὖν D syrr-mg. [aft πιστ. ins ἐκ αὐτῶ I sah.]
 for δικαιοῦται, δικαιοθῆναι (but corr¹) N¹. at end ins παρὰ θεῷ D 137 syrr-mg.
 40. ἀπελθῇ N¹. om ἐφ' υμᾶς (as unnecessary? or because a difficulty was
 found in identifying υμᾶς with the καταφρονῆται of the citation?) BDN 13. 36 am tol:
 ins ACEILP rel [vulg-ed fuld demid syrr coptt ^{ath arm}].
 41. for ἰδ., ακουσατε E. καταφρονῆσατε N¹. ins καὶ ἐπιβλεψατε (from
 LXX) bef. καὶ θαυμάσατε I o syrr Chr₁; aft κ. θ. E(but om καὶ) a 27-9. 57. 69. 105-6.
 θαυμάσατε N¹: -ζετε c. aft 1st ἔργον ins o N¹. rec εγὼ bef. εργαζ.
 (corr¹ to LXX), with CEILP rel 36 demid [ath] Chr₂: εγὼ εργαζομαι εγὼ N: txt
 ABD k p 13 vulg [syrr] sah arm. om 2nd ἔργον DELP b c d f g h k l o tol syrr
^{ath-pl} Chr, Thl-sif: ins ABC I [from the space] N p rel vulg coptt ^{ath-rom} [arm] Thl-
 fin. rec φ, with c d h i 36: txt ABCDEILPN rel Chr Thl.

Spirit by which he spoke, ἐλέγχειν περὶ
 ἁμαρτίας, before He ἐλέγχει περὶ δικαιο-
 σύνης: therefore he dwells on the ἄφεσις
 ἁμαρτιῶν, merely just giving a glimpse of
 the great doctrine of justification, of which
 he had such wonderful things to write and
 to say. 39.] [And] from all things,
 from which ye could not in (under) the
 law of Moses be justified, in Him (as ἐν
 χριστῷ, ἐν κυρίῳ passim) every believer
 is (habitual pres.) justified. ἀπὸ πάντων
 (ἐφ') ὧν, from all things (sins), from
 which . . . but not implying that in the
 law of Moses there might be justification
 from some sins;—under the law there is
 no justification (ἐν νόμῳ οὐδεὶς δικαιοῦται
 παρὰ τῷ θεῷ, Gal. iii. 11):—but = Christ
 shall do for you all that the law could
 not do: leaving it for inference, or for fur-
 ther teaching, that this was absolutely
 ALL: that the law could do nothing. The
 same thought is expanded Rom. viii. 3, 4,
 τὸ γὰρ ἄδύνατον τοῦ νόμου, ἐν φ' ἡσθένει
 διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . ἵνα τὸ
 δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This
 interpretation will be the more clearly
 established, when we remember that δι-
 καιοῦν ἀπὸ ἁμαρτίας was not in any sense,
 and could not be, the office of the law, by
 which came the knowledge of sin. The
 expression δικαιοῦν ἀπὸ is only once used
 again by Paul (ref.), and that where he is

arguing against the continuing in sin.
 δ πιστεύων is not to be joined with ἐν
 τούτῳ, which (see above) is contrasted with
 ἐν νόμῳ M. It is quite in Paul's manner
 to use πᾶς δ πιστεύων thus absolutely:
 see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22).
 Still less, with Luther, can we take as far
 as δικαιοθῆναι with ver. 38, and make ἐν
 τούτῳ . . . δικαιοῦται a separate sentence.

40.] The object of preaching the
 Gospel to the Jews first was for a testimony
 to them: its reception was almost uniformly
 unfavourable: and against such anticipated
 rejection he now warns them. τοῖς
 προφ.] The book of the prophets: see
 ch. iii. 18, note. 41. καταφρονῆται.]
 So the LXX for οἱ ἄγιοι, 'among the heathen,'
 for which they seem to have read οἱ ἄγιοι.

So the Arabic, 'videte arrogantes': and the
 Syriac, 'videte transgressores.' (Kuinool.)

The prophecy was spoken of the
 judgment to be inflicted by means of the
 Chaldeans: but neither this nor any other
 prophecy is confined in its application to
 the occasion of which it was once spoken,
 but gathers up under it all analogous pro-
 cedures of God's providence: such repeated
 fulfilments increasing in weight, and ap-
 proaching nearer and nearer to that last
 and great fulfilment of all the promises of
 grace and all the threats of wrath, by which
 every prophetic word shall be exhausted.

α acc. John xi.
 26. 1 Cor.
 xlii. 7. 1 John
 iv. 18.
 Hab. l. c.
 v ch. xv. 3 only.
 Hab. l. c.
 w ch. xiv. 15.
 xx. 7. xxvii.
 63 only.
 Exod. xxviii.
 31 (36).
 1 constr.
 1 Thess. v. 27
 al. see note.
 γ = Luke i. 20.
 = here only
 (ch. xv. 10. 11.
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εκδιηγείται AL: -γησεται D¹. at end ins και εισεγησαν D, κ. εισηγησεν syr-w-ast.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion; 98 has τω αποστολων εκ της συν. κ.τ.λ.), with arm Chr. om παρακαλουν E; so B 81, insng ηδουν bef λαληθηαι. rec aft

43. aft $\delta\epsilon$ ins $\alpha\upsilon\tau\omicron\iota\varsigma$ N¹(N³ disapproving). aft $\sigma\epsilon\beta$. ins $\tau\omicron\nu$ $\theta\epsilon\alpha\nu$ E (syrr ?) [copt].
om $\tau\omega$ (bef $\beta\alpha\pi\rho$). DL [b]. om $\alpha\upsilon\tau\omicron\iota\varsigma$ (as unnecessary ?) ELP rel vulg
(Ec Thl-sif : ins ABCD I[from the space] N a k p 36 (vss) Chr, Thl-fin. (13 def.)

επιθουν. (επιθουντε or -οντο ?) D. [for αυτους, αυτον Δ', αυτοις p.] rec επιμενεν
 (perhaps corrn to avoid προσλαλουντες . . . προσμενεν), with LP 13 rel Thl-sif: txt
 ABCDEN c d k o p 36 Chr Thl-fin. (I P) [for θυ, κυ B^o(Tischdf).] at end ins
 εγενετο δε καθ αληθι της πολεως διελθειν τον λογον τον θεου D. 36, syr-mg, omg t. θ. and
 putting an asterik at διελθειν: εν. δε κατα πασαν πολιν ημισησθη τον λογ. E.

44. rec for τε, δε, with ACDN a b o p 13: om *σὺν*-rom: txt BE(L)P rel 36 *σὺν*-pl Chr, Thl: *τοτε* for *ταυ τε* L 69. (1 P) *rec exorismum* (*allocation*) so D (which *either* how *alters* *ερχομαι* in this sense) AN 69 in *Lu xiii. 38*, the sense of *ερχομεν* *being perceived*), with BC¹DE¹ILPN p rel 36 Chr: *επερχομεν* 3. 95: txt AC²E¹ 13. 40 Syr. for *παστα, ολη D* for *θεου, κυριου* AB²N a p 13. 36. 40 am fuld
tol sah: txt B¹C¹ELP rel [vulg.-ed] demid cot [syrr arb] Chr. (I def.)—D has
ακουσαι παυλου παλυν τα λογον ποιησαμενου περι του κυριου.
45. for *ιδοντες δε, και ιδοντες D* for *τοις οχλ., τα πληθος D* (sah) [arm]: om
σὺν-rom. aft *τοις* ins *λογοις D¹* (and lat): *λογοις τοις D⁵ E Syr:* om *lat τοις D¹*

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in *αὐτῶν*, and to supply a subject to *παρεκάλουν*. But they confuse the sense. *ἐξέβησαν αὐτ.*, As they (the congregation) were going out, they (the same) besought. On the N.T. construction, *παρεκάλουν λαλήθηνα*, i.e. the passive inf. after verbs of commanding, exhorting, &c., see Buttman, Grammatik des N. T. lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin *juberet* and the like. See, among his many examples, Mark v. 43; vi. 27; vi. v. 21; xxii. 24; xxv. 21. *τὸ μεταφ. ὁδ.* appears, by the usage

of Luke, to mean the next sabbath-day, not 'the following week.' This last rendering would hardly suit *εἰς*, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of *μετά*. 43. *ἀντ.* 84 r. σ.] After the breaking up of the synagogue. *οἱ Ἕβραῖοι*] Paul and Barnabas; and *αἱ εἰσὶν*, to the Jews and proselytes: not *vice versa*, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have *τὸ ἔργον τοῦ θεοῦ* similarly used of the work of the Gospel begun in the hearts of the converts. See also *ref.* 44.] Whether *ἐπὶ* or *ἐν*. We read, the sense will be on the following

[του] Παύλου λεγομένοις [⁹ ἀντιλέγοντες καὶ] ἡ βλα-
σφημοῦντες. ⁴⁶ παρρησιασάμενοι τε ὁ Παῦλος καὶ ὁ
Βαρνάβας εἶπαν Ἐμὴν ἦν ἀναγκαῖον πρῶτον λαληθῆναι
τὸν λόγον τοῦ θεοῦ ἡ ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν καὶ
οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζῶης, ἴδου
στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ἐντέταλται
ἡμῖν ὁ κύριος Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἰναί
σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα
δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου,
καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζῶην αἰώνιον

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c d f g h
k l o p
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r absol. ch.
xviii. 6.
1 Pet. iv. 4.
2 Macc. x. 34.
ch. ix. 27, 28
reff.
t = 2 Cor. ix.
8. Phil. i.
24. ii. 26.
Heb. viii. 3
(ch. x. 24.
1 Cor. xii. 22.
Tit. iii. 14)
only t.
2 Macc. ix.
31.
u ch. xv. 24
reff.
v Rom. xi. 1,
2 reff.
w = ch. xvi.
15. xxvi. 8.
Rom. xiv. 8.
Prov. xvii. 16.
z = here
y ch. ii. 7 reff.
1 Kings xxi. 2.
1 Tim. vi. 13 only. (see 1 John i. 2, ii. 26.)
only. see ch. vii. 39. a ch. i. 2. John xiv. 31. perf., here only. = 1 Kings xxi. 2.
xlix. 4 AM compl. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. c Luke ii. 32. d 1 Cor.
x. 13 reff. e = ver. 23 reff. f ch. i. 6 reff. g 2 Thess. iii. 1 only.
h = ch. xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w. πρός and a dat., 2 Macc. vi. 21.) i = Rev. xiii. 10.

om του (as unnecessary: but it has force here) ABN c: ins CDEILP 13. 36
rel Chr₁. λαλουμένοις ABEN p 13: ειρημένοις 64. 97 (the varr have perhaps
been introduced from other similar exppr, such as ch xvi. 14, and ver 40): txt CDILP
rel 36 Chr. om αντιλ. και ABCLN a d e p 13. 36 [vulg] Syr coptt sath arm:
ins DIP rel syr Chr Thl: εναντιομενοι και E (both the omission and the clumsy attempt
in E seem to be emendations of the apparent tautology αντιλεγον . . . αντιλεγοντες).

⁴⁶. παρρησιασάμενοι DI-σισαμ- D¹ 105. rec δε (as bringing out the contrast),
with ELLP [syrr copt] Chr₁: om sah [arm]: igno vulg: txt ABCDN o p 36. 40 sath.
om 2nd o D c 68 Thl-sif. (ειπαυ, so ABDN p.) aft ειπ. ins προς αυτους
D. om ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, επει
C p Orig. [Chr₁].—om δε (from the two syll., -δηδε, occurring together) BD¹N¹ syr
coptt Thl-sif: ins ACD³ELPN³ p 13 rel [vulg(see quoniam)] Syr sath arm: Orig³
Thdr₁, Chr₁, [Bas, Cyr₁] Thl[-fin]. κρινατε D¹: κρινεται D²: judicastis D-lat.
εαυτοις B¹ (Tischdf: txt B-corr¹-3). εαυτ. bef κριν. E vulg Thdr₁. [aft]

στρεφ. [ins] ημεις E.
⁴⁷. εντεταλκεν D¹ e 47-marg Cyr, Thdr₁: εντελλεται p. om ημιν D¹-gr(txt
D⁴) 57¹[appy]: ημ. bef εντ. [c] 76. 95-7, 137. om δ N¹. aft o κυρ. ins (from
LXX) ιδου DE Cyr₁. φως (omg eis) τεθ. σε D¹ Cyr₁. τοις εθνεσιν D am
demid [fuld tol Jer₁] Aug.

⁴⁸. και ακουοντ. τα D Syr sath. εχαιρον (sic) P e f g h l o. for εδοξαζ.,
εδεξαντο (corr₁): see ch xi. 1) D Aug₂: εδοξαεν P(appy) e g 97. 177³. for κυριου,
θεου B D-gr E-gr copt [arm] Aug₁: om 105 Chr₁: [c] 68 syrr sath have τον θεον for
τον λ. του κυ. [but c syr ins τ. λ. τ. κ. aft επιστ.], and 34, τον θεον και τον λ. του κυ. (all
corr₁, or misunderstanding of corr₁, from ch xi. 1): txt ACLPN p vulg D-lat
E-lat [sah Chr₁]. αιωνιων B.

sabbath-day: not, as Heinrichs, 'on the
following week-day.' συνήχθη 'In
the synagogue,' it was the sight of the
Gentile crowds in their house of prayer
which stirred up the jealousy of the Jews.

⁴⁵. ἀντιλ. καὶ These words (see var.
readd.) form a graphic repetition, passing
from the particular thing which they did,
viz. contradict the words spoken by Paul,
to the spirit in which they did it, viz. a
contradictions and blaspheming one. It is
no Hebraism. ⁴⁶. πρῶτον See ch. iii.
26; Rom. i. 16. ⁴⁷. Agreeing with
1.XX-AN, B reading διδωκα for τιθεικα.
They refer the σε not to themselves
as teachers (as Meyer seems to think),
but to Christ. ⁴⁸. τεταγμένοι The
meaning of this word must be determined
by the context. The Jews had judged
themselves unworthy of eternal life: the

Gentiles, as many as were disposed to eter-
nal life, believed. By whom so disposed, is
not here declared: nor need the word be
in this place further particularized. We
know, that it is God who worketh in us
the will to believe, and that the prepara-
tion of the heart is of Him: but to find in
this text pre-ordination to life asserted, is
to force both the word and the context to
a meaning which they do not contain.
The key to the word here is the com-
parison of ref. 1 Cor. εἰς διακομιαν τοῖς
ἀγίοις ἔταζαν ἑαυτούς, with ref. Rom.
αἱ οὐσαι (ἐξουσίαι) ὑπὲρ τοῦ θεοῦ τεταγ-
μένοι εἰσίν: in both of which places the
agents are expressed, whereas here the
word is absolute. See also ch. xx. 13. The
principal interpretations are: (1) Calvin,
&c., who find here predestination in the
strongest sense: 'ordinatio ista non nisi ad

καὶ πνεύματος ἁγίου. XIV. 1^a Ἐγένετο δὲ ἐν Ἰκονίῳ^{n constr., ch. iv. 5 reff.}
 * κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν^{o here only. Exod. xxvi. 24. 3 Kings iii. 18.}
 Ἰουδαίων καὶ λαλῆσαι^{p John iii. 16 only.} οὕτως^{q John iii. 36.} ὥστε πιστεῦσαι^{Rom. xv. 31 al. Exod. xxi. 21.} Ἰουδαίους^{r ch. xiii. 50.}
 τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ^{a ch. vii. 6 reff.} ἀπειθήσαντες^{t ch. viii. 11 reff.}
 Ἰουδαῖοι ἐπήγειραν καὶ^{u ch. xii. 19 reff.} ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν^{v ch. ix. 27, 28 reff.}
 κατὰ τῶν ἀδελφῶν. 3^{w = Luke xviii. 9. 2 Cor. i. 9. vii. 13 al. x = ch. x. 43 reff.} ἱκανὸν μὲν οὖν χρόνον δι-
 ἔτριψαν^{b ch. ii. 4 reff.} παρῆρσιαζόμενοι^{c ch. x. 22.} ἐπὶ τῷ κυρίῳ τῷ μαρτυ-
 ροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδοντι σημεῖα^{d ch. v. 12. xia. 11, 26. Mark vi. 2 al. 3 Chron. xxxiv. 14.}
 καὶ τέρατα γίνεσθαι^{f 1 Cor. xv. 10. see 2 Kings ii. 10.} διὰ τῶν χειρῶν αὐτῶν. 4^{g = ver. 14. see note.} ἐσχίσθη^{h ch. xii. 16 reff.}
 δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν^{i ch. xiii. 43 reff.} σὺν τοῖς^{j ch. x. 22.} Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 ὧς δὲ^{k ch. x. 22.}

H te-
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 13

CHAP. XIV. 1. for αὐτοὺς, αὐτὸν (see xiii. 46) D-gt: om a. om τῶν ιουδαιων N¹.
 aft οὕτως ins προι αὐτοὺς D: pref E, simply Syr. for πιστευσαι, πιστευειν
 D: θαυμασαι E, addg at end κα πιστευσαι. [transp 2nd ιουδ. and ελλην. L.]
 2. rec απειθουτες (arry a corra to the simpler and more usual pres part. *Mayer*
believes that the pres has been altered to the aor to give the plup sense, but this is
hardly likely), with ELP rel Chr [Thl-sif]: txt ABCN a o p 13. 36. 40 Thl-fin.—for
 οἱ δε το επηγειραν, οἱ δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον
 αυτοις διαγμον κατα των δικαιων D, simply syr-ing [E also aft επηγ. ins διαγμον].
 at end ins ο δε κυριος εδωκεν ταχυν ειρηνην D demid syr-mg; ο δε κυρ. ειρηνην εποισεν E.
 3. διετριβον A. aft διετρ. ins εκει E Syr syr-w-ob [coptt]. διατριψαντες
 παρησιασμενοι D[-σιαμ- D¹]. ins επι bef τω λογω A N¹(N³ disapproving). rec
 ins και bef διδ., with CL a b p sēth [arm] Thl: om ABDEP(N) 13. 36 rel vulg Syr
 coptt Chr.—διδοντες N [p]. for αυτων, αυτου D¹ (but corrd).
 4. ην δε εσχισμενον D. for οἱ δε, αλλοι δε D. at end ins κολλωμενοι δια
 τον λογον του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, *Realw.*; C. and H. i. pp. 220, f.)

52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, together (reff.): ὁμοῦ, Hesyeh.: not, 'in the same manner,' as Wolf and others. οὕτως ὅτε, as in E. V.; not ἔγενετο . . . ὅτε . . ., as Vater. 'Ἑλλήνων] Pro-

bably here these are the σεβόμενοι τὸν θεόν (see ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7 and ch. x. 2 reff.), those of the uncircumcised who were more or less attached to the Jewish religion. 2.] The past part. indicates who believed not, viz. when Paul preached. ἐκάκωσαν, 'male affecerunt,'—κακοῦργως διέθηκαν, Chrys. So Joa. Antt. xvi. 1. 2, κακοῦν, . . . και τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1.—ver. 4, of ver. 2. The μὲν ὅν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παρῆ. ἐπὶ τ. κυρ.] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.' τῷ κυρίῳ is GOD: see ch. iv. 29, 30, and ch. x. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. διδόντι, without και, defines μαρτυροῦντι: viz. by giving, &c. 4.] So Virg. *Æn.* ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.) τοῖς ἀποστό-

λοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7; 2 Cor. viii. 23; 1 Thess. ii. 6: in which

ἔγενετο ὁρμή τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
 ἄρχουσιν αὐτῶν, ἵβρίσαι καὶ ῥιθοβολῆσαι αὐτοὺς,
 ὁ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας
 Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, ἧ κάκει εὐαγ-
 γελιζόμενοι ῥῆσαν.
 Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν
 ἐκάθητο χλωὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
 περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος
 ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ

h James iii. 4 only. Prov. iii. 25. (μᾶν, ch. vii. 57.) i Matt. xxi. 6. Luke xi. 46. xviii. 53. 1 Thess. ii. 2 only. 2 Kings xix. 43. k ch. vii. 56 reff. l ch. xii. 12 reff. m Heb. vi. 18 only. Gen. xix. 20. n Matt. iii. 5 al. Gen. xlii. 10. o abs. Rom. xv. 30 reff. p constr., ch. xxi. 29 reff. q = Rom. (viii. 3?) xv. 1 only. (Luke xviii. 37 al.) Joel iii. 10. r absol., Matt. xxvii. 36. Mark v. 15. Luke v. 17. John ix. 6. s Matt. xix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6. t constr., ch. iii. 12 reff. u pres., ch. xvi. 30 reff. v Matt. xxi. 31. Mark iv. 40. xi. 23. Rom. xiv. 23. 1 Cor. x. 1. 1 Tim. i. 19. James ii. 1, &c. w constr., Luke xxi. 6. ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6]. vii. 1. 1 Pet. iv. 17. Winer, § 44. 4. a.

ABCDE HLPN a b c d f g h k l o p 13

...ουδε ποτε περιεπατησεν. ABCDE HLPN a b c f g h k l o p 13

5. om τε D 133 [vulg] Chr., ins των bef iouδ. D. autous bef κ. λιθ. E.
 6. ins και bef κατεφ. D¹. aft κατεφ. ins οι αποστολοι C³ 40 Thl[-sif-ms].
 Λυκαωνίας D¹, simly ver 11. ins eis bef λυστ. C¹D: και d. aft περιχ. ins ολην DE: pref vulg.
 7. rec ησαν bef ευαγ., with CEHLP rel Chr: txt AB D-gr N 13. 36 c p. at end ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις D: τον λογον του θεου· και εξαπλησαστο πασα η πολυκληθια επι τη διδ. αυτων· ο δε π. κ. β. διετρ. εν λ. E[. simly] vulg-sixt.
 8. αδυν. bef εν λ. BN¹: εκαθ. bef αδυν. D 137: om εν λ. DE. om χωλ. D. ins της bef μητρ. D¹. rec aft αυτου ins υπαρχων (interpolated from ch iii. 2), with HLP rel [copt] Chr: om ABCDEN c p 13. 36 [vulg syrr mth arin]. eis περιεπατηκει (see note), with 57. 73-6-8. 80. 95-6: Steph περιεπατηκει, with DEHLP rel Chr: πεπατηκει 137: txt ABCN a p 13. 36.
 9. [at beg ins και E (c) syr mth.] aft ουτος ins ουκ N. ηκουσεν (alteration to suit the other aorists, the force of the imperf being overlooked: see note) ADEHLN b c p 13. 36 [vulg Syr copt mth arm Chr¹]: txt BCP rel [syr] sah. for λαλ., λεγοντος N¹. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε αυτω ο π. D: προς ον ατ. ο π. E. rec πιστ. bef εχ., with EHLP rel [vulg-clem arm] Chr: txt ABCDN a k p 13 am demid fuld [tol syrr mth] sah.

latter place Silvanus and Timotheus seem to be included in it. 5.] ὁρμή is not a *rush* ('impetus,' Vulg.: 'assault,' E. V.), but as Hesych. *βουλῆ, ἐπιθυμία*,—as is manifest from *συνιδόντες*, rightly rendered in E. V. they were ware of it; which it would be strange if they were not, if an *assault* had been made on them.

6. Λύστραν] τὰ Α. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H. i. pp. 225 ff.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from *τέκνον*, 1 Cor. iv. 17, compared with *πατήρ*, as defined

ib. ver. 15, we are justified in concluding that he had been converted *by the Apostle*; and, if so, during *this visit*. There appear to have been few Jews in the district: we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

6. ἐκάθητο] Not '*dwelt*,' as Kuin., but sat, probably in the forum or some place of resort.

περιεπάτησεν is the historic past: *who never walked*. The perfect seeming more apt, it has been altered in the later mss. accordingly. Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but qu.?

9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed. ἀτεν. αὐτ.] See note on

¹² σωθῆναι, ¹⁰ εἶπεν ἡ μεγάλη τῇ φωνῇ Ἀνάσθηθι ἐπὶ τοὺς πόδας σου ὁ ῥόθος. καὶ ἤλατο καὶ περιεπάτει. ¹¹ οἱ τε ὄχλοι ἰδόντες δὲ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ὅτι ἐπειδὴ αὐτὸς ἦν ὁ ἡγοούμενος τοῦ λόγου. ¹³ ὃς τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος ἢ πρὸ τῆς πόλεως ταύρου καὶ ἑστέμματα ἐπὶ

¹² Matt. xxviii. 2. e ch. xv. 26 ref. f = here only. Dan. xi. 22 Theod. ὁ τῶν λέγων ἡγεμῶν, Iamblich. de Myster. init. g of false gods, here only. 4 Kings xi. 18. h ch. xii. 6. 14. ἀναστ' Ὀγκα πρὸ πόλεως, Eccl. Theb. 162 (Dind.). i here only τ. Zech. vi. 11 alti (Tromm.).

10. om τη (as unnecessary, its force being overlooked) BCD¹N k p: ins AD³EHL¹ rel. aft φωνῇ ins σοι λεγῶ ἐν τῷ ὀνόματι τοῦ κυρίου ἰησ. χρ. (interpolation from cā iii. 6) CDE a [e] o 13 [Syr syr-mg sah arm] Thl-sin (om τω, and aft κυρ. ins ημων E [om τ. κυρ. o 13]): om ABHL¹PN p rel vulg syr-txt copt æth Chr, Thl-sif. [σφόδρα A:] ὁρθως E-gr HP [syr-mg] Thl-sif: add καὶ περιπατεῖ D syr-mg. aft 1st καὶ ins παραχρημα E [tol]: εὐθεως παραχρημα D syr-mg. rec ηλλετο (alteration to sui the imperf περιπατεῖ), with LP 13 rel syr [arm] Thl, ηλετο H: ἀηλατο D¹, ἀηλλατο D³: ἐηλλατο E: txt ABCN [p] vulg (ætiliuit et ambulabat) [copt] Chr., om 2nd καὶ B¹ (ins B¹-corr, see table) [copt].

11. rec δε (alteration from the characteristic τε), with CD³EHL¹ p rel 13 [vulg syr sah arm] Chr: txt ABN 36. 40 Syr æth. [idotes C.] rec ins o bef παυλος, with HLP p rel: om ABCDEN c 13 Chr., om την D. om αυτων N¹. ins τοις bef αυθρ. D l. αυθρωποι(sic) N¹.

13. for τε, δε D a b g 40 [E-lat Cyr-c.] Chr., rec aft 1st τον ins μεν (to answer to the follg δε), with B(sic: see table) C³EHL¹ 13 rel syr copt Cyr-c. Chr: om AC¹(D)¹N p 36 vulg [sah arm].—om τον also D. διαν DEHL P-corr o p 40. for επειδη, ερει N¹ k. om o C¹D [c].

13. rec for τε, δε, with DEHL¹ rel syr copt Thl: txt ABCN [a c] 36. 40 vulg [Syr] æth Chr—τοτε o p lect-12: τοτε C¹, but τ is erased.—οι δε ιερεις . . ενεγκαντες . . ηθελον D 96. τον οντος δ. D c 137. [προσ C¹: πρωτων πυλων p.] om της D¹: ins D⁴. rec aft πολ. ins αυτων, with C³EHL¹ rel syr Chr: om ABC¹DN a p 13. 36 vulg copt [Syr (æth) arm]. aft ταυρ. ins αυτοις D: aft στεμ.,

ch. xiii. 9. 10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαδων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον τῇ γὰρ οἰκείᾳ φωνῇ ἐφέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον (meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them") ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελεύσιντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of

heathen poetry and mythology. Hom. Od. p. 484, says, καὶ τε θεοὶ ζείνοιον ἐοικότες ἀλλοδαποῖσι Παντοῖοι τελέθοντες ἐπιστροφῶσι πόλιν. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positus caducifer alia.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἤρως ἢ θεοὺς πολέας ἐπιστρέφειν τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 13.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενῆς. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὕψους ἀξιοπροσέχει εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237.

ἡγοούμενος τοῦ λόγου] So Iamblichus, of Hermes, in ref.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλίστατος κ. λογιώτατος θεῶν πάντων, Lucian, Gal-

k = ch. x. 17 ¹ τοὺς ^k πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ¹ ἤθελεν ^m θύειν. ABCDE
 1 = and constr. w. inf. pres. 14 Ἀκούσαντες δὲ οἱ ^a ἀπόστολοι Βαρνάβας καὶ Παῦλος HLPN a
 John xvi. 19. οὐ διαρρήξαντες τὰ ^o ἱμάτια αὐτῶν ^a ἐξεπήδησαν εἰς τὸν b c f g h
 Luke x. 29. ὄχλον ^m κράζοντες 15 καὶ ^a λέγοντες Ἄνδρες, τί ταῦτα k l o p
 ch. xvii. 18. ὅχλον ^m κράζοντες 15 καὶ ^a λέγοντες Ἄνδρες, τί ταῦτα
 Mark xiv. 12 ff. L. 1 Cor. v. 7. x. 20 only. (ch. x. 13 reff.) 16 ὅς ἐν ταῖς ^b παρῳχημέναις ^c γενεαῖς εἰσεν πάντα τὰ
 Exod. xxxiii. 18 B. εἴδη ^d πορεύεσθαι ταῖς ^o ὁδοῖς αὐτῶν, 17 ^e καίτοιγε οὐκ
 n ver. 4. οὐκ ἀμαρτύνοντες ὑμᾶς ^a ἀπὸ τούτων τῶν ^x ματαίων ^m ἐπι-
 o Matt. xxvi. 65. Josh. vii. 6. στρέφειν ¹ ἐπὶ ^a θεόν ^a ζῶντα, δς ^a ἐποίησεν τὸν ^a οὐρανὸν
 p as above (o). Mark xiv. 62. 16 ὅς ἐν ταῖς ^b παρῳχημέναις ^c γενεαῖς εἰσεν πάντα τὰ
 Luke v. 6. εἴδη ^d πορεύεσθαι ταῖς ^o ὁδοῖς αὐτῶν, 17 ^e καίτοιγε οὐκ
 q here only. Deut. xxxiii. 22. εἴδη ^d πορεύεσθαι ταῖς ^o ὁδοῖς αὐτῶν, 17 ^e καίτοιγε οὐκ
 r Judith xiv. 17 B. εἴδη ^d πορεύεσθαι ταῖς ^o ὁδοῖς αὐτῶν, 17 ^e καίτοιγε οὐκ
 s Matt. viii. 29. ch. xvi. 17. 16 ὅς ἐν ταῖς ^b παρῳχημέναις ^c γενεαῖς εἰσεν πάντα τὰ
 xix. 28 al. Exod. v. 6. εἴδη ^d πορεύεσθαι ταῖς ^o ὁδοῖς αὐτῶν, 17 ^e καίτοιγε οὐκ
 u James v. 17 only. Wind. vii. 3 only. v constr. ch. xvi. 10. Gal. i. 9. 1 Pet. i. 12. w ch. xxvi.
 18. 1 Thess. i. 9. x = here only. (1 Cor. iii. 20 reff.) Levit. xvii. 7. Isa. ii. 20 al. y ch. xxvi.
 20 reff. 1 Kings xvii. 36 (16). a ch. iv. 24 reff. b here only. x. a. g here
 Anab. ii. 4. 1, end. e = ch. xiii. 36 reff. d constr. ch. ix. 31 reff. e = Luke
 i. 79. ch. ii. 28. Prov. i. 31. f John iv. 2 (ch. xvii. 27 v. r.) only. Xen. Mem. i. 2. 3. g here
 only. τ. οὐκ ἔστιν δὲ ἀμαρτύνοντες τὰ μέγιστα τ. προσημασμένων χρημάτων, Jos. Ant. xiv. 7. 2. h = Matt.
 iii. 15. Heb. ii. 8. Esak. xvi. 39. i Tim. vi. 18 only. k ch. xxvi. 13 only. l = Matt.
 p. 73. 5, from Hesiod. 1 ch. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6 only. Deut. xi. 14. Job
 v. 10. Ep. Jer. 53. m = here only. τοῖς κακοῖς εἰκόν, Polyb. iii. 9. 7. n here only. Pa. cil. 5. calv. 16. see Rom.
 evl. 34. calviii. 9. Jer. ii. 21 only. (Psalm. Rom. vii. 4, 5.) o here only. Pa. cil. 5. calv. 16. see Rom.
 xv. 24. p ch. ix. 19 al. fr. Pa. cilv. 25. q ch. ii. 20 only. Isa. xxi. 19.

E [c] 137. ηθελον H l p tol Thl-sif, so also D (see above). επιθυειν D.
 14. ακουσας δε ουκ (so Syr) οι απ. D. (In N the as of βαρναβας is supplied perhaps by
 corr¹.) εαυτων ABN³ 13. 36 : txt CDEHLPN¹ p rel Chr₁. aft aut. ins και DI¹
 rec ειςεπηδησαν (corr¹ to εις εἰς τ. οχλον), with C³HLP rel Thl-fin : txt ABC'DEN
 a c p 13. 36 vulg syrr sah [copt sēth] arm Chr Thl-sif-comm. for eis, επι C¹.
 15. for λεγοντες, φωνοντες DI¹. ins ei (eis ?) bef τι A¹. om 2nd και D.
 υμιν bef εσμ. C [f h o] 38. 93. 113 Chr₁ [Thdrt₁, Thl-fin] ; om υμ. H c 137 : aft
 ανθρ. 13. for υμας, υμιν τον θεον D flor [spec] Iren-int. επιστρεψητε, insag
 σπας bef απο, D flor [spec] Iren-int : επιστρεψητε, insag ινα bef απο, E. rec τον θ.
 τον ζ. (alteration for more precision : see note), with HLP rel Chr₁ : τον θ. ζ. DI¹
 [Thdrt₁]. θ. τον ζ. N¹ : txt ABC D-corr EN³ a k p 13. 40 Ath₁. τον ποιησαντα D.
 16. for os, o D. for παντα, κατα DI¹. [for 2nd τας, τοις L (Treg).]
 17. καιτοι ABCN³ a p¹ 13 Ath₁ ; καιγε DE (probably corrections : the γε or the τοι
 being deemed unnecessary) : txt C³HLPN¹ p³ rel 36 [Ath(ed Bened)] Chr₁ Thdrt₁.
 for εαυτ., αυτον ABEN¹ c : txt CDHLPN³ 13 rel Ath Chr Thdrt₁.—αφηκ. bef
 εαυτ. D. rec αγαθοποιων (allern to more usual word), with DELP rel Chr Thdrt₁ :
 αγαθοπων H : txt ABCN [a p 13] Ath₁. rec ημιν, with a : om AN³ p 13 vulg sēth
 Iren[-int]. 3-mss : αυτοις Syr sah : txt BCDEHLPN¹ rel flor spec syr [arm] Ath Thdrt
 Thl Iren[-int]. διδ. bef ut. AN [a k] p 13. 73 lect-12 vulg [copt]. επιμικλων
 DE[P]. om τας DI¹ (ins aft καρδιας D⁶). rec ημων (corr¹, the assertion seeming
 to be of general application to the speaker as well as his hearers), with AHLPN³ 13
 rel [vulg-ed] copt sēth Chr₁ : αυτων Syr sah [Ath-3-mss] : txt BC'DEN¹ b c f k l o p
 am (and demid flor fuld tol) spec syr [arm] Ath Thdrt Thl-sif Iren[-int].

lus, 2. 13.] πρὸ τ. π. (see reff.) ; i. e.
 of Zeus πρόθυλος : no ellipsis of ἱεροῦ or
 any thing else. ταύρους κ. στέμ-
 ματα.] Not for ταύρους ἐστεμμένους : the
 garlands may have been to hang on the
 doors of the house where the Apostles
 were : or for manifold purposes connected
 with the sacrifice. 'Ipsæ denique fores,
 ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacer-
 dotes eorum coronantur.' Wetst. τοὺς
 πυλῶνας are not the gates of the city,
 but the doors of the outer court of the
 house : see ch. xii. 13. 14. οἱ ἀπό-

στολοι.] See note on ver. 4. The Apo-
 stles were *with* him : on being told, they
 ἐκτεθήσαν—rushed forth, into the crowd.

15. ματαίων] viz. θεῶν [contrasted
 with θεὸν ὄντα] : the words of ref.
 1 Thess. επιστρεψατε πρὸς τὸν θεὸν ἀπὸ
 τῶν εἰδώλων, are remarkably like these.
 θεὸν ζῶντα, without the articles,
 is characteristic of Paul : see Rom. ix.
 26 ; 2 Cor. iii. 3 ; vi. 16 ; 1 Thess. i. 9 ;
 1 Tim. iii. 15 ; iv. 10 al. It also occurs
 Heb. iii. 12 ; ix. 14 ; x. 81 ; xii. 22 ; Rev.
 vii. 2. 16.] Compare Rom. iii. 25, 26,

ταῦτα λέγοντες ἰμόλις κατέπαυσαν τοὺς ὄχλους τοῦ
 μὴ θύειν αὐτοῖς. 19 Ἐπήλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
 Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λι-
 θάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-
 ζοντες αὐτὸν τεθνηκέναι. 20 κυκλωσάντων δὲ τῶν μα-
 θητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ
 ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

x. 20 only. Gen. xlii. 1 al. fr. v absol., Luke xi. 23. Eph. ii. 7. James v. 1. Prov. iv. 18. Josh.
 xiv. 20. w ch. v. 26 reff. x ch. viii. 3 reff. y Luke xiii. 33. ch. xxi. 5,
 20. Neh. xiii. 20. s = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. x. 9) only. 2 Chron.
 xiii. 7. a = ch. ix. 6 reff. b ch. x. 9 reff. c ch. xi. 25 reff.

18. μογίς D coptt. κατεπαυσαντο C¹. at end ins αλλα πορευεσθαι εκαστον
 εις τα ιδια C k m p 13. 36 syr-mg arm.
 19. at beg ins διατριβοντων δε (so D² : om δε D¹) αυτων και διδασκοντων, omg δε follg,
 DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων,
 arm Cassiod. (επηλθαν, so ABN p.) τινες ιουδ. απ. ικον. κ. αυτ. D, τιν.
 απ. α. κ. ι. ιουδ. E vulg: οι απ. αυτ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες,
 επισεισαντες D Syr: om 2nd και D-corr. και διαλεγομενων αυτων παρηρσια
 πεισαν [ανεπεισαν m p] τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες
 λεγουσιν αλλα παντα ψευδονται C a k m p syr-mg(adding και επισεισαντες τους οχλους)
 arm. λιθοβολησαντες A 15-8. 36. 180. [εσυρων DEL Chr.],
 om εξω N¹. rec νομισαντες, with CEHLP rel 36 Chr Ec Thl: txt ABDN p 13.
 40. rec τεθναυι (corr: the contracted form was the more common: so Meyer),
 with DEHLP rel Chr: txt ABCN a k p 13. 36.—τεθν. bef αυτ. D.
 20. κυκλωσαντες D¹(txt D¹). rec αυτ. bef τ. μαθ., with EHLP: τ. μαθ. αυτου
 (see ch ix. 25) D¹(and lat): txt ABCD²N c h k m² p 13 Chr.—αυτων L [m¹].—E adds
 αυτου. ins λυστρον bef πολιν D. om πολιν το πολιν next ver (homaeofel) N¹.
 for τη, την D¹. [εισηλθ. H.] συν is written by D², D¹ has perished.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words *οὐρανὸν θεοῦ* δι-
 δοῦς had a remarkable applicability in a
 country where we have seen from Strabo
 (on ver. 6) that there was great scarcity of
 water. He relates that in one city of
 Lycania, where water was reached by
 digging the wells very deep, it was sold for
 money. The idea of Mr. Humphry, that
 the conclusion of this speech is a citation
 from some lyric poet, seems improbable on
 other accounts, and is rendered more so by
 the above-noticed propriety. 19. πεί-
 σαντες τοὺς ὄχλ.] *ἐπιστοὶ γὰρ λυκάονες*,
ὧς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on
 Homer, II. 8. 88, 92. They stoned him,
 not in the Jewish method, but tumultuous-
 ly and in the streets, dragging him out of
 the city afterwards. He refers to this
 stoning, 2 Cor. xi. 25, *ἐπὶ ἐλιδόσθην*.
 20.] *κυκλ.*, not to bury him, but, as would
 naturally be the case, in *momentary anxiety*
and regret. ἀναστὰς] The *prima*
facie, and I think the right impression is,
 that this recovery was *supernatural*. It is
 not indeed so strongly implied, as to leave
 no doubt: especially as a blow from a stone
 would be likely to stun and occasion the
 appearance of death. Δέρβην] See
 above, on ver. 6. Strabo, xii. 6, says of it,
 τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ
 Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ
 Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum
 Antipatro Derbete mihi non solum hospiti-
 tium verum etiam summa familiaritas
 intercedit') . . . ἐφ' ἧμῶν δὲ καὶ τὰ Ἰσάυρα
 κ. τὴν Δέρβην Ἀμύντας εἶχε, ἐπιθόμενος
 τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Sto-
 phanus Byzantinus, Δέρβη προῦριον Ἰσαυ-
 ρίας καὶ λιμῆν (for this, evidently an error,
 the French translator of Strabo propose
 to read *λίμνη*. There is a large lake, now
 called Ak Göl, near the presumed site of
 Derbe, see C. and H. i. 239) . . . τινὲς δὲ
 Δέλβειαν, ὃ ἐστὶ τῇ τῶν Λυκαόνων φωνῇ
 ἔρκευθος. (Wetst.) From this variety of
 the name, Δέλβεια, Mr. Hamilton thought
 the modern Divlé might be Derbe. Mr.
 Lewin (i. 167) objects, that there is no lake
 near Divlé: but this objection only affects
 the conjectural emendation mentioned
 above. From Derbe not being enumerated,
 2 Tim. iii. 11, with Antioch, Iconium, and
 Lystra, as the scene of any of Paul's suffer-
 ings, we may perhaps infer that none befell
 him there. They may have fled to
 Derbe, as being in a different jurisdiction
 from Lystra; the latter being comprised
 in the Roman province of Galatia, whereas
 Derbe seems to have belonged at this time
 to Antiochus, king of Commagene. See
 Lewin, i. p. 168; Strabo, xiv. 5; Dio,
 lix. 8; lx. 8; Jos. Antt. xix. 5. 1.

d oomeir., ch. viii. 26 reff.
 e trans. Matt. xlii. 53.
 (xavii. 57 intr.) xaviii. 19 only f.
 f — ch. xii. 13 reff.
 g ch. viii. 26 reff.
 h (—) ch. xv. 32, 41 only f. (2 Kings i. 6.)
 i = ch. xi. 23. xlii. 43 al. fr.
 k constr., here only. Jer. li. (xlii.) 26.
 l Sir. xaviii. 6. τοῖς νόμοις ὁμμένων, Xen. Mem. iv. 4. 4.
 (but with 4p) Gal. iii. 10, from Deut. xxi. 26. Heb. viii. 9 (ch. xaviii. 30) only.
 13 ll. Luke xviii. 25. John iii. 9. Rom. v. 13. Heb. ix. 13 only. Jer. xvii. 25.
 o Matt. v. 20. Mark x. 23. John iii. 8 al. Paul, never. p ch. xiv. 6 reff. q 2 Cor. viii. 19 only f.
 r = ch. xv. 21 reff. s = ch. xi. 30 reff. t absol., ch. x. 9 reff. u = 1 Tim. iv. 16 al.
 v 2 Cor. vi. 6 reff. w Luke xlii. 46. ch. xx. 32. Ps. xxi. 6. x ch. x. 43 reff. y ch. xlii. 6 reff. z ch. x. 19 reff. a ch. xvi. 11, 22 reff. b ch. xlii. 4 reff.

21. εὐαγγελίζομενοι (corrected *qst ver 7*: see also ch. xi. 20) ADEHP a: txt BCLN⁸ p rel 36 vulg [Bas.] Chr. for τε, δε D 40. 96 coopt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B¹(Tischd.). for ικ υπστρ., πολλους υπστρεφον D[-gr]. om την (bef λυστρ.) D [h] 93. 113 Chr, Thl-fin. rec om εις (bef ικ. and bef αυτ.) (as unnecessary: the circumstantial repetition of εις is original), with DHLP (vulg) E-lat [Bas.] Chr: ins bef ικ. but om bef αυτ. B: om bef ικ. but ins bef αυτ. m: txt AC E-gr N a p 13. 36. 40.

23. ins και bef παρακ. C a c 69. 100-5-87 syrr [eth] arm Thl-fin: παρακ. τε D-gr N⁸ vulg(not fuld tol). (for εμμερειν, ε ενμερειν(sic) N.) ελθειν D¹-gr.

23. rec προσβ. bef κατ εκκλ., with EHLP rel [syrr coopt eth] Chr: txt ABCDN a k m p 13 vulg Syr arm. κατα D. προσευξ. δε D: και πρ. c f vss [simly].

αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D copt. aft διελθ. ins εις N. ηλθον D. ins την bef παμφ. (to correspond with την πισ.) BCEN p 13. 40: om ADHLP rel Chr.

25. εις περιγην A am demid: εις την περιγην N¹(and P) [p]. aft τ. λογον ins του κυριου ACN (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. (ατταλιαν, so AB¹CDEN.) at end, D 137 syr-w-ast add ευαγγελιζομενοι αυτους.

26. om απεπλευσαν B¹-txt (insd in marg).

21. ὁπίεστρ.] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

23. ἡμᾶς] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word εἶς shows:' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and corroborative of the unity of authorship

between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for ἡμᾶς than ἡμᾶς? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that ἡμᾶς is used by the writer 'as a Christian, and of all Christians': to what then would he have it referred? I would rather, regarding the εἶς as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt.

23. χειροτ.] 'cum suffragiis creassent,' Erasmus: not necessarily as the meaning of the word conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of 'laying on of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show

Ἀντιόχειαν, ὅθεν ἦσαν ὁ παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον δ ὁ ἐπλήρωσαν. 27 ὁ παραγενόμενοι δὲ καὶ ὁ συναγαγόντες τὴν ἐκκλησίαν ὁ ἀνγγελλόν ὁσα ὁ ἐποίησεν ὁ θεὸς ὁ μετ' αὐτῶν, καὶ ὅτι ὁ ἤνοιξεν τοῖς ἔθνεσιν ὁ θύραν πίστεως. 28 ὁ διέτριβον δὲ χρόνον ὁ οὐκ ὁ ὄλγον σὺν τοῖς μαθηταῖς.

XV. 1 Καὶ τινες ὁ κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι ἐὰν μὴ ὁ περιτμηθῇτε τῷ ὁ ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. 2 γενομένης οὖν ὁ στάσεως καὶ ὁ ζητήσεως ὁ οὐκ ὁ ὄλγῃς τῷ Παύλῳ καὶ

h = 2 Cor. ii. 12 ref. i ch. xii. 18 ref. m ch. xii. 18 ref. n = Rev. xii. 12.
o ch. viii. 5 ref. p 1 Cor. vii. 18 ref. q = ch. vi. 14 ref. constr. Tobit iii. 3. 2 Macc.
vi. 1. r = ch. xiii. 7, 10. (xiv. 5 al. Prov. xvii. 14.) s John iii. 26. ch. xiv. 20. 1 Tim.
i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only t.

27. συναγαγόντες D: συναγοντες p. rec απηγγειλαν (corrtn to asorist as more usual), with HLP rel vulg [syrr æth arm]: απηγγειλον p: απηγγειλαν m: απηγγειλαν E k Bas, Chr₁: απηγγειλον D: txt A B[αγγελ. B'] CN 18 copt. o θεος bef εσοι. DN [a] c 96. 138-80 sah [Bas.]. for μετ' αυτων, αυτοις (partly erased by D-corr) μετα των ψυχων αυτων D.

28. rec aft διετρ. δε ins εκει, with EHLP rel [syrr coptt] Chr: om ABCDN p 13. 36. 40 vulg æth arm.

CHAP. XV. 1. aft ιουδαίας ins των πεπιστευκοτων απο της αιρεσεως των φαρισαιων 8. 137 syr-mg (see note). [for εαν, αν Δ¹.] rec περιτεμνησθε (Meyer thinks the asor, in the sense of the futurum exactum, may be an emendation. I shd rather think the present to have been the corrtn, as being the simpler, and not therefore 'the more genuine,' as Bloomf.), with EHLP rel [Amm-c] Chr₁: txt ABCDN p 13. 36. 40 Constt, Epiph, (περιτμητε B¹: but corrd eadem manu: see table). rec om 2nd τω, with C² or s DEHLP rel Constt [Amm-c] Chr: ins ABC'N p: του 170. και τω εθει μου. περιπατητε D syr-mg [simly sah]. εθνι (but ν erased) N. θυγησθαι C: -σεσθε 36. 180.

2. for ουν, δε BC D-gr L[N] a b h k p 36 Syr coptt: txt AEHP rel vulg D-lat syr [arm Constt,] Chr. [18 def.] εκτασεως D-gr: ανστασεως l. rec συζητησεως, with Thl-fin: om και ζητ. E 68 vulg copt: txt ABCDHLFP p rel 36 Constt Chr Thl-

of hands. The Apostles may have admitted by ordination those presbyters whom the churches elected. προσεβ. μ. νηστ. belongs to παρθ., not to χειροτον.

28. Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga. 28.] ὅθεν, as being the centre whence their apostolic commission had spread.

27.] μετ' αὐτῶν, with (i. e. in dealing with) them, see ref.: not to them, as usually: nor per ipsos, as Beza, &c. θύραν πίστ. The same metaphor is used in the ref. by Paul, and shews, perhaps, his hand in the narrative.

On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUM-

CISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. 1. τινες] Called in

Gal. ii. 4, παρεισάκτοι ψευδάδελφοι, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. See the addition in var. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πᾶν περὶ τὰ πάτρια δοκῶν ἀκριβῆς εἶναι, pre-

t act. absol.,
here (1 Cor.
xvi. 15) only.
1 Chron. xvi.
7.
u ch. xi. 2 reff.
Ezra vii. 6, 7.
v ch. xviii. 15.
xxiii. 29.
xxv. 19.
xxvi. 3 only.
Ezek. xxvii.
37 A (not F.).
Ald. only.
w ch. xx. 36.
xxi. 6. Rom.
zv. 24 al.
L.P., exc.
3 John 64.
1 Macc. xii.
4 al. Jos.
Antt. xz. 2. 5.
only. Cant. vii. 10. Ezek. xlvii. 11.
Xen. Anab. l. 8. 18. b ch. ix. 26 reff.
xii. 6 (from Prov. iii. 12) only. Exod. xliii. 1.

τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἡ ἀναβαίνειν Παῦλον
καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς
ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
ζητήματος τούτου. ³ οἱ μὲν οὖν ᾠροπεμφθέντες ὑπὸ
τῆς ἐκκλησίας ² διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν,
ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποιοῦν
χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. ⁴ παραγενόμενοι
δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγεῖλάν τε

ABCDE
HLPN a
bcd f g
h k l m
o p 13

sif. [18 def.] om τῷ (bef Bar.) DE. for πρὸς αὐτ., συν αυτοῖς D-gr: αυτοῖς 97.
for ἐταξαν το πρὸς D syr-mg have ελεγεν γὰρ [autem D-lat] ο παυλος μενειν οντας
καθως πιστευσαν δισχυριζομενος (om D-lat) οἱ δε εληλυθοτες απο ιερουσαλημ παρηγ-
γειλαν αυτοις (for αὐτ., συν syr-mg) τῷ παυλῷ κ. τῷ βαρν. καὶ τισιν ἄλλοις ἀναβαίνειν
πρὸς . . . om πρὸς D-lat, and in conseq has *alios ascendere apostolos* &c. ἐξ αὐτων
bef ἄλλους N. ins tous bef πρεσβ. C 180. for εἰς, εν E: om b¹ c. ins οπως
κριθωσιν εκ αυτοις (εκ αυτων D³ 137) bef περι D 137, syr-w-ast at end of ver.
3. ἐκπεμφθ. E. rec om τε (as unnecessary), with AEHL P rel Chr: ins BCDN p
36. ins την bef σαμ. DH b d f m o Thl[-sif]. διηγουμενοι N¹ (txt N-corr¹⁻³).
4. ἱεροσολυμα AB k p [vulg]: txt CDEHLPN rel 86 Chr. (18 def.) rec
ἀπεδεχθησαν (arry a corrn, as being the usual word, of Luke viii. 40, ch xviii. 27,
xxviii. 30,—and see reff), with CEHL P Chr: παρεδοθησαν D¹; υπεδ. 36. 180; προεδ.
k: txt ABD³ N p. add μεγαλως CD² (μεγως D¹, mire D-lat) 137 syr-w-ast sah
Ambr., for υπο, απο (perhaps originally, as in C, a corrn to suit ἀπεδεχθ.,
and thence adopted even in copies which read παρεδ.) BC 36. 180. om 1st
καὶ N¹ (ins N-corr¹⁻³). ἀπηγγειλαντες D¹: ἀπηγγειλαν τε D-corr b. om τε N¹.

vails on him to perform the rite, for that without it he could not be a Jew. On the idea that Cerinthus and Ebion were the *τινές* here spoken of, see the patristic reff. in Wordsw.'s note. 2.] Compare Gal. ii. 5. ἔταξαν ἀναβ.] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up κατὰ ἀποκάλυψιν. In this expression I cannot see it necessarily implied that the revelation was made to himself, but that there was some intimation of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφητῶν there, by whom the Spirit spoke His will. τινὰς ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit. Titus is not mentioned in the Acts: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. 3. προπεμφθ.] This seems to have been something of an official escorting of them on

the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shows that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by τᾶσιν below. 4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, in public. There they related—as a most important datum for the determination of the question—God's dealings with them (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a protest was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise αὐτοὺς, those of whom they had spoken, and to command them to keep the law of Moses. It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ἡ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς

ὅσα ὁ θεὸς ^a ἐποίησεν μετ' αὐτῶν. ^b ἐξανέστησαν δέ τινες ^c Mark xii. 19
τῶν ἀπὸ τῆς ^e αἰρέσεως τῶν Φαρισαίων ^h πεπιστευκότες, ^f L. only. Gen.
λέγοντες ὅτι δεῖ ⁱ περιτέμνειν αὐτοὺς, ^k παραγγέλλειν τε ^g xii. 16.
^l τηρεῖν τὸν νόμον Μωυσέως. ^m συγχύθησάν τε οἱ ⁿ xii. 32, 34.
ἀπόστολοι καὶ οἱ πρεσβύτεροι ^o ἰδεῖν περὶ τοῦ ^p λόγου ^q ch. xii. 1 reff.
τούτου. ^r πολλῆς δὲ ^s συζητήσεως γενομένης ^t ἀναστὰς ^u ch. v. 17 reff.
Πέτρος εἶπεν πρὸς αὐτοὺς Ἄνδρες ἀδελφοί, ὑμεῖς ἐπὶ ^v absol., ch.
στασθε ὅτι ^w ἀφ' ^x ἡμερῶν ^y ἀρχαίων ^z ἐν ὑμῖν ^{aa} ἐξελέξατο ^{ab} xvii. 12, 34.
^{ac} xvi. 8, 27.
^{ad} xxi. 20, 28 al.
^{ae} ver. 1.
^{af} ch. i. 4 reff.
^{ag} = Matt. xix.
^{ah} 17. xiii. 3.
^{ai} 1 John ii. 3.
^{aj} 4. Prov. iii.
^{ak} 21.
^{al} m = ch. iv. 5
^{am} reff. const.

ch. xiii. 44 reff. n = here only. Wind. ii. 17. o = ch. viii. 31 reff. p ch.
xviii. 29 v. r. only t. (-την, ch. vi. 9. -την, 1 Cor. i. 20.) q = ch. i. 15. v. 34 al. 2 Chron.
xx. 5. r = ch. x. 30 reff. (3). Esch. xxviii. 8. s see Isa. xxxvii. 26. t Matt.
v. 21, &c. Luke ix. 8, 19. ver. 21. ch. xxi. 16. 3 Cor. v. 17. 2 Pet. ii. 6. Rev. xii. 9. xx. 3 only. Pa.
xlii. 1. u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as
1 Chron. xxviii. 4, 5. v with inf., ch. i. 24 (Pet.). 3 Chron. vi. 6.

εποι. bef o θ. D 38. 96. 137-42 [Thl-fin: επ. μ. αντ. bef o θ. p]. at end ins
(from ch xiv. 27) και οτι ηρωιεν τοις εθνεσι θυραν πιστεως C³HL a b d f g Thl-fin.

5. for εξαν. το απο, D syt-mg have οι δε παραγγειλαντες αυτοις αναβαινειν προς
τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των ακοστ. οντες [πιστευ-
οντες] απο syt-mg: D om λεγ. follg). aft τινες ins ανδρες A. πεπιστευκοτων
L b l² o 27-9. 99 Jer. for οτι, ως E. for τε, δε D¹-gr.] (txt D²(?)).

6. rec for τε, δε (alteration of the characteristic τε το more usual copula), with
ADEHLPM rel 36 coptt [syrr arm] Chr: txt BC d p 13 vulg æth. om 2nd oi D.
for λογου, ζητηματος E [c] 137 syt: ρηματος 65.

7. rec συζητ., with HLP rel [Chr.]: ζητησ. ABN a c p 13. 36. 40: txt CDE.
ανεστησεν εν πη πετρ. και ειπεν D¹(αναστας D²; om εν πη and και D-corr): aft αυτους
ins εν πη. αγιω 137: aft πετρος syt-mg. om οτι N¹. rec o θ. εν ημιν εξελ.

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἡ ἔδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple recital of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7-9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μήπως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council.

6.] The Apostles and elders only are mentioned as having assembled: in which case πάν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πάν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases, where the assembly is open to all. λόγου] matter (in this case) of dispute:

see reff. 7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles.

ὑμεῖς ἀκούετε.] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἴδατε, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the sense of what was said, but the words spoken, *verbatim*. ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to shew that the question had in fact been settled by divine interference long since. Notice (in reff.) the idioms, &c., peculiar to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιον. (most probably);—or characteristic of him, πει-

w ch. i. 16 (Pet. ref.)
 x here only.
 y ch. i. 24 (Pet.)
 Herm. Past. ii. 4. 3.
 z constr., ch. x. 43 reff.
 a 1 Cor. xi. 29.
 b = Matt. xviii. 15. Rom. ii. 15. Wisd. iv. 10. xvi. 10. xviii. 23 only.
 c ch. xiii. 8 reff.
 d = Eph. v. 26. Tit. ii. 14.
 e ch. x. 33 reff.
 f 2 Cor. x. 9 reff.
 g ver. 28. Matt. xxiii. 4. Luke x. 37. Mark ix. 42 || Mt. Luke xv. 20. xvi. 2. Rom. m = ch. vi. 10 reff.
 h = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 8) only.
 i Jer. xxiv. (xvii.) 9, 11. xxv. (xviii.) 14. j ch. v. 30 reff.
 k ch. x. 37. Mark ix. 42 || Mt. Luke xv. 20. xvi. 2. Rom. m = ch. vi. 10 reff.
 l Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάσκον σε, Xen. Anab. vii. 7. 47. with δτι, Rom. vi. 8 al. q inf. pass. absol., Matt. xviii. 25. Mark v. 48. r ch. xviii. 28 only. see ch. i. 11 reff. Rom. iii. 2. s ch. xii. 17 reff. L.P. Exod. xiv. 14. t = ch. ii. 6 reff.

(corrⁿ of order:—and ημ. corrⁿ for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EHL P rel (h o υμ.) [vulg-ed syr: in nobis elegit deus am fuld demid]: ημειν ο θ. εβ. D¹ (εν ημ. ο θ. εβ. D-corr¹ c [Rebapt.]) 137: om εν υμ. m 99 Syr sah sēth: txt ABCN a(ημιν) k p 13 [(copt Iren-int.)] Constt. om του (bef στομ.) D¹(ins D²) E [m¹] 96.

8. ο δε καρδ. ο θ. D. διεμαρτυρησεν C. om αυτοις E vulg sah Ambr, Rebapt.—rec aft δους ins αυτοις (supplementary addn), with CEHL P 36 [vulg syrr coptt sēth arm] Constt Chr Iren-int, [Rebapt.]: επ αυτους D: txt ABN p 13 Did.

9. om και A¹. rec ουδεν, with ACDE N rel 36 Chr₁: txt BHL P b g k l m. om τε D.

10. at beg ins και E sēth. om ουν(appy) C¹. om (υγον N¹(ins corr¹ P)).
 11. rec om του (with c P): ins ABCDEHLP N rel Chr, Thdrt., rec aft ιησ. ins χριστου, with CD a m 13. 36 [vulg-ed] Syr coptt[-ed arm] sēth-pl Thl-fin [Iren-int.]: om AB EHL P p rel am demid fuld [tol] syr [copt-ms] sah sēth-rom Chr Thdrt Tert₁. πιστευσομεν D¹-gr N.

12. συνκαταθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εσεργησεν των κ.τ.λ. D syrr-w-asst. εσιγησαν C c. αταν E a¹ f m 13 Thl-fin.

ράξ. τ. θεόν.—(καθὼς και ἡμῖν (ch. x. 47: so ὡς περ και, ch. iii. 17; xi. 15).—ἀρχαίων now, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with περὶ τ. θεόν.—κωλύσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then 'among us (Apostles)': see var. read. There is no ellipsis of 'me' after ἐξελ.: the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. τῇ πίστει, not simply 'by faith': but by their faith, or by the faith in Christ. 10.] περ. (as κωλύσαι, ch. xi. 17), tempt, by putting obstacles in the

way of His evidently determined course. ἐπιθεῖναι, infin., marking the intended result of περὶ (ετε: cf. βῆ δὲ θέειν, βῆ δ' ἴδναι, μάστιξεν δ' ἰδάν, &c. See Bernhardy, Syntax, p. 365. [υγόν] See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, ὅτε . . . βαστάσαι will refer, not to the burdensomeness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11. Seeing that we all in common believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to

καὶ ἡκουον Βαρνάβα καὶ Παύλου ἡ ἐξηγουμένων ὅσα ^{u here bis. Luke xxiv. 35. John i. 18. ch. x. 8. xxi. 19 only. Judg. vii. 13. v ch. vii. 36. ref. w = 3 John 3 only. x = Luke i. 88. 78. vii. 16. constr. ellipt. here only. Jer. xxxix. (xxii.) 41 v. f. see Luke i. 25. γ Ps. vii. 17. Isa. b ch. v. 23 ref.} ἐποίησεν ὁ θεὸς σημεῖα καὶ ἑτέρα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. ¹³ μετὰ δὲ τὸ ὁ συγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἀνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἡ ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἔπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. ¹⁵ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται ¹⁶ Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκη-

xxv. 1.

s ch. v. 9 ref.

a Luke iii. 4. Deut. xiii. 2.

c here bis only. Amos ix. 11.

d = here only, and Amos i. c.

βάρναβαν καὶ παύλον ἐξηγουμένους D¹(txt D⁸).

13. ἀναστὰς ἰακ. εἶπεν D Sgr.

14. for ἐπεσκ., ἐπελεξάτο Ἐ: ἐξελεξ. c¹ 187¹: ἐξελεξ. καὶ 13. ἐξ ἔθνων bef λαβ. C. rec ins ἐπὶ bef τῷ ὀνόματι, with HLP rel copt: om ABCDEN p 13. 36. 40 vulg syrr sah [arm] Conett, Chr, Procop, Iren-int, Jer Rebapt. [-om τῷ ὀν. av. also aeth.]

15. for τούτῳ, τούτῳ HL o 13: οὕτως D¹(and lat: txt D⁸) sah Iren-int., συν-φωνησούσιν D¹[-gr](txt D⁸ [consonant D-lat]).

16. μετὰ δε D¹(and lat). [ἀναστρέψει A¹, but corrd eadem manu:] ἐπιστρέψω D.

God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff. *καὶ αὐτοὶ* are the *Gentile Christians*, not *our fathers*;—*their* ground of trust is the same as ours: *ours*, no more than theirs. 12.] The

multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. 13.] αὐτοῦ, viz. Paul and Barnabas. *Both had spoken*: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted. Ἰάκωβος] See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an ἀπόστολος (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it.

And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμεὼν] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. *Σεμὼν*, LXX-ed-vat., but *Σεμιὼν* B(Mai), *Σεμειὼν*, A).

τῷ ὄν.] for His name: dat. commodi [for the service, or the making known, of His name]. On ἐπεσκ. λαβ., see ref.: the infin., as ἐπιθεῖναι, ver. 10, note. λαὸν, answering to the λαός, so well known as His by covenant before. 15. τούτῳ] Neuter, to this: not, 'to Him,' in which case we should expect not οἱ λόγοι τῶν πρ., but οἱ προφῆται (Meyer). 16—18.]

The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps τῷ ὄντι for τῷ πῶτι, and ὅτι for ὅτι. The existing Hebrew mss. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself (nor would the Pharisees present have

ο Rom. xl. 3 only, from 3 Kings xix. 10. f Luke xiii. 13. Heb. xii. 13 only. Pa. xvii. 35. g ch. iii. 19 ref. h = Rom. iii. 11, from Pa. xiii. 2. Heb. xi. 6 (Luke x. 50, 51. Heb. xii. 17. 1 Pet. i. 10) only. i here only. Ezra iii. 6. j constr., Mark vii. 26. Rev. vii. 2. Levit. xv. 4. k James ii. 7 only. l ch. i. 19 ref. m ch. iii. 21. Luke i. 70. Gen. vi. 4. n w. inf., ch. iii. 13. xx. 16. xxv. 26 (xxvii. 1). 1 Cor. ii. 2. v. 3 (vii. 37). Tit. iii. 12. 2 Macc. xl. 25. o here only. w. dat., Job xvi. 3. 1 Macc. xii. 14. 12. 2 Macc. xl. 25. Demoth. p. 262. 16. p ch. xii. 1. (xxvii. 44). q ch. xxvi. 20 ref. r ch. xxi. 26. Heb. xiii. 22 only. 3 Kings v. 6 (not F.) only. s constr., ch. iii. 13 ref. t = with αὐτοῖς, 1 Thess. iv. 3. v. 22 only. (Luke vii. 6 al.) Job i. 1 al. without, ver. 29 ref. u here only +. (γινωσκ., Mal. i. 7, 13. Dan. i. 8. Sir. xl. 29.)

κατεστραμμένα B: -στραμμένα (so LXX-A) N 13 Procop.; ανεστραμμένα E [σκαμμένα (the s above the line) H]. οικοδομήσω (2nd time) C (appy) 68.

17. om αω E a k Chr., for κυρ., θεον D with. rec aft. ταυ. ins πάντα, with H 86 Syr [arm] Chr: pref., ELP e f g l syr Thl-sif: om ABCDN m p 13 vulg copt with Constt Iren-int Rebapt.

18. rec at end adds εστι τω θεω πάντα τα έργα αυτου, with EHLF rel syr Constt, Chr: γινωσκον ας' αι. (add εστιν D vulg syr-mg Iren) τω κυριω (om syr-mg) το εργον αυτου AD vulg syr-mg [arm-usc] Iren-int; : txt BCN a p 13. 29. 36. 68-5. 100-5-83-80 coptt arm[-zoh with]. (In the presence of so many apocryphal insertions as we find in the Acts, taking into account also the great variety, and seeing in it (cf many more variations in Scholz ad loc) an argument against the genuineness of the words,—seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of BCN, as also have Scholz and Tischd'f (ed 7 [and 8]). Lachmann has adopted the reading of AD al (see above), which, as Meyer observes, is evidently an emendation of still later date than the rec.)

20. [αλλ BCH c d m o p.] om 1st του [E]H. om αω (as unnecessary ?) B D-gr N p 180 E-lat (Ec; : ins AC E-gr HLP 13 rel vulg [D-lat] Constt Chr Iren-int.

allowed it) have quoted any rendering, especially where the stress of his argument lay in it, at variance with the original Hebrew.

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfilment in the literal Israel, must have *their complete and more worthy fulfilment* in the spiritual theocracy, of which the Son of David is the Head. 17. εφ' ους επικεκλη.] Notice the same expression in the Epistle of James (ref.).

18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been in-

tended as a help out of their difficulty. Not only are they wanting in several ancient mss., but they bear the sure mark of spuriousness,—manifest variations in the mss. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the δ ποιων (πάντα) ταῦτα of the LXX, adding γινωσκ' ας' αιωνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see ref.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γινωσκ' ας' αιωνος, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, κυρ. δ ποι. ταῦ. γν. ας' αι., may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c.

19.] επιστρέφουσιν, not as E. V. 'are turned,' but are turning:—the converts daily gathered into the church. In παρευοχλ. there is no meaning of 'præter, . . . insuper, molestiam creare:' but simply 'molestiam creare:' see ref.

μάτων τῶν ¹ειδώλων καὶ τῆς ²πορνείας καὶ τοῦ ³πνικτοῦ ⁴καὶ τοῦ αἵματος. ²¹ Μωυσῆς γὰρ ⁵ἐκ γενεῶν ⁶ἀρχαίων ⁷κατὰ πόλιν τοὺς ⁸κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς ⁹κατὰ πᾶν σάββατον ¹⁰ἀναγινωσκόμενος. ²² Τότε ¹¹ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ¹²ὅλῃ

ll. 4. y see ver. 7 reff. s Luke viii. 4. ch. xiv. 23. Tit. i. 5. a — and
constr., ch. viii. 5 reff. b ch. xlii. 27 (reff.). c = vv. 26, 28. Luke i. 3. Eth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

om και του πνικτου (arry, as Meyer, because in *Leviti* no such command is formally expressed) D Iren-int, Cypr Tert Jer(who says it was in some mss) Ambret (who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα (add εν αλ) μη θελουσιν (-ωσιν αλ) εαυτοις (αυτ. αλ) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah 108h Iren-int Cypr.

21. τους κηρ. [αυ. bef κ. πολ.] C m: εχει τ. κ. αυτον ε(χει) D(three letters lost, erased by D-corr).—for αυτον, αυτου(nic) N¹.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἐπ., of the purpose of such epistle,—to the end that they may abstain, &c. ἀλίσγ. belongs to εἰδώλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπὸ before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of idolatry: and the use of the Alexandrine verb ἀλίσγειν in reff. shews it to apply most naturally to pollution by eating. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19.

τῆς πορνείας] It may seem strange that a positive sin should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of *spiritual fornication* in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the *rites in idol temples*: (3) Salmasius, of the sin of the *whore-master*: (4) Calovius, of *concubinage*: (5) Lightfoot, of *marriage within the forbidden degrees*: (6) Teller, of *marriage with heathens*: (7) Bentley would read χοιρέας, 'swine's flesh': (8) πορνείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was universally in the Gentile world regarded on the same footing with the other things

mentioned, as an ἀδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.

πνικτοῦ] as containing the blood,—see Levit. xvii. 13, 14. αἵματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cypr., Tertull., and others interpret the word of *homicide*, which is refuted by the context. 21.]

Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominiae, si vos, homines Christiani . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificiis polytheismo favere videremini, quum illi Judæi . . . monotheismo adhaerent tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs. 'Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, see

• John vi. 70. ²⁷ τῇ ἁ ἐκκλησίᾳ ὁ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ABCDE
²⁸ Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν HLFP a
²⁹ καλοῦμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους b c d f g
³⁰ ἐν τοῖς ἁ ἀδελφοῖς, ²³ ἡ γράψαντες ἰδιὰ χειρὸς αὐτῶν Οἱ h k l m
³¹ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἁ ἀδελφοὶ τοῖς ἁ κατὰ τὴν o p 13
³² Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἁ ἀδελφοῖς τοῖς ἐξ

²². εδοξασεν D¹. om εἰς αὐτῶν A. om τῶ (for uniformity) DHLP rel
 Chr.: ins ABCEN a c p 13. ins τῶ bef βαρ. a c 13. rec επικαλουμενον
 (explanatory corr.), with HP rel Chr.: txt ABCDELN p 13. 36 Constt.,
 βαρσαβαν, with a 36 rel [vulg-ed demid arm] Chr.: βαρσαβαν D: βαρναβαν fuld
 sath[-rom]: txt ABCEHLFP b e m p 13 am coptt Constt. ηγουμενος N¹.
²³. rec aft αυτων ins ταδε (addition as the variations show), with EHLFP² p 13.
 36 syr [arm] Constt, Chr.; επιστολην περιεχουσιν ταδε C D (but επιστ. bef δ. χ. a.)
 sath-pl; επιστολην και πεμψαντες περιεχουσιν 137 syr-mg; ουτως Syr; επιστ. ουτως sah:
 om ABN¹ vulg copt sath-rom. rec ins και οι bef αδελφ. (see note), with EHLFP²
 rel 36 syrr copt sath [arm-zoh] Constt, Chr.: om ABCDN¹ p 13 vulg arm[-usc]
 Iren-int, Ath[-int,] Pac, [om ad. also 34 sah Orig-int,]. om 1st τοις C¹(appy) 13.
 for κιλικιαν, κιλιαν A, κιλειαν D. τοις εἰς εθ. bef ad. D [om εἰς H].

ch. xiii. 15, note. ²²] ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐκλεχθέντας; the 1 aor. middle can never have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise any one versed in Hellenistic Greek. See e.g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέψαντι . . . κ. προσευχομένου μου . . . γενέσθαι με ἐν ἐκστάσει . . . and ref. (h). Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name [is found] in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Beroea (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg.

to Acts, § i. 11. β, γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγουμένοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed (by Burmann) that Silas (ᾠψ) [third] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl.

²³] The omission of καὶ οἱ before ἀδελφοί, found (see var. read.) in all the first MSS., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδελφοί, writing, as they were, to the ἀδελφοῖν. It seems very much more probable to me that the words καὶ οἱ were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδελφοί to it. See, on the whole, Bp. Wordsw.'s note.

Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21).

χαίρειν] Not a rendering by Luke of the Hebrew וַיִּשָּׂא, as Grotius; for the Epistle was certainly written in Greek,

ἐθνῶν¹ χαίρειν. ²⁴ ἐπεὶ δὲ ἡκούσαμεν ὅτι τινὲς² ἐξ ἡμῶν¹
³ ἐξελθόντες⁴ ἐτάραξαν ὑμᾶς λόγοις⁵ ἡνασκεινάζοντες τὰς
 ψυχὰς ὑμῶν, οἷς οὐ⁶ διεστείλάμεθα, ²⁵ ἔδοξεν ἡμῖν γενο-
 μένοις⁷ ὁμοθυμαδὸν⁸ ἐκλεξαμένους ἀνδρας πέμψαι πρὸς
 ὑμᾶς σὺν τοῖς⁹ ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
²⁶ ἀνθρώποις¹⁰ παραδεδωκόσιν τὰς¹¹ ψυχὰς αὐτῶν¹² ὑπὲρ

17. 3. 10. Prov. xii. 25. ἡ παράγει σφ. Xen. Mem. ii. 6. 17. o = ch. xvii. 8, 13. Gal.
 ch. xvii. 8.) τὴν ἀφένον καθέλων κ. ἀνασκευάζοντες, Thuc. iv. 116. p here only r. (See
 iii. 19. r ver. 22 (ref.)). s ch. i. 14 ref. q Mark vii. 36 al. Eek.
 i. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii. 13 only. Ps. cxxvi. 2. t w. gen. (Matt. xii. 18). Rom.
 ix. 20 al. v = 1 Cor. xiii. 3. Dan. iii. 28 (96). u = Matt. xiii. 46. Gen.
 xx. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23. w = Matt. ii. 20. John x. 11. ch.
 x ch. ix. 16 ref.

²⁴ for ἐπεὶ δὲ, ἐπὶ δε N¹. for ἡμῶν, ὑμῶν N¹ [m¹ Thl-sif]. om ἐξελθ. BN¹
 a¹ [æth-rom] arm Constt, [Chr, Ath-int,]: ελθοντες [H]L. εξεταραξαν D¹ a¹.
 [ανασκευαζοντες L.] rec aft ὑμῶν ins λεγοντες περιτεμεσθαι (add δε
 E) και τηρειν τον νομον (gloss from vv 1, 5), with CEHLP syrr æth-pl [arm Thl]
 Iren[-int](aft διεστειλ.), περιτεμνειν αυτους τα τεκνα [κ. τ. τ. ν.] Chr-edd, : om
 ABDN p 13 vulg coptt æth-rom Constt, Epiph, Ath[-int, Orig-int,]. [διαστ. p:]
 διεστειλομεθα D¹(txt D⁴).

²⁵ ἐκλεξαμένοις (grammatical correction) ABL p 13 rel: txt CDEHPN b f g l 36
 Constt, Chr. for ἡμ., ὑμῶν D-gr [k m¹(?)].

²⁶ παραδεδωκόσιν D. την ψυχην D Iren-int,.

as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. ²⁴] Neander remarks (Pfl. u. L. p. 223, note) that ἐξ ἡμῶν ἐξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοί above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not.

ἀνασκ.] See ref. Thucyd., where it will be seen that it implies turning up the foundations:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λεγοντες περιτεμεσθαι κ. τηρειν τον νομον, inserted in rec. after ὑμῶν, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτεμεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λεγοντες. The reasons given by Meyer and De W. why the words should have been omitted,—the similarity of ending in δ-ΜΩΝ

and δ-ΜΩΝ,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτεμεσθαι. The variations also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know what it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. ²⁵] γιν. ὁμοθυμ. may mean either 'assembled with one accord,' as (perhaps) ch. i. 14; or 'having agreed with one consent' as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατέπερθε γίνεσθαι, Herod., &c. See Bernhardt, Syntax, p. 337. Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved.

²⁶ παραδ. τ. ψ.] See ref. The sacrifice of their lives was made by them: they were martyrs in will, though their lives had not as yet been laid down in point of fact. This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ,

γ = Matt. xxvii. 57. ch. xxi. 24. a ver. 32. 2 Thess. ii. 9, 15. a ch. xi. 13 reff. constr., ch. vi. 11 reff. b ver. 10 reff. c = Rev. ii. 24 (Matt. xx. 12. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6) h only t. Sir. only t. Sir. xlii. 2 (2 Macc. ix. 10) only. p. 706. 22. (ἀναγκαστής, Job iii. 18 Symm.) vii. 10. [w. ἀνός, ver. 20 reff.] f 1 Cor. viii. 1 reff. ii. 51 only. = Ps. xli. 7. Isa. lvi. 2. i = 2 Cor. vii. 11 reff. 21. 2 Macc. ix. 10. h here (ch. xlii. 30 rec.) only. 2 Macc. xi. 23. d here only t. Jos. Antt. xvi. 11. 2. Demosth. κατὰ Τυμοκρ. e gen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer. e gen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer. g ver. 20 (reff.). h Luk i see note. not as Eph. vi. 30 Oī

at end ins eis πάντα πειρασμόν DE 137 syr-mg.

27. aft λόγ. ins πολλοὺν E. ἀπαγγέλλοντας D-gr [-γελοντες a m p]. ταυτα D (and lat: txt D²) sah sēth-pl: και ταυτα syr: om sēth-rom [om τα m].

28. τῶ πν. τῷ αγ. ABN k p 18 Clem.: txt CDEHLP rel 36 Constt, Cyr-jer Chr, Bas, [Cyr-p,] Ec Thl [Iren-int,] Cyp, Pac. (after ημιν N¹ has written κ, but marked it for erasure.) πλεον D [a] 105. for ημιν, ημειν D¹ [-gr] (txt D² (?)).

rec aft τῶν εἰρη. ins τούτων, with ELP rel [arm] Chr: pref BCDHN a m p 18 vulg [syr copt] Constt [Did,] Thl Iren-int, [Cyp,] om A 15-8. 36. 43. 180 Clem, Epiph, Cyr, Orig-int Pac-mes (τούτων seems to have been a marginal supplementary gloss, which some inserted before, some after τῶν εἰρη. om τῶν D¹ (ins D² (?)) N¹ 13. [—εἰς ἀναγκας (itacism?) ACN Constt-edd, Cyr-edd,].

29. rec κ. πνικτῶν for uniformity with ver 21), with A² EHLN² 13. 36 vulg [syr (sēth) arm (Tischdf)] Constt, Chr, Ec Thl [Did, Ath-int,]: om D Iren-int, Cyp, Tert, Ambrst, Pac, Jer, (see on ver 21): txt A¹ BCN¹ p coptt Clem, Orig, [aft πορν.] ins και οσα μη θελετε εαυτοις γενεσθαι ετερω [-ποις al] μη ποιετε (cf ver 20) D (ποιειν D¹: -ειν ται (sic) D²) a e 25-9. 32. 42. 57. 69. 105-6-87 syr-w-ast sēth Iren-int Cyp. for εἰ, αφ D. πραξατε C D [-gr, agitis D-lat] HL sēth-rom: πραξητε E.

D adds φορομενοι εν τῷ αγιω πνευματι: also Iren (ambulantes in sp. e.) Tert (vectante or rectante vos sp. s.).

and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστέλλαμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, *designates* merely, carrying rather a logical than a chronological force: “as announcers of.” 27.] τὰ αὐτά, as above, the contents of the Epistle (and any explanation required): not, as Neander, ‘the same things as P. and B. have preached’: διὰ λόγου, by word of mouth, as opposed to ‘by letter,’ decides against this interpretation. 28. τῷ αγ. πν. καὶ ἡμ. Not = τῷ αγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is *coupled* with their own human testimony,—so here the *decision* of the Holy Spirit, given them as

leaders of the Church, is laid down as the *primary and decisive determination* on the matter,—and *their own formal ecclesiastical decision* follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pfl. u. L. (p. 224, note), has given up the rendering of his former ones, *ἔδοξεν γὰρ* (τῷ αγιω πνευματι) καὶ ἡμιν, ‘It seemed good (by the Holy Ghost) to us also,’ i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question.

The judgment as to what things were *ἐπ’ἀναγκας* is implied in *ἔδοξεν*, &c. *ἐπ’αὐτῷ*. had been used by Peter, ver. 10.

29.] On the construction of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises ‘non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.’ His following remarks are worth reading. *ἔξ ὧν*, from which things; not, as Meyer, ‘according to which precepts;’ see John xvii. 15. εὐ πράξ.] Not, ‘ye shall pros-

μὲν οὖν ἁπολυθέντες ^m κατήλθον εἰς Ἀντιόχειαν, καὶ ^{1 ch. xlii. 3 reff.}
^{m ch. viii. 5 reff.} συναγαγόντες τὸ ὁ πλήθος ^{n ch. xiv. 27} ἔπέδωκαν τὴν ἐπιστολήν.
^{o ver. 13.} 31 ἀναγινόντες δὲ ἔχάρησαν ἐπὶ τῇ παρακλήσει.
^{p = Luke iv. 17. xi. 11, 12} 32 Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ ^{q Mt. xxiv. 30, 43 (ch. xvii. 15)} προφῆται ὄντες, διὰ ^{only. Euth. ix. 11.} λόγου πολλοῦ ^{q ch. ix. 2} παρεκάλεσαν τοὺς ἀδελφούς καὶ ^{reff.} ἐπ-
^{1 Cor. xlii. 6} εστήριξαν. ^{reff. Jonah iv. 6.} 33 ^{2 Rom. xv. 4, 5} ποιήσαντες δὲ ^{reff. Isa. lvii. 18.} χρόνον ^{1 ver. 27 (reff.)} ἁπελύθησαν ^{u ch. xi. 27 reff.}
^{v ch. xvi. 40. xx. 3} μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. 35 Παῦλος δὲ καὶ Βαρνάβας ^{1 Cor. xli. 25. James iv. 13. Prov. xlii. 23.} διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ ^{v ch. xvi. 40. xx. 3} εὐαγγελιζόμενοι μετὰ καὶ
^{1 ch. xlii. 3 reff.} ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

al. fr. Dent. xlii. 6. w ch. xiv. 28 reff. x ch. xviii. 23. Demosth. p. 303, οὐδ'
 ἐποίησαν χρόνον οὐδένα. γ = ch. xx. 3. 1 Cor. xi. 25. James iv. 13. Prov. xlii. 23.
 1 Heb. xi. 31 only. Gen. xxvi. 29. see ch. xvi. 36 reff. a ch. xli. 19 reff. b ch.
 viii. 4 only. see 1 Cor. xv. 2. c = ch. xvii. 7 reff.

30. aft απολυθ. ins εν ημεραις ολιγαις D¹[and lat]. rec (for κατηλθ.) ηλθον,
 with EHLF rel [syrr coptt] Chr, Thl-sif: txt ABCD^m a p 13. 36. 40 vulg sēth [arm]
 Thl-fin. συναγοντες D¹(txt D²). επιδεωκαν E.

32. elx (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah sēth-rom [arm
 (Tischdfr)]: txt ABC E-gr HLP^m p 13 rel D-lat (Syr) sēth-pl Chr, Thl-sif. for
 omes, υπαρχοντες E: aft omes ins πληρεις πνευματος αγιου D. om πολλου D 18.

επιστηρισαν CE 73: txt ABDHLP N-corr¹ p 13. 36 rel Chr: om και επεστ. N¹.

33. rec for αποστ. αυτους, αποστολους (perhaps an explanatory gloss, substituted
 for the genuine text;—but more probably a mistake, owing to αποστ. being common to
 the two words), with EHLF rel syrr coptt[-wilk] Chr: txt ABCD^m a p 13. 36. 40
 vulg [copt-boett] sah sēth-rom Thl-fin.—N had εαυτους, but the ε has been marked and
 then erased.

[34. rec εδοξε δε τω σιλα επιμειναι αυτου (explanatory anticipation of ver 40), with
 CD 13 rel [vulg-ed] syr-w-ast sah [copt-wilk sēth] arm Ec Thl-fin (σειλεα D: παυλας
 sēth: for επιμειναι, sustinere eos D-lat: for αυτου, αυτους CD¹, προς αυτους D-corr¹:
 om ABEHLPM c d g h l m p am (and demid fuld) Syr coptt[-boett] Chr Thl-sif).
 add further μονος δε ιουδας εφορευθη D vulg-ed [tol] arm (not ed-1803).]

35. ο δε π. D. και μετα ετ. D¹(txt D²). at end εν., which has perished
 in D¹, is supplied by D²(?).

per: but as καλῶς ἐποίησας, ch. x. 33;
 3 John 6,—ye shall do well. See
 the curious additions in var. readd.

ἐφῆσθε] The customary 'valets' of the
 conclusion of epistles.

31. παρα-
 κλήσεις] It does not appear, because
 παρεκάλεσαν follows in the sense of 'ex-
 hortation.' There was (De W.) very little
 exhortation in the letter: and it is much
 more natural to render it consolation here:
 it was the matter of their joy, which surely
 could not be said of the orders to abstain
 given in the letter. It has been observed
 by Mr. Pusey that syr. renders παρεκάλε-
 σαν v. 32, by comforted.

33.] προφ.
 33. gives the reason for their superadding
 to the appointed business of their mission
 the work of exhorting and edifying.

On προφ., see ch. xi. 27; xlii. 1; Eph. ii.
 20, and notes.

33.] πος χρ., having

continued some time: see reff. [34.]
 On every account it is probable that the
 words forming this verse in rec. (see var.
 readd.) are an interpolation. For, (1) manu-
 script evidence against them is weighty,

especially as D, in the case of insertions in
 the Acts, is of very low authority. (2) The
 αὐτοῦ is αὐτῶς in C and D, and αὐτοῖς and
 αὐτόθι in some cursives; and D and the
 Vulg. add μένος δὲ Ἰούδ. ἐφορευθη; the
 former shewing the copying of an indistinct
 marginal gloss which was not understood,
 and the latter betraying the secret of the
 whole, viz. that the notice was interpolated
 to account for Silas being found again at
 Antioch in ver. 40. (3) Internally con-
 sidered, the insertion is very improbable:
 coming after ἀπελύθησαν unexplained
 (which from its voice and tense implies
 that the dismissal actually took place and
 they departed) and followed by Παῦλος 34
 after εδοξε δὲ τῷ Σίλῳ. On Silas's subse-
 quent presence at Antioch, see note, ver.
 40.

We learn from Gal. ii. 10, that a
 condition was attached to the cordiality
 with which the Gentile mission of Paul
 and Barnabas was recognized by the chief
 Apostles: that they should remember the
 poor, i. e. the poor at Jerusalem:—that
 the wants of the mother church should
 not be forgotten by those converts, whose

36 Μετὰ δὲ ^dτινας ^dἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦ-
 λος ^a· Ἐπιστρέψαντες ἴδῃ ^aἐπισκεψόμεθα τοὺς ἀδελφοὺς
 κατὰ πόλιν πᾶσαν ἐν αἷς ^aκατηγγείλαμεν τὸν ^aλόγον
 τοῦ κυρίου, ^kπῶς ^kἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο
¹συνπαλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον
 38 Παῦλος δὲ ^mἤξιον τὸν ^aἀποστάντα ἀπ' αὐτῶν ἀπὸ
 Παμφυλίας καὶ μὴ ^oσυνελθόντα αὐτοῖς εἰς τὸ ^pἔργον, μὴ
¹συνπαλαμβάνειν ^aτούτον. 39 ἐγένετο δὲ ¹παροξυσ-
 μός, ὥστε ^aἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν
 τε Βαρνάβαν ^aπααραβόντα τὸν Μάρκον ^aἐκπλεῦσαι εἰς

^d ch. x. 48 reff.
^a see Luke
 xiii. 32 (and
 note).
^f = Luke ii. 15.
 ch. xiii. 2.
 1 Cor. vi. 20.
 Gen. xviii. 4.
^g ch. vii. 23
 reff.
^h ch. xiii. 27
 reff.
ⁱ ch. xiii. 8 reff.
^k Gen. xiii. 27.
 see Matt. iv.
 24. Mark
 xvi. 18.
^l ch. xii. 25 reff.
^m = ch. xviii.
 22 (Luke vii.
 7. 3 Thess.
 v. 17. Heb.
 iii. 5. x. 22)
 only. 1 Macc. xi. 25.
 reff.
 xxix. 28. Jer. xxxix. (xxxi.) 37 only. (-ύπεσθαι, ch. xvii. 16.)
 ix. 33.) Ezek. xlii. 21 only, but not =.
 only τ. Xen. Anab. v. 6, 21, 22.
ⁿ Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Ps. lxxix. 18.
^p = ch. xiii. 2. xiv. 28. Phil. i. 22 al.
^q ch. xiii. 7 al.
^r Heb. x. 24 only. Deut.
^s Rev. vi. 14 only. (διαχ., Luke
 u. ch. xviii. 18. xx. 6
 op 13)

36. rec paul. bef. πρ. βαρν., with DEHLP rel [syrr coptt with arm(?) Bas.]: txt
 ABCN m p 13 vulg Thl.-fin.—ins o bef paul. D. for δε, δε N¹. rec aft τους
 αδ. ins ημων (not perceiving the sense of τ. ἀδελφ.), with HLP rel with [Bas.]: Thl: τους
 D c 36. 137-80: om ABCEN a p 13. 40 vulg [syrr] coptt arm Chr. rec was. bef
 πολ., with DEHLP 13. 36 rel [vulg Bas.] Chr: txt ABCN k m. οis D. for
 κατηγγ., εκηρυξαμεν C 15-8. 36. 180 [arm?]. ins το bef πως E.
 37. rec εβουλευσατο, with HLP rel Chr, Thl-sif: εβουλευετο D[-gr]: txt ABCEN
 a c e p 13. 36. 40 vulg [D-lat] syrr coptt with Thl-fin. συναπαλαμβανειν A (13).
 rec (for και) τον, with HLP 13 rel Syr sah with Thl-sif: om D a c: και τον BN
 p: txt ACE h k 36 vulg syr coptt arm Chr Thl-fin. επικαλουμενον CD [N¹(but
 corr)] c d k p 13. 40.

38. for ηξιον, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστατησαντα
 D. om απο παμφ. C² [C¹ doubtful]. συνελθοντα B¹(but corr)] om αυτοis
 D. aft εργ. add eis o επεμψθησαν D tol. rec συμπαλαβειν (corr] for con-
 formity to ver 37), with EHLF rel Chr: txt ABCN a c p 36.—(συνκ., so AB¹CEN.)—
 for μη συνκ. τ., D has τούτον μη ειναι συν αυτοis.

39. rec for δε, ουν (corr] to suit the sequence of the παροξ. on the last verse), with
 CEHLP rel 36 syrr [arm] Chr: txt ABDN p vulg coptt. αποχωρησαι E.
 τότε βαρν. παραλαβων τ. μ. εκλευσεν D: τον γε(or o γε) syr [om τον A].

Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. i. c. and note.] 35.] διδάσκοντες, to those who had received it,—εὐαγγελιζόμενοι, to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR TO MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM AND BACK TO ANTIOCH.

36. μετὰ δὲ τινας ἡμ.] How long, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. i. c. 24, see above, ch. xiii. 2. ἐν αἷς, because πᾶσαν πόλιν involves a plurality:

so Xen. Mem. i. 2. 62, ἐάν τις φανερόν γενηται . . . τοῦτοισι θάνατος ἐστιν ἡ ζῆμια: cf. Herm. ad Viger. p. 40. 38. ἤξιον] Not as Vulg. 'rogabat:' but 'sequum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man. We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ. See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). 39.] ὁ Παῦλος ἐχέτω τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόπρωπον, Chrysostom: who also remarks on their separate journeys,—ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν διὲ ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχά-

Κύπρον ⁴⁰ Παῦλος δὲ ἔπιλεξάμενος Σίλαν ἔξηλθεν ^{v = here (John v. 2) only.}
² παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν. ^{Exod. xvii. 9. 3 Kings x. 9.}
⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἔπιστηρίζων ^{w = ch. xvi. 3, 40. xx. 1 al.}
τὰς ἐκκλησίας. XVI. ¹ κατήνησεν δὲ εἰς Δέρβην ^{x ch. xiv. 26}
καὶ Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι ^{ch. xiii. 6 reff.}
Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατὴρ δὲ ^{Gen. xii. 46.}
Ἑλλήνος, ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστοις καὶ ^{ch. xiv. 22}
Ἰκονίφ ἀδελφῶν. ³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ^{reff.}
ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς ^{a plur., Rom. xvi. 16 reff.}
^{iii. 11 only. 2 Macc. iv. 44. w. ἀνταρτός, ch. xx. 15 only. L.P. (w. ἰσὶ, 2 Kings iii. 20 only.) c ch.}
^{xi. 11. xii. 7. xvii. 26 al. d ch. x. 46 reff. e ch. x. 22 reff. f ch. xv. 40 reff.}
^{g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6. h 1 Cor. vii. 18 reff. i = ch.}
^{iv. 21. x. 21.}

40. σαυλος E-gr. επιλεξαμενος D. om του D¹ (ins D⁵). rec
(for κυρ.) θεου, with CEHLP rel 36 [vulg-clem arm] syrr copt Chr, [Thl-sif]: txt
ABDM p 13. 40 am (and demid fuld tol) sah Thl-fin. awo D.

41. ins την bef κελ. BD Thl-fin. at end ins παραδιδους τας εκτολας των πρεσ-
βυτερων D [vulg] demid fuld (not am tol) arm (not ed-1805) [tradadantique iis ad cus-
todendum mandata apostolorum presbyterorumque syr-mg].

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg. ins και bef eis
δερβ. AB a m 13. 36. 40 syr copt. ins eis bef λυστ. ABN c p. εκει bef
ην D: om εκει 32-7. 57 mth. rec aft γυν. ins τιμος, with HLP rel Syr sah Thl:
om ABCDEN a k p 36. 40 vulg syr copt sath arm Chr. (13 def.) om ιουδαίας E.

2. ικονισυ [E]N.

μεθα, διανεμόμεθα τοὺς τόπους. ὅστε πάν-
τες ἀλλήλοις τοῦτο ἐποιοῦν. Hom.
xxiv., p. 262. Yet it seems as if there
were a considerable difference in the cha-
racter of their setting out. Barnabas ap-
pears to have gone with his cousin [see
Col. iv. 10, note] without any special sym-
pathy or approval; whereas Paul was com-
mended to the grace of God by the as-
sembled church. We find Mark after-
wards received into favour by Paul, see
Col. iv. 10; 2 Tim. iv. 11; and in the
former of those places it would seem as if
he was dependent for his reception on
Paul's special commendation.

40. Σίλαν] He may perhaps have come down
again to Antioch (see ver. 33) in Peter's
company. We find (see above on ver. 22)
a Silvanus in 1 Pet. v. 12, the bearer of
that epistle to the congregations of Asia
Minor.

41. Συρίαν κ. Κιλικ.] See
note, ver. 23. Here we finally lose sight
of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as
lying nearest to the pass from Cilicia into
Lycaonia and Cappadocia. Paul probably
travelled by the ordinary road through the
'Cilician gates,' a rent or fissure in the
mountain-chain of Taurus, extending from
north to south through a distance of eighty
miles. See various interesting particulars
in C. and H. i. p. 301 f. and notes.

ἐκεῖ] At Lystra: which, and not Derbe,
was in all probability the birth-place of
Timotheus: see on ch. xx. 4. This view is

confirmed by ver. 2. He had probably
been converted by Paul during his former
visit, as he calls him his son in the Lord,
1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2;
perhaps at Antioch in Pisidia, see 2 Tim.
iii. 10, 11. His mother was Eunice, his
grandmother Lois,—both women of well-
known piety, 2 Tim. i. 5. Whether his
father was a proselyte of the gate or not, is
uncertain: he certainly was uncircumcised.
He would be, besides his personal aptness
for the work, singularly fitted to be the
coadjutor to Paul, by his mixed extraction
forming a link between Jews and Greeks.

2.] Some of these testimonies were
probably intimations of the Spirit respect-
ing his fitness for the work; for Paul
speaks, 1 Tim. i. 18, of τὰς προαγοσάς ἐπὶ
τῇ προφητείᾳ (see ch. xiii. 1, 3). He was
set apart for the work by the laying on of
the hands of Paul and of the presbytery,
1 Tim. iv. 14; 2 Tim. i. 6, after he had
made a good confession before many wit-
nesses, 1 Tim. vi. 12. 2. λαβὼν περι-
έτρ.] As E. V. took and circumcised him.
Every Israelite might perform the rite; see
Winer, Realw., art. 'Beschnidung.'

διὰ τ. ἰουδ.] That he might not at once,
wherever he preached, throw a stumbling-
block before the Jews, by having with him
one by birth a Jew, but uncircumcised.
There was here no concession in doctrine
at all, and no reference whatever to the
duty of Timotheus himself in the matter.
In the case of Titus, a Greek, he dealt

k plur., Mark
 l. 46. Luke
 xi. 24 ll. xxi.
 11 ll. ch.
 xxvii. 2, 29
 only.
 2 Chron.
 xxxiv. 6.
 1 conatr., 2 Cor.
 xii. 3, 4. Job
 xxi. 27.
 m ch. ii. 30 reff.
 n acc., here
 (Luke vi. 1.
 xlii. 22.
 xviii. 36.
 Rom. xv. 34)
 only. Ps.
 viii. 9.
 1 Macc. iii. 37.
 53. xxi. 24. 1 Tim. v. 21 al. Eccles. xii. 13.
 14 only. Esak. xx. 26 B Ald. &c. (but appy error) only. Dan. vi. 9 Theod.
 v. 3, vii. 37. Tit. iii. 12. 2 Macc. xi. 26.
 u ch. xlii. 8 reff. v 2 Cor. ix. 12. Phil. i. 9. Eccl. iii. 12. w ch. ii. 46 reff. t ch. iii. 7 reff.
 y = Matt. xix. 14. ch. viii. 36 al. 1 Kings xxv. 36. pass., Rom. i. 13. Heb. vii. 23 only. Exod. xxxvi. 6.
 o = 1 Cor. xi. 2 reff. (ch. xii. 4.) p = Luke xi. 26. ch. vii.
 q Luke ii. 1. ch. xvii. 7. Eph. ii. 16. Col. ii.
 a plur., Rom. xvi. 16 reff. r = ch. xx. 16. 1 Cor.
 s plur., Rom. xvi. 16 reff. t ch. iii. 7 reff.
 w ch. ii. 46 reff. x ch. xlii. 6 reff.

3. *παντες* CD m: txt ABEHLPN p rel Chr. *οτι ελλην ο πατηρ αυτου (corrna*
for simplicity) ABCN a m 13. 36. 40 [copt] sah Thl-fin: txt DEHLP rel Chr Thl-sif.
 4. for ver, *διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδουσαν αυτοις μετα πασης*
παρησσιας τον κν ην χην αμα παραδιδοντες και τας εντολας αποστ. (των ακ. D⁶) κ. πρεσβ.
τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιερ. χρ. syr-mg.
 [for διεκ., *επορευοντο* H Thl-sif.] rec *παρεδιδουν*, with HLP rel 36 [Bas.] Chr:
παρεδιδουσαν C: txt ABDEN p 13 [Thl-fin]. rec ins *των βεφ πρεσβ. (corrna for*
uniformity), with EHLP rel Chr [Thl-sif]: om ABCDN a p 13 Bas Thl-fin. rec
ιερουσαλημ, with EHLP [rel Bas] Chr [Thl-sif]: txt ABCDN a p 13 vulg Thl-fin.
 5. om τη πιστ. D. *περισσευον* E 3. 65. 95¹ Chr-mss.
 6. rec *διαλθοντες*, with [H]LP rel vulg (*transcuntes . . velati sunt*) Chr, Thl: txt
 ABCDEN a c d e k m p 13. 36. 40 syrr coptt [æth] arm Epiph, Did., [Cæs.] rec
 ins *την βεφ γαλ. (corrna for uniformity)*, with EHLP 36 Epiph, Did., [Chr]: om
 ABCDN p 13 Cæs.

otherwise, no such reason existing: Gal. ii. 8.

4. τὰς πόλιν.] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city.

5.] This general notice, with μὲν οὖν, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, *στηρίξων πάντας τοὺς μαθητάς*); the sickness of the Apostle alluded to Gal. iv. 13; the working of miracles and imparting of the Spirit mentioned Gal. iii. 5; the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 13—15,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10.

6. Φρυγίαν.] There were two tracts of country called by this name: 'Phrygiam utramque (alteram ad Hellespontum, majorem alteram vocant) Eumeni restituerunt.' Livy, xxxviii. 39.

It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. i. p. 280, note 1).

The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colosse, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and maintained with some ingenuity by Mr. Lewin (Life and Epistles of St. Paul i. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgesch. pp. 28 ff.).

Γαλατικὴν γλ.] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (in

ἀγίου πνεύματος ἡ λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, s ch. xi. 19 reff.
 7 ἡ ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἡ ἐπέειραζον εἰς τὴν a of place, here
 Βιθυνίαν πορευθῆναι, καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα b = & constr.,
 Ἰησοῦ 8 ἡ παρελθόντες δὲ τὴν Μυσίαν ἡ κατέβησαν εἰς ch. xiv. 6
 Τρωάδα. 9 καὶ ὄραμα ἡ διὰ [τῆς] νυκτὸς τῷ Παύλῳ c ch. xiv. 16 al.
 only. (ch. xiv. 7 al.) Deut. ii. 14. e ch. xviii. 22 reff. f ch. vii. 31 reff. g see
 ch. τ. 19 reff. vi. 48

ins μηδενι bef λαλήσαι D. aft τον λ. ins του θεου D vulg-ed spec Syr copt [æth-pl].
 7. for ἐλθόντες, γενομένην D¹ (-νοι D²). rec om δε, with HLP rel Chr (Ec Thl:
 ins ABCDEN a b¹ d k m p 13. 36. 40 syr [(Syr)] coptt [(æth) arm Ps-] Ath, Epiph, Did.,
 for επειρ., ηθελαν D Syr. rec (for eis) κατα (perhaps merely a mistake,
 occasioned by κατα τ. μυσ. before: if an intentional alteration, the reason is not clear),
 with HLP rel Thl-sif: txt ABCDEN c k m p 13. 40 Epiph, Chr Cyr, Thl-fin. om
 2nd την D. rec πορευεσθαι (corrpn for the less usual inf. aor.), with CDHLP 13
 rel [Epiph,] Chr Thl-sif: txt ABEN m p 36 Did, Thl-fin. rec om ιησου (see note),
 with HLP [p²] rel sah [arm-3-mss] Chr Thl; κυριου C¹ demid: txt ABCDEN m p¹
 13. 36. 40 vulg syr copt æth arm [-3-mss Did, Cyr-p] Orig-int.
 8. διελθόντες D [syr arm-mss]. κατηντησαν D-gr.
 9. εν οραματι D-gr E-lat Syr. om δια C. rec ins της, with CEHLFN p 13

the introduction to book ii. of his comm. on Galatians, vol. vii. p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστῆ, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δὲ ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal. § ii. κωλυθέντες] By some special intimation, like that in ch. xiii. 2. Ἀσίᾳ] This name, applied at first to the district near the river Cayster in Lydia (Ἀσίᾳ ἐν λειμῶνι, Καθαρὶον ἀμφὶ δέεθρα, Hom. II. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory

and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c. 7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). When they were come to (i. e. to the borders of) Mysia, they attempted to go into B. The expression πρ. Ἰησοῦ is remarkable, as occurring in all the great mss., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word Ἰησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable. 8.] παρελθόντες must from the context mean 'having passed by,' i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not 'having passed by' as avoiding it; for they could not get to the coast without entering Mysia. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of παρέρχομαι, which is not figurative at all, but involved in the literal, cf. Hom. II. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fn. Τρωάδα] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stambul) was a colony *juris Italici* (see on ver.

preference only, be at any point changed to the *first*. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present*, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένης ἡμῶν ἐς 'Ιερ., to ch. xxvii. 1, ὡς δὲ ἐκπλήθ. τ. ἀρραγεῖν ἡμᾶς, . . . ; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that *Luke* accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but *Luke* is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οἱ τοὶ προεσθότες ἔμειον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that *Luke here joined the Apostle* (whether, as Wieseler suggests, as a *physician, on account of his broken health*, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—

ὁ θεὸς ¹¹ εὐαγγελίσασθαι αὐτούς. ¹¹ ἀναχθέντες δὲ ^{q constr., ch. viii. 20 reff. r ch. xiii. 12 reff.}
 ἀπὸ Τρωάδος ¹² εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ^{ch. xxi. 1 only r.}
 ἐπιούσῃ εἰς Νεάπολιν, ¹² κάκειθεν εἰς Φιλίππους, ^{u abs., ch. xx. 16, xxi. 18 (vil. 26, xxiil w here only r} ἧτις
 ἐστὶν πρώτη τῆς ¹¹ μερίδος τῆς Μακεδονίας πόλις, ^{u ch. x. 41 reff. v ch. viii. 21 reff. Ezek. xlv. 7.} ἡ κο-

rec (for θεος) κυριος, with DHLP rel syrr sah [arm] Chr, Thl-sif Iren-int; txt ABCEN a l p 13. 36 vulg copt sath Thl-fin. autous A [d k] 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (corr to suit the sequence on the foregoing ver), with BCHL P(appy) rel 36 syr-txt sah [arm Iren-int,] Thl-sif: txt A(D)EN m p 13 vulg syr-mg copt Chr Thl-fin.—τη δε εκαυριον αχθ. (αναχθ. D^s) απο D 137 [syr-mg]. rec ins

της bef τρωαδος, with HL P(appy) rel Thdr Thl: om ABCDEN c m p 13. 40 Chr., rec (for τη δε) τη τε, with H rel vulg sath [arm] Chr Thl: και τη D: txt A B(D^s) CELN a b c k m o p 13 syr coptt. (P uncert.) aft επιουσ. ins ημερα D. recan πολιν ABD⁴N.

12. rec εκειθεν τε, with HP rel Chr Ec Thl-sif[, et inde] vulg Syr copt sath: εκ δε L [c] 137 syr sah: txt A B(sic: see table) CDEN a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14¹. 96. 105-37-42 syrr sath Chr: μερις E-gr [arm]. om 2nd της (to make the sense clearer: μακεδονιας πολ. expressing 'Macedonian city' better than της μακεδονιας πολ.) ACEN a m p 40: ins BDHLP Chr. (13 def.)

xx. 5) accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg. § i. 12—14. 11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took *five* days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. εἰς Νεάπολιν]

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. 12.

Φιλίππου] Philippi was built as a military position on the site of the village Krenides (also called Dato, Appian, Bell. Civ. iv. 105, οἱ δὲ Φιλίπποι πόλις ἐστίν, ἡ δάτος ὀνομάζετο πόλις, καὶ Κρηνίδες ἐτι πρὸ δάτου κρήναι γὰρ εἰσι περὶ τῇ λόφῳ ναμάτων πολλάι), by Philip the Great of Macedon. The plain between the Gangites,

on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις] The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district.—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying *furthest eastward*, for which reason also the district was called Macedonia *prima*, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia *prima*:—(2) πρώτη is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κυλιων. are united (Grot.).—'the first city which was a colony.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. μερίδος would seem to import that the division into Macedonia *prima*, *secunda*, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still

x ch. xli. 19 *λωνία.* ἡμεν δὲ ἐν ταύτῃ τῇ πόλει * διατρίβοντες ὃ ἡμέρας ABCDE
 reff. *ἡμεν δὲ ἐν ταύτῃ τῇ πόλει * διατρίβοντες ὃ ἡμέρας* HLPNa
 y ch. x. 46 reff. ὃ τινάς, 13 τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἐξω b c d f g
 z Luke iv. 16. *τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἐξω* h k l m
 ch. xlii. 14. *τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἐξω* o p 13
 only. Exod. *τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἐξω*
 xx. 8. see *τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἐξω*
 ch. xx. 7 reff. Luke xiv. 5 al. a Matt. xxi. 17. Heb. xiii. 13. b Luke vii. 12. Heb. xiii. 12. Ruth
 iv. 1. c = here only. 2 Macc. xiv. 4. d ver. 16 only. Jos. Antt. xiv. 10. 23 (see note).

ἡμεν D¹[-gr.](txt D⁸). for ταυτη, αυτη D-corr HLP rel Chr, Thl: txt ABCD¹EN
 a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr copt Thl. rec for πωλης, πωλεως (per-
 haps a margl expl of της πωλης: perhaps an error), with EHLP rel 36 syr [copt-ma
 arm] sath-rom Chr: txt ABCDN a p 13. 40 vulg copt. ins τον bef ποταμ. D 1142
 Thl-sif. ενομιζομεν ABC 13. 40 copt sath-rom (-αμεν C): ενομιζεν N: εδοκει D
 Epiph (alterations from misunderstanding: see note): putabant arm: videbatur vulg:
 txt A¹(appy) EHLP rel 36 Chr Thl. προσερχην A²CN p 13. 40 copt sath: ευχη

subsisted; this however is not necessary: *μερίς* might be merely a geographical sub-division. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word *μερίς*, viz. a *frontier* or *strip of border land*, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited *μερίς* has no such meaning. It there represents *ῥη*, which is merely a *part* or *portion*. *κολωνία*] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was *Colonia Augusta Julia Philippensis*. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Anlus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the *colonia* were *Roman citizens*, and were still enrolled in one or other of the *tribes*, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (*Duumviri*, as the consuls at Rome: see on *σπαρτηγοί* below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *ius Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other *coloniae* and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original

colonists by Roman wives, or women of a people possessing the *civitas*, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f. ἐν ταύτῃ τῇ πόλει.] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξήλθον ἐξω τῆς πόλης. Perhaps ταύτη may have been changed to αὐτῆς, to make the contrast stronger. ἐν αὐτῇ τῇ πόλει, as distinguished from ἐξω τῆς πόλης, would be too strong an expression for the calm simplicity of St. Luke's narrative style. 13. ποταμόν] a (or, the) river; viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream. From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσωνὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniiis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocumque in aperto aliquando jam precem ad cælum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535. οὗ ἐνομ. πρὸς εἶναι.] Where a meeting for prayer was accustomed to be: i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομιζετο εἶναι, which

καὶ ° καθίσαντες ἐλαλοῦμεν ταῖς ἑσυνελθούσαις γυναῖξιν. ^{• aba., Matt. v. 1. xlii. 48. ch. xlii. 14. 1 Cor. x. 7. Isa. xxi. 8. ch. i. 6 reff. here only t. h ch. xlii. 43 reff. i ch. xviii. 7. 13 only. Job i. 9 A Ald. k = Luke xxi. 48. (ch. vii. 26 reff.) 2 Macc. i. 4. 1 = ch. viii. 6. o = ch. xlii.}
 14 καὶ τις γυνή ὀνόματι Λυδία, ° πορφυρόπωλις πόλεως Θυατείρων, ^{h1} σεβομένη τὸν ἰθεόν, ἤκουεν, ἥς ὁ κύριος ^{t ch. i. 6 reff. here only t. h ch. xlii. 43 reff. i ch. xviii. 7. 13 only. Job i. 9 A Ald. k = Luke xxi. 48. (ch. vii. 26 reff.) 2 Macc. i. 4. 1 = ch. viii. 6. o = ch. xlii.}
 ἔδιήνοξεν τὴν καρδίαν ἰπροσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὥς δὲ ἐβαπτίσθη, καὶ ὁ ° οἶκος αὐτῆς, ^h παρεκάλεσεν ἡ λέγουσα· Εἰ ° κεκρίκατέ με ἡ πιστὴν τῷ ^{k = Luke xxi. 48. (ch. vii. 26 reff.) 2 Macc. i. 4. 1 = ch. viii. 6. o = ch. xlii.}
 κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου * ἡ μείνατε· ¹⁶ ^{ref. 46 reff. m = ch. x. 2 reff. n Matt. viii. 8. xviii. 29. Mark v. 12 al. q = ch. xxi. 7, 8 reff.}

m 99: txt A¹ (appy) BEHLP rel 36.
 CE N¹ (N² disapproving) 5th.

14. ins της bef πόλεως D. [for θεον, κυριον D¹ (and lat, but -gr corrd eadem manu).] ins ητης bef ης. E. ηκουσεν D¹-gr L a c k 13 vulg Chr Thl-fin.

om του BD.
 15. ins αυτη bef κ. ο οικ. EN² d h 36-8. 93-7. 106-marg 113-77-80 demid fuld [syrr] sah arm Chr.

ins was bef ο οικ. D a 43. 69 5th. for κυρια, θεο D-gr 5th
 * μένετε (contra to more usual ?) ABDEⁿ p 13: μείνατε CHLP rel 36 Chr.
 [Bas.].

could certainly not be said if the *προσευχή* were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a *προσευκτήριον* or *synagogue*, as frequently used: τινὰς δὲ οἶκους ἑαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φέρων δίκην, προσευχὰς ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὰ παλαιὰν προσευχῶν τόποι ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epi- rhanus, Hæc. 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο, θεατροειδής, οὕτως ἐν ἄλλῃ κ. αἰθρία τόπῳ ἐστὶ κατασκευασθεῖς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμου- μένων. Josephus, Vita p. 54, says, συν- ἄγονται πάντες εἰς τὴν προσευχὴν, μέγιστον οἶκον πολλὸν ὅχλον ἐπιδέξασθαι δυνάμενον.

The *προσευχή* here was probably one of the open places spoken of in the above extracts from Epiroph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μήρηι Μηνόρις ἤδ' Κλέϊρα, παρῆϊον ἔμμεναι Ἰσπαν, II. 8. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod

fœmina tinxerit ostro' (Lewin, i. 242). Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. Lydia is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. ^{σεβ. τ. θ.]} A proselyte; see ref. N. T. ἤκουεν, was listening,—when διήνοιξεν, the act of God, took place. διήνοιξεν] 'cor clausum per se: sed Dei est id aperire.' Bengel. τ. λαλουμένοις] It appears rather to have been a *conversation* (λαλοῦ- μεν, we spoke—and not τὸν λόγον) than a set discourse: the things which Paul was saying. 15. ἵβαντ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the *sign only* of admission being altered. The Apostles, as *Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, as *matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14.

αὶ κεκρίκατέ] If ye have judged me; modestly alluding to the decision respect- ing her faithfulness implied by their baptizing her, and assuming that such a judg- ment had been passed. Similarly εἰ ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. 16.] This happened on other occasions; not on the

καὶ ἡ παρεβιάσατο ἡμᾶς. ¹⁵ ἐγένετο δὲ πορευομένων ἡμῶν
 εἰς τὴν ἑκκλησίαν παιδίσκην τινὰ ἔχουσαν πνεῦμα
 πύθωνα ἵπνατῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν
 παρέιχεν τοῖς κυρίοις αὐτῆς μαντευομένη. ¹⁷ αὕτη
 κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζεν λέγουσα
 Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν,
 οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸ τοῦτο
 δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ¹ διαπονηθεὶς δὲ ὁ Παῦλος

r Luke xiv. 29 only. Gen. xiv. 9. 1 Kings xviii. 23. s constr. ch. xxi. 17 reff. t ver. 13. u ch. xii. 13 al. Gen. xi. 17. v John vii. 20. viii. 49. &c. ch. xix. 13. w here only. x Luke vii. 27. y Mt. (Mk. v. r.) xiv. 31. John iv. 61. z ch. xix. 24. a = ch. xvii. 31. xaviii. 2 al. Pa. c here only. Deut. xviii. 10. e ch. xiv. 14 reff. f ch. iv. 20. Tit. I. g Mark v. 7 & L. Heb. vii. 1. Gen. xiv. 18. see ch. i here only. see Matt. xxi. 32. Luke xx. 31. ch. ii. 26 al. h ch. xiii. 31 reff. i ch. iv. 2 (reff.) only.

υμᾶς N¹.

¹⁶. rec om τῇν, with DHLP rel Chr₁: ins ABCEN p 13. 40 Orig, Thl-fin.
 οχουσαν N¹. rec πυθωνος (see note), with D-corr¹ EHL P(τοῖς.) 13. 36 rel tol
 syr-mg-gr Chr: txt ABCD¹N p vulg Orig. rec απαντησαι, with ADHLP rel
 Chr: txt BCEN p 13. 36 Orig. υμιν N¹. παρειχετο C. for αυτης,
 δια τουτου D¹[-gr (but marked for erasure); per hoc D-lat].

¹⁷. κατακολουθουσα B D-gr N 36. 180. om τῷ B Orig. εκραζον and
 pref. και D¹-gr(txt D³). om ανθρωποι D¹(and lat¹: ins D³) Lucif₁. for
 καταγγ., ευαγγελιζοντε D(-tes D¹). elz υμιν (alteration, as better exiting the
 person speaking), with BD E-gr N a b o 36 vulg syrr æth-pl [arm] Thdrt: txt
 AC¹HLP p(sic) 13 rel E-lat coopt æth-rom Orig Chr Thdrt[-ed-rom.] Eustath Lucif₁.
 [C¹ uncert.]

¹⁸. om 1st δε H sah. om o ABN: ins CDEHLP rel 36 Chr₁—επιστρ. δε ο π. τω

same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been *ἐξελεύσωνται*, and not *πορευομένων*. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of *πορευομένων εἰς (τὴν) προσευχὴν*, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. *ἔχουσιν πνεῦμα πύθωνα*. On the whole subject of demoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subtleties of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains*

gone, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. *πύθωνα*] Plut. de Defectu Oracul. p. 414, says *ὅτι τὸς ἐγγαστριμύθους Εὐρυκλέας* (from a prophet, Eurycles), *πύλαι, νυνὶ Πύθωνας προσαγορευομένους*. It is difficult to decide internally between the probabilities of *πύθωνα* and *πύθωνος*: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining *πύθων* to be a *name of Apollo*, or the *serpent Python*, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

¹⁷.] *ἔκραζεν*, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His servants. ¹⁸. *διαπονηθείς*] *Not mere* annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier

ABCDE
 HLPW a
 b c d f g
 h k l m
 o p 13

καὶ ἠπιστρέψας τῷ πνεύματι εἶπεν ὁ Παραγγέλλω σοι ὅτι ὄνόματι Ἰησοῦ χριστοῦ ἐξέλθειν ἀπ' αὐτῆς. καὶ ἐξήλθεν αὐτῇ τῇ ᾠρᾷ. 19 ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξήλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν ἐέλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20 καὶ ᾠπροσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ καταγγέλλουσιν ἕθη ἃ

πρ. καὶ διακον. D. παραγγελοῦ C a [syrr-mg-gr]: παραγγέλω p. rec ins τω bef
 ον., with DHLP 13 rel (Ec Thl: om ABCEN c h p Eustath. [Ps.]Ath Chr, [Eucher.],
 να ἐξέλθης D: ἐξέλθε 13. for ἐξήλθ. αὐτ. τ. α., εὐθείας ἐξήλθ. D with-rom.
 19. καὶ ἰδοντ. B Syr with: om δε A¹ D-lat.—ως δε εἶδαν οἱ κυρ. της πεδίσκης οτι
 απιστηρησθαι της εργ. αὐτ. ης ειχαν δι αυτης D. rec ins τω bef σιλ. (corrta for
 ανισformity), with ABEHLPN p 13. 36 rel Eustath Chr: om CD l. ηλκυσαν C:
 εσυραν E.
 20. προσαγαγοντας D¹[-gr](txt D-corr¹). (ειπαν, so ABE H[e sil] N p.)
 21. [καταγγελλουσιν H b¹ m o p.] τα εθη D¹(and lat¹) 15¹: ηθη L: sectam tol

was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἠπιστρέψας or with εἶπεν. But considering 1) that the spirit could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἠπιστρέψας is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐν, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (with the dæmon). ἐπὶ λ. . . εἰλα. gives the idea of force having been used. So we have 'obtorto collo ad præstorem trahor,' Plaut. Pcen. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to him also, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express asser-

tion to assure us that the rest were not.

ἐπὶ τ. ἄρχοντας said generally: they dragged them to the forum to the authorities,—afterwards specified as στρατηγοί. 20. στρατηγούς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis Duumviri appellentur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætorum sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή): καλοῦσι δὲ στρατηγούς καὶ πολεμάρχους. Ἰουδ. ὑπάρχοντες . . . 'Ρωμ. οὖσιν] The distinction between ὑπάρχων and ὄν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of Paul and Silas being Romans is announced to the jailor, it is not ἀπθ. Ῥωμαῖους ὄντας, but ὑπάρχοντες; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have Ῥωμαῖοις οὖσιν. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the hearer, some prior knowledge which he possessed and now imparts,—εἰμὶ being

b w. pres., ch. (xxi. 37) xxi. 36. Matt. xiv. 4 al.
 c ch. xv. 4. xxi. 18. Mark iv. 20. 1 Tim. v. 19. Heb. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1. d here only. Num. xvi. 3 compl. e here only. 2 Macc. iv. 38 only. f 2 Cor. xi. 25 only. g Judg. vi. 11. h Luke x. 30. Rev. xxii. 18. i Matt. v. 25. xxviii. 30. Luke xii. 58. xxi. 19, 25. Rev. ii. 10. (see Jer. xlii. [xxviii.] 21.) i w. inf. pres., k here, &c. See only t. (see Gen. xxix. 21, &c.) l = Mark xiv. 44 (ch. ii. 36) only t. (Gen. xxix. 25 only.) Tobit vi. 4 (9) [not N]. m = ch. xii. 5, 6 reff. n ch. v. 28 reff. t. o Heb. vi. 19 only. Levit. xvi. 2 (16). p Matt. xxvii. 64, 65, 66 only. Isa. xli. 10. Wied. xlii. 15. q = here only. Job xxiii. 11 BM F &c. (not A). r = ch. xvii. 27. Heb. iii. 8, from Ps. xiv. 8. t absol., ch. x. 9 reff. u w. acc., Heb. v here only t. (ράσσει; 1 Kings xv. 22.) w Acts, here bis, ch. xxviii. 16 v. r., 17 a13. Matt. xxi. 15. 16 || Mk. Paul, Eph. iii. 1 a14. Heb. x. 34. xiii. 3 only. Lam. iii. 34. x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

Lucif. α ουκ εξ. ημας παραδεχσθαι ουτε ποι. ρω. υπαρχουσιν D.
 23. kai πολυς οχλ. συνεπестησαν κατ αυτ. κραζοντες τοτε (και D¹) οι D.
 (περιρηξ., so ABCDEHLLN p 13.)
 23. for τε, δε B p 40 E-lat copt. for παραγγειλαντες, παραγγιλας τε N¹.
 τηρεσθαι D.
 24. for ας, ο δε D[-gr, qui D-lat]. rec (for λαβων) ειληφως, with HLP rel Chr:
 txt ABCDEN a m p 13. 36. 40. for εβαλεν, ελαβεν A. rec αυτων βε ησφ.
 (corrupt of order), with C²DEHLP rel 36 Chr₁: txt ABC²N p 18. ησφαλισαντο
 D¹. εν τω ξυλω D a¹.
 25. om to N.—κατα δε μεσον της νυκτος D¹(txt D³). ins o bef παντος D b o.
 ins o bef σιλας C. ins και bef οι δεσμ. C Orig. δεσμοι D¹(txt D³).

predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxi. 3; Gal. ii. 14 al., for ὑπάρχων; and for ὄν, John iii. 4; iv. 9 bis; Rom. v. 10 al.
 'Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursus ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.' Calvin.

21. 28η . . .] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντῃ πάντως αὐτὸς τε σέβει κατὰ τὰ πάτρια, καὶ τοὺς ἑλλοὺς τιμᾶν ἀνδράγαγε· τοὺς δὲ ζευξοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλασε· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἀπερ ἡκίστα μοναρχία συμφέρει." (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.'

23. The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς βαβδρύχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαταρῆξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, Dion. Hal. ix. 39). The form was, 'Summove, lictor, despolia, verbera,' Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρῆξαι his own garments.

24. τὸ ξύλον] Also called κἄλον, ποδοκάκη, and ποδοστράβη, and in Latin, nervus: so 'noctu nervo vinctus custodibitur,' Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτῳ διατεινόμενον τρόπον.

25. προσευχ. ὕμν.] Not as E. V., 'prayed and sang praises,'—but, praying, sang praises, or in their prayers, were singing praises. The distinction of modern times

δὲ ²² σεισμός ἐγένετο μέγας, ὥστε ²³ σαλευθῆναι τὰ ²⁴ θεμέλια τοῦ ²⁵ δεσμοτηρίου ἠνεψύχθησαν δὲ ²⁶ παραχρήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ ²⁷ δεσμὰ ²⁸ ἀνέθη. ²⁹ ἔξυπνος δὲ ³⁰ γενόμενος ὁ ³¹ δεσμοφύλαξ καὶ ἰδὼν ἀνεφγμένους τὰς θύρας τῆς φυλακῆς, ³² κ¹ σπασάμενος τὴν ³³ μάχαιραν ἤμελλεν αὐτὸν ³⁴ ἀναιρεῖν, νομίζων ³⁵ ἐκπεφευγέναι τοὺς ³⁶ δεσμούς. ³⁷ ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν πρᾶξης σεαυτῷ ³⁸ κακὸν ἅπαντες γὰρ ἔσμεν ³⁹ ἐνθάδε. ⁴⁰ αἰτήσας δὲ ⁴¹ φῶτα ⁴² εἰσπηήδησεν, καὶ ⁴³ ἔντρομος γενόμενος ⁴⁴ προσέπεσεν τῷ Παύλῳ καὶ Σίλῳ, ⁴⁵ καὶ ⁴⁶ προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxii. 6) only t. (Ezek. i. 25 [36] A Ald. compl.) g here only t. Eedr. iii. 3 only. h ch. i. 18 al. [ver. 23.] k Mark xiv. 47. Num. xxii. 31. 1 as above (k) only. Josh. v. 13. m ch. xii. 8 ref. n = ch. v. 33 ref. o absol. Heb. ii. 3. xii. 25 only. Isa. lxvi. 7. (Rom. ii. 3 ref. Judg. vi. 11.) p Luke xxiii. 46. Rev. xiv. 19. q = and constr., w. σπῶδα, ch. ix. 13. r Luke xiv. 41. John iv. 15, 16. ch. x. 18. xii. 6. xiv. 17. 24 only r. s Matt. vii. 10. Luke i. 63. ch. xii. 20, xiii. 31. 3 Kings xix. 4. t = here only. 1 Mac. xii. 29. σωτὴρ ἐπιγενομένης φῶς ἔχων ὡς περ νομίζεται . . . , Xen. Hellen. v. 1. 8. u here only. Amos v. 19 only. Sus. 26 Theod. v = ch. vii. 28 ref. w = Mark iii. 11. vii. 28. Luke v. 8. viii. 28, 47 & Mk. (Matt. vii. 25) only. Ps. xiv. 6. x ch. xii. 6 ref.

26. rec. *ανεψυθ.*, with HLP rel Chr₁: *ηνεψυθ.* AEN p 13 Orig.; txt BCD m Thl-fin. rec for 2nd *δε*, *τε* (*perhaps to avoid the recurrence of δε*,—*perhaps because the copulative is more natural*), with CHLP rel [vulg Syr *meth arm*] Chr: txt ABDEK a c¹ h k m p 13 syr coptt Thl-fin. om *παραχρήμα* B Lucif₁. *ανεψυθ* D¹ [*relaxata sunt* D-lat] N¹.

27. for *εξ. δε*, καὶ *εξ.* D Syr *meth.* *δεσμοφυλαξ* (sic) N. τ. *θυρ.* bef *ανεωγ.* C vulg (not am demid fuld [tol]). ins *κα* bef *σπασ.* D-gr¹. rec om *την*, with AEHLPN p² 13. 36 rel Chr₂: ins BCD p¹. (*ημελλ.*, so ABCELPN p.) *ανελειν* C¹. *εκπεφευγῆναι* A.

28. *μεγ.* bef *φωνη* AB D-lat am [fuld tol] coptt.—*παυλος* bef *μεγ.* *φων.* B [vulg Syr (copt) Lucif].—om o BC¹N 13 Thl-sif. *ποιήσας* E. ins *τι* bef *κακον* D-gr.

29. *φωτα δε ετησας* D. for *γεν.*, *υπαρχων* C¹ D-gr c k² 40. aft *προσεν.* ins *προς τους ποδας* D¹ [and lat] vulg (syr-w-ob) [copt] sah Lucif₁. rec ins *τω* bef *σιλα* (*corra for uniformity*), with AC²EHLPN p 13 [e sif] 36 rel: om BC¹D.

30. κ. *προσηγαγεν* αυτ. *εξω* D: add *τους λοιπους ασφαλισαμενος* και D (om και D-corr) syr-w-ast (adding further *appropriatissimi*).—*προαγων* N¹. for *εφη*, *ειπεν* αυτοις D coptt [Syr *meth*].

between prayer and praise, arising from our attention being directed to the *shake* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

'Nihil cras sentit in nervo, quum animus in coelo est.' Tertullian ad Martyres, c. 2, vol. i. p. 623. The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

28. πάντων τὰ δεσμὰ ἀνέθη] i. e. of all the prisoners in the prison: see below (ver. 28), ἅπαντες γὰρ ἔσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator.

Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that

neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, Pf. u. L. p. 802, note 3. 27. ἡμελλ. ἔαυτ. ἀνεωγ.] The law de Custodia Reorum (Wetst.) says, 'Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem objiciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.' Dean Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361).

29. φῶτα.] Not as E. V., 'a light,' but lights, neut. plur. 30. προηγ. αὐτ. ἔξω] Into the outer prison: not perhaps yet *outside* the prison, which (from ἀναγαγόν, ver. 34, when he takes

31 οἱ δὲ εἶπαν Ὑπίστευσον Ὑπὲρ τὸν κύριον Ἰησοῦν, καὶ
 σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 καὶ ἑλάλησαν αὐτῷ
 τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.
 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός
 ἔλυσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ
 αὐτοῦ πάντες ἡ παραχρῆμα, 34 ἀναγαγὼν τε αὐτοὺς εἰς
 τὸν οἶκον ἡ παρέθηκεν ἡ τράπεζαν καὶ ἡ γαλλιάτο ἡ παν-
 οικεὶ ἡ πεπιστευκὸς τῷ θεῷ. 35 ἡμέρας δὲ ἡ γενομένης

y ch. ix. 43
 ref.
 s ch. x. 2 ref.
 a ch. xi. 19 ref.
 b = John xix.
 16. ch. xxi.
 24. xiii. 16.
 c ch. xiii. 23.
 d ch. ix. 37 ref.
 e = Heb. x. 25.
 Sir. xxx.
 (xxiv.) 25.
 f ch. iii. 7 ref.
 g ch. ix. 39 ref.
 h = Mark viii.
 6, 7. 4 Kings
 vi. 22.
 i = Matt. xv.
 27. ch. vi. 2.
 Pa. lxxvii. 20.
 m dat. = ch. xviii. 8. John v. 24. viii. 31. Rom. iv. 3, from Gen. xv. 6. Tit. iii. 8. 1 John v. 10. n ch.
 xii. 19 ref.

31. (εἶπαν, so AB C(appy) DEN p.) πιστευσαν M¹. for εἰ, εἰς E lect-12.
 rec aft ἡσους ins χριστον, with CDEHLP rel 36 [syrr sah sēth arm] Thdrt,
 Chr.; om ABN p 18 vulg copt Lucif. ins was bef o oikos E a g 13 sēth arm.
 32. om του D. for κυρ., θεου BN¹. rec (for συν) καὶ (alteration for
 simplicity, and to suit συ καὶ ο οἶκ. αδοσε), with EHL syrr [copt sēth arm] Chr: txt
 ABCDFN p 13. 36. 40 vulg Lucif, (συμ N p).
 33. ελυσεν D¹(and lat: txt D²). autos bef εβ. D. ins οικειοι bef αυτου
 A; υιοι m lect-17: μετ Thl-fin.—o οἶκος αυτου 40 vulg. (These exx may serve to
 illustrate the practice of insertion to fill up any ellipsis.) απαντες BN [c].
 34. καὶ αναγ. τε D¹[gr]: αν. δε C 13. 36 copt syr. rec aft οικ. ins αυτου, with
 ADEHLN 13 rel vss Chr: om BCP c p 36. 40 [Chr.] Lucif. ins καὶ bef παρεθηκεν
 D¹. [aft παρεθ. ins αυτοις E vulg Syr copt arm.] rec ηγαλλισατο (alteration
 to more usual historic tense), with ABC² E-gr HLN p 13. 36 rel vulg copt [sēth arm
 Lucif.] Thl-fin: txt C¹(appy) DP b g h m o E-lat syrr sah Chr Thl-sif. rec
 πανοικι, with B¹HLP rel: συν τω οικω αυτου D: om E: txt AB¹CN 13. for τω
 θεω, επι τον θεον [in domino] D.

them to his own house) seems to have been underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν σωτηρίας of the daemoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριος, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.' Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:

—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλυσεν ἀπὸ] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes:' see ref. This is much more natural than to take ἀπὸ (as in ἀπὸ τῆς χαρᾶς (ch. xii. 14) and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225). 34.] ἀναγ., see ref. and note on ver. 30. πεπιστευκός] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκός must give the ground of his rejoicing (see 1 Cor. xiv. 18 (rec.), εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, rejoiced that he with all his house had been led to believe (and thus as a necessary consequence to believe in) God. The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a Jew: in ch. xviii. 8, of a Jew,

ἀπέστειλαν οἱ ὁ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες
 ὁ Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλεν δὲ
 ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον,
 ὅτι ἀπέσταλκαν οἱ ὁ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν
 οὖν ἐξελλόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη
 πρὸς αὐτοὺς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους,
 ἄνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν εἰς φυ-
 λακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γὰρ
 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 ἀπήγγειλαν

ο v. 20, 22
 ref.
 p ver. 36 only t.
 q = ch. xxvi.
 32 ref.
 r ver. 23.
 s constr., John
 iii. 17.
 t John iv. 9.
 u w. 4v, 1 Cor.
 xvi. 11 ref.
 2 Kings iii.
 21. etc.
 Mark v. 34.
 Luke vii. 50
 al. 1 Kings
 i. 17. μετ',
 ch. xv. 33
 ref.
 v ch. v. 40 ref.
 x ch. xxii. 25 only t.
 1 v. 23, 24.
 2 v. 25, 26.
 3 v. 27, 28.
 4 v. 29, 30.
 5 v. 31, 32.
 6 v. 33, 34.
 7 v. 35, 36.
 8 v. 37, 38.
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 140 v. 301, 302.
 141 v. 303, 304.
 142 v. 305, 306.
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 566 v. 1153, 1154.
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 570 v. 1161, 1162.
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 572 v. 1165, 1166.
 573 v. 1167, 1168.
 574 v. 1169, 1170.
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 578 v. 1177, 1178.
 579 v. 1179, 1180.
 580 v. 1181, 1182.
 581 v. 1183, 1184.
 582 v. 1185, 1186.

f ver. 36.
g pres., Mark
v. 14. John
i. 40. ii. 9.
ch. iv. 13. ix.
26. Heb. xi.
8, 13 al.
Winer, edn.
6, 140, 2. c.
h = ch. xvii. 9
al.
i constr., Luke
v. 3. viii. 37.
John iv. 40.
ch. (iii. 3.) x.
48. xviii. 20.
xxiii. 18.
1 Thess. v. 12 only. w. ἵνα, Mark vii. 26. Luke vii. 26. w. ὅπως, ch. xxiii. 20.
l w. πρὸς, ch. xi. 3 reff.
o = ch. xv. 40 reff.

δὲ τοῖς ἑστρατηγούοις οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα
ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν, 39 καὶ
ἐλθόντες ἡ παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώ-
των ἡ ἀπελθεῖν ἡ ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ
ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ
ἡ ἰδόντες ἡ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐξῆλθον.
XVII. 1 ἡ Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

ABDE
HLPK
bcd fg
hklm
op 13

1 Thess. v. 12 only. w. ἵνα, Mark vii. 26. Luke vii. 26. w. ὅπως, ch. xxiii. 20.
l w. πρὸς, ch. xi. 3 reff.
o = ch. xv. 40 reff.

for 1st δε, τε E-gr N Syr aeth.

for τοις, αυτοις οι D¹.

aft ταυτα

ina τα ρηθεντα προς τους στρατηγους D[. simply] Syr. rec και εφοβ. (corrupt to more
natural copula), with EHLF rel vulg [syrr sah aeth] Chr: txt ABN p 36. 40 corpt.—oi
δε ακουσαντες οτ. pw. εισ. εφοβηθ. D[. simply] Syr].

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D [137 syrr
also add εις τ. φυλ.]. ηρωτων Δ Thl-ñn: -τησαν Ε. rec (for απελθειν απο)
εξελθειν, with HLP rel Chr: εξελθ. εκ (D)E: εξελθ. απο α: txt ABN p 13. 36. 40.—
παρεκαλεσαν αυτους εξελθειν ειποντες ηγηρησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι
(syrr thus far w-asst) και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολεως ταυτης
εξελθατε μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simply 137 [syrr].

40. for εκ, απο BN a h 38 Thl-ñn. ηλθον D E-lat. rec for προς, εις
(see note: and of Mark v. 12, 13): txt ABDEHLPN rel vulg sah arm Chr Thl.
roc ιδοντ. τ. αδελφ. παρεκ. αυτους, with EHLF rel 36 vulg syrr sah aeth [arm] Chr:
txt ABN p 13. 40 corpt.—ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκαλεσαντες
(παρεκαλεσαν(εις) τε D-corr) αυτους και D. εξηλθαν DN.

CHAP. XVII. 1. διαλθοντες E. for αμφιπ., πολιν N¹(txt N-corr¹). ins την
bef απολλ. (for uniformity) ABEN a p 13: om (D)HL[P] rel.—την απ. κ. την αμφ. Ε.
και κατηλθον (om και D-corr: κατηλθ. και D¹) εις απολλωνιδα κακειθεν εις D.

marks, 'St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. εφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. 39. παρεκάλεσαν] Not 'comforted': but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the praetors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδία was mistaken (Meyer) for the country of that name.

παρεκ.] exhorted, is better than 'comforted,' E. V. The one in this case would imply the other. CHAP. XVII.

1.] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think

that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on ver. 10.

Διοδεύσαντες] The δόδος, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatia lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ἑννέα δόδοι, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐν ἀμφότερα περιβρόντος τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for

λωνίαν ἦλθον εἰς Θεσσαλονικην, ὅπου ἦν [ἡ] συναγωγὴ τῶν Ἰουδαίων. ² κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία ¹ διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν ³ διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ² ἀναστῆναι ² ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ καὶ τινες ἐξ αὐτῶν ἐπέισθησαν καὶ ⁴ προς-

9. Exod. vi. 27. 2 Macc. xi. 20. u = ch. xviii. 23. v = plur. absol., John v. 20. ver. 11. ch. xviii. 24, 28 al. Paul, Rom. xv. 4. 1 Cor. xv. 3, 4 only. w = Luke xiv. 32. (ch. vii. 56 reff.). x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι, here only. y = ch. iv. 13 reff. z = ch. x. 41 reff. a ch. ix. 30 reff. b ch. xiii. 8 reff. c absol., ch. xxi. 14 reff. d here only γ. τῶν . . . πατρὶ τῶν ἁγίων προεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.

ins την bef Θεσσαλ. B 104.

om ἡ (see note) ABDN p 13. 40 [copt]: ins

EHL P rel [arm-ms] Chr Thl.

2. καὶ κατὰ D¹ (and lat) [Syr] mth. εισαγωγῆς (sic) [D¹-gr]. ο παυλος D vulg [E-lat arm] Syr mth. om και D [sah]. διελεξατο (alteration to *historico* *asorist*) ABN p 13 [syrr copt]: διελεχθη D E-gr c 86. 40 Chr-comm₁: txt HLP rel vulg E-lat [sah mth arm] Chr₁. for ατο, εκ D.

3. om τον D¹ (ins D¹) [γ. χρ. aft εδει m 40 Syr arm (Tischdf) Thl-fin]. rec ο χρ. ιησ., omg 2nd δ, with HLP 13 rel Thl: χρ. ιησ. AD p Chr₁: ιησ. ο χρ. E c f h Chr₁: ιησ. χρ. N: [Chr. Jes. am demid tol syr sah mth arm-ed: Jes. Chr. vulg-ed Syr copt arm-mss:] txt B.

previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Aemilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinier mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniae subiacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyr-rhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονικην] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an *imperial*, but was now a *senatorial province*). Its former names were Emathia, Halia, and Therna: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικεα. It was made a *free city* after the battle of

Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbs libera*. We read of its *δημος* ver. 5, and its *πολιτάρχαι* ver. 6: not, as at the Roman colony of Philippi, of *βαθλοῦχοι* (lictors), and *στρατηγοί* (duumviri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ] συναγ.]

The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis. 2. κατὰ τ. εἰωθ. See marg. reff. in E. V. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. διελέγ.]

argued, see reff. ἀπὸ τ. γραφ. is best taken with διελέγ., not with διανοίγων: see reff. 3. εἰς οὐτος . . .] See examples of the change of construction, ch. i. 4; xxiii. 22; Luke v. 14. The rendering is nearly as E. V., literally, that this is the Christ, namely, Jesus, whom I preach unto you. So Meyer. The δ χριστός takes up τὸν χριστόν above, and attaches to δ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν (ἀπέναντι) κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14. 4. προεκληρώθ.] were added (as if by lot, that being deter-

Luke iv. 14. Num. xxiv. 1 as above (q). Matt. xxvii. 15. Mark x. 1 only. Sur. xxxvii. 14. ch. xiii. 31 reff. = ver. 17. ch. xviii. 19. xx. 7 al. Acts only, exc. Mark ix. 34. Heb. xii. 6. Jude ch. xiv. 32 reff. = Luke xiv. 32. (ch. vii. 56 reff.).

e ch. xiii. 43 ref. f = Matt. xxi. 38. Luke xv. 28. ch. xiii. 60 ref. Dan. x. 13. g ch. xii. 18 ref. h = ch. vii. 9 ref. i = ch. xviii. 26. Matt. xvi. 22. Mk. 13. 2. 3 Macc. viii. 1. k = here (ch. xix. 38) only. Herod. ii. 141 al. (see Wetstein.) l here only. m Matt. ix. 23. Mk. ch. xx. 10 only. Judg. iii. 26. Nahum ii. 3. Wied. xviii. 19. Sir. xl. 6 only. (-βος, ch. xxi. 34.) n ch. vi. 12. (absol.) Jer. xxi. 2. o = ch. xiii. 8 ref. p = ch. xii. 6 ref. q ch. xii. 23 ref. r ch. viii. 3 ref. s = ch. ix. 30 ref. t here bis only. u ch. viii. 7 al. v = ch. ix. 20 ref. w ch. xxi. 36. Gal. v. 13 L.P. Dan. vii. 23 LXX. Pa. x. 1 Aq. x ch. ix. 20 ref. y ch. xvi. 28 ref.

εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε °σεβομένων ἈΒΔΕ Ἑλλήνων πλήθος πολὺ, γυναικῶν τε τῶν ἑρώτων °οὐκ ὀλίγαι. δ ἡ ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ ἑπισταμένοι τῶν ἁγοραίων ἄνδρας τινὰς ποιητοὺς καὶ ὀχλοποιήσαντες ἑθροῦβουν τὴν πόλιν, καὶ ἑπιστάντες τῇ οἰκίᾳ Ἰάσονος °ἐξήτουν αὐτοὺς ἑπαραγαγεῖν εἰς τὸν ἁδῆμον ὁ μὴ εὐρόντες δὲ αὐτοὺς ἑςυρον [τὸν] Ἰάσονα καὶ τινας ἁδελφούς ἐπὶ τοὺς ἑπολιτάρχας, ἑβῶντες ὅτι οἱ τὴν οἰκουμένην ἁναστατώσαντες °οὔτοι καὶ ἑνθάδε πάρεισιν,

4. ἐπιστεῦσαν E c 13. 40. om 2nd τῷ B. aft τῷ σίλῳ(sic) ins τῇ διδαχῇ πολλοί, omg τε, D. ins καὶ bef ἑλλήνων AD 13. 40 vulg copt. rec καλ. bef καλ., with HLP rel Chr, Thl-sif: txt ABDEN a c h k m p 13 vulg arm Chr, Thl-fin. for γυν. τε, καὶ γυναῖκες D.

5. rec ins ἀπειθοῦντες bef ἰουδαῖοι, with D b k o; ins οἱ ἀπειθ. aft ἰουδ. HLP a d f g h m, and aft καὶ προσλαβ. c 137: om AB [E(but see below)] N p 13. 36. 40. 142 vulg syrr coptt [æth-pl] arm.—om ζηλωσαντες and καὶ, transposing προσλαβ. to beg of ver, HLP b d f g h l o 142: txt ABEN p 13. 36. 40 vulg syrr coptt arm.—οἱ δὲ ἀπειθ. ἰουδ. συνστρεφάντες, omg κ. προσλ., D.—ζηλωσαντες προσλαβόμενοι, omg all the rest, 66 æth[-rom]. rec τινας bef ἄνδρας, with DHLPN rel [Thl-sif]: txt ABE a h k p 13 vulg Thl-fin.—(τιν. αν. bef τῶν αγ. D [arm].) aft πῶτερ. ins ἀπειθοῦντες E. om καὶ οχλοσ. D. ἑθροῦβουσαν D. rec ἐπιστάντες τε (for κ. επ.), with HLP rel Chr: καὶ ἐπιστεῦσαν(sic) 13: txt ABDEN a k m p 13 [Treg] Thl-fin. ἰασηνός ADE d h k l m Thl-fin, so (exc A) in vv 6, 9. [αὐτον Α'(appy).] rec ἀγαγεῖν, with HP rel Thl: προσαγ. E[-gr] c 137: ἀναγ. L 11: ἐξαγ. D-gr 104 coptt æth-pl: txt ABN a b k o p 13. 36. 40, produce vulg D-lat E-lat.

6. εἰσῆλθον DE a b Chr: εἰσῆλθον N¹: txt ABHLPN² [m] p 36 Thl. om τῶν (as unnecessary: or from similarity of endings, -ρον τῶν) ABDN p [13]: ins EHLP rel 36 Chr. ἰασηνός D¹. τινας D¹(txt D¹). aft τινας ins ἁλλους E. βῶντας A lect-2. aft βῶν. ins καὶ λεγόντες D. aft οὔτοι ins εἰς D¹.

mined by God, who gave them the Holy Spirit of adoption: ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive,

not middle. The word is not uncommon in Philo. σεβ. 'Eλλ.] See ref.

The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34.

δ. προσλαβ.] Having taken to them, as their accomplices, to assist them in the ὀχλοποιῆσαι which follows.

ἁγοραίων] Such men as Aristophanes calls ποιητὸς καὶ ἁγορᾶς, —Demosthenes, περιτρίμμα ἁγορᾶς, —Xenophon, τὸν ἁγοραίων ὄχλον, —Plutarch, ἁγοραῖους καὶ δυναμένους ὄχλον συναγαγεῖν: see many other instances in Wetstein, who mentions the modern 'cannaille' (canalicolæ). Cicero calls them 'sub-rostrani': Plautus, 'subbasilicani.' These may be alluded to in οἱ ὅσοι συμφυλάται, 1 Thess. ii. 14. (See note on ἁγοραῖοι, ch. xix. 38.) εἰσῆλθον, having fallen

upon,—beset. Ἰάσονος] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4.

ε. πολιτάρχας] The following inscription, found on an arch at *Thessalonica*, is given from Boeckh, No. 1967, in C. and H. i. 395: πολιταρχόντων ᾠσιπάρχου του Κλεοπατράς καὶ Λουκίου Ποντίου Σκευτῶν Πουβλίου Φλαυίου Χαβεινου Δημητρίου του Φανστου Δημητρίου του Νικοπολεως Ζωίλου του Παρμενίωνος του καὶ Μενίσκου Γαίου Ἀγίλληιου Ποτειτου . . . Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (of *Beræa*, ch. xx. 4: see Rom. xvi. 21, and note); Secundus (of *Thessalonica*, ch. xx. 4); and Gaius (the *Macedonian*, note, ch. xix. 29).

τὴν οἰκ. ἀναστ.] The words presuppose some rumour of Christianity and its spread

7 οὓς ἡποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἂ ἀπέναντι τῶν ὁγματῶν Καίσαρος πρᾶσσουσιν, βασιλέα λέγοντες ἕτερον εἶναι Ἰησοῦν. 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οὔτινες παρα-

e ch. xv. 24 reff. xxi. 32 reff. Luke xii. 61. xix. 16. f ch. ii. 33 reff. i ch. v. 19 reff. John iii. 23. ch. v. 21, 22. ix. 30. x. [32] 33. g m. here only. see Lev. xxv. 26. k ch. xiii. 4 only. Gen. xxiv. 54, 56, 59. h = ch. i. 20. c = ch. i. 20. xii. 17. xiii. 36. xv. 35 al. d ver. 13. h = ch. i. absol. Gen. xiv. 13.

7. (πρᾶσσουσιν, so ABDEHLPN a b c d f g h k l o p 13 Chr, Thl-sif.) ἕτερον bef λεγοντες ειναι A B(sic: see table) N a c f h k [p] 13 vulg syr [arm Chr,]: λεγ. ειν. ετ. E: txt DHLP rel [Syr coptt] Chr.

8. for τον οχλ., την πολιν E. και εταραξεν τους πολ. και τον οχλ. ακουσαντες (τα D⁹) ταυ. D.—[Syr also transp οχλ. and πολιτ.]

10. om ευθ. δια νυκτ. A [om δια v. p]. εξεπεμψαν bef δια νυκτος N. rec ins της bef νυκτος, with EHL P rel Chr, Thl-sif: om BDN a m 13. 40 Petr, Thl-fin. om τε D. 3. 32. 42. 57. 95^a sah [arm]: δε p¹.

having before reached the inhabitants of Thessalonica. 7. οὗτοι πάντες] All these people, i. e. *Christians, whatever found.*

A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends. ἀπέναντι . . . πρᾶσσ. Not 'do this in the face of the decrees,' which would require τοῦτο with πρᾶσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' βασιλέα κ.τ.λ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of these things, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Caesar.

9. λαβόντες τὸ ἱκανόν] 'Satisfactions accepta'; either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος. 10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berea. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character

of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berea was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000

m here only. **γενόμενοι εἰς τὴν συναγωγὴν** ^m ἀπήεσαν τῶν Ἰουδαίων. **ABDE**
 Exod. 11 ⁿ οὗτοι δὲ ἦσαν ^e οἰγενέστεροι τῶν ἐν Θεσσαλονικίᾳ. **HLPN a**
 xxiii. 8. 12 ⁿ οὗτοι δὲ ἦσαν ^e οἰγενέστεροι τῶν ἐν Θεσσαλονικίᾳ. **b c d f g**
 m ch. ix. 20 reff. ^o here (Luke xix. 12. 1 Cor. i. 26) only. (Job i. 5. 2 Maccc. x. 13 only.) **h k l m**
 p ch. x. 41 reff. q ch. viii. 14 reff. **o p 13**
 r — Mark iii. 5. ch. ii. 20. v. 26 al. 1 Chron. xxix. 22. ⁿ 2 Cor. viii. 11, 12, 13. ix. 2 only. ^t Sir. xiv. 23 only. (—μοc, Rom. i. 15.)
 t Luke xi. 3. xia. 47 only. see ch. ii. 46 reff. x ch. xiii. 50 reff. b ch. xi. 1 reff. d ver. 8.
 u = ch. iv. 9 reff. v ver. 2 reff. w ch. vii. 1 reff. x ch. xiii. 5 reff. y ch. xii. 18 reff. z = ch. ii. 5 reff. a ch. xiii. 5 reff. c = ch. ii. 26 (from Ps. xv. 8). 2 Thess. ii. 2 only. (ch. xvi. 26 al.) 1 Maccc. vi. 8. f see note. 4 Kings ii. 11 B Ald. (foss, A compl.).

rec των ιουδαιων bef απηεσαν (correction of order), with ABDM a k m p 13. 36 vulg Thl-fn : txt EHLF rel Chr, Thl-sif.—εισηεσαν E vulg [Syr sah].

11. ευγενεις D-gr. ins τη bef θεσσ. D. aft λογον ins του θεου E. for πασης προθυμιας, παρησιας E-gr. om το (as unnecessary) ADEN a h p 13. 36 [Chr-3-mss.] : ins BHLF rel Chr, Thl. εχει D (txt D² or ³) E c l Thl-sif.

12. τινες μεν ουν αυτων D. om ουν E a¹ Thl-sif. aft επιστ. add τινες δε ηπιστησαν D 137. for ελλην. το ολιγοι D¹ has ελληνων και των ευσημονων ανδρες κ. γυναικες ικανοι επιστευσαν (Græcorum et non placentium et viri et mulieres pleres[sic] crediderunt D-lat : ελληνιδων, and ins και bef ανδρες, D¹-gr : for 1st και, γυναικων D⁵ : for ανδρ. κ. γυν., ανδρων ουκ ολιγοι D⁵ : ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροια (και) επιστευσαν και ηλθον (εις αυτην) D(o του are insd by D⁵, και and εις αυτην omd by D-corr). rec om και ταρассонτες, with EHLF rel sēth Chr; : ins AB D²(ταссонτες D¹) N a c m p 13. 40 vulg syrr coptt arm. at end ins ου διελιμψανον D Syr.

14. for ευθ. δε τοτε τον, τον μεν ουν D Syr : statimque D-lat : om τοτε c 40. 137 syrr sah [sēth]. ai αδ. εξαπ. απελθειν D. *εως (see note) ABEN p 13. 40 [vulg Syr coptt] : om D b¹ e o sah [sēth] : ws HLP rel 36 [syrr arm] Chr, Ec Thl.

to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26 :— 'Thessalonica omnibus inscientibus nocturne venisti, qui cum concantum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Berœam profugisti.'

11. εὐγενέστεροι Theophyl. and Ec. explain it by ἐπεικέστεροι, but this is rather its result, than its meaning :—more noble is our best word for it ;—of nobler disposition ;—stirred up, not to envy, but to enquiry. ταῦτα viz. the doctrine of ver. 3, which Paul and Silas preached here also.

12.] The designation conveyed in Ἑλληνιδων is to be supplied before ανδρων also. So εις πασαν πόλιν κ. τόπον, Luke x. 1. See Winer, edn. 6, § 59. 5. 13.] of ἀπὸ τ. Θ., as E. V., of Thessalonica. No inference that they came from Thess. can be drawn from this expression : but it is asserted below. See Heb. xiii. 24. ἦλθον κακεῖ σαλ.] Not, as E. V., 'they came thither also, and stirred up . . . ,'

which destroys the force of the sentence : but they came, and stirred up there also . . . : no journey having been related of them before, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place : and that some time did elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berœa, as he left the neighbourhood altogether when he left that town), but was hindered.

14. εὖς ἐπὶ τ. Θ.] The various readings seem to have arisen from not understanding εὖς,—which cannot, here or any where else, be redundant (as De Dieu, Raphel, Wolf, Heinrichs, &c.) : nor can it well here signify that his going, 'as if to the sea,' was only a feint, to deceive his enemies (as Beza, Piscator, Grot., Oish., Neander, &c.) : for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he did really go by sea. But

ἐπὶ τὴν θάλασσαν, ἡ ὑπέμεινέν τε ὁ τε Σίλας καὶ ὁ Τιμό- ε = Luke ii. 43
only. Num.
xiii. 19.
Jos. Antt. vi.
5. 2.
θεος ἐκεῖ.

15 Οἱ δὲ ἡ καθιστάνοντες τὸν Παῦλον ἡγαγον ἕως h (ἀνεῖν)
here only.
= 2 Chron.
xxviii. 16.
Josh. vi. 23.
= Luke ii. 15.
ch. xliii. 23.
1 John x. 18.
Col. iv. 10.
2 John 4
only.
1 ch. xliii. 42
'Αθηνῶν, καὶ ἡ λαβόντες ἡ ἐντολὴν πρὸς τὸν Σίλαν καὶ
Τιμόθεον, ἵνα ὡς τάχιστα ἐλθῶσιν πρὸς αὐτόν, ἡ ἐξήσαν.

16 ἐν δὲ ταῖς Ἀθήναις ἡ ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
ἡ παρωξύνετο τὸ ὁ πνεῦμα αὐτοῦ εἰ αὐτῷ ἡ θεωροῦντος

reff. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 9 al.
n 1 Cor. xiii. 5 only. Deut. ix. 18. (ὁσμός, ch. xv. 36, f Paul.) o = Luke i. 47. John
xliii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul
principally. p w. particip., = ch. viii. 13. xxviii. 6.

rec υπεμενον, with HLP rel 36 Chr, Thl-sif: υπεμειναν BN a e p: απεμειναν E 13:
επεμειναν m Thidrt, Thl-fin (corrections to suit constr): txt AD [c] Syr sah. rec
for τε, δε (correction of characteristic τε, as i to avoid recurrence), with DHLP rel
vulg coptt [arm] Chr, Thdrt, [Thl-sif]: txt ABEN o m p 13 syrr with Thl-fin. εκει
bef o τε σιλας H. om 2nd τε D.

15. rec καθισταντες (corrpn of unusual form), with D⁸EHLPN⁸ 13 rel: αποκαθισ-
τantes 36 [αποκαθιστανοντες p]: καταστανο tes D¹: καθισπαντες(sic) N¹: txt AB.

rec αὐτ ηγ. ins αυτον, with EHLP rel 36 [vulg-ed am syrr coptt arm] Chr: om
ABDN c m p 13 fuld tol Thl-fin. ins των bef ab. E. παρηθεν δε την θεσ-
σαλιαν εκωλυθη γαρ εις αυτους κηρυξει τον λογον λαβ. δε D. for εντολ., επιστολην
E-gr Syr: add παρα παυλου D: απ αυτου E [vulg] Syr arm[-usc]. ins τον bef
τυμ. B[E]N p 13 [Chr(om¹)]. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D¹(txt D²) N¹ 96 Syr.—om του παυλου N¹. om το D¹
(ins D² α¹ e). rec θεωρουντι (corrpn to agree with αυτω. This is much more prob
than that, as Meyer suspects, αυτω should have been altered to the gen to suit the
gen absol before), with DHLP rel Chr, Thl-sif: txt ABEN a k p 13. 40 Thl-fin.

ὡς ἐπὶ τ. θ. I believe simply to indicate the direction in which the Beroean brethren sent him forth [implying probably that all that was known at Beroea of his intended route was, that it was in the direction of the sea]. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ὡς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrus) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσιν,—and Diod. Sic. xiv. 49, κελεύσας κατὰ τάχος λάβρα πλεῖν ὡς ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e.g. καθήκουσαν (τὴν Σελουκειάν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. Where he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Beroea are marked in the ancient tables. 15. καθιστ. So Odys. v. 274, τοὺς μ' ἐκέλευσα Πύλονδε παταστήσαι καὶ ἐφίσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Κερμανίας. Who these were is not said.

The course of Timothy appears to

have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Beroea, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timothy (from Beroea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens alone (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Beroea. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

'Αθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: 'Ρωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατοῦ- μένους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιτεσάν δ' ὁ Μιθρι- δατικὸς πόλεμος τυράννους αὐτοῖς κατ- ἔστησεν οὗς ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιορκίας ἐλὼν Σέλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκέλευσε τῇ πόλει δὲ συγγνώμην εἶναι, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἐστί

q here only +. ^qκατείδωλον οὖσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν ^{ABDE}
^{ἑλαία κατὰ} τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς ^{HLP&a} ^{σεβομένοις,} καὶ ^{bcd fg}
^{Pa. ii. 8 (10).} ἐν τῇ ἀγορᾷ ^{tu} κατὰ ^u πᾶσαν ^h ἡμέραν πρὸς τοὺς ^{k l m} ^{op 13} ^{παταρυ-}
^{Ἰησ. xiv. 7.} χάνοντας. ¹⁸ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν
^{1 Kings i.} φιλοσόφων ^{10. xxx. 6.} ^{διὰ τῶν} συνέβαλλον αὐτῷ. καὶ τινες ἔλεγον Τί ἀν
^{καταδίν-} ^{δρων, Diod.} ^{Sic. xvi. 31.} ^{ρεατίας} ^{καταβόστρυχος, Eur. Phoen. 146.} ^{v here only +.} ^{s = ch. xiii. 43 reff.} ^{t ch. xiii. 27 reff.}
^{u here only. see Heb. iii. 13.} ^{v here only +.} ^{w. dat., Joe. Antt. ii. 9. 6. absol., Xen. Apol. Socr. 11.} ^{x Luke xiv. 31. ii. 19. ch. iv. 18. xviii. 27. xx. 14 only.} ^{1 Macc. iv. 34.} ^{γυναῖξί σ. λόγους, Eur. Iph. Aul. 630.} ^{z = ch. xiv. 13 reff.} ^{y here only +.} ^{Demoeth. 269. 19.} ^{z = Matt. xxv. 36 al. Luke, here and}
^{ver. 21 only.} ^{Ruth ii. 10.}

17. ins *tois* bef εν τη αγ. D 187 syr-mg sah.

παταρυχοντας D¹(txt D³).

18. rec om 1st και (as unnecessary), with 'E c f k 36 [vulg syr coppt (sth) arm] Thl:
 ins ABDHLPN p 13 rel Syr Chr., ^{epikourion A[B¹]} DEN c k p. rec ins των
 bef στοικων, with DHL P(perhaps) rel Chr: om ABEN a c d l p 13. 40. rec
 στοικων, with B p rel Chr [Thl-sif]: txt ADEHL P(perhaps) N a c f k 13. 36 coppt
 Thl-fin. ^{συνεβαλλον L a b c d¹ f g h m 36 Chr, Thl-sif: συναλαβον D¹[-gr](txt}
 D-corr¹). ^{θελη D(txt D³): θελεis c 13. 40.}

κ. τιμὴ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. 16. καταβωλον]

This ἀταξ λεγόμενον is formed after the analogy of κατὰμπελος, κἀθυδρος, &c. See reff.

The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens δλη βαμός, δλη θῦμα θεοῖς καὶ ἀνδράμη.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the consequence of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Eubœa says that some suppose them to have been named ἀπὸ τῆς Ἀθηναίων Ἐρετρίας, ἣ νῦν ἐστὶν ἀγορὰ (as distinguished from the Ceramicus, which was the old forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις.

18. Ἐπικουρείων] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnexion of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—

perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that 'corruptio optimi est pessima.' For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7.

Στωϊκῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In spirit it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελείται, 2 Cor. xii. 9.

τινες ἔλεγον . . . ol 36] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common

^a δαιμονίων δοκεῖ ^b καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν ^{a = here only.}
καὶ τὴν ^c ἀνάστασιν ^d ἐγγγγελλίζετο [αὐτοῖς]. 19 ^e ἐπι- ^{Ken. Mem. i.}
λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον ^{b here only.}
^{(-ἀλλου, ver.}
^{22.)} ^{c absol., Matt.} ^{e = and}

xiii. 22, 23, 30 L. John xi. 24, 25. ch. xxi. 8. d constr., ch. xi. 20 reff.
constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 32. Isa. lv. 1. (acc. ch. ix. 27 reff.)

for οἱ δε, οἶδεν D¹. καταγγελλεν [A-corr¹ E] N. om last clause D. rec
αυτοῖς def ευγγελλίζετο, with 36: om αυτοῖς BLPN¹ rel syr sah arm Chr: αυτου
ευγγ. αυτοῖς a 14. 27-9. 68-9. 105-6 Syr copt with-pl[?]: txt AEHN² c f k m p 18
vulg Thl. (The varr have principally been produced by αυτου being inserted after
αναστασιν, it being imagined that the resurr of Jesus was intended. Hence the orig
αυτοῖς was transposed and altered, and, from αυτου and αυτοῖς being alternately
erased, finally disappeared altogether. So Meyer.)

19. μετα δε ημερας τινας επιλαβ. αυτου ηγαγον αυτον επι τον αρειον παγ. πυθανομενοι
και λεγ. D 187 syr. (om τον D¹: ins D²: μ. δε ημ. τιν. are marked with ast in syr.)
for τε, δε B p 13. 36 coptt. αρειον ADEN, so ver 22.

perhaps to both schools,—the one of which despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities. *σπερμολόγος*] *σπερμολόγος* εἶδος ἐστὶν ὁρέου λυβαμένου τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι *σπερμολόγους* ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρίπτοντα, καὶ διαζῆν ἐκ τούτων. Eustath. ad Odys. c. 490, where Damn observes, *σπερμολογεῖν*, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat:' babbler is the very best English word: as both signifying *one who talks fluently to no purpose*, and hinting also that his talk is *not his own*. *ἐξῆνον δαμ.*] *ἔδικει* *Χυκράτης* . . . *καινὰ δαιμόνια εἰσφέρειν*, was one of the charges on which Athens put to death her wisest son.

δαιμόνια is not plural for singular, as Kuin.: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrysa., Theophyl., Ecum., Hammond, Heinrichs) to *Jesus and the ἀνάστασις*, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a statement in the mouths of others, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by *this word*,—compare vv. 31 and 32): but alludes (as De Wette) to the true God, the God of the Jews, and *Jesus Christ* His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31. *καταγγελεῖς*] Compare ver. 23, end; which is an express answer to this charge. 19. *ἐπιλαβ.*]

No violence is implied: see reff. *ἐπὶ τὸν Ἄρειον πάγον*] There is no allusion here to the court of Areiopagus, nor should the words have been so rendered in E. V.—

especially as the same Ἄρειον πάγου below (ver. 22) is translated 'Mars' Hill.' We have in the narrative no trace of any judicial proceeding, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—they brought him up to the hill of Mars. Wordsworth believes he finds a trace of a judicial proceeding in Ἀρδης Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius the *Areopagite*. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a private discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached. The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), ἀρ' ἀναθήματος, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 63): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens

ἡ δεισιδαιμονεστέρους ὑμᾶς θεωρῶν 23 ὁ διερχόμενος γὰρ καὶ ἡ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὖρον καὶ βωμὸν ἐν ᾧ ἔπεγέγραπτο ὁ ἄγνωστος θεός. ὃ οὖν ἀγνοοῦντες

compar., ver. 21. u absol., ch. viii. 4 reff. v Heb. xlii. 7 only t. d. ἡν καὶ τὴν τῶν σοφιστῶν, Diod. Sic. xiv. 108. w 3 Thess. ii. 4 only. Wisd. xiv. 20. xv. 17 B⁸ (not A) &c. Bel and Dr. 27 Theod. only. x here only. Jer. vii. 31 al. y Mark xv. 26. Rev. xxi. 12. Heb. viii. 10. x. 16 only. Num. xvii. 2, 3. z here only t. Wisd. xl. 18. xviii. 3. 2 Macc. i. 19. H. 7 only. a 1 Cor. vii. 24. b ch. xlii. 27 reff. 18 only.)

23. for ἀναθεωρῶν, διιστορῶν D¹(txt D⁵, perspicacious D-lat); ιστορῶν Clem¹[txt.]. σεβαστα N. η (ἢν D²) γεγραμμενον D. rec on and τούτου

humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom. The same Commentator gives the substance of the speech thus: 'He who is (by your own involuntary confession) unknown to you Athenians (religious though you are),—and yet (again, by your own confession) able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men (by me His minister) to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.' ἄνθρωπος 'Aθ.

The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. κατὰ π., in every point of view: see reff. δεισιδαιμονεστέρους] carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping named and known gods, worshipped even an unknown one. Blame is neither expressed, nor even implied: but their exceeding veneration for religion laid hold of as a fact, on which Paul, with exquisite skill, engrafts his proof that he is introducing no new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: θεωρ., τούτῳ τινι εὐλαβεστέρους ὅτι περ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγειν. To understand this word as E. V. 'too superstitious' ('superstitiosiores,' Vulg., so Luther, Calvin., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach. The word itself

has both senses: δεισιδαίμων, ὁ εὐσεβής, Hesych.:—ἐν τῷ τοιοῦτῳ (in battle) γὰρ δὴ οἱ δεισιδαίμονες ἦντο τοὺς ἀνθρώπους φοβούμεναι, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαιμονία by δειλία πρὸς τὸ δαίμονιον: and Pollux, εὐσεβής, θεῶν ἐπι-

μελής, ὁ δὲ διερχομένων, δεισιδαίμων καὶ δεισιθεός. The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, Ἀθηναῖοις περιεσώτερον τι ἢ τοῖς ἄλλοις ἐς τὰ θεῶν ἐστὶ σπουδῆς. See other instances in Wetstein. Josephus, c. Apion. ii. 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων. 23.] ἀναθ., looking over, 'reconnoitring.' σεβάσμα.] not, as E. V., 'devotions': but objects of religious worship, temples, altars, statues, &c.: see reff. καὶ]

over and above the many altars to your own and foreign deities. πολλά γὰρ τῶν ξενικῶν ἱερῶν παρεβέβατο, . . . καὶ δὴ καὶ τὰ ὁρμία καὶ τὰ θύρια, Strabo, x. p. 472.

ἄγνωστος θεός] To an (not, the) unknown God. That this was the veritable inscription on the altars (not as Jerome, on Tit. i. 12, vol. vii. p. 707, 'Inscriptio aræ non ita erat ut Paulus asseruit: ignoto Deo: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words ἔπεγέγραπτο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν Θήσεως καὶ Φαλήρου:—Philostratus, Vita Apollon. vi. 3, σφαιρονέστερον τὸ περὶ πάντων θεῶν εἶδός ἐστιν, καὶ ταῦτα Ἀθήνησιν, ὃ καὶ ἀγνώστων δαίμονων βωμοὶ ἱδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, πῇ τὸν ἄγνωστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epime-

c 1 Tim. v. 4 only 7. ² Eur. Phorm. 1231. (see ch. iii. 12 reff.) d ch. xiii. 6 reff. e here only 7. f ch. ix. 20 reff. g Matt. xi. 26. (Gen. xxiv. 7.) h Josh. iii. 11, 13. ii. 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13 only. Num. v. 6. n here only. Prov. xii. 9. Sir. iv. 3 alt. i ch. viii. 16 reff. k ch. vii. 46 (reff.). l Rom. vi. 19. 1 Cor. m = here only. Prov. xxix. 26. Isa. 11. 17.

εὐσεβεῖτε, ^a τοῦτο ἐγὼ ^d καταγγέλλω ὑμῖν. ²⁴ ὁ θεὸς ὁ ^{ABDE} ^{HLPN} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

(see note), with A²EHLPM² 18[e sil] 36 rel [coptt(appy) arm] Clem [Pa-]Ath Chr, Cosm, Aug: o and τούτοις p: txt A¹EDN¹ vulg Orig, Jer. υμῶν B¹(Tischdf).

24. rec κυρ. bef υπαρχ., with DHLP rel Clem, Chr, [Thdrt, Thl-sif] Iren-int; txt ABEN a k m p 13. 40 vulg(omn sic dom.) [syrr coptt aeth arm] Clem, Thdrt, Thl-sn. κατοικῶν D¹(txt D²).

25. for ουδε, οδε D¹(txt D²). rec ανθρωπων (probably an error), with E[-gr] HL 13 rel [vulg syrr coptt arm] Chr, Thdrt, Cosm; txt ABDN a p vulg [E-lat] Clem, Thdrt, Iren-int. —αυτῶν bef χειρων N. (P def.) ins as bef προσδεόμενος N¹(N² disapproving) 25 D-lat E-lat [arm] Thdrt(twice, but once in only one ms) Iren-int. for τινος, [τῶν] αυτος D²: om D¹ lectt-12-3. om αυτος H 16. 37. 56. 100 Chr., σις αυτος ο θεος D¹ ([σις αυτος] διδους D-corr¹ α²): δεος H Clem, Chr.

nides, on occasion of a plague, advised the Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars τῷ προστάσαντι θεῷ: *θεῷ*, he adds, *ἐτι καὶ νῦν εἰσὶν εἰρηνὴ κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὶ ἀντίστοιχοι*. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, an *unknown God* was revered as their author. That the *God of the Jews* was meant (as supposed by Calov., Wolf, al.) is very improbable.

‘Quod ignotis Diis altare erexerunt, signum erat nihil ipso tenere certi: habebant quidem ingentem Deorum turbam . . . sed dum illis permiscuit ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. . . . Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarant,’ &c. Calvin.

§ . . . τοῦτο] The *δὲ* and *τούτοις* of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not *identify* the true God with the dedication of, or worship at, the altar mentioned: but speaks of the *Divinity* (τὸ θεῖον) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of *a priori* internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered to *produce this very sense*, and to avoid the inference that Paul iden-

tified the unknown God with the Creator.) But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, ἡ θεοῦσιν, δαιμονίου καὶ οὐ θεῷ θύουσιν. Compare also our Lord’s words, John iv. 22, ὑμεῖς προσκυνεῖτε ὃ οὐκ εἰδότε. In εὐσεβεῖτε, we have another confirmation of the sense above insisted on for *δαιμονισμολατρείας*. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. καταγγ. (See above, καταγγελεῖς ver. 18.) I am declaring,—making manifest, to you. ὑμεῖς με προσελάβετε, φησὶν ἑφθάσε ὑμῶν ἡ θεραπεῖα τὸ ἑμὸν κήρυγμα. Chrys. 24.] ‘No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of *Creation*. The true doctrine of Creation is the proper refutation of all idolatry.’ Roos. Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. ii. 140, who remarks, ‘Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, *THE MAN*, in whom God’s word, down to its latest canonical Revelation, gathers together all things.’

οὐκ ἐν χερσιν.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48. Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: ‘Xerxes inflammasse

ἡ πνοὴν καὶ τὰ πάντα, ²⁶ ἐποίησέν τε ἐξ ἑνὸς [ἡ αἵματος] ὁ ὅτι ἔστιν ὁ
 πᾶν ἔθνος ἀνθρώπων ἡ κατοικεῖν ἡ ἐπὶ παντὸς ἡ προσώπου
 τῆς ἡγῆς ἡ ὀρίσας ἡ προστεταγμένους ἡ καιροὺς καὶ τὰς
 ἡ ὁροθεσίας τῆς ἡ κατοικίας αὐτῶν, ²⁷ ἡ ζητεῖν τὸν ἡ θεόν,

xxviii. 12. r = Luke xxi. 36. (xii. 66.) Gen. xi. 8. s Luke xxi. 32. ch.
 ii. 23. x. 62. xi. 30. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxiv. 6. t = here
 only. (ch. x. 33 rff.) a abod., Gal. iv. 10. Gen. i. 14. v here only. (-) = here
 xii. 13 Alius (Synon. &c. (Field)) in Hexapl. w here only. Exod. xxiv. 3. Dan. ii. 11 Theod.
 x = Rom. x. 30 only. Exod. xxxiii. 7. y here only. 1 Chron. xxi. 30.

Steph (for καὶ τὰ κατα, with HL P ("corte videtur," Tischdf) rel Thdr̄t, Thl-fin.
 (Meyer thinks κατα πάντα ver 22 was still in the copyist's mind. At all events, it
 seems to be an error): καὶ κατα 40: txt ABDE(N) p 36 vulg syr eth arm Clem, Chr,
 Thdr̄t, Cosm, Thl-sif.—om καὶ τὰ πάντα 13 Syr.

26. om τε DE syr [arm]: δε m. om αιματος ABN p 13. 40 vulg coptt eth[-pl
 (eth-rom om ef evos also)] Clem, Bede: ins DEHLP rel 86 syrr Thdr̄t, Chr, Cosm
 Thl Iren-int. (Meyer well remarks on the omission, that it is more likely to have
 happened owing to evos αιματος, than that αιματος should be a gloss on evos,—for that
 this would be rather given by ανθρωπων.) for εθνος, γενοσ a c 23. 69. 96. 104-37-
 42 vulg [E-lat] syr-mg Clem Thl-fin Iren-int. ανθρωπων D-gr. rec παρ τῶ
 προσώπων (corra for case of constir), with HL rel Chr Thdr̄t, Cosm: τῶν προσώπων
 EP Thdr̄t: txt ABDN p 13. 86 Clem, rec προτεταγ., with D¹ 13 b f k [Cosm],
 praxianias Iren-int: τεταγμ. a 14¹. 69: txt AB D-corr¹ or 2 EHLPM rel [vulg] Clem,
 Chr Thl. κατα ὁροθεσιαν D¹-gr(txt D²) Iren-int.

27. ins μαλιστα bef ζητεῖν D-gr. rec for θεον, κυριον (in this case we can
 hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the à priori
 difficulty of Paul having used the expression when speaking to heathens: the copyists
 are uniformly so careless where these two words are concerned, as to leave such con-
 siderations very uncertain), with EP rel Cosm, Thl-sif: το (for τῷ, or τῷ τῷ?) θεῶν
 εστιν D Iren-int: txt ABHLN a d p 13. 86. 40 vulg syrr coptt [arm] Chr, Thl-fin.

templa Græciæ dicitur, quod parietibus
 includerent deos, quibus omnia deberent
 esse patentia et libera, quorumque hic
 mundus omnis templum esset et domus.

Where Paul stood, he might see the
 celebrated colossal statue of Athena Polias,
 known by the Athenians as ἡ θεά, standing
 and keeping guard with spear and shield
 in the enclosure of the Acropolis.

25.] θεωρεῖσθαι, is (really and truly)
 served. So θεός οὐ μυκηρίζεται, Gal.

vi. 7. προσθ.] ἐνδείσθαι μὲν ἐστι τὸ
 πατελεῖν μὴ ἔχειν προσδεῖσθαι δὲ τὸ ἔχειν
 μὲν μέρος, ἐπὶ δὲ δεῖσθαι πρὸς τὸ τέλειον.
 Ulpian (in Wetst.).

As the assertion
 of Creation contradicted the Epicurean
 error, so this laid hold of that portion of
 truth, which, however disguised, that school
 had apprehended: 'Omnia enim per se
 divinam naturam necesse est | Immortali a se
 summa cum pace fruatur. | | Ipsa
 suis pollens opibus, nihil indigna nostri,'
 Lucrēt. i. 57. There is a verse in 2 Macc.
 xiv. 35, remarkable, as compared with the
 thoughts and words of Paul here: σὺ, κύριε,
 τῶν ὅλων ἀρροδέης ὑπάρχων, εὐδοκῆσας
 πάντων τῆς σῆς κατασκευάσεως ἐν ἡμῖν
 γενέσθαι.

τινός] neuter, as referring
 to the temples and statues offered by the
 Athenians. [ἐπὶ κ. πνοῇ] He is

the Preserver, as well as the Creator, of
 all; and all things come to us from Him.
 Compare, on τὰ πάντα, David's words,

1 Chron. xix. 14, σὰ τὰ πάντα, καὶ ἐκ
 τῶν σῶν δεδωκεμένον σοι. 26.] ἐξ ἑνός

[αἵμ.] was said, be it remembered, to a
 people who gave themselves out for ἀντί-
 χεῖρες: but we must not imagine that to
 refute this was the object of the words:
 they aim far higher than this, and contro-
 vert the whole genius of polytheism, which
 attributed to the various nations differing
 mythical origins, and separate guardian
 gods. It is remarkable, that though of all
 people the Jews were the most distin-
 guished in their covenant state from other
 nations of the earth, yet to them only was
 given the revelation of the true history of
 mankind, as all created of one blood: a
 doctrine kept as it were in store for the
 gospel to proclaim. Not, 'hath made of
 one blood,' &c., as E. V., but caused every
 nation of man (sprung) of one [blood] to
 dwell, &c. See Matt. v. 33; Mark vii. 37.

παντὸς προσώπου] The omission
 of the art. may be accounted for by the
 words following ἐπὶ (see Middleton, vi. 1):
 or, perhaps, by the parallelism of τῶν
 ἔθνος, παντὸς προσώπου: or perhaps, as
 was elias Ἰσραήλ, ch. ii. 36, because πρὸς-
 ὤπων τῆς ἡγῆς is regarded as one appel-
 lative. See note on πάντα οἰκοδομή, Eph.
 ii. 21. καὶ . . . ὁρῶν.] He who
 was before (ver. 24) the Creator, then
 (ver. 25) the Preserver, is now the Gover-
 nor of all men: prescribing to each nation

εἰ ἄρα γε ὡς ἡ λαφύσειαν αὐτὸν καὶ εὐροῖεν, καὶ ὡς οὐ
 μακρὰν ἀπὸ ἐκάστου ἡμῶν ὑπάρχοντα. 28 ὅτι
 αὐτῶν γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες
 τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν τοῦ γὰρ καὶ γένος
 ἐσμέν. 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλο-
 μεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ χαράγματι
 τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι

a = here (Luke xiv. 33. Heb. xii. 18. 1 John i. 1) only, Isa. lix. 10. opt., ch. xxiv. 19. ref. a ch. ii. 18. ref. b Matt. viii. 30. Mark xii. 34. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 13, 17. (ch. xxi. 31. ref.) Deut. xxx. 11. ii. 30. viii. 16. ref. 6. Rev. ii. 5. vi. 14) only. h ch. xviii. 15. ref. i = here only. (Rom. ii. 13. ref.) j = here only. (Rev. xiii. 16, 17. 18.) only. k = here only. (ch. xviii. 3. ref.) 3 Kings vii. 14. o = here (Matt. ix. 4. xii. 26. Heb. iv. 13) only. p here only. Xen. Mem. i. 4. 18. (2 Pet. i. 3, 4. Exod. xxxi. 3.)

c w. gen. partit., Luke iv. 40. xvi. 5. ch. ii. 3. xxi. 26. 1 Thess. ii. 11. 12. 13. d ch. ii. 30. viii. 16. ref. e cf. 1 Pet. i. 5, 23. f = here (Matt. xxiii. 4. xxvii. 39. 40. Mk. ch. xxi. 30. xxi. 6. Rev. ii. 5. vi. 14) only. Gen. vii. 14, 21. al. Xen. Mem. i. 1. 14. g emphat., Matt. ii. 18. xxi. 30. al. h ch. xviii. 15. ref. i = here only. (Rom. ii. 13. ref.) j = here only. (Rev. xiii. 16, 17. 18.) only. k = here only. (ch. xviii. 3. ref.) 3 Kings vii. 14. o = here (Matt. ix. 4. xii. 26. Heb. iv. 13) only. p here only. Xen. Mem. i. 4. 18. (2 Pet. i. 3, 4. Exod. xxxi. 3.)

ψηλαφῆσαιαν D: -σαιαν a 8. 64. 95¹. 105: -σαιαν EN 40 Cc. αυτο D¹
 (txt D⁴) [Iren-int.], for καὶ (bef evr.), η AD 36. 40 vulg(not tol) sah [Clem.]
 Iren-int., εὑροῖσαν D¹. rec καὶ τοιγε (alteration to more usual word; the
 ready καὶ τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι
 in the marg had been sometimes prefixed to the γε, sometimes substituted for it), with
 P²N a Chr, Cosm, Thl-fin: καὶ τοι AE Clem: καὶ τε D¹: txt B [D-corr] HLP¹ p 13.
 36 rel Did Thl-sif. ου μακρὰν ον(ων D²) ἀφ D. υμῶν A¹L k m. υπαρ-
 χοντος E lect-12 Clem: απερχοντα [a] 69. 98-marg 105: om D¹(txt D²).
 28. αυτη D¹(txt D²(?)). aft εσμεν ins το καθ ημεραν D. ωσπερ D.
 ημας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef times D. om ποιητων D
 [æth-rom] Iren-int Ambr[æp]. for των, τουτου D¹ e 13². 21. 96 Iren-int:
 αυτου E³ 35. 68: ipsius E-lat vulg Hil₁: τουτων 8: τουτο 137.
 29. ins ουτε bef χρυσω D¹[and lat]. χρυσω η αργυρω AE 40 Damasc, Thl-
 fin: χρυσω η αργυρω N [Thdr-ed]. for καὶ, η D-gr Iren-int,: om copt æth-rom.
 αθροτων E-gr æth.

its space to dwell in, and its time of en-
 durance. πρῶτον, not πρὸς, ap-
 pointed, 'ordered by Him.' 27.] [ἡ-
 τῶν does not depend on ἐποίησεν, but
 gives the intent of the above-mentioned
 providential arrangement: that they
 might seek God. τὸν κύριον (as rec. and
 two uncial mss. have) has probably been a
 careless mistake of a transcriber: τὸ
 θεῖον ἵδεν, which appears to have been the
 reading of D, is one of its own strange
 glosses. εἰ ἄρα] if by any chance,
 denoting a contingency apparently not
 very likely to happen, see Hartung, Parti-
 kellehre, i. 440. ψηλαφῆσαιαν] Ori-
 ginally an Æolic form, but frequent in
 Attic Greek, for ψηλαφῆσαιεν, see Luke
 vi. 11. On the word itself, compare Aris-
 toph. (Pax, 691): προτοῦ μὲν οὖν | ἐψη-
 λαφῶμεν ἐν σκότῃ τὰ πράγματα, | νυνὶ δ'
 ἔπαντα πρὸς λύχον βουλευόμεν. These
 lines, as Mr. Humphry observes, 'seem at
 once to illustrate the figurative use of
 the verb, and to express the condition
 of man prior and subsequent to revela-
 tion.' καὶ γε . . .] 'Not that He
 is distant from us, but that we are ig-
 norant of Him.' See Rom. x. 6, 8; Jer.
 xxiii. 23, 24. καὶ γε, 'et quidem:' see
 Hartung, Partikellehre, i. 398 f.
 28.] There is no justification for the pan-
 theist in this. It is properly said only
 of the race of men, as being His offspring,

bound to Him: proceeding from, and up-
 held by, and therefore living, moving,
 and being in Him:—but even in a wider
 sense His Being, though a separate objec-
 tive Personality, involves and contains that
 of His creatures. See Eph. i. 10, where the
 same is said of Christ. ἐν αὐτῷ must not be
 taken for 'by Him' the subsequent cita-
 tion would in that case be irrelevant.
 [ὥμ. κιν. εὐρ.] 'A climax: out of God we
 should have no Life, nor even movement
 (which some things without life have,
 plants, water, &c.), nay, not any existence
 at all (we should not have been).' Meyer.
 Storr's explanation of (ὥμ. by 'vivimus
 beate ac hilare,' and Kuinoel and Olshau-
 sen's of ἐσμέν by 'real being,' i.e. 'the spiri-
 tual life,' are evidently beside the purpose;
 the intent being to shew the absolute de-
 pendence for every thing of man on God,—
 and thence the absurdity of supposing the
 Godhead like to the works of his (man's)
 hands. τοῦ γὰρ κ. γ. εὐρ.] Aratus,
 in the opening lines of the Phenomena . . .
 πάντῃ δὲ Διὶ κεχρημέθα πάντες: τοῦ γὰρ
 καὶ γένος ἐσμέν. Kleantes also, Hymn.
 in Jov. 5, has ἐκ σοῦ γὰρ γένος ἐσμέν.
 Aratus was a native of Tarsus, about 270
 B.C., and wrote astronomical poems, of
 which two, the φαινόμενα and διοσημεῖα,
 remain. Kleantes was born at Assos, in
 Troas, about 300 B.C. The Apostle, by
 the plural, seems to have both poets in his

^a as above (m). ^{mn} μέσου αὐτῶν ³⁴ τινὲς δὲ ἄνδρες ^ο κολληθέντες αὐτῷ ^{ABDE}
^{Matth. xiii. 49.} ¹ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή ^{HLPN a}
^{ch. xiii. 10.} ² ὀνόματι Δάμαρις καὶ ⁹ ἕτεροι σὺν αὐτοῖς. ^{XVIII.} ¹ Μετὰ ^{b c d e g}
^{1 Cor. v. 2.} ² [δὲ] ταῦτα ¹ χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον, ^{h k l m}
^{Col. ii. 14.} ² καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν ^{o 13}
^{2 Thess. ii. 7} ^{only.} ^{Gen.}
^{xxiv. 2.} ^ο τῷ ¹ γένει, ^α προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλλας, καὶ
^{o ch. v. 13 reff.} ^p ἀπολ., ch. ^{xv. 8 reff.}
^{q = ch. xix. 39.} ^r w. da, here ^{only.}
^{ἀπολ., ch. i. 4.} ¹ Chron. xii. ^{8.}
^{Mark vii. 36.} ^{ch. iv. 36.} ^{ver. 24.} ^{x. 20.)}

^{34.} ἀκολληθήσαν D¹[-gr](txt D⁴).
^{areop.} ins εὐσχημων complacens D.

for ο (bef areop.), τις D: om B. aft
 om και γυν. εν. 8. D: aft γυν. ins τιμα E.

CHAP. XVIII. 1. om δε A B[μεταυτα B¹] N a 13 vulg copt [arm]: ins (D)EHLF
 rel 36 [syrr sah Orig-int.] Chr.,—καὶ μετα ταυτα Syr sath.—αναχωρησας δε, omg μετα
 ταυτα, D. rec aft χωρισθεις ins ο paulos (inserted just as δε was omitted, at
 beginning of an ecclesiastical portion), with AEHLF rel 36 [syrr sath arm Orig-int]
 Chr: om BDN 13 vulg [copt] sah. for εκ, απο D.

^{2.} [ευρον P e g¹. εσληλ. 13:] εληλυθα D¹(txt D³). τεταχεναι DELP
 f k m 18: τεχεναι(sic) N¹: προστεταχ. a d: διατεταχθεναι 137-78. κλαυδιος D¹
 (txt D-corr¹): om B. om τους D. rec (for 2nd απο) εκ (proδ coorra to suis
 χωρισθ. εκ in ver 1. So De Wette: Meyer thinks the απο to have been a coorra to
 suis απο της ιταλ., but the other suppn is much more likely, the same verb occurring
 in both), with HP c f h l Chr.: om 13: txt ABDELN rel. aft ρωμης ins οι κε

being heard again?) [The "so" of the
 E. V. does not give this forcibly enough,
 but looks like a mere particle of transition.]

^{34.} Διονύσιος ὁ Ἀρ.] Nothing
 more is known of him. Euseb. H. E. iii. 4;
 iv. 23, relates that he was bishop of
 Athens, and Niceph. iii. 11, that he died
 a martyr. The writings which go by his
 name are undoubtedly spurious.
 γυνή] Not, as Chrys., de Saecord, iv. 7,
 vol. i. p. 412, seems to infer from the form
 of the expression,—ἡκολούθησεν αὐτῷ μετὰ
 τῆς γυναίκος, the wife of Dionysius: this
 would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this
 time a colony (see note, ch. xvi. 12), the
 capital of the Roman province of Achaia,
 and the residence of the proconsul. For
 further particulars, see Prolegg. to 1 Cor.
 § ii.

^{2.} Ἰουδαῖον] It appears that
 Aquila and Priscilla were not Christians at
 this time: it is the similarity of employ-
 ment only which draws them to Paul, and
 their conversion is left to be inferred as
 taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable,
 that Pontius Aquila is a name found in
 the Pontian gens at Rome more than once
 in the days of the Republic (see Cicero, ad
 Fam. x. 33; Suet., Jul. Cæs. 78; Smith's
 Dict. of Biogr., art. Aquila, Pontius);
 whence some have supposed that this may
 have been a freedman of a Pontius Aquila,
 and that Πονρ. τῷ γίνεσθαι may have been an
 inference from his name. But besides that

Luke's acquaintance with the real origin of
 Aquila could hardly but have been accu-
 rate,—Aquila, the translator of the O. T.
 into Greek, was also a native of Pontus.

From the notices of Aquila and Pris-
 cilla in the Epistles, they appear to have
 travelled, fixing their abode by turns in
 different principal cities, for the sake of
 their business. In ver. 19, we have them
 left at Ephesus (see also ver. 26); in 1 Cor.
 xvi. 19, still there; in Rom. xvi. 3 ff.,
 again at Rome; in 2 Tim. iv. 19, again at
 Ephesus. διὰ τὸ διατεταχέναι . . .]

Suet. Claud. 25, says, 'Judæos impulsore
 Chresto assidue tumultuantes Roma expul-
 sit:' but as he gives this without any fixed
 note of time,—as the words 'impulsore
 Chresto' may be taken in three ways (as
 indicative either (1) of an actual leader of
 that name, or (2) of some tumult connected
 with the expectations of a Messiah, or (3)
 of some dispute about Christianity),—
 Neander well observes, that after all which
 has been said on it, no secure historical in-
 ference respecting the date of the event, or
 its connexion with any Christian church at
 Rome, can be drawn. It was as a Jew that
 Aquila was driven from Rome: and there
 is not a word of Christians here. If one
 could identify this expulsion of the Jews
 with that of the 'mathematici' in Tacitus
 (Ann. xii. 52), which took place Fausto
 Sulla, Salv. Othone Coss. (A.D. 52), we
 might be on surer ground,—but this is very
 uncertain, and even improbable. The two

ᾠ προσήλθεν αὐτοῖς, ³ καὶ διὰ τὸ ᾠμότεχνον εἶναι ἔμενεν ᾠ = here only.
 ᾠ παρ' αὐτοῖς καὶ ᾠργάζετο, ἦσαν γὰρ ᾠ σκηνοποιοὶ τῇ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ 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1 Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 6 (from Prov. iii. 34) only. 3 Kings xi. 34. Hos. i. 6 only. k = ch. xiii. 45 ref. 1 ch. xiii. 61 ref. m = ch. xiii. 11. Matt. xxvii. 26. Rom. i. 18. ii. 2, 9. 2 Kings i. 16. n = ch. xx. 26. Gen. xiv. 9. o Luke i. 46 u 19. 2 Cor. v. 16. L.P. (exc. John viii. 11.) Ps. cxli. 2. p Matt. xi. 1 al.† Wied. vii. 27. xix. 19. 2 Macc. vi. 1, 9, 24 only. q ch. xiii. 43 ref. r = ch. xvi. 14. ver. 13 only. s here only†. t Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xiii. 15. ver. 17 only†. u = w. dat., ch. xvi. 34 ref. v ch. x. 3 ref. w absol., ch. xv. 5 ref.

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ⁶ ἂν τιτασσομένων ABDE HLP^a a b c d f g h k l m o 13
 δὲ αὐτῶν καὶ ^k βλασφημοῦντων ¹ ἐκτιναζάμενος τὰ ἱμάτια
 εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^m ἐπὶ τὴν κεφαλὴν ὑμῶν
ⁿ καθαρὸς ἐγὼ ὁ ἀπὸ τοῦ ὀνὺν εἰς τὰ ἔθνη πορεύσομαι.
 7 καὶ ^p μεταβάς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι
 Ἰούστου ^q σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν ^r συνομοροῦσα
 τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ἀρχισυνάγωγος ^u ἐπί-
 στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^v οἴκῳ αὐτοῦ, καὶ πολλοὶ
 τῶν Κορινθίων ἀκούοντες ^w ἐπίστευον καὶ ἐβαπτίζοντο.

om τοῖς ἰουδ. AH 1771. ins εἶναι bef τ. χριστ. (see ver 28) ABDN a b d k o 13. 36
 vulg Syr syr-w-ast [coptt æth] arm Bas, Thl-fin : om EHL P rel Chr Thdrt Thl-sif.
 ins κυρίον bef ἰησ. D. om ἰησ. P.

6. at beg ins πολλοὺν δε[que] λογοῦ γεινομένου καὶ γραφῶν διερμηνευομένου D syr-
 mg. for ἀντιτασσ., (ε)τι τασσ. D¹-gr(txt D⁴) : ἀποσταταμένων 15-8. 36. (D¹-gr is
 very imperf in vv 6, 7.) aft ἐκτιναζ. ins ο παυλος D tol. aft τα ἱματια ins
 αὐτοῦ D b k o [vulg-ed tol syr copt] sah [æth] Thl-sif; pref, 40. 69. εγω α(φ
 υμῶν) νυν D¹(?) (and lat.) πορευομαι D¹H¹L Chr(some mss).

7. om καὶ D¹(? ins D²). for κειθεν, (απο του ακυ)λα D¹(? [δε απο ακ., Scr]) 137.
 εισηλθεν A D¹(?) N a 13 vulg Syr syr-mg sah æth(appy arm) Thl-fin : txt BD²E
 HL[P] rel 36 syr-txt copt Chr, Thl-sif. [for οικίαν, τον οικον D¹.] ονομα(ος)
 D¹(txt D²) : om A 2. 80. 104 æth. ins τιτιου bef ιουστου B¹ D²-gr syr; τιτου EPN
 7. 15. 36. 81 vulg copt arm [Thl-fin] Jer, and (omg ιουστου) 2. 30 Syr sah (originally
 prob a mistake arising from ονοματιουστ., the τι. being taken for the abbreviated form
 of τιτου or τιτιου) : om AB³ D¹[and lat] HL æth Chr Thl-sif. συνομοροῦσα AD.

8. ο δε αρχισ. κριστ. D. εις τον κυριον [in domino] D. for συν, ερ H¹ [corr'd
 eadem manu?]. ακουσαντες HL c m Thl. at end add πιστευοντες τω θεω δια
 τ. ονοματος του κυριου ημων ιησου χριστου D, somewhat simly [from δια] syr-w-ast.

σκηνοβάτης, sometimes σκυτοτόμος, a
 leather-cutter, imagining that the tents
 were made of leather; ἐπὶ σκηνοβάτεως
 ἐστὸς δέρματα ἔβραπτε (in Catena).

6.] See ch. xvii. 15; 1 Thess. iii. 6.
 συνελήκετο τῷ λόγῳ] 'When Silas and
 Timothy arrived [see ch. xvii. 15 note]
 from Macedonia, they found Paul anx-
 iously occupied in discoursing to the
 Jews.' This I believe to be the meaning:
 that they found him in a state of more
 than ordinary anxiety,—more than usually
 absorbed in the work of testifying to the
 Jews (see ref.):—a crisis in the work
 being imminent, which resulted in their
 rejection of the word of life. (On the
 whole character of his early preaching at
 Corinth, see notes, 1 Cor. ii. 1—6.) Thus
 only, the δὲ in ver. 5 and that in ver. 6 will
 both be satisfied: he discoursed in the
 synagogue, &c. . . . but when Silas and
 Timothy arrived, he was earnestly
 occupied in discoursing, &c. But, as they
 opposed themselves and blasphemed, &c.
 Wordsworth adopts the view that after
 the arrival of Silas and Timothy with
 supplies from Macedonia, Paul gave up his
 tent-making and gave himself up (συνεί-
 χετο) to preaching. But surely this is

ungrammatical. The aor. (ὡς κατήλθον)
 and imperf. (συνείχετο) require the render-
 ing 'when they arrived, they found him
 συνεχόμενον.'

6.] αἷμα as in ch. xx.
 26. The image and nearly the words, are
 from Ezek. xxxiii. 4. De Wette should
 have known better than to call a citation
 from the LXX an 'unpaulinifcher Sprach-
 gebrauch.'

ἀπὸ τοῦ νῦν] Not abso-
 lutely, only at Corinth: for ver. 19 we find
 him arguing with the Jews again in the
 synagogue at Ephesus. I have adopted
 the punctuation of Lachmann, erasing the
 colon after ἐγώ: I shall henceforth with a
 pure conscience go to the Gentiles.

7.] In order to shew that he henceforth
 separated himself from the Jews, he, on
 leaving the synagogue, went no longer to
 the house of the Jew Aquila (who appears
 afterwards to have been converted), but
 to the house of a Gentile proselyte of the
 gate, close to the synagogue: q. d. 'in the
 sight of all the congregation in the syna-
 gogue:' for this seems to be the object in
 mentioning the circumstance.

8.] On
 this, a schism took place among the Jews.
 The ruler of the synagogue attached him-
 self to Paul, and was, together with Gaius,
 baptized by the Apostle himself (1 Cor. i.

9 εἶπεν δὲ ὁ κύριος ἔν νυκτὶ δι' ὁράματος τῷ Παύλῳ 10 ἵνα εἰπῇ
 Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπῇσθης, 10 διότι ἐγώ
 εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι
 σε, διότι λαὸς ἐστὶ μοι πολλὺς ἐν τῇ πόλει ταύτῃ.
 11 ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας θξ διδάσκων ἐν αὐτοῖς
 τὸν λόγον τοῦ θεοῦ. 12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος
 τῆς Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ

d constr., 1 Cor. x. 13 reff.
 xi. 1 reff.

e ch. vii. 6 reff.
 h ch. xiii. 7 reff.

f = Luke xxiv. 49. Judg. xi. 17.
 i here only.

g ch. x. 28 reff.
 c = here only.
 Gen. xlii. 18.

9. om o D. rec δε οραματος bef εν νυκτι, with EH[της νυκτος] LP rel syr copt
 [sah] with Chr.; δι op. τω παυλω εν νυκτι D Thl-sif: εν οραματι της νυκτος c: εν ορα-
 ματι (omg εν νυκ.) A, as also Syr: txt BN a m 13. 40 vulg arm Thl-fin. σειωσης
 (sic) D¹(txt D⁴).

10. at beg ins αλλα (but marked for erasure) N¹. om σοι D-gr E.
 (εστι, so ABDN.) [μοι bef εστι L.]

11. rec τε (for δε), with E-gr HLP rel with Chr, Thl: txt ABN a c m 13 vulg E-lat
 [Syr] syr coptt.—και εκαθ. D. add εν κορινθω D Syr syr-w-ast: εκει 40 [vulg-ed
 tol] demid sah arm. aft ενιαυτ. ins κ ενα N (but κ is marked for erasure by N¹).
 for εν αυτ., αυτους D-gr 4 [arm]; αυτοις 37. 56. 100.

12. [for δε, τε D Syr.] rec ανθυπατευοντος, with EHLP rel Chr: txt ABDN 36.
 40. οι ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συναλασσαντες
 μεθ αυτων επι τον παυλον και επιθεντες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah.

14: and with him many of the Corinth-
 ians (Jews and Gentiles, it being the
 house of a proselyte), probably Aquila and
 Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπῇ.] So, for solemn-
 nity's sake, we have an affirmation and neg-
 ation combined, John i. 3. See also Isa.
 lviii. 1. 10. ἐν τῇ. σοι.] See ref. and
 examples of this usage in Wetst.:—shall
 set on thee, as E. V. λαὸς ἐστὶ μοι
 πολλός.] See John x. 16. As our Lord
 forewarned Paul in Jerusalem that *they*
would not receive his testimony concerning
 Him, so here He *encourages* him, by a
 promise of much success in Corinth. The
 word *λαός*, the express title beforetime of
 the Jews, is still used now, notwithstanding
 their secession. 11.] The year and a
 half may extend either to his *departure*,
 or to the incident in vv. 12 ff. Meyer
 would confine it to the latter, taking *ἐκά-
 θισεν* in the sense of '*remained in quiet*':
 but (see reff.) it will hardly bear such
 emphasis: and seeing that the incident
 in vv. 12 ff. was a notable fulfilment of
 the promise,—for though they set on him,
they could not hurt him,—I should be
 disposed to take the other view, and re-
 gard ver. 12 to *λενάς*, ver. 18, to have
 happened during this time. 13. Γαλ-
 λῶνος.] His original name was Marcus
 Annæus Novatus: but, having been adopted
 into the family of the rhetorician Lucius
 Junius Gallio, he took the name of Junius
 Annæus Gallio. He was brother of Lucius
 Annæus Seneca, the philosopher, whose
 character of him is in exact accordance
 with that which we may infer from this

narrative: '*Nemo mortalium mihi tam
 dulcis est, quam hic omnibus*.' 'Gallionem
 fratrem meum, quem nemo non parum
 amat, etiam qui amare plus non potest.'
 He is called '*dulcis Gallio*' by Statius,
 Silv. ii. 7. 32. He appears to have given
 up the province of Achaia from ill health:
 '*Illud mihi in ore erat domini mei Gal-
 lionis qui cum in Achaia febrem habere
 cœpisset, protinus navem ascendit, clami-
 tans non corporis esse sed loci morbum*.'
 Senec. Ep. 104. He was spared after the
 execution of his brother (Tacit. Ann. xv.
 73): but Dio Cassius, lxi. 25, adds, *οἱ*
ἀδελφοὶ ὀσπερον ἐπαπέθανον, and Euseb.
 Chron. ad ann. 818 (A.D. 66), says that he
 put an end to himself after his brother's
 death. ἀνθυπάτου.] See note on ch.

xiii. 7. Achaia was originally a senatorial
 province (Dio Cass. liii. 12), but was tem-
 porarily made an imperial one by Tiberius.
 Tacit. Ann. i. 76, 'Achaia ac Macedonia,
 onera deprecantes, levare in *præsens* pro-
 consulari imperio, tradique Cæsari placuit.'
 Claudius (Suet. Claud. 25) 'Provincias
 Achaia et Macedonia quas Tiberius ad
 curam suam transtulerat, senatui reddidit.'

τ. Ἀχαΐας.] The Roman province
 of Achaia contained Hellas and the Pelo-
 ponnesus, and, with Macedonia, embraced
 all their Grecian dominions. It was so
 called, according to Pausanias (vii. 16. 7),
 because the Romans *ἐχειρώσαντο* Ἑλληνας
 δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστη-
 κότες (the Achaian league). "The βῆμα
 is mentioned three times in the course of
 this narrative (see vv. 16, 17). It was of
 two kinds: (1) fixed in some public and

1 ch. xii. 21
 ref.
 m = Rom. i. 26.
 xi. 34. Gal.
 i. 8, 9 al.
 n here only.
 Jer. xxvii.
 i. 10.
 i. 11.
 only. Xen.
 Mem. iii. 11.
 10.
 o ver. 7.
 Jonah i. 9.
 p = ch. viii. 26
 ref.
 q ch. xiv. 20.
 Rev. xviii. 5
 only. i Kings
 xvi. 18.
 r here only.
 (γὰρ, ch.
 xii. 10).
 s here only.
 3 Macc. iii. 14. E. ἦν αἰτία ἀγένητος ὑπάρχειν διελέγμετο, καὶ κατὰ λόγον, Diod. Sic. iv. 11. 1-2 Cor.
 1. 1, etc. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. u ch. xv. 3 ref. v = 2 Tim. i. 12. Tit. i.
 9. ii. 8. Heb. ii. 2. 1 John ii. 7. w ch. xvii. 28. xxvi. 2. Eph. i. 15. ἔκαστος τῶν καθ' ἑαυτὸν ἐργ.
 Xen. Cyr. v. 1. 11. x. Matt. xxvii. 4, 24. (Exod. vi. 1.) y here only. Ezek. xxxiv. 12. Wisd.
 xvii. 8 only. = Xen. Mem. ii. 6. 12. s w. acc., ch. ix. 37 ref.

for ἐπὶ, παρα N, syr has *προ του βηματος*, prefixing, w-as, *προς αὐθυπατον*.

13. ins *καταβουντες* και bef *λεγοντες* D. rec *ουτος* bef *αναπ.* (order of *ἀναστα-
 toristic order*), with DEHLP rel 36 vulg [(syr) copt] Chr₁ [Thl-sif]: txt ABN a h
 k 13 arm Thl-sin. πειθει H 40: *ανατρεπει* l. 65. 133.

14. om *οὐν* (see note) ABDEN a b c o 13. 36. 40 vulg syrr [copt] sah sēth arm Chr₁:
 ins HLP rel.—om *ην* L d m 25: η Δ¹. ins *αὐτους* bef *ιουδαιοι* D vulg.
ἀνεσχομεν BN¹ 13; so, omg *ων*, A 33-4-6 (*confusion arising from ἀνηνέυχ.*).

15. rec (ἡγήματα *corra* to *σὺν* ἀδικηματα and *ραδιουργηματα* above: the *plur* has a mean-
 ing, see note), with D¹[and lat] HLP rel 13 [E-lat] Chr Thl-sin: txt AB D¹-gr
 E-gr N a c 40 vulg syrr copt arm Thl-sif. for *εστιν*, *εχετε* D-gr. rec aft
κριτης ins γαρ, with EHLF rel 36 syrr sah [arm] Chr: om ABDM 13 vulg copt sēth.
 for *βουλομαι*, *θελω* D.

16. *απελυσεν* D¹(txt D¹, *ἀβέσσι* D-lat) 133.

17. [α] *πελαβομενοι* D¹-gr(txt D¹). rec aft *παυτες* ins *οι ελληνες* (see note),
 with DEHLP 13 rel syrr sah sēth [arm Chr-txt.]; *οι ιουδαιοι* 36. 180; *ιουδ.* 15-8:
 om ABN c¹ vulg copt Chr-comm(but om *παυτες* too). ins *μετα* (? there is a space,
 but the writing has perished) bef *σωσθεν* D: *ἀπρελημεντες οὐμ . . . οὐμ Σωσθενες*

open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on the tribunal—the indispensable symbol of the Roman judgment-seat, in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 494. 13. *παρα τ. νόμον*] Against the Mosaic law:—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though manuscript authority is so strong against the *οὐν*, I have retained it, as also has Tischdf. (ed. 7 [not ed. 8]). Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—"Ye have charged this man with lawless conduct. If now this had really been so κατὰ λόγον] See

reff. We have the opposite *παρα λόγον* in 2 Macc. iv. 36. *ἂν ἤνεσχ. ἦν.* I should have borne with (patiently heard) you.

15.] (*ἡγήματα* has apparently been altered to *ἡγήματα* to suit the sense, there being but *one* question before Gallio. But the plural expresses contempt: If it is questions, &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29. *ὀνομάτων*) e.g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of names.

τ. καθ' ἑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case; and Festus (ch. xxv. 20), though he did not altogether put the enquiry by, wished to judge it at Jerusalem, where he might have the counsel of those learned in the Jewish law.

17. *πάντες*] Apparently, all the *σὺν*, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (*ἐργ.* = either the ruler, or one of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed,

ἂρχισυνάγωγου ἔτυπτον ὁ ἔμπροσθεν τοῦ ἰβήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ὁ ἔμελεν. 18 Ὁ δὲ Παῦλος ἔτι ὁ προσμείνας ὁ ἡμέρας ὁ ἱκανάς, τοῖς ἀδελφοῖς ἁποταξάμενος ἔξεπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, ἡ κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν

a ver. 8 reff.
b = Matt. v. 24.
vi. 6. 2 Cor.
v. 10.
c constr., here
only. (1 Cor.
ix. 9 reff.)
Job xxii. 3.
d absol., here
only. Matt.
xv. 22; Mk.
ch. xi. 23. xiii.
e ch. ix. 23 reff.
f = ver. 21. Mark vi. 46. Luke ix. 61. xiv. 23. 2 Cor. ii. 13 only. (Jer. xx. 2. 1 Macc. xi. 3 only.) Jos. Anti.
viii. 13. 7. g ch. xv. 39 reff. h ch. viii. 25. 1 Cor. xi. 6 bis only. 2 Kings xiv. 28.

D-lat. ἐμελλεν EHLPN. *tunc Gallio fingebat cum non videre* D-lat(txt
D⁴-gr, D¹ has τ α γαλλίω εν, but the rest is illegible). aft *teuntur*
ins των B¹.

18. aft *παυλος ins eph N¹(erased by N⁴).* *επλευσεν, ναυγασιῖ D vulg; εφε-*
πλευσεν E³, ναυγασιῖ E-lat. *rec την κεφαλην bef εν κεγχρεαῖς, with DEHLP*
rel [syrr msh aeth-pl arm] Chr₁: om εν κεγχ. aeth-rom: txt (characteristic order) ABN

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἕλληνες. The other gloss, of Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?* There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly *καὶ* would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] It has been considered doubtful whether the words *κερ. τ. κερ. κ.τ.λ.* apply to *Paul*, the subject of the sentence, or to *Aquila*, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Olsh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Dean Howson, vol. i. p. 498. But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives

us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἡ νόσφ καταπονυμένους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εἶχεσθαι πρὸ τριῶν καὶ ἡμερῶν ἢ ἀποδόσειν μύλλοιεν θυσίας, οἷον τε ἀφέεσθαι καὶ ξυρῆσθαι τὰς κόμας,—where it appears from *ξυρῆσθαι* (which, as Neander observes, if it applied to the end of the time, would be *ξυρῆσθαι* (or perhaps rather *θρέψειν*)), that the hair was shaved thirty days before the sacrifice. At all events, *no sacrifice could be offered any where but at Jerusalem*: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by Ephesus*, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of *one of Paul's companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 28. Again, Meyer's ground for referring *κεράμ.* to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best mss. at ver. 28, and) at Rom. xvi. 8; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at *κεράμενος*. There are, from ver. 18 to 23 incl.,—a section forming a distinct narrative, and complete in itself,—no less than *nine aorist participles, eight of which in-*

1^{ch}. xxi. 23
only.
k = Luke xli.
50. 2 Cor.
iv. 1. Phil.
i. 30.
l = as above (1)
(James v. 15)
only. Gen.
xxii. 13.
m ch. xvi. 1
ref.
n = Luke xv. 4. ch. xxiv. 27. xxv. 14. 1 Thess. iii. 1. Dan. x. 13. o ch. (xv. 34 v. r.) xxi. 4. Matt. xxvi. 36
only. 2 Kings xx. 4. p ch. xvii. 2 ref. q constr. ch. xvi. 39 ref. r = ch. xiii. 31 k m o 13
ref. a here only. Prov. xvi. 24. 2 Macc. iv. 10. xi. 15. xiv. 20 only. t ver. 18. u Matt.
ii. 12. Luke x. 6. Heb. xi. 15 only. Exod. xxxii. 27. Judg. xi. 36 & Ald. compl.

a m 13 vulg Thl-fn. πρ(ε)ευχην D¹, orationem D-lat.
19. rec κατηντησα (alteration to singular to suit κατελιπεν below), with HLP rel 36(sic) vulg syr copt [meth-rom] Chr.; κατανησας D-gr [arm]; txt ABEN k 13. 40 tol D-lat Syr sah meth-pl. και ακεινους EHP b d e f g l m o Chr Thl-sif: και τω ειωonti σαββατω εκεινους D: aft εφεσον ins τω επ. σαβ. 187 syr-w-ast. κατελιπεν AHP 13. for αυτου, εκει (more usual word) ADEN 13 rel 40: txt BHP 36 Chr. διελεξατο (corru to more usual form) ABN a 13 Thl-fn: διελεγετο D k vulg(but am διεπτασι): txt EHLP rel 36 Chr (Thdrt.).
20. for δε, τε D¹[(and lat:)] txt D^a Syr meth. om αυτων 137: αυτον D[-gr^a] (txt D¹) L b d g^a k m² o [arm] Thl-fn. πλιον D. επιμειναι N². rec aft μειναι ins παρ αυτοις (explanatory addn), with DEHLP rel Syr syr-w-ob copt Chr₁; εκει: tol sah arm: παραμειναι αυτοις 25: txt ABN c 13. 36. 40 vulg meth.
21. (On the whole verse, see note.) (αλλα, so ABDEPN b c f g k o 13 Thl-sif.) rec απεταξατο, oing και, with HLP rel syr copt Chr Thl-sif: txt ABDEN a 13-5. 36. 40. 105-80 vulg meth Thl-fn.—om αλλα αποταξ. και Syr. rec (aft απεταξ.) ins αυτοις, with EHLP rel 36 Thl: om ABDN. rec aft ειπων ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr, Thl, but D has την εορτην ημεραν εολεμνην diem, and omits the second την, D¹ (corr'd by D^a) has also δε for με: aft θελοντοι ins sed nunc volo agere festum venientium in Jerusalem meth-pl: om ABEN a 13-5. 105-80 vulg copt meth-rom arm. rec aft παλιν ins δε, with HLP rel 16. 103-80 syr Chr Thl-sif: om AB D(omits παλιν also) EN a 13. 36. 40 vulg copt meth [arm].—Syr demid Thl-fn have και παλιν. καμψ of ανακαμψ has perished in D¹(supplied by D^a).

disputably apply to Paul as the subject of the section: leaving it hardly open to question that κειρμενος also must be referred to him. There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσφ καταπορεύμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 8): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. εν Κερχραις] Κερχραι κ. κ. λμην απεχων της πολεως χρων ενδομήκοντα στάδια. τούτω μὲν δρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίφ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1. 19.

Ἐφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Symrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff. αὐτῷ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δε which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') outside the town, and that Priscilla and Aquila were left in the town. διελεχθη, aor., referring to one, and a transient occasion: διελεγετο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue. 21.] The omission of the words here inserted in rec., δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, seems necessitated on the principle of being guided in doubtful cases by the

πρὸς ὑμᾶς τοῦ ἑοῦ θέλοντος, ἡ ἀνήχθη ἀπὸ τῆς Ἐφέσου, ²² καὶ ἡ κατελθὼν εἰς Καισάρειαν, ἡ ἀναβὰς καὶ ἡ ἀσπασάμενος τὴν ἐκκλησίαν ἡ κατέβη ἡ εἰς Ἀντιόχειαν. ²³ καὶ ἡ ποιήσας ἡ χρόνον τινα ἡ ἐξῆλθεν, ἡ διερχόμενος ἡ καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἡ στηρίζων πάντας τοὺς μαθητάς.

vii. 8. s = ch. xxi. 7. xxv. 12. Exod. xviii. 7. a John ii. 12. ch. vii. 15. xiv. 25. xvi. 8. ch. iii. 24 reff.† b = ch. xv. 33 reff. c absol., ch. xv. 40 reff. d ch. xiii. 6 reff.

ins kai bef ἀνηχθῇ EHL P 13[απηχ.] rel 40 aeth-pl Chr.; om ABD a 15. 36. 105-80 vulg sah aeth-tom arm: aft ἀνηχθῇ ins δε Ν¹(Ν² disapproving). for ἀνηχθῇ το ἀναβας, ἀκυλιν δε κατελπειν εν εφεσω αυτος γαρ εν πλουι αχθεις ηλθεν εις καισαρειαν αναβ. δε syr-mg; simly 97. 137: Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare ac venit Casaream Syr. for της, του D¹(txt D⁵). ²² ins kai bef αναβας D [syr sah aeth]. (This kai was perhaps intended to be placed bef ἀνηχθῇ, but insd here by mistake.) ²³ ins kai bef καθ'ἑξῆς Ν¹(Ν² disapproving). καθεξῆς D¹(txt D⁴). rec επιστηριζων, with DEHL P rel 36 Chr.; txt ABN 13.—pref kai D 38.

testimony of our most ancient mss. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of ms. 36 inserting the words without altering the construction to suit them, and D omitting the *kai* before ἀνήχθη, and the δε before ἀνακάνω, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If they stand, and for those who read them, it may still be interesting to enquire at what feast they may be supposed to point. (1) *Not at the Passover*: for the ordinary duration of the 'mare clausum' was (Livy xxxvii. 9) till the vernal equinox. According to Vegetius de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria clauderantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29, vol. ii. p. 573; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the feast of Tabernacles*. For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Beroa to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost*; at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler,

Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Caesarea (xxi. 10),—in all certainly not less than three weeks.) The Apostle's promise of return was fulfilled ch. xix. 1 ff. ²² ἀναβὰς] *To Jerusalem*: for (1) it would be out of the question to suppose that Paul made the long detour by Caesarea only to go up into the town from the beach, as supposed by most of those who omit δεῖ . . . Ἱεροσ. in ver. 21, and salute the disciples,—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Caesarea. ἀσπ. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

²³] *PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA*. Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνατορικὰ μέρη (ch. xix. 1) seem to point, ἡ ἄνω Ἀσία being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθ'ἑξῆς implies taking the churches in order; regularly visiting them, each as they lay in his

g ver. 2 reff.
h here only.
i ch. xvi. 1 reff.
k = Luke xiv.
19. ch. vi. 22.
Jer. xxxix.
(xxxi.) 19.
l ch. xvii. 2
reff.
m ch. ix. 20
reff.
n Luke i. 4.
ch. xxi. 21.
24. Rom. ii.
18. 1 Cor. xiv. 19. Gal. vi. 8 only. Jos. vita § 65.
xvii. 31. p = ch. ix. 2 reff. (Matt. iii. 3.)
B M &c. Philo, vita Mos. iii. § 20, vol. ii. p. 178.
c. Eph. v. 15. 1 Thess. v. 2 (ver. 26 reff.) only. Deut. xix. 18. Wied. xix. 17 only. Dan. vii. 19 Theod. (-βας,
ch. xxvi. 8. -βας, xxi. 3. -βασ, Matt. ii. 7.) u ch. xix. 15 reff.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς ABDE
HLPNa
b e f g h
k m o i j
ἐ τῷ ἑγενεῖ, ἀνὴρ ἡ λόγιος, ἡ κατήνησεν εἰς Ἐφεσον,
ἡ δυνατὸς ὢν ἐν ταῖς ἡ γραφαῖς. 25 οὗτος ἦν ἡ κατηχη-
μένος τὴν ὁδὸν τοῦ κυρίου, καὶ ἡ ζέων ἐ τῷ πνεύματι
ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ,
ἡ ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου 26 οὗτος τε

24. *apollonios* D: *απελλης* N¹ 15. 180 scholl copt arm: *Apollon* wth-rom: *Apollo*
vulg E-lat Syr [syr].—*ονοματι* bef ar. D 13. *γενει* bef *αλεξανδρεως*, omg τω, D
[(Syr)].

25. *ος* ἦν κατηχημένος ἐν τῇ πατρίδι τῶν λόγων τοῦ κυρίου D. for τὴν ὁδὸν, τὸν
λόγον D(as above) a b o 86. 66². 76. om του (bef κυρ.) B k Thl-sif. ins a bef
ἐλάλει N¹ (erased by N²). ἀελάλει D¹, *eloquebatur* D-lat: ἐλάλει δὲ B. om
2nd του D 13. 40. 68-9. 187. rec (for ἡσ.) κυρίου (see notes. The *vars* in the art
is no argument (as De Wette) agst the genuineness of the ready: the constant omn of
art agt prorr might easily lead to this: thus we have it omitted also bef κυρίου),
with HP rel Chr, Thl-sif: txt ABDE [L(sic, Treg)] N a c h 13. 86. 40 vulg syrr coptt
wth arm Thl-fin.

route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17.)

24—28.] *APOLLIOS AT EPHESUS, AND IN ACHAEA.* Ἀπολλῶς abbreviated from Ἀπολλώνιος [as Lucas from Lucanus, &c.]: see var. read. Ἀλεξανδρεὺς Alexandria was the great seat of the Hellenistic [or later Greek] language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. λόγιος either (1) *learned*, as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων οἱ λόγοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἱδιῶται

from οἱ λόγοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιότατοι and πατρῶν ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: *λογίους τοὺς πολυλότους οἱ ἀρχαῖοι Ἀππικίζοντες, ὅς καὶ Ἡρόδοτος λογίους δὲ τοὺς διαλεκτικούς οἱ ὁσπερον*. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος [acquaintance with stories and legends] would not be likely to be predicated of Apollos,—and because the subsequent words, *δυνατὸς ἐν τ. γραφαῖς*, sufficiently indicate his *learning*, and in what it lay.

See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (a) note. 25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words *ἐπιστ. μόνον τὸ βάπτ. Ἰωάν.*) the latter, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the *κρυπτο* of the rec., it having been well imagined

ἤρξατο *παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας *προσελάβοντο αὐτόν, καὶ ἄκριβέστερον αὐτῷ *ἐξέθεντο τὴν *ὁδόν. 27 βουλο- μένου δὲ αὐτοῦ ὁ διελθεῖν ὁ εἰς τὴν Ἀχαίαν *προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ὁ ἀποδέξασθαι αὐτόν. 28 *παραγενόμενος ὁ συνεβάλετο πολλοὺς τοῖς *πεπιστευ- κόσιν ὁ διὰ τῆς ἡ χάριτος 28 *εὐτόνως γὰρ τοῖς Ἰουδαίοις ὁ διακατηλέγχετο ὁ δημοσίᾳ ὁ ἐπιδεικνύς διὰ τῶν ὁ γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

only. (ch. xvii. 18 reff.) Job xxxv. 3 P(not A). Wind. v. 8. μέγα συμβάλλεται εἰς τὸ μαθεῖν, Xen. Cyr. i. 2. a. g. ch. xv. 5 reff. h absol., Gal. i. 16. Heb. xii. 28 only. i ch. xiii. 43 reff. k Luke xliii. 10 only. Josh. vi. 7 (8) only. (-pos, 2 Macc. xli. 23 only. -ρία, Eccl. vii. 8 AM only.) m ch. xvi. 37 reff. n = Heb. vi. 17 only f. (ch. ix. 30 al. Isa. xxxvii. 23.) o ch. xvii. 2 reff. f = here

26. for *οὗτος, ἦτος* D¹(txt D⁴): *οὗτος* m. om τὸ D-gr H sah ath-pl [arm]. om τὸ D¹(ins D⁴). καὶ ἀκούσαντες D¹(et quous audientes D-lat: txt D-copt¹) Syr. rec ακυλας καὶ πρισκιλλα (alteration of characteristic order, of Rom xvi. 8, 2 Tim iv. 19), with DHLP rel 86 syrr sah [arm] Chr.; txt ABEN 13 vulg copt ath.—ακυλα M. ἐξέθεντο D: -θετο H. rec ins του θεου bef οδον, with HLP rel Chr: τῶν οδ. του θεου ABN c k m 13. 40 am fuld tol syr [copt] sah arm Thl-8n: τ. οδ. τ. κυριου E g 38. 177 [vulg-clem] demid Syr: τον λογον του κυρ. 66². 98-marg 105 lect-58: [τ. α. τ. θεου a:] scripturas domini Cassiod (all these, as shown by the varr, are supplementary emendations of the simple την οδον): txt D.

27. for *τεν*, εν δε τη εφεσω επισημουντες[επισήμιες] τινες κορινθιοι καὶ ἀκούσαντες αὐτον παρεκαλουν διελθειν συν αυτοις εἰς την πατριδα αὐτων συνεκατανευσαντες[συνεκατανευσαντες] δε αὐτον οἱ εφεσω(οδελφοι syrr-mg) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα D syrr-mg: D adding os επισημησας εἰς την αχαιαν πολιν(πολιν D¹) συνεβαλλετο [consulit] εν ταις εκκλησιαις. εἰς την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr 57. 99 Thl-sif: συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr.

28. aft δημοσία ins καὶ κατ οικον E. ins διαλεγόμενος καὶ bef επιδεικνύς D 137. τον ιησ. ειναι χριστον D [(syrr)] sah: om τον E.

that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the facts respecting Jesus, but of the consequences of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea. εἰς τὴν μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there being such a thing as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance. 26. ἀκριβέ-στερον] The former accuracy was only in facts: this is the still more expanded accuracy of doctrine. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promises of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia. After προτρεψ. not Apollos, but the disciples (at Corinth) must be under-

stood as an object. Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] *consulit*, Vulg. contributed, to their help.

διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβά-λετο, and understand them 'by the Grace of God which was in him.' But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. "The γὰρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H., edn. 2, ii. p. 10. 28.] διακατηλέγχετο, argued down, as we say,—'proved it in their teeth'—and then the διὰ gives the sense of continuity,—that this was not done once or twice, but continuously.

m constr., ch.
iv. 6 reff.
n ch. ix. 3 reff.
o ch. xiii. 4
reff.
p here only +
see 1 Mac.
iii. 27.
2 Mac. ix.
23. 3
dms 'Ασίγ,
Herod. i. 96
and al. see
Weist.
q ch. i. 6 reff.
ch. v. 9. ix. 5 al.
ix. 26. 1 Cor. vii. 16.
Jer. xxvii. (xxx.) 6.

r ch. viii. 16 reff.
u Luke xxiii. 16.
s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 12.
1 Cor. iii. 2. iv. 2. Gal. ii. 3. 7 = ch. x. 16. John
w pres., ch. xvi. 26 reff. x ch. viii. 16 reff.

XIX. 1 m 'Εγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν ABDE
Κορίνθῳ, Παῦλον °διελθόντα τὰ ᾠκωτερικὰ μέρη ἐλθεῖν HLP a
εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς, 2 εἰπέν τε πρὸς b c f g h
αὐτοὺς 3 Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ k m o l 3
πρὸς αὐτὸν 4 Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἡκού-
σαμεν. 5 εἰπέν τε 6 Εἰς τί οὖν 7 ἐβαπτίσθητε; οἱ δὲ εἶπαν

CHAP. XIX. 1. for *εγενετο* to *ελθειν*, D syr-mg have *θελοντες* *δε* *του* *παυλου* *κατα* *την* *ιδιαν* *βουλην* *πορευεσθαι* *εις* *ιερουσολυμα* *ειπεν* *αυτω* *το* *πνευμα* *υποστρεφειν* [*reverttere* D-lat syr-mg] *εις* *την* *ασiam* *διελθων* *δε* *τα* *αν.* *μ.* *ερχεται.* *απολλων* A¹L 40: *απελ-*
λην M¹ 180. for *ελθ.*, *διελθειν* P: *κατελθειν* AEN a b o 13. 40 [arm] Jer.
rec ευρωσ, omg *τε* in *ver* 2 (*alteration* to *simplify* *constr* and *get rid of the cha* *ac-*
crustic *τε*), with (D)EHL¹ rel sah Chr: txt ABK 13 vulg copt [arm].

2. *τε* see above. *rec* aft *οι* *δε* *ins* *ειπων*, with HL rel [vulg-ed *demid* Syr coptt
meth arm], *ειπων* P Chr: om ABDE 13. 40 am tol syr. *αλλ ουδε* *πν.* *αγ.* *λαμβανουσιν*
τινες *ηκουσαμεν* D¹ (and lat: txt D⁴) syr-mg, simply sah. *rec* ουδε, with (D¹)EHL¹
rel 36 Chr Marc: txt A B(sic: see table) D¹.

3. *ειπ.* 2a D a 183 lect-68: o *δε* *ειπ.* AEN [k(oi *δε* *ειπων*)] 13 vulg copt Jer: *ειπων*
ουν c syr Marc: txt BHL¹ rel 36 *meth* [arm] Chr. *rec* adds *προς* *αυτους*, with
HLP rel [Syr coptt *meth*] Chr Marc: om ABDE¹ a c h 13. 36 vulg syr arm; *αυταις*
[k] 40 lect-12 Thl-fin. (*ειπων*, so ABEN 18: *ελεγον* D.)

CHAP. XIX. 1—41.] ARRIVAL, RESI-
DENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἀνωτερικὰ μέρη] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἔσω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ, which is found in three cursives and Theophyl-sif., is a good gloss. τινες μαθηταί] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἐλάβ. πιστεύσ.] The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσευξάμενοι εἰπας, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) believers? i.e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἡγγότερον ἡμῶν ἢ σωτηρία ἢ θεοπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to

any reception of the Holy Ghost during the period since their baptism, but as to one simultaneous with their first reception into the church: and their not having then received Him is accounted for by the deficiency of their baptism. ἀλλ' οὐδ'] On the contrary, not even . . .

ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Moesen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Bengel);—but we did not hear, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: we did not so much as hear Him mentioned. ἄρτι cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 89. The stress of the sentence is on ἡκούσαμεν: so far from receiving the Holy Ghost, they did not even hear of His existence. Tiros only will find an objection to this rendering in *δουλι* (expecting *ἦν*): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff.

3.] Paul's question establishes the above rendering, to what then (*εἰν*, if ye did not so much as hear of the Holy Ghost at your first believing) were ye baptised? If the question and answer in ver. 2 regarded, as in E. V., the whole im-

* Εἰς τὸ Ἰωάννου βάπτισμα. * εἶπεν δὲ Παῦλος Ἰωάννης ; constr., Luke vi. 29.
 ἡ ἐβάπτισεν ἡ βάπτισμα * μετανοίας, τῷ λαῷ * λέγων ἡ εἰς Mark i. 4. Luke iii. 3. ch. xiii. 24 only.
 τὸν ἐρχόμενον * μετ' αὐτὸν ἡ Ἰησὺς * πιστεύσωσιν, * τουτέστιν a = here only. (see note.)
 εἰς τὸν Ἰησοῦν. ἡ ἀκούσαντες δὲ ἡ ἐβαπτίσθησαν * εἰς τὸ see Matt. iv. 23. (Paul) ref.

2. xii. 16. Mark iii. 9. b w. eis, ch. x. 43 ref. c w. person, ch. xiii. 26 (Paul) ref. d arrangement of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 16. 2 Cor. ii. 4. Gal. ii. 10. xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al⁴. Philom. 12. Heb. ii. 14 al³. 1 Pet. iii. 20.

4. for δε, τε H 192 Thl-sif [om Syr sah]. ins o bef paulos D a 180 lect-58.
 rec aft ιωαννης ins μεν (see ch i. 5), with EHLP rel syr copt Chr, Marc.; om ABDN
 a 13. 40 vulg sah [arm]. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for τον
 ιησ., χριστον D: add χρ. 105 lect-12 [Syr] sah mth-pl arm: om ABEN a 18[from
 the space] 40 vulg syr copt mth-rom.
 5. aft ακουσ. δε ins τουτο D ([Syr]).

terval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

eis τῷ unto (with a view to, as introductory to) what profession? They answer, unto (that indicated by) the baptism of John, viz.: *repentance, and the believing on Jesus, then to come, but now* (see ch. xviii. 25, note) *the object of our faith.*

4. eis τ. ἰησ. . . . ἰησ. w.] This peculiar inversion of words, see ref., seems to mark the hand of Paul. Iva does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . .), but combines, as in similar uses of *προσέχουμαι* Iva and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13.

5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*.

eis τὸ εἶ. τ. κρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the

disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit, λουτρὸν παλγγενεσίας?* This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 8 as indicative that the name of the Holy Ghost was used in the baptismal formula. But

f ch. viii. 17
g here only.
h ch. ii. 4 reff.
i ch. ii. 17, 18, from Joel ii. 28, of historical fact, here first.
k = ch. ii. 41 al. fr.
l ch. vi. 3 al. fr. δεκαδύο, ch. xiv. 11 v. r. only.
m Chrou. xv. 10. Esth. ii. 13 only.
n ch. ix. 27 reff.
o ch. xiii. 31 reff.
p ch. xvii. 3 reff. absol., ch. xviii. 4 reff.
q Acts, ch. i. 2. viii. 12. xiv. 22 (xx. 25 v. r.). xlviii. 22, 23 only. Luke and Mark possim. r Rom. ix. 15 reff. s ch. xiv. 3 reff. t Matt. x. 41 Mk. (from Exod. xxi. 16). Mark ix. 30 only. u = ch. ix. 2 reff. v = 1 Cor. i. 22. 3 John 6. w absol., ch. ii. 6 reff. x ch. xv. 20 reff. y = Matt. xiii. 40. xxy. 22. Luke vi. 22. 2 Cor. vi. 17. Gal. ii. 13 only. (ch. xiii. 3 reff.) Gen. ii. 10. s ch. ii. 46 reff. a here only f. (Gen. xxiii. 14. Prov. xxviii. 19 only.) b constr., ch. i. 19 reff.

om του D¹ (ins D²) lect-58. aft ησ. ins χριστου D 64. 137 syr-w-ast [Syr sah meth-pl] Jer, Ambr.; add further eis αφεναι αμαρτιων D syr-w-ast (and Jer in ver 4).
6. επιθεντο(sic) D¹ (txt D²). rec ins tas bef χειρας, with EL rel 36 Chr, Marc.; om ABHPN c m. (13 def.)—χειρα D am demid Syr meth, D also places χειρα bef του παυλου. for ηλθ., ευθεως επεπεσεν D Jer: continuo venis tol. er
αυτους D¹ (txt D²) lect-58. for τε, δε D-gr o 25 E-lat coptt: om m D-lat arm.
aft γλωσσαις ins ετεραις [so sah] et ceteris illi in coisreis quod et interpretarentur ipse. times δε syr-mg. rec προσφητ., with EHLF rel Chr: εφητευον a: txt ABDN 36. (13 def.)

7. *rec δεκαδύο, with HLP rel Chr, Thl-sif: δεδεκα (see ch. xiv. 11) ABDEN a k m 18. 36. 40 Thl-fin.

8. aft εισελθων δε ins o paulos D Syr meth. ins εν δυναμει μεγαλη bef επαγγελ-
σιαζετο D syr-mg. om τα BD lect-12 vs: ins AEHLPM 18. 36 Chr.,
for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. times μεν ουν αυτων D[-gr]. aft την οδον ins τον κυριον E [vulg-ed tol] am²
demid: του θεου 5. 8. 78 Syr. aft του πληθους ins των εθνων DE Syr syr-w-ast.
[ins] tote [bef αποστας] D Syr syr-w-ast. [aft] αποστας [ins] o paulos
D Syr [syr-w-ast meth]. ins το bef καθ ημεραν D c. om εν κ¹: but
afterwards supplied eadem manu. τυραννιου D-gr 3. 96¹. rec aft τυραννου ins
τινος (see ch. x. 22, xiii. 15, xvii. 34, where also D insotis tis), with DEHLF rel 36
[vulg-clem am syr arm] Chr., add further απο ωρας ε' εως δεκατης D 137 syr[-mg]:
om ABN [13 from the space] 27-9. 81 fuld tol [Syr] coptt.

10. for ωστε to ελλα, ε(ω)ς[ίτα κτ] παυτες οι κατοικοιυτες την ασιαν (η)κουσαν τους

the inference seems to me insecure.

9.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on επροφ., ch. xi. 27, note.

7.] οι πάντ., in all: so Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἕτα ἕξ τε κ. τμήκοντα: Thuc. v. 120, πεσόντων δὲ τῶν πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyrannus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyrannus may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40 Ed-vat. (Αυρανου AB),—and with τινος (see var. readd.).

10. ἕτη ὅσοι We cannot derive any certain estimate of the length of Paul's stay in

Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an interval after the expiration of the two years and three months. And his own expression, ch. xx. 31, τριετίαν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor. § vi. πάντας τ. καρ.] Hyperbolic:—all had the opportunity, and probably some of every considerable town availed themselves of it. To this long teaching of Paul the seven

ABDE
HLFNA
bc fgh
k m o ll

Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. ¹¹ δυνάμεις τε οὐ τὰς τυχοῦσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἀποφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰ νόσους τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. ¹³ ἐπεχείρησαν δέ τινες καὶ τῶν περιερχο-

d σουδα-
ρια...
ABDE
HLPN a
b c d f g
h k m o
13

e ch. xiii. 46
ref.
d = Matt. vii.
22. ch. ii. 28.
Gal. iii. 6.
= ch. xiviii.
3 only.
3 Macc. iii. 7.
miracles and
the recovery
of strength,
Polyb. i. 28. 6.
οὐ τ. τυχοῦ-
σαν ἀπο-
ρίαν, id. i.
f ch. xiv. 3 ref.

42. 12. οὐχ ἐ τυχῶν ἀνὴρ (said of Moses), Longin. de Subl. § 9.
g w. ἐπὶ, Rev. xxi. 10. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1 only.
h here only. Exod. xxviii. 36 (42). i Luke xix. 20. John xi. 64. xx. 1 only.
k here only. l = here (Luke xii. 66. Heb. ii. 16) only. Job ix. 34. constr., Xen. Anab. vi. 1. 4 m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 46. 1 Kings xix. 9. n = here (and Matt. xvii. 21) only. o ch. ix. 29 ref. p = here only. Xen. Oecon. 2. 10. (ch. xiviii. 13 ref.)

λογους του κυριου ιουδαιοι και ελληνες D¹-gr(txt (but απαντας) D⁴). rec aft κυρ.
ins ιησου, with [H(sic, Treg)] LP rel: om ABDEⁿ a c k 13. 36. 40 vulg syrr coopt.
[meth] arm.

11. for τε, &c D¹-gr(txt D¹) a h 38 syr copt Thl-sif. rec εποιει bef o θεος, with
HLFP rel [vulg-clem] syrr copt meth Chr, Thl-sif: txt ABDEⁿ m 13 am(and demid fuld
tol) sah arm Thl-fin.

12. rec επιφερεσθαι (prob corrpt to ευλ επι τ. ασθ.: see note), with DHLFP rel [meth
(appy)] Chr: περιφ. 96. 142: txt ABEN a 13. 36. 40 [syrr(appy) arm], deferrenter
vulg [L: repeats περιφ. aft αυτων]. for η, και 7. 68. 104-5 vulg-ed(and tol) Thl-fin:
η και D-gr arm. απαλασσεσθαι B¹ h¹ o. [for πνευματα τα, πνα] τα D[E].

rec εξερχεσθαι (more usual word for the going out of evil spirits, see Luke iv.
35, 36, 41, viii. 2, 29, 33 al, ch viii. 7, xvi. 18), with HLP rel Chr: txt ABDEⁿ a c d
k 13. 36. 40. rec adds απ αυτων (supplementary insertion), with HLP rel Chr:

εξ αυτων sah: om ABDEⁿ a c d k 13. 36. 40 vulg syrr copt [meth] arm.

13. rec (for και) απο, with LP 13 rel copt Chr: και απο H 25. 78. 95-8-9 (syr) arm:
et de vulg: ex D 43 (the και has been omd either as unnecessary, or perhaps, as Meyer,
because it seemed unworthy of St. Paul to couple him with these: then the απο or ex
inserted, to define the gen more exactly): txt ABEN a c m Syr.

churches of Asia owe their establishment.

11. εὐ τὰς τυχ. See ref. miracles
of no ordinary kind. In what they dif-
fered from the usual displays of power by
the Apostles, is presently related: viz. that
even garments taken from him were endued
with miraculous power.

12.] The
rec. reading, *επιφέρεισθαι*, may have been
occasioned by the *εἰς* preceding: the other,
again, by the *ἀπὸ* following: in such un-
certainty the reading of the ancient mss.
must prevail. *συνδ.* handkerchiefs:
see ref. Luke, and notes there.

σιμικ. not *sopkins*, but *semicinctia*,
aprons, such as servants and artisans use.

ἀμφότερα λυοισθῆ εἰσι, Schol. Diseases,
and possession by evil spirits, are here
plainly distinguished from each other. The
rationalists, and semi-rationalists, are
much troubled to reconcile the fact related,
that such handkerchiefs and aprons were
instrumental in working the cures, with
what they are pleased to call a popular
notion founded in superstition and error.
But in this and similar narratives (see ch.
v. 15, note) Christian faith finds no diffi-
culty whatever. All miraculous working is
an exertion of the direct power of the All-
powerful; a suspension by Him of His or-
dinary laws: and whether He will use any

instrument in doing this, or what instru-
ment, must depend altogether on His own
purpose in the miracle—the effect to be
produced on the recipients, beholders, or
hearers. Without His special selection
and enabling, *all instruments were vain*;
with these, *all are capable*. In the present
case, as before in ch. v. 15, it was His pur-
pose to exalt His Apostle as the Herald of
His gospel, and to lay in Ephesus the strong
foundation of His church. And He there-
fore endues him with this extraordinary
power. (Wordsw. sees an especial fitness
in this having occurred at *Ephesus* (see on
ver. 19), and refers to God having shewed
in Egypt that His power was greater than
that of Satan working by magicians: and
it may well have been so.) But to argue
by analogy from such a case,—to suppose
that because our Lord was able, and Peter,
and Paul, and in O. T. times *Elisha*, were
enabled, to exert this peculiar power, there-
fore the same will be possessed by the body
or relics of every real or supposed saint, is
the height of folly and fanaticism. The
true analogy tends directly the other way.
In no cases but these do we find the power,
even in the apostolic days: and the general
cessation of all extraordinary gifts of the
Spirit would lead us to the inference that,

ὥστε γυμνοὺς καὶ * τετραυματισμένους ἔκφυγεν ἐκ τοῦ οἴκου ἐκεῖνου. ¹⁷ τοῦτο δὲ ἐγένετο * γνωστὸν πᾶσι Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἔμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὗρον ἄργυρίου μυριάδας πέντε. ²⁰ οὕτως ἡ κατὰ κράτος τοῦ κυρίου ὁ λόγος ἡῤῥαυεν καὶ ἰσχυεν.

xii. 16. n = ch. xii. 13 reff. o = here (1 Tim. v. 13) only. (-γέσθη, 3 Thess. iii. 11. Sir. iii. 23. γαία, Sir. xii. 22.) p = here only. Xen. Anab. vi. 4. 9. q Matt. i. 1 al. Dan. ix. 2. r Matt. xiii. 30. Luke iii. 17 al. Gen. xxxviii. 34. s = ch. ii. 26 reff. u = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23. Ps. xlviii. 6. v = ch. xxvii. 20. 1 Chron. xx. 3. w sing. = here only. 3 Kings x. 29. see Matt. xxvii. 9. x Luke xii. 1. ch. xxi. 29. Heb. xii. 22. Jude 14. Rev. v. ii. ix. 16 only. Deut. xxxiii. 17. y here only. Jos. Ant. viii. 11. 3. z ch. xiii. 46 reff. a intr., ch. vi. 7 reff. b = here only. Exod. i. 20. Xen. Cyr. vi. 1. 24. see ver. 16.

aft εκφυγεν ins αυτους A.

17. ins τοις bef ιουδ. EP 192. om τε DE sah. om την A¹E c 187. επεσεν (mistake: or prep om d as unnecessary) AD 18, επεν E.—φοβος bef εν. D. ins ο bef φοβος N¹. om του DP (o?) 101-88.

18. for τε, δε D[-gr] 86 coptt. πιστευοντων D [vulg E-lat]: -σαντων E[-gr] 28. (Mai Tischdf state expr agut Boh that there is in B no insn aft εξομ.)

19. om δε D¹-gr: τε E syr Bas, Chr₁. των περι τα εργα D¹[-gr](txt D²). aft συνενεγκαντες ins και D. κατεκαυσαν E vulg. συνεκατεψηφισαν E. om last και D¹(ins D²).

20. rec ο λογος bef του κυριου (correct of characteristio order), with HLPN² 13. 86 rel [am sah-marg arm] copt Chr₁: [ο λ. τ.] θεου E [k] 21. 73. 106² vulg[-clem(with fuld &c.)] sah[-txt] arm: txt ABN¹. οὕτως κατὰ κράτος ενισχυσεν και η πιστις του θεου ηυξανε και επληθυνετο(επληθυνη D¹) D: Syr also has η πιστις του θεου ισχυσεν N.

and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. γυμνοῦς.] With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next verse treats of the magicians themselves.

19. περίεργα.] 'male sedula' ('curiosa,' Hor. Epod. xviii. 25). τις τῶν περιέργων in Aristotet. Ep. ii. 18, is 'a magician' (Kuin.). τὰς βίβλους.] Magical formulae, or receipt-books, or written amulets. These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): Ἐφέσια γράμματα—ἐπεβαλ γὰρ τινες φασὶν ἐκείναι ἦσαν, ὅτι καὶ Κροίστος ἐπὶ τῆς πυρᾶς εἰπὼν ὠφελήθη καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλήσιου καὶ Ἐφεσίου παλαιόντων τὸν

Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὸν ἕτερον περὶ τῆ ἀστραγάλου ἔχειν τὰ Ἐφέσια γράμματα· ὃν γνωσθέντων καὶ λυθέντων αὐτῆς, τριακοντάκις τὸ ἐξῆς πείσει τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16.

ἄργ. μ.ρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. κατὰ κράτος.] "Eo modo dicitur urbe alciisθαι κατὰ κράτος, quæ εἰ expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ισχυέιν, per vim inuolascere, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, κατ' ὑπερβολήν, κατὰ κόσμον. See Bernhardy, Syntax, p. 241, f.

c = Luke vii. 1. d = Luke ix. 44. xxi. 14. ch. v. 4. Hag. ii. 19. see ch. i. 7. e ch. xvii. 16. ref. f ver. 1. g ch. i. 3. xx. 1. Heb. x. 16, 24 al. Gen. xiv. 17. h = ch. iv. 13. ref. i of place, = here only. k Matt. xxv. 44. Rom. xv. 26 al. l = here (ch. iii. 5 ref.) only. Gen. viii. 10, 12. Xen. Cyr. v. 4. 26. xiii. 4. m = Mark i. 20. ch. viii. 40. xxi. 12. xliii. 11. xxv. 4 al. n ch. xii. 1 only. Num. p ch. ix. 2 ref. q here only. Judg. xvii. 4 B. Jer. vi. 20 only. (-wū, Jer. ib.) r partic. = ch. xv. 29. xvi. 34. 2 Pet. i. 19. Winer, edn. 6, § 45. 4. s = here only. επωφαν δὲ . . . χρυσὸς ναοῦ, Diod. Sic. xx. 14. 13 Tim. ii. 20. Rev. ix. 20 only. Isa. ii. 20. u ch. xvi. 16 (ref.). v mid., = Col. iv. 1. Tit. ii. 7. see Winer, edn. 6, § 28. 6. w ver. 26. Rev. xviii. 22. Heb. xi. 10 only. Deut. xxvii. 15. (-ση, ch. xviii. 2.)

21. for *as to ταῦτα, τότε D.* (o) paulos bef *etheto DE 187.*—om o D 187. om *en E-gr 40. 68.* διελθὼν ADEP k. ins *την βελ αχαιαν (οοτην for uniformity) ADE a b d o 18:* om BHLFPN rel 36 Chr. ins *και bef πορευεσθαι DP.* rec *ιερουσαλημ, with HLP rel 36 Thl-sif:* txt *ABEN c k [18] 40 vulg Chr-omm, Thl-fin [Orig-int], ιερουσαλυουμα D.* 22. for *αποστ. δε, και αποστ. D Sgr sith.* om *την EN b k m o.* for *διακονουντων αυτα, διακονουν (= -ων?) αυτων A:* for *αυτα, αυτων [H] e.* aft *αυτων M:* has written *ειπ, but marked it for erasure.* aft *χρονον ins ολγρον D-gr 26:* *τινα χρ. 40 arm.* *en τη ασια [in Asia] D sah.* 24. for *ονοματι, ην D-gr:* om D-lat sah. *ναον αργυρου N.* om *αργυρου B.* ins *os bef παρειχε (repeating the termination of Αρτεμιδος) D.* *παρειχε (con- fusion from τοις follg) A'DE:* txt *A'BHLFPN rel 36 Chr.* rec *εργασιαν bef ουκ ολγην, with EHLP rel sgr Chr Thl-sif:* txt *ABDM k m 18 vulg [arm (Tischdf)] Thl-fin.*

21. ταῦτα] The occurrences of vv. 19, 20. *ἐν τῇ πν.* An expression mostly used by Paul, see ref. *δε]* As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that *ultimately* he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the *Horæ Paulinæ*. 22.] He intended *himself to follow* after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. l.c.; and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to

Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v. "Εραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20; see note there. *ἐς τ. Ἀσίαν*] i. e. in (but beware of imagining *eis* to be 'put for' *en*, here or any where. It gives the *direction* of the tarrying, as in the expressions *eis δόμους μένειν*, Soph. Ag. 80, and *διακρίτουν eis τὴν πατρίδα*, Lycurg. cont. Leocr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus. 24. ναοὺς ἀργ.] These were small models (*ἀφιδρόματα*) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. *καὶ πᾶς ἐν ναοῖς ἀργυροῦς γένεσθαι; ἰσως ὡς κιβώρια μικρά.* Ammian. Marcellin. xlii. 18: 'Asclepiades philosophus . . . deus celestis argenteum breve signum quocunque ibat secum solitus efferre . . .'. Diod. Sic. i. 15: *ναοὺς χρυ-*

25 οὗς ὡς συναθροίσας, καὶ τοὺς ὑπὲρ τὰ τοιαῦτα ἐργάτας, x ch. xli. 19. Deut.
 εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἕκ ταύτης τῆς ἔργασίας ἢ i. 41.
 εὐπορία ἡμῖν ἔστιν, 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ = Luke x.
 μόνον Ἐφέσου ἀλλὰ ὅσῃ πᾶσης τῆς Ἀσίας ὁ Παῦλος 40, 41. περὶ
 οὗτος ὁ πείσας ὁ μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι τὴν ἐργα-
 οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ σίαν ὅτι
 τοῦτο ἰκινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἢ ἐλθεῖν, τῆς χώρας.
 ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς ἱερὸν Ἀρτέμιδος εἰς Diod. Sic. i.
 οὐδὲν ἢ λογισθῆναι, ἢ μέλλειν τε καὶ ὁ καθαιρεῖσθαι = Luke xli.
 14. John
 15. John
 xviii. 36.
 a here only.
 Judg. vi. 13
 Aquil. Prov.
 xli. 4 Symm.
 (-εἰσθαι,
 ch. xi. 29.)
 b Mark xvi.
 4. John
 19. xli. 19. ch. xviii. 10. (Dan. iii. 27 [94].) c ch. xlii. 44 reff. d ch. xviii. 4 reff.
 e = here only. (ch. xlii. 22 reff.) Job. xiv. 6. τὰ ἀεὶ πάντα πρὸς Δακδοκαμονίους μετέστησεν. Xen.
 Hell. ii. 2. 6. f ch. xi. 24 (reff.). g ch. xiv. 3. h = John i. 3. Heb. xi.
 3. Gen. ii. 4. i ver. 40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ
 and inf., Jomah i. 4. k = here only. 3 Macc. v. 17. l here only. t. (ἀργαίς, 4 Kings
 xix. 3 [100].) m = John v. 24. Job xxxiii. 29 BN F (not A) &c. n ch. viii. 9 reff.
 o here (vv. 26, 27 v. r.) only. p = ch. x. 4 reff. q Rom. ii. 26. iv. 2. ix. 6. Wlad. ix. 6.
 r = ch. xx. 26 al. s = 3 Cor. x. 6. Jer. xxix. 16. (xlii. 17.) constr. here only. καθαιρεῖν τι τῆς
 τοῦ θεοῦ δόξης, Diod. Sic. iv. 8.

25. for *ous*, *outos* (omg καὶ) D 137 tol [Syr] sah : c has *outos* but retains *καὶ*.
 τοιαυτὰς(sic) N. for *εργάτας*, *τεχνετας* D-gr-corr(-*tais* D¹) : *artifices* E-lat.
 for *εἶπεν*, *εἶπε* D. add *πρὸς αὐτοὺς* D [Syr sah *meth*]. aft *αὐθρὸς* ins *συντεχνεῖται*
 D syr-w-asst sah. ἐπίστασθαι(sic) D. rec *ἡμῶν* (corrtn, as more usual constr),
 with HLP rel syr *meth* Chr, Thl-sif : txt ABDE c d 13. 40 vulg coptt [arm] Thl-fin.
 26. ἀκούετε καὶ θεωρεῖτε D Syr. om *οτι* D[-gr]. ins *εως* bef *εἶπεν*. D-gr
 14¹ : *της* a m Thl-fin.—*ἱερεῖς Ἐφεσίου* D-lat. ἐφεσίου D. aft *ἀλλα* ins *καὶ* A
 D-gr L 13. 36. 40. 106-60 demid Syr Chr, Thl-sif : om BEHPN rel vulg D-lat coptt
 [syr *meth* arm] Thl-fin. om *της* D¹ (ins D²) m. aft *αὐτος* ins *τις* *τοτε* D¹ : *ἰεὺς*
quidam fano D-lat. om *πεισας* N. απεστησεν E. aft *οτι* ins *οὗτοι* D-gr.
 om *οι* N¹ 57. γινόμενοι D¹ (γεινομ. [B¹] D²) 68.
 27. om *δε* E-gr. ἡμῖν bef *κινδυνεύει* D m (-*νευσει* D² N [vulg]). το μέρος bef
κινδ. ημ. A c 137. om *ἀλλα* N¹. rec *αρτεμιδος* bef *ἱερὸν* (corrtn of characteristic
order), with ABLN 13. 36 rel Thl-fin : txt DEHP b f g o Chr, Thl-sif Jer.
 rec *οὐδὲν*, with DEL 13. 36 rel Chr : txt ABHPN d f. λογισθησεται (emendation
 of constr) ADE vulg Syr : txt BHLPN rel 36 Chr Thl. μελλει A¹ (D¹) a e vss
 Thl [Jer.] : txt BD² EHLPN 13 rel Chr Ec.—*ἀλλα καθαιρεῖσθαι μελλει(ν)* D. Steph
 (for *τε*) *δε*, with HL rel vulg Chr, Thl : om a e : txt ABEPN c 13 [(Syr) syr coptt
 (*meth*) arm] Jer. om *καὶ* E c.

σοὺς *δύο*. Dio Cass. xxxix. 20 : *νεὸς*
Ἦρας βραχὺς ἐστὶ τραπέζης τινὸς πρὸς
ἀντακλῶν ἱδρυμένος. We may find an
 exact parallel in the images of that corrupt
 form of Christianity, which, whatever it
 may pretend to teach, in practice honours
 similarly the "great goddess" of its ima-
 gination. 25. τὰ τοιαῦτα.] All sorts of
 memorials or amulets connected with the
 worship of Artemis. Dean Howson
 (ii. p. 98) suggests that possibly *Alexander*
the copper-smith may have been one of these
 craftsmen : see 2 Tim. iv. 14. 26.]
 The people believed that the images them-
 selves were gods : τὰ χαλκῶ καὶ τὰ γρατὰ
 καὶ λίθινα μὴ μαθόντες, μηδὲ ἰδυσθέντες
 ἐγδάματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς
 καλεῖν. Plutarch de Isid. p. 379, c (Wetst.) :
 see ch. xvii. 29. And so it is invariably,
 wherever images are employed *professedly*
as media of worship. The genitives Ἐφ.
 and Ἀσ. are governed by *ὄχλον*. 27.]
ἡμῖν is best taken as the *dative* *incom-*

modi, not for *ἡμῶν*, nor with τὸ μέρος,
 but with *κινδυνεύει*. μέρος, as we say,
 department. ἀλλὰ καὶ] but that
 eventually even the temple itself of the
 great goddess Artemis will be counted
 for nothing. μεγάλη was the usual epithet
 of the Ephesian Artemis : Xen. Ephes. i.
 p. 15 : *ὁμνῶν τε τὴν πάτριον ἡμῶν θεόν,*
τὴν μεγάλην Ἐφεσίων Ἀρτέμιν. There
 is an inscription in Boeckh, 2963 c, con-
 taining the words *της μεγάλης θεας αρτε-*
μιδος προ πολεως. The same inscription
 also mentions *γραμματεὺς* and *ἀνθυπατος*.
 C. and H. ii. 98. The temple of Arte-
 mis at Ephesus, having been burnt to the
 ground by Herostratus on the night of the
 birth of Alexander the Great (B.C. 355),
 was restored with increased magnificence,
 and accounted one of the wonders of the
 ancient world. Its dimensions were 425 ×
 220 feet, and it was surrounded by 127
 columns, 60 feet high. It was standing in
 all its grandeur at this time. See C. and

τῆς 'μεγαλειότητος αὐτῆς ἦν δλη ἡ Ἀσία καὶ ἡ οἰκου-
 μένη 'σέβεται. 28 ἀκούσαντες δὲ καὶ γενόμενοι *πλήρεις
 *θυμοῦ ἔκραζον λέγοντες Ὑ Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
 29 καὶ *ἐπλήσθη ἡ πόλις τῆς *συγχύσεως, ὁ ὄρμησάν τε
 ὁμοθυμαδὸν εἰς τὸ ὁ θέατρον ὁ συναρπάσαντες Γάϊον καὶ
 Ἀρίσταρχον Μακεδόνας, ὁ συνεκδήμους Παύλου 30 Παύ-
 λου δὲ βουλομένου εἰσελθεῖν εἰς τὸν ὁ δῆμον, οὐκ εἶπον
 αὐτὸν οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
 αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν ὁ παρεκάλουν, μὴ

1 Luke ix. 42.
 2 Pet. i. 10
 only. Jer. xl.
 (xxiii.) 9.
 Dan. vii. 27
 LXX. Eccl.
 i. 5 only.
 u. ch. xvii.
 31. Rev. iii.
 10. xii. 9.
 Pa. ix. 9.
 v ch. xiii. 43
 ref. Bel and
 Dr. 23.
 w. John i. 14.
 ch. vi. 3, 5, 6.
 ix. 36. xiii.
 10. Isa. i. 4.
 x. Luke iv.
 26. Eph. iv.
 31. Rev. xii.
 13 al. Gen.
 xlii. 6.
 a here only. Gen. xi. 9.
 b. 1 Cor. iv. 9 only.
 f ch. xii. 23 ref.

γ ver. 27 al. see notes.
 1 Kings v. 12. xiv. 30 only.
 (-χύνειν, ver. 23.)
 g constr., ch. viii. 31 ref.

a. Luke iv. 20. v. 26. ch. v. 17. xiii. 48. Gen. vi. 11.
 b ch. vii. 57 (ref.).
 c here
 d ch. vi. 13 ref.
 e 2 Cor. viii. 19 only.

rec την μεγαλειότητα (see note), with HLP rel vulg Chr Thl: txt ABEN a c 13. 36.
 40 syr sah—om τ. μεγ. αὐτῆς D. (Mai Tischdf note expr agst Beh that B does
 not om αὐτῆς ην.) for ην, η D¹. om 1st η BD [Thl-sif: η ασια ολη m].
 om 2nd η B k m.

28. ταυτα δε ακουσ. D [arm]. aft θυμον ins δραμοντες εις το αμφοδον D 187,
 simly syr-mg. om η D¹ (ins D⁴).

29. rec aft η πολισ ins ολη (see ch. xxi. 30), with EHL rel syr sah Chr₁: pref ολη,
 D 36(sic) Syr esth: om ABN 13. 40 vulg copt arm. rec om της, with (D¹) EN³
 k 18: ins A B(sic: see table) D⁴ HLPN¹ rel Chr₁—συνεχθη ολ. η π. αισχυης D¹. gr.
 for τε, δε D-gr m copt: om sah arm. ins και bef συναρπασαντες D.

μακεδονες D¹ (txt D⁴ or *): μακεδονα 15. 180: μακεδονιας d 56. 117-77¹: om 100.
 rec ins του bef παυλου (with e?): om ABDEHLPN rel.

30. rec του δε παυλου (possibly from the concurrence of παυλου παυλου), with EHL rel
 86 Chr: βουλομενου δε του παυλου D: του παυλου δε N³ k: txt ABN¹ m 18.
 for ουκ ειπον αυτον οι μαθηται, οι μαθ. εκωλυον D (non eisepant D-lat) Syr esth.

31. for οντες, υπαρχοντες D. αυτους E-gr: amici ejus vulg. for αυτον,
 αυτον N¹ [c] 100.

H. ch. xvi. vol. ii. pp. 84 ff. τῆς με-
 γαλειότητος is the more difficult and prob-
 ably original reading; and that she should
 be deposed from her greatness, whom &c.

29. εἰς τὸ θέατρον] The resort of
 the populace on occasions of excitement,
 as Wetst. shews by many instances. So
 Tacit. Hist. ii. 80, 'Tum Antiochenasium
 theatrum ingressus, ubi illis consiliare mos
 est.' 'Of the site of the theatre, the scene
 of the tumult raised by Demetrius, there
 can be no doubt, its ruins being a wreck
 of immense grandeur. I think it must
 have been larger than the one at Miletus;
 and that exceeds any I have elsewhere
 seen. . . . Its form alone can now be
 spoken of, for every seat is removed, and
 the proscenium is a heap of ruins.' Fellows,
 Asia Minor, p. 274. 'The theatre of Ephe-
 sus is said to be the largest known of any
 that have remained to us from antiquity.'
 C. and H. ii. p. 83, note 3. συναρπ.

It is not implied that they seized Gaius
 and Aristarchus before they rushed into
 the theatre: compare προσευδμενοι ειπων,
 ch. i. 24, also ch. xviii. 27, and Winer,
 edn. 6, § 45. 6. b. Γάϊον] A dif-
 ferent person from the Gaius of ch. xx. 4,
 who was of Derbe, and from the Gaius of

Rom. xvi. 23, and 1 Cor. i. 14, who was
 evidently a Corinthian. Aristarchus is
 mentioned ch. xx. 4; xxvii. 2; Col. iv. 10;
 Philem. 24. He was a native of Thessa-
 lonica.

31. Ἀσιαρχῶν] The Asiarch-
 chae were officers elected by the cities of
 the province of Asia to preside over their
 games and religious festivals. Of these it
 would be natural that the one who for the
 time presided would bear the title of ὁ
 Ἀσιάρχης: cf. Eus. H. E. iv. 16: but no
 more is known of such presidency. Wetst.
 quotes several inscriptions and coins in
 which the name occurs, and cites many
 analogous names of like officers elsewhere:
 Ciliciarcha, Syriarcha, Phoeniciarcha, Hel-
 ladarcha, &c. The Asiarch Philip at
 Smyrna is mentioned by Eusebius (H. E.
 iv. 16) as presiding in the amphitheatre at
 the martyrdom of Polycarp. These Ephe-
 sian games in honour of Artemis took place
 in May, which whole month (another sin-
 gular coincidence with the practices of
 idolatrous Christendom) was sacred to, and
 named Artemisium after, the goddess. In
 Boeckh, Inscr. 2954, we have the decree
 εἰλον τὸν μήνα τὸν ἐπώνυμον τοῦ θεοῦ
 ἀνόματος εἶναι ἱερὸν καὶ ἀνακείσθαι τῇ
 θεῷ, ἔγχεσθαι δὲ ἐν αὐταῖς (scil. τοῦ μηνὸς

ABDE
 HLPN a
 b c d f g
 h k m o
 13

^h δούναι ἑαυτὸν εἰς τὸ ὁ θέατρον. ³² ἄλλοι μὲν οὖν ἄλλοι ^{h = here only.}
 τι ἔκραζον ἦν γὰρ ἡ ἑκκλησία ¹ συγκεχυμένη, καὶ ^m οἱ
^m πλείους οὐκ ᾔδεισαν τίνος ἕνεκα ² συνεληλύθεισαν. ³³ ἐκ
 δὲ τοῦ ὄχλου ^{*o} προεβίβασαν Ἀλέξανδρον, ^p προβαλόντων
 αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος ^a κατασεύσας τὴν
 χεῖρα ἤθελεν ἂπολογεῖσθαι τῷ ὄχμῳ. ³⁴ ἐπιγνόντες δὲ
 ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ² ἐκ πάντων ὡς
 ἐπὶ ὥρας δύο κrazόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
³⁵ καταστείλας δὲ ὁ ² γραμματεὺς τὸν ὄχλον φησὶν
 Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων θεὸς οὐ γινώ-
 σκει τὴν Ἐφεσίων πόλιν ² νεωκόρον οὖσαν τῆς μεγάλης
 τοῦ μαιράκιον εἰς λόγους ἀπορήτους, Polyb. xlii. 2. 7. συμβ., 1 Cor. ii. 16 reff.
 (Luke xxi. 30) only. Jer. xxi. (alvi.) 4 AM AId. compl. q ch. xli. 17 reff.
 11. xxi. 14. Acts, ch. xxiv. 10. xxi. 24 al. Rom. ii. 15. 2 Cor. xii. 19 only. L.P. Jer. xli. 1. xxviii.
 (xxxi.) 6. 2 Macc. xiii. 26 only. Luke xlii. 7. ch. xlii. 26. xxviii. 1. Jer. v. 6.
 t pres., ch. xvi. 26 reff. u = ch. v. 26, 30. John iii. 26 al. v ch. xlii. 31 reff.
 w here bis only. 2 Macc. iv. 31 only. x = here only. (Ezra vii. 6, &c.) y Matt.
 ix. 6. Job xix. 23. z here only. ἡ λευκὴ φωνὴ νεωκόρου κ. ιερῶν ἐστίν, Philo
 de Prof. § 17, vol. i. p. 660. a constr., ch. xlii. 10 reff. b = ch. vv. 27, 30, 34.

³². om τι D 42 vulg. η γαρ εκκλησια ην D[-gr]. πλειστοι D-gr.
 rec eneken, with DEHLP rel: txt ABN 13. 36 Thl-fin. συνεληλυθαι η H:
 -λυθησαν L [g¹] Thl-sif.

³³. * συνεβίβασαν ABEN a (corrtn, perhaps on acct of the unusual word, perhaps
 to avoid the repetition of προ): ουν εβιβασαν 13(arry): κατεβιβ. D¹, distrazcornt
 D-lat, detraz. vulg [E-lat: produx. tol]: προεβίβασαν D⁴ α³ HLP rel 36 Chr.
 eis προβαλόντων, with DLP b² c g m[Scriv] o 13. 36 Thl: txt ABEHN [m(Treg)]
 rel 40 Chr. αυτων L¹ 40 Thl-sif. o ουν A k [am] demid fuld tol: o δ' ουν M¹.
 τη χειρι DN³ 40 Chr Thl-fin. for ηλθεν, ηθελεν M¹. for δημα, λαω E.

³⁴. rec επιγνόντων (corrtn, to avoid the pendent nominative), with a b o 36 (Ee: txt
 ABDEHLPN 13 rel Chr, Thl-sif. om εκ D, so vulg coptt. ωσα B 13.
 κrazόντες AN. om η D¹(ins D⁴). μεγ. η αρτ. εφ. is repeated in B.

³⁵. κατασεύσας DE c 187 Thl-sif: comprescuisset D-lat, sedasset vulg E-lat.
 τον οχλον bef o γραμματευσ B m 130 coptt. εφη dixit E vulg. for εφεσιοι,
 αδελφοι M¹ [arm]. rec ανθρωπος (corrtn), with D(pref d D¹) HLP rel syr sēth Chr,
 Thl-sif: txt ABEN a c k m 13. 36. 40(των αν.) vulg Syr coptt (sah) arm Thl-fin.
 for εφσ., ημετεραν vestram D. πολιν bef εφσ. E coptt. νεωκορον D¹(txt D²)
 [reok. ELP a c(?) 13]. for ουσαν, ειραι D: add και M¹(N³ disapproving). rec
 aft μεγαλης ins θειαι, with HLP rel sēth [arm] Chr: om ABDEN c 13. 36. 40 vulg syrr
 coptt Isid.

ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων
 πατήγυριν. C. and H. ii. 96. δούναι.]
 Kypke remarks: 'latet in phrasi, quod
 periculum Paulo in theatro imminet.'
 E. V. adventure himself; an excellent
 translation. ³³.] ἐκ τ. ὄχλ. some of
 the multitude. προεβ. urged for-
 ward, through the crowd; the Jews push-
 ing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander
 is mentioned elsewhere (but see on 2 Tim.
 iv. 14). He appears to have been a Chris-
 tian convert from Judaism, whom the Jews
 were willing to expose as a victim to the
 fury of the mob: or perhaps one of them-
 selves, put forward to clear them of blame
 on the occasion. ³⁴. ἐπιγνόντες]
 The nom. is an anacoluthon, as in ch. xxiv.
 5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a
 Jew, as being an enemy of image-worship.

³⁵. καταστ.] When he had quieted,
 lulled, the crowd. δ γραμματεὺς]
 the town-clerk is the nearest English
 office corresponding to it. He was the
 keeper of the archives and public reader
 of decrees, &c., in the assemblies. Thucyd.
 vii. 10, τὸν ἐπιστολὴν ἐνέειπεν δ δὲ γραμ-
 ματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς
 Ἀθηναίοις. 'Among the Ephesian inscrip-
 tions in Boeckh, we find the following:
 M. I. Ayr. Διονυσίου τῶν ιεροκρηκα καὶ β
 ασιαρχον εκ των ιδων T. Φλ. Μουνατος
 φιλοσεβαστος ο γραμματευσ καὶ ασιαρχησας.
 No. 2990.' C. and H. ii. 96. γάρ
 gives a reason for the καταστείλας. See
 Herm. on Viger, p. 829. νεωκόρον]
 Probably a virgin or adorner (Suidas says,
 νοί α σπερερ: ὁ τὸν νεὸν κοσμών κ. εὐτρι-
 πίζων, ἀλλ' οὐχ ὁ σαρω) of the temple:
 here used as implying that Ephesus had the
 charge and keeping of the temple. The

c here only t. ^{αὐτὸ μὲν τὸ ἀγαλμα διοπετής, ὡς λέγουσαν, Hierodiam i. 11.} d here only t. ^{Symm., Job xl. 2. xxiii. 13. (τὸν, ch. x. 29.)} e 1 Pet. i. 6 only. 1 Macc. xii. 11. (see 1 Tim. v. 13.) f ch. ii. 30 ref. ^{g 2 Tim. iii. 4 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only. h abed., Matt. xxi. 7. John vii. 45 al. Dan. iii. 12. i here only t. 2 Macc. iv. 42 only. (-ειν, Rom. ii. 22. -ειν, 2 Macc. xiii. 6.) k constr., Matt. xxvii. 30. 4 Kings xix. 22. (Rom. ii. 24 al.) l fem., here only. m ver. 24 ref. ^{n = here only. ἔμοι . . . πρὸς τοὺς τοὺς ὁ λόγος, Demosth. πρὸς Δεσμ., p. 942. 17. see Heb. iv. 13. o = here (ch. xvii. 5) only t. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραῖους ποιοῦνται, Strabo xiii. p. 933 (Wahl). μοι ἀγορεύει τὸν ἀγοραῖον, Joa. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc. ii. 16. q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.}}

'Αρτέμιδος καὶ τοῦ ^cδιοπετοῦς; ³⁶ ^dἀναντιρρήτων οὖν ὄντων τούτων ^eδέον ἐστὶν ὑμᾶς ^fκατεσταλμένους ^gὑπαρχεῖν καὶ μηδὲν ^hπροπετὲς πράσσειν. ³⁷ ⁱἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ^jἱεροσούλους οὔτε ^kβλασφημούντας τὴν ^lθεὸν ἡμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ ^mτεχνῖται ἔχουσιν πρὸς τινα ⁿλόγον, ^oἀγοραῖοι ^pἄγονται καὶ ^qἀνθύπατοί εἰσιν ^rἐγκαλείωσαν ἀλλήλους.

διοπετους D[-gr] 68: *hujus jovis* D-lat: *jovisprolis* E-lat: *jovisque prolis* vulg.

36. ἀναντιρρήτων B¹L. [om οὖν E¹-gr: E-lat has an empty space for ἀναντ. οὖν opt. tout.] τούτων bef οὖν A b o: om τούτων N¹ 13. aft προπετες ins τι N^o.

(πράσσειν, so ABDEHLLP) N 13 rel(not m) Chr.)

37. from ηγάγετε τοὺς τοὺς is inserted in the margin of P by a later hand.

aft τοὺς ins ενθαδε D syrg [arm: in hunc locum sah]. for ουτε (twice), μητε

D. rec την θεαν (coptt), with D¹E³P a b¹ [c, e sil] o 18 Thl-fin: txt ABD^oE¹HLL^o

rel 36 Chr-c, Thl-sif. rec υμων, with E¹-gr HLP rel vulg syr coptt eth-rom Chr.

Thl-fin: txt ABDE^oN b f o 18 E-lat Syr sah eth-pl [arm] Chr-c, Thl-sif.

38. aft δημητριος ins ουτος D Syr: pref δ c 137. oi bef και D¹[-gr](txt D^o).

rec προς τινα λογον bef εχουσιν (alteration of characteristic order), with

13(appy): txt AB(D)EHL^oN rel vulg [syr (coptt) arm] Chr Thl.—ins αυτους bef τινα

D, cum aliquos quendam D-lat.

title is found (Wetst.) on inscriptions as belonging to Ephesus: η φιλοσεβαστος Εφεσιων βουλη και ο νεωκορος δημοσ καθιερωσαν επι ανθυπατου Πεδουκαίου Πρεσκεινου ψηφισαμενου Τιβ. ΚΑ. Ιταλικου του γραμματεως του δημοι (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have θα επιτόχουμιν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανού δι' Ἀρτωνίου Πολέμυρος δεύτερον δόγμα συγκλήτου, καθ' ὃ οἱ νεωκόροι γεγόναμεν: and on coins of Hadrian, Ἐφεσιων θς νεωκόρων, &c.: and similarly of Elagabalus, Νικομηδέων τρις νεωκόρων: of Maximin, Μαγνήτων νεωκόρων Ἀρτέμιδος. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words νεωκόρος and ἀνθύπατος (ver. 38).

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἐνθ' Ἀρτεμὶς σὴ σύγγονος βωμοῦς ἔχει, | λαβεῖν τ' ἄγαλμα θεᾶς δ' φασὶν ἐνθάδε | εἰς τοὺςδε νεοὺς οὐρανοὺ ποσειν ἔκτο. Iph. Taur. 86, and 977, he calls it διοπετής ἄγαλμα, οὐρανοῦ πέσμα. So also Pausan. Att. 26, τὸ δὲ ἁγιάστατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ οὖν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, ποσειν ἐκ τοῦ οὐρανοῦ. The image is described by Pliny, xvi. 72: 'de ipso simulacro Dea ambigitur. Ceteri ex

ebeno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restituto templo.'

37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: τοῦτα ψεύδεται ταῦτα μὲν πρὸς τὸν δῆμον.

γὰρ refers to the προπετής with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35.

38. ἀγοραῖοι] court-days (the grammarians distinguish ἀγοραῖος, 'circumforaneus,' an idler in the market, and ἀγοραῖος, as in our text: so Suidas: but Ammonius views as mere pedantry): and ἀγορεύει implies that they were then actually going on. They were the periodical assizes of the district, held by the proconsul and his assessors (see below). The Latin phrase for ἀγοραῖος εἶναι was convocatus agere, or peragere, or convocare; cf. Cms. B. G. i. 64; v. 1; viii. 46. Hence the district itself was called convocatus. See Smith's

³⁹ εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῆσεται. ⁴⁰ καὶ γὰρ κινδυνεύομεν ἔγκαλεισθαι ὑμῶν ὑπάρχοντος περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὐ [οὐ] δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. ⁴¹ καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

XX. 1. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορευθῆναι εἰς [τὴν] Μακεδονίαν.

² διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς

z = Mark xv. 7. Luke xliii. 19, 23. ch. xiv. 5. Prov. xvii. 14. a constr., here only. (ch. xi. 26.)
b Luke xliii. 4, 14, 29 only. (cog. Heb. v. 2.) c ch. viii. 16 ref. d Matt. xii. 36. Luke
xvi. 2. (Rom. xiv. 12.) 1 Pet. iv. 6. Dan. vi. 2 Theod. e ch. xliii. 12 only. f Amos vii. 10.
g ch. xix. 21 ref. h Judith vi. 1. i ch. xxi. 34 ref.
j ch. xv. 22 ref. k = here only. (ch. xviii. 22 ref.) Xen. Anab. vii. 1. 40. m = ch. xv. 40
ref. n ch. xliii. 6 ref. o ch. xix. 1. p ch. viii. 6 ref. q ver. 38 ref.

³⁹. for περι ετερων, περαιτερων (seems like a mistake from itacism) d 36: περαιτερω B(Tischdf) [18(peret.)]: ulteriores D-lat]: περ ετερον E. επιζητεται (itacism) f) N c d o [(ζητεται) E]. εν τω νομω εκκλησια D'(so), but εκκλησια D² and lat: txt D⁴).

⁴⁰. σημερον εκκαλεισθαι στασεως μηδενος αιτιου οντος D. περι ου ου δυνησόμεθα (perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded περι... ταυτης as a new member of the sentence) A B(sic: see table) H L(for οδ, ουν L¹) P N b c e f g h m o syrr [ath(appy)] arm: om ου DE 13[e sil] 36 rel vulg coptt Chr-comm, Thl-fin.

δουναί (prob the simple verb was substituted for the compd rather than vice versa: δοῦναι εἰς τὴν ὁδὸν are in ordinary use) HL[P] b d e g [Chr.] Thl-sif: txt ABDE² 13. 36 rel Chr, Ec-mss Thl-fin. ins περι βετ της συστρ. (consequent on regarding συστρ. as in apposition with the preceding gen:—g. d. viz. concerning this συστρ.) ABEN d k m 36. 40 D-lat arm Thl-fin: om D[-gr] HLP rel [vulg] Chr Thl-sif. (13 def.)

CHAP. XX. 1. for προσκαλ., μεταπεμφάμενος BEN m 13. 36. 40 coptt ath-rom Thl-fin: μεταστειλάμενος a 69. 98-marg 106: txt ADHLP rel Chr, Thl-sif. om δ D.

ins παλλα βετ παρακ. D. rec om παρακαλεσας (see note), with HLP rel Chr, Thl-sif: ins AB(D)EN a c m 13. 36 [vulg syrr] copt [sah ath arm] Thl-fin.—παρακαλε(ν)σας D¹? for ασπ., αποσπασάμενος D¹: και ασπ. EN: ασπασάμενος τε D⁴ a c m 36 Thl-fin. πορευεσθαι (corrupt) ABEN 36 Thl-fin: om D 27. 66². 106: txt HLP 13(sic) rel Chr Thl-sif. om την BDE L[e sil] N a b c k m o Thl-fin: ins AHP 13[e sil] rel Chr, Thl-sif.

2. ins παντα βετ τα μερη D. εκεινη D¹(txt D⁴). for παρακαλεσας αυτους, χρησ(αμενο)ς(?) D¹-gr(txt D⁴).

Dict. of Antiquities, art. Conventus. Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθ. ἑταροι.] there are (such things as) proconsuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμὼν of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλευέτο,—which ἡγεμόνες were his assessors, or consiliarii. (See on ch. xiv. 12, and Smith's Dict. of Anti., ut supra.) ἡκαλ. ἄλλ.] let them (the plaintiffs and defendants) plead against one another. ³⁹.] 'Legitimus coetus est, qui a magistratu civitatis convocatur et

regitur.' Grot. The art. points out the regularly recurring assembly, of which they all knew. ⁴⁰.] γὰρ assumes that this assembly was an *ultra* legal one. μηδενος κ.τ.λ.] There being no ground why (i. e. in consequence of which) we shall be able to give an account, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading *περὶ οὐ οὐ* (see digest) seems to involve the sentence in almost inextricable confusion. To read *περὶ τῆς συστρ.* and take it in apposit. with *περὶ οὐ*, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. 1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same

q ch. xv. 22. r ch. xv. 23 reff. s ch. ix. 24 reff. t ch. xiii. 13 reff. u = Philom. 14. 2 Macc. iv. 20. constr. Luke ix. 54 v. r. 2 Macc. xi. 37. v constr., ch. iii. 12 reff. w = ch. viii. 25 reff. x here only. 2 Macc. xv. 2 only. y = ch. xi. 6 reff. z ch. ix. 20 reff. b = here only. Job xxxvi. 2. (see ver. 23.)

α λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε ABDE. HLPN a b c d f g h k m o 13
 μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰου-
 δαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο
 ἡ γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4 συν-
 εἰπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου
 Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
 καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς
 καὶ Τρόφιμος. 5 οὗτοι [δὲ] προελθόντες ἔμμενον ἡμᾶς
 a = ver. 12. 2 Cor. ix. 6. (ch. xii. 10 al.) Gen. xxxiii. 14.

3. for τε, δε D 38 E-lat copt. for γενομ., και γενησεις D2: κ. γενηεις D1-gr.
 επιβουλῆς bef αυτω ABEN a h 13: txt DHLP rel vulg Chr. μελλων
 E. αγασθαι E. rec γνωμη, with B2HLP rel syr-mg-gr [Chr.]: txt AB1EN
 13. 36.—ἠθελῆσεν αναχθῆναι εἰς συριαν εἰπεν δε το πνευμα αυτω υποστρεφειν δια της
 μακεδονιας D syr-mg(proceeding as D below as far as εἰναιαι).
 4. for συνεπειτο δε αυτω αχρι, μελλοντες συν[αυτω] D-lat syr-mg] εἰναιαι αυτου
 μεχρι D (comitari om D-lat). om αχρι της ασιας (to conform to follg; cf ποιε)
 BN 13 vulg [coptt] with Bede. rec om πυρρου (see note), with HLP rel syrr with
 Chr Thl-sif: ins ABDEN a b m o 13. 36. 40 vulg syr-mg coptt arm Thl-fin Orig-int.
 Βεροιος N1: Βερυαιοις D-gr1(txt D4). ins o bef Δερβαιοις A [13]: δουβ(ε)ριος
 doverius D1(and lat: txt D4). for ασιανοι, εφεσιιοι D (syr-mg) sah.
 for τυχικος, ευτυχος D.
 5. rec om δε, with DHLP rel 36 vulg Syr [arm] Chr, Thl-sif: ins ABEN a c 13. 40
 syr copt Thl-fin. προελθοντες (see ver 18) A(?) B1 E-gr HLPN f g k m.
 εμμενον (but i erased) N. for ημας, αυτον D-gr.

word occurring again in ver. 2. 2.]
 Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, καυχώμαι, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. αὐτοῦ] The Macedonian brethren: so ch. xvi. 10 al., see reff., and Winer, edn. 6, § 23. 3. 'Ελλάδα] Achaia, see ch. xix. 21. 3. οὗτοι] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 5. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv. μέλλοντι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 8—7. τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμη, which would be more naturally followed by εἰς τὸ ὄν.: but denotes the purpose, as in reff. 4. ἄχρι τ. Ἀσίας] It is not hereby implied that they went no further than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied

him to Jerusalem. Σώπατρος Πύρρου Βεροιαῖος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its insertion by copyists. Ἀρίσταρχος] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philom. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a Macedonian. The epithet Δερβαιοις is inserted for distinction's sake. Timotheus was from Lystra, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join Δερβαιοις with Τιμόθεος in the construction are futile. Timotheus was not of Derbe, see ch. xvi. 1, 2: and the name Caius (Gaius, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 39) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμόθ., Kuin., Valck.) we have no concern. Ἀσιανὸν Τ. κ. Τ.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul,

ἐν Τρωάδι· ⁶ ἡμεῖς δὲ ⁶ ἐξεπλεύσαμεν μετὰ τὰς ⁴ ἡμέρας τῶν
⁴ ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς
τὴν Τρωάδα· ⁵ ἄχρι ἡμερῶν πέντε, οὐ ⁵ διετρίψαμεν ἡμέρας
ἐπτά. ⁷ Ἐν δὲ ⁵ τῇ μῇ τῶν ⁵ σαββάτων ⁵ συνηγμένων
ἡμῶν ¹ κλάσαι ἄρτον, ὁ Παῦλος ¹ διελέγετο αὐτοῖς μέλ-

3). see ch. xiii. 14 reff.
1 ch. xvii. 3 reff.

h ch. iv. 5 reff. constr., ch. xiii. 44 reff.

e ch. xv. 36 reff.
d ch. xii. 3 reff.
e = ch. xiii. 11.
Luke iv. 13.
Rom. i. 13 al.
2 Macc. xiv.
16.
ch. xii. 19 reff.
g Luke xxiv. 1.
John xx. 1 (19).
Mark xvi. 2.
1 Cor. xvi.
1 ch. ii. 46 reff.

6. om την D. rec *αχρις*, with H rel : απο EN 13 : infra E-lat : txt ABLP d
Thl-sif.—for *αχρι* *ημερων* *πεντε*, *πεμπταισι* D. for *ου*, *σπου* AEN 13 : ου και 40.
137 : και c : *εφ* η και D : txt BHLP rel 36 Chr. [for *επτα*, *πεντε* L' (but corr'd).]
7. for *δε*, *τε* D Syr *εθ*. om τη E k. aft μια ins *πρωτη* D-gr.
rec for *ημεν*, *των* *μαθητων* (*alteration to suis* *αυτοις*—see note), with HLP rel Bas,
Thl-sif : txt ABDEK a¹ c 13. 36. 40 vulg syrr (copt) [sab] *εθ* arm Chr, Thl-fn.
rec ins του bef *κλασαι*, with D Thl-fn : om ABEHLPK 18 rel [Bas,] Chr, Thl-sif.

ch. xxi. 29 : and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to 2 Tim. § i. 5.) 5. *εθ*ος.] The persons mentioned in ver. 4 : not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from *ημ*ας, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows : which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the *ημ*ας afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul ; and on this occasion we find him remaining with him when the rest went forward. *εποελθ*. κ.τ.λ.] For what reason, is not said : but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi : or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them ; but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined :—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves : Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of *μετὰ τ. ἡ. τ.* *ἀφ*. seems to imply : such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land

to Philippi, is inconsistent with *συνείπερο*, ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year : viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter. 6. *ἄχρ. ἡμ. πέντε*] in five days, see reff. The wind must have been adverse : for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, ff. 7. *ἐν τῇ μῇ τ. σαββ.*] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, *Apol.* i. 67, p. 83, says, *τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρούς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται*.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the *Gentile world*, of the *Jewish seven-day period* as a *division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day : nay, in Rom. xiv. 5 (where see note), Paul shows the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times. *κλάσαι ἄρτον*] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the *ἀγάπαι*. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11), *αὐτοῖς*, in the third person, the dis-

1 ch. xiii. 42 ref. m ch. x. 9 ref. ^a here only. Gen. xlii. 13. Num. xlii. 26. Ps. xxxv. 10 only. το-σούτων παρατίθεντο χρόνος, Jos. Ant. i. 2. 9. o of time, Matt. xi. 23. ch. x. 30. 1 Tim. vi. 14 al. Ps. civ. 19. p Mark xlii. 36. Luke xi. 8. ch. xvi. 36 only. Judg. xvi. 3. q Matt. xxv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. Gen. xv. 17. r Luke xlii. 9 al. 1 Macc. xv. 26. s ch. i. 13 ref. Acta only. t ver. 7 al. u ch. vi. 15 ref. v ch. vii. 68. xlii. 17 only. L. Zech. ii. 4. w 2 Cor. xi. 33 only. Josh. ii. 15, 18. x = here bis (ch. xxv. 7. xxvi. 10) only 4. Ps. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the *ἐγχαλμα διασπέρεις*, — *ἐξ οὐρανοῦ κατανεχθήσεται λόγος*. (καταφορά Aq., Gen. ii. 21. xv. 12.) y Luke xlii. 1 (John iv. 11. Rev. ii. 24) only. Sir. xlii. 7. z ver. 7. abool., ch. xviii. 4 ref. a ch. iv. 17 ref. b = ch. xii. 14 ref. c here only 7. Symm., Gen. vi. 16 [17]. Easch. xlii. 6. στοαὶ τριστέγου, Dion. Hal. Antt. iii. 68. d = Mark vi. 28. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 30, 31. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

om τε D-gr. ^a μέχρις P. 8. *πολαμπάδες fasciula* D. rec for *ἡμεν, ἦσαν* (see above on *ἡμεν*, ver. 7), with c k [copt with-rom Thl-sif]: txt ABDEHLPN 13. 36 rel vulg syrr sah [with-pl] arm Chr₁ Thl-sn. om *συνηγμένοι* E. 9. rec *καθεμένος* (corr^a to more usual form), with HLP rel Chr₁: txt ABDEN a 18. 36. om *νεανίας* E. ^a ἐπὶ τῇ θυρίδι κατεχομένος ὑπὸ βαρεῖ D. om του (bef παύλου) D. for απο, υπο DH b o 40 Chr. ^a πεισαν, omg kai follg, E. και ος ηρθη D¹-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered *ἡμῶν* above into *τῶν μαθητῶν*, and *ἦμεν* into *ἦσαν*, to suit *αὐτοῖς*. 8. λαμπράδ. lx.] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandali,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. 9.] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freed-men (Rosenm. and Heinrichs, from inscriptions), determines nothing. ^a ἐπὶ τῇς θυρίδος] On the window-seat. The windows in the East were (and are) without glass, and with or without shutters. καταφερόμενος ἔην.] Wetstein gives many instances of the use of *καταφέρωμαι*, either absolute, or with *εἰς ἔκνον*, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de somn. et vig. iii. p. 456. b. 81, ed. Bekk.: τὰ ὑπνωτικά . . . πάντα . . . κατηβαίαν . . . ποιεῖ . . .

καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πιάσχειν, καὶ ἀδυνατοῦσιν αἶψαν τὴν κεφαλὴν καὶ τὰ βλέφαρα: and Diod. Sic. iii. 57, *κατενεχθεῖσαν εἰς ἔκνον ἰδεῖν ἔβην*. I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions 'falling asleep,' 'dropping asleep.' This effect is *being produced* when the first participle is used, which is therefore *imperfect*,—but as Paul was going on long discoursing, took *complete possession* of him, and, having been overpowered,—entirely relaxed in consequence of the sleep, he fell. In the *ἦρθη νεκρός* here, there is a *direct assertion*, which can hardly be evaded by explaining it, 'was taken up for dead,' as De Wette, Olsh.;—or by saying that it expresses the *judgment of those who took him up*, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces

ABDE
HLPN a
b c d f g
h k m o
13

C Λων
αυτου...
(see var.
read.)
ABCDE
HLPN a
b c d f g
h k m o
13

δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν· Μὴ ἠθορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. 11 ἡ ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ ἡγεσάμενος, ἐφ' ἱκανόν τε ὀμιλήσας ἄχρι οὕτως ἐξῆλθεν. 12 ἡ ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. 13 ἡμεῖς δὲ προσελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκείθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον οὕτως γὰρ διατεταγμένος ἦν, μέλλον αὐτὸς πεξεύειν. 14 ὥς δὲ συνέβαλλεν ἡμῖν

xxiii. 30. o here only. Isa. lix. 9. 2 Macc. xii. 9 only. p = John iv. 6. ch. xviii. 16 reff.
xxvii. 17. see Heb. vi. 15. q = ch. xv. 40 reff. r Luke x. 34 al. 1 Kings xv. 20.
— Matt. ii. 18. v. 4. Luke xli. 26. Gen. xlii. 67. t here only. s 2 Macc. xv. 20.
only. (-os, Str. xxiv. [xxxi.] 30. Xen. Mem. iv. 1. 1.) v ver. 5. w ch. xiii. 13 reff.
x = vv. 3, 7. y = here bis. ch. xxiii. 31. 3 Tim. iv. 11 only. (ch. i. 2. vii. 43.) s 1 Cor.
vii. 17. xl. 34. L.P., exc. Matt. xl. 1. 1 Chron. ix. 33. a here only. t. μέχρις ἐνταῦθα
ἐπεβύσαν ἡ στρατιά, Xen. Anab. v. 8. 4. (-ζῃ, Mark vi. 33.) b = here only. (ch. xvii. 18 reff.)

10. aft. ἐπεπεσεν ins ew' c 106: ἐπεσεν ew D. συμπεριβαλὼν C¹, and add αὐτον C [(syrr coptt arm): συμπαράλαβον c k 40. 105: add αὐτον a 36. ins και bef επεν D¹-gr.

11. [om 1st και B (sah).] rec om τον (the force of the art being overlooked, —see note), with D²EHLFN² rel Chr, Thl-sif: ins ABCD¹N¹ 13 Thl-fin. for τα, δε D-gr E-gr Thl-sif. (αχρι, so AB¹C²EN Thl-sif.) αυτης N¹.

12. for ηγαγον δε τον παιδα, D has ασπαζομενων δε αυτων ηγαγον [αδασετονη] τον νεανισκον.

13. προσελθ. (see var 5) AB¹EHP f g h k m o Chr, Thl-sif: κατελθ. D[-gr] Syr [ascendimus D-lat] for 1st ew, eis D d 183. rec (for 2nd ew) eis, with DHL P rel 36 Chr Thl-sif: txt ABCEN [a] 13. 40 Thl-fin. for ασσον, θασσον, or θασσον L (but not in ver 14) P o 78-8-8. 99. 100-1 syrr sah: ασον b¹ f k 13. 106 with: νασον 15-8. 86, and so in ver. 14. rec ην bef διατεταγμενος (ην διατ. is St. Luke's habit almost uniformly, but it is not the habit of the great MSS to alter this order), with DHL P rel Chr: εντεταλμενος ην C 15. 86. 180: txt A B[-νον B¹] EN a m 13. ins ew bef μελλων D 86. αυτος [bef μελ.] E.

14. om δε C¹(appy). rec συνεβαλεν (alliteration to historic aorist as so freq), with CDHL rel 36 vulg E-lat Chr: συνεβαλλον N¹: txt AB E-gr PN² 40. for 1st eis, ewi N¹.

him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a dead body,—and having done this, not before, bids them not to be troubled, for his life was in him. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that the intent of Luke is to relate a miracle of raising the dead, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end? 11.] The intended breaking of bread had been put off by the accident. τὸν ἄρτον., as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to ἄρτον. above. γευσάμενος] having made a meal, see reff. The agape was a veritable meal. Not 'ἀγο-

ing tasted it,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως] 'After so doing.' 12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγὴ must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12. 13. 'Ἀσσον'] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, oppo-

c ch. viii. 40
 d ch. xiii. 4
 e ch. xvi. 11
 f ch. xvi. 1 ref.
 g here only r.
 h = ch. xviii.
 i = here (Mark
 iv. 6. 10.)
 j = here (Mark
 iv. 30 rec.)
 k = Mark i. 28.
 l = here only r.
 m = here only r.
 n = Matt. xxi. 12.
 o = here only r.
 p = Luke ii. 14.
 q ch. ii. 1 ref.
 r = Matt. xxi. 6.
 s = Matt. xxi. 6.
 t ch. vii. 16 ref.
 u = Matt. xxi. 6.
 v = Matt. xxi. 6.
 w = Matt. xxi. 6.
 x = Matt. xxi. 6.
 y = Matt. xxi. 6.
 z = Matt. xxi. 6.
 1 = ch. xv. 19 ref.
 2 = ch. xv. 19 ref.
 3 = ch. xv. 19 ref.
 4 = ch. xv. 19 ref.
 5 = ch. xv. 19 ref.
 6 = ch. xv. 19 ref.
 7 = ch. xv. 19 ref.
 8 = ch. xv. 19 ref.
 9 = ch. xv. 19 ref.
 10 = ch. xv. 19 ref.
 11 = ch. xv. 19 ref.
 12 = ch. xv. 19 ref.
 13 = ch. xv. 19 ref.
 14 = ch. xv. 19 ref.
 15 = ch. xv. 19 ref.
 16 = ch. xv. 19 ref.
 17 = ch. xv. 19 ref.
 18 = ch. xv. 19 ref.
 19 = ch. xv. 19 ref.
 20 = ch. xv. 19 ref.
 21 = ch. xv. 19 ref.
 22 = ch. xv. 19 ref.
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 27 = ch. xv. 19 ref.
 28 = ch. xv. 19 ref.
 29 = ch. xv. 19 ref.
 30 = ch. xv. 19 ref.
 31 = ch. xv. 19 ref.
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 93 = ch. xv. 19 ref.
 94 = ch. xv. 19 ref.
 95 = ch. xv. 19 ref.
 96 = ch. xv. 19 ref.
 97 = ch. xv. 19 ref.
 98 = ch. xv. 19 ref.
 99 = ch. xv. 19 ref.
 100 = ch. xv. 19 ref.

15. καὶ ἐκεῖθεν Ε. ἀντικρὺ (corr), with B¹HP rel [Thl.-fin]: txt AB¹CDEL¹ 18. 36. 40 Thl.-fin. for ετέρα, εσπερα B 15-9. 73. παρελαβόμεν D¹-gr(txt D⁴). om και μείναντες εν τρωγυλίω, and aft τη ins δε ABCEN [a] 13 vulg [copt with-pl arm]: txt (the occasion of the om has probably been, that Trogyllium is not in Samos, which at first sight the text appeared to imply) DHLP rel 36 syrr sah Chr₁ Thl.-rec τρωγυλίω, with HP rel 36: txt (D)L h m o (c f g k) Chr₁, τρωγυλία D-gr, Trogylio D-lat. ερχομένη D¹ a m 95¹-8. 142.
16. rec ἐκρινε (an ecclesiastical portion begins at ver 16, which has occasioned the alteration of the plurperf into the independent historic aor), with C³HLP rel Chr₁ Thl.-sif: txt ABC¹DE¹N 13. 36 vulg. for οπως μη γενηται αυτω [αυτον Η] χρονοτριβησαι, μηποτε γενηθη αυτω κατασχεσις τις ut non contingeret ei morandi quis D. rec (for ειη) ην, with LP rel 40 Chr Thl: txt (but looks like a gramm¹ corr) ABCEN a 18. 36.—om ει δυνατον ειη DH with-rom. εις την ημεραν D: τη ημερα Η. for εις, εν D¹(txt D⁴). ιερουσαλημ AEN a c 18. 40: txt BCDHLP rel 36 Chr.
17. μετεπεμψατο D. om τους Ε.

site to Lesbos, twenty-four Roman miles (Pentinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratonice, the musician (see Athen. viii., p. 852), on a line of Homer, Il. ζ. 143, Ἄσσαν Ἰφ, ὅς κεν θάσσον ὀλίθρου πείραθ' ἴκηαι. Strab. xiii. 1, p. 126, Tauchn. Paul's reason is not given for wishing to be alone: probably he had some apostolic visit to make. 14. Μυτιλήνην] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1: Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137. 15. παραβέλλ.] we put in: so Charon, in the Frogs, to his boatman, ὄντα, παραβαλοῦ, 180; and 271, παραβαλοῦ τῇ κεντρῇ: see many examples in Wetst. Then they made a short run in the evening to Trogyllum, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. Μίλητον] The ancient capital of Ionia

(Herod. i. 142). See 2 Tim. iv. 20, and note. 16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or ἐκρινε, which will amount to the same thing, only it must not be taken 'for the plurperfect,' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage. παραβέλλ. τ. Εφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus. 17.] The distance from

18 ὡς δὲ ᾠ παρεγένοντο ᾠ πρὸς αὐτόν, εἶπεν αὐτοῖς ᾠ Ἰμεῖς ᾠ ἐπίστασθε, ᾠ ἀπὸ πρώτης ἡμέρας ᾠ ἄφ' ᾠ ἥς ᾠ ἐπέβην εἰς τὴν Ἀσίαν, ᾠ ὥς μεθ' ὑμῶν τὸν πάντα χρόνον ᾠ ἐγεγόνην, 19 ᾠ δουλεύων τῷ κυρίῳ ᾠ μετὰ ᾠ πάσης ᾠ ταπεινοφροσύνης καὶ δακρύων καὶ ᾠ πειρασμῶν τῶν ᾠ συμβαίνων μοι ἐν ταῖς ᾠ ἐπιβουλαῖς τῶν ᾠ Ἰουδαίων, 20 ὡς οὐδὲν ᾠ ὑπέσπετε.

2. xiv. 1. (xvii. 2. ref.) Josh. xiv. 9. a — Mark v. 16 ch. ix. 27. b = (see note) Paul
(Rom. vii. (6) 25. 1st only, etc. Matt. vi. 24. Luke xvi. 12. Pa. ii. 11. c ch. xvii. 11. ref.
d ('all possible') ch. iv. 26. xxi. 1. Rom. i. 26. Eph. i. 3. 2 Pet. i. 9. Jude 3 al. e Eph.
iv. 2. Phil. ii. 2. Col. ii. 18, 23. iii. 12. Paul only, etc. 1 Pet. v. 5. t. (φῶν, 1 Pet. iii. 6. φῶν, 1
Pa. cxxx. 2.) f — Luke xxi. 28. Gal. iv. 14 al. Deut. iv. 24. g ch. iii. 10. ref.
h ch. ix. 24. ref. i ver. 27. Gal. ii. 12. Heb. x. 26 only. t. Diad. Sic. xiii. 70, εἰς τὸ λοιπὸν ὁ
Κύριος ἐκλήσεν αὐτὸν, μὲν ὑποστειλλόμενον. So Jos. B. J. i. 30. 1.

18. for παρεγένοντο, ἐσκληρυνοντο E-gr. aft αυτον ins ομου ορτων αυτων A: ομοος εντ. αυτ. D⁴(ομοος εντων D¹) 40-marg: ομοθυμαδον E 73: et simul cessant vulg (interpolations for particularity): om BCHLPN rel 36 [syrr coptt aeth arm] Chr. for αυτους, προς αυτους D¹(πρ. αυτους D⁴). aft επιστασθε ins αδελφοι D: pref. 5. 8. 73 aah. for αφ. φ D¹(txt D⁴): om h 38. 93. for εις, εν E. for πως to εγεγονην, D has ως τριετιαν η και πλειον ποταπης μεθ υμων ην παρτος χρονου: D-corr has πως for ποταπης, D⁴(f) τον παρτα χρονου, and D¹ adds εγεγονη: fui per omnes tempore D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 [syrr] Chr-txt., rec ins πολλων bef δακρ. (proδ interpolation: see 2 Cor ii. 4), with CHLP rel 36 aeth-rom arm [Bas.] Chr: aft syr: om ABDEH 18. 40 vulg Syr coptt aeth-pl Lucif. συμβαινων των C.

Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρῶστ.] called, ver. 28, ἐπισκότους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπισκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on δῆλον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκότους, ver. 28, 'overseers'; whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not. 18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words,

idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the ref., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them (vv. 18—21): announces to them his final separation from them (vv. 22—25): and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—35).* ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγερθήμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ἡμ. ἐγεν.] So 1 Thess. i. 5, οἵδε αὖτοι ἐγερθήμεν ἐν ὑμῖν,—ii. 10, ὅμ. μάρτυρες . . . ὡς δόλις . . . ὑμῖν τοῖς πιστεύουσιν ἐγερθήμεν. See 1 Cor. ix. 20, 22. 19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' ref. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides ref., Rom. xii. 11; xiv. 18; xvi. 18; [Phil. ii. 22(?) Col. iii. 24; 1 Thess. i. 9. per. π. τω.] Also a Pauline expression, 2 Cor. viii. 7; xii. 12. πειρασμῶν] See especially Gal. iv. 14. 20. ἐπε-

κ part. 1 Cor. xii. 7. Heb. (vii. 36. x. 33 v. r.) xii. 10 only. Deut. xxiii. 6. 1 constr., ch. xiv. 18 ref. m = John iv. 25. xvi. 13. &c. ver. 27. 1 Pet. i. 12. Deut. xxiv. 8. n ch. xvi. 27 ref. o = Matt. xxiv. 7. (ch. xiv. 23. ii. 46 ref.) p ch. viii. 26 ref. q ch. xi. 18 ref. r = ch. xiv. 24 ref. 1. 13. w = here only. Amos ix. 8. xii. 2. Eph. iv. 17, 18. Rev. iv. 8. xii. 14 al. Winer, edn. 6, § 50. 4. a ch. xi. 19 ref. d ch. xv. 26 ref. 2 = here only. Deut. ix. 14. ix. 11. (ch. x. 26 ref.) y masc., Mark ix. 26. 1 Cor. a ch. xvi. 26 ref. c = and constr., here only. see Job xiv. 2. xiii. 4.

λάμην τῶν ^κ συμφερόντων ¹ τοῦ μὴ ^τ ἀναγγεῖλαι ὑμῖν καὶ ^{ABCDE} διδάξαι ὑμᾶς ² δημοσίᾳ καὶ ^ο κατ' οἴκους, ²¹ ^{HLPm a} διαμαρτυ- ^{b c d f g} ρόμενοι Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς θεὸν ⁹ μετα- ^{h k l m} νοιαν καὶ ¹ πίστιν ¹ εἰς τὸν κύριον ἡμῶν Ἰησοῦν. ^{o 13}
²² ² καὶ νῦν ² ἰδοὺ ¹ δεδεμένος ἐγὼ τῷ ² πνεύματι πορεύομαι
²³ ² εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ ¹ συναντήσονται μοι μὴ
² εἰδώς, ²³ ² πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον ² κατὰ ² πόλιν
² διαμαρτύρεται μοι ¹ λέγων ὅτι ² δεσμὰ καὶ ² θλίψεις με
² μένουσιν. ²⁴ ² ἀλλ' οὐδενὸς ^ο λόγου ^ο ποιούμαι τὴν ² ψυχὴν

20. τῶν συμφερόντων bef υπεστελαμένη C. om μη D Lucif., om υμᾶς D Thl-sif Lucif, Jer., κατ οἴκους καὶ δημοσία. D.

21. διαμαρτυρούμενος H m Bas-ms, Thl-sif: -ρουμένος D¹. rec ins τῶν bef θεῶν (correct for uniformity), with ADHLP 13. 36 rel Bas-ms Thl-fin: om BCEN d h k Bas, Chr, Thl-sif. aft πιστιν ins την EHL rel Bas Chr Thl: om ABCN a 13. 36; also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft ιησ. ins χριστον (common addn), with ACEN 13. 36 rel Syr copt sath-pl [arm] Chr, Thl-fin: om BHLP b c g h syr sah sath-rom Bas, Thl-sif Lucif.

22. rec εγω bef δεδεμένος, with DHL rel am [tol syrr Did, Thl-sif] Chr, Epiph¹: txt (characteristic order) ABCEN a k 13 vulg Ath-[4-]ms, Thl-fin. ιεροσολυμα D. συναντήσονται (prob originally a mistake) A D-gr E-gr H [1¹] m 13: συμβησόμενα (gloss) C a 15. 36-68-9. 180 lect-12: txt BLPN rel vss Ath Chr [Thl-fin]. εμοι BN¹. for ειδως, γεινωσκων D.

23. το αγ. πν. D-gr: το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν E. ins πασαν bef πολιν D vulg syrr sath Lucif, διεμαρτυρατο AEN² 13. 40 Ath-[2-]ms. rec om μοι (as unnecessary ?), with HLP rel sath-rom Thl-sif: ins ABCDEN a b d e k m 13. 36. 40 vulg syrr copt [sah] sath-pl arm Ath, Bas, [Epiph, Thdrt-ms,] Thl-fin Lucif, Jer. rec λεγων, with A B(sic: see table) CN rel: txt DEHLP 13 f (k p) 1¹ m¹ 36. rec με bef και θλιψεις (alteration perhaps to avoid μεμενουσιν), with LP rel Thdrt Thl-fin: μοι aft μενουσιν D: txt ABCEHN a c k 13. 40 vulg arm Cyr-jer Bas, Did, Chr Thl-sif. at end add εν ιεροσολυμοις D vulg[-ed(aft θλ.) am¹(but marked for erasure)](not demid) syr-w-ast sah [Orig-int,] Lucif.

24. rec λογον, with AD¹EHLFN² 13 rel 40: txt BCD¹N¹ sah sath arm. rec aft ποιουμαι ins ουδε εχω, with EHL rel 36: ins εχω ουδε bef ποιουμαι AN² 13. 40, εχω μοι ουδε D¹: om BCD¹N¹ Syr sah sath arm. rec aft την ψυχην ins μου, with

στελλάμεν] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'reserved himself,' withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different. τῶν συμφερ. See ref. 21. εἰς θ. . . εἰς τ. κύρ. [1.] This use of εἰς is mostly Pauline: and in ch. xxiv. 24 it seems to be taken from his own expression. 22. δεδεμένος τῷ πνεύματι bound in my spirit. This interpretation is most probable, both from the construction, and from the usage of the expression τὸ πνεῦμα repeatedly by and of Paul in the sense of his own spirit. See ch. ref., where the principal instances are given. The dative, as here, is found Rom. xii. 11, τῷ πν. ζήοντες,—1 Cor. v. 3, παρὼν τῷ πνεύμ. (1 Cor. xiv. 15, 16?),—2 Cor. ii. 13, οὐκ

ἐσχηκα ἄνεσιν τῷ πν. μου, and al., see also ch. xix. 21. How he was bound in the spirit is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem δεδεμένος τῷ πνεύματι, so he left Judaea again δεδεμένος τῷ σαρκί,—a prisoner according to the flesh. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (κατὰ πόλιν; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That here no inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of

° τιμίαν ἐμαυτῷ ὡς ἵ τελεῖωσαι τὸν ὁρόμον μου καὶ τὴν
 ὁ διακονίαν ἣν ἔλαβον ἵ παρὰ τοῦ κυρίου Ἰησοῦ, ὁ δια-
 μαρτύρασθαι τὸ εὐαγγέλιον τῆς ὁ χάριτος τοῦ θεοῦ.
 25 ὁ καὶ νῦν ἵ ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὁ ὁψεσθε τὸ ὁ πρόσωπόν
 μου ὁ μὲν πάντες, ἐν οἷς ὁ διήλθον ὁ κηρύσσων τὴν ὁ βασι-
 ν.

viii. 6. h = ch. i. 17, 25. vi. 4. Rom. xi. 13 τ. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 12.)
 i ch. ii. 33 ref. k = ch. xiii. 43 ref. } ver. 22. t = here (Rev. xiii. 4)
 only. θεωρεῖν, ver. 38. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10. u = ch. xiii. 4
 ref. 1 Chron. xxi. 4. v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ,
 ch. xvi. 31 only. w absol., Matt. viii. 12. xiii. 19, 36 al.

D¹EH vulg: om ABC D⁴(and lat) LPM c 13[for ψ., ευχην] 36. 40. εμαντον
 D¹[gr](txt D²). for ως, ως N³: ωστε E b c d o 13. 40. 137: ως το C 104: του
 [quam] D. τελειωσω BN. rec aft τον τρομον μου ins μετα χαρας (interpol-
 ation appy: see Phil i. 4, Col i. 11, Heb x. 34 &c: the finishing his course appearing
 not emphatic enough), with CEHLP rel 36 syr [arm] Chr.; om ABDN 13. 40 vulg
 Syr coptt eth Lucif. aft διακονιαν ins του λογου D vulg[with demid tol(not
 am fuld)] Lucif Ambr.—for ην, or D¹-gr(txt D⁴). παραλαβον D b c k o 137.
 aft διαμαρτυρασθαι ins ιουδαιοις και ελληνισιν D sah Lucif. om του (bef
 θεου) D¹(ins D⁴).
 25. om ιδου E 1 13. 40. 73 Lucif.
 for ουκετι, ουκ N [D-lat]. οίδα bef εγω C m: om εγω 180 Iren-int.
 rec aft την βασιλειαν ins του θεου (surp-
 side it as its antitype. ὁ λαβον] Com-
 pare Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ.
 ἀποστολήν. 25.] It has been argued
 from ἐν οἷς διήλθον, that the elders of
 other churches besides that of Ephesus
 must have been present. But it might
 just as well have been argued, that every
 one to whom Paul had there preached must
 have been present, on account of the word
 πάντες. If he could regard the elders as the
 representatives of the various churches, of
 which there can be no doubt, why may not
 he similarly have regarded the Ephesian
 elders as representatives of the churches
 of proconsular Asia, and have addressed
 all in addressing them? Or may not these
 words have even a wider application, viz.,
 to all who had been the subjects of his
 former personal ministry, in Asia and
 Europe, now addressed through the Ephe-
 sian elders? See the question, whether
 Paul ever did see the Asiatic churches
 again, discussed in the Prolegg. to the
 Pastoral Epistles, § ii. 18 ff. I may re-
 mark here, that the word οἶδα, in the
 mouth of Paul, does not necessarily imply
 that he spoke from divine and unerring
 knowledge, but expresses his own convic-
 tion of the certainty of what he is saying:
 see ch. xvi. 27, which is much to our
 point, as expressing his firm persuasion
 that king Agrippa was a believer in the
 prophets: but certainly no infallible know-
 ledge of his heart:—Rom. xv. 29, where
 also a firm persuasion is expressed:—Phil.
 i. 19, 20, where οἶδα, ver. 19, is explained
 to rest on ἀποκαρδοκία καὶ ἐλπίς in
 ver. 20. So that he may here ground his
 expectation of never seeing them again, on
 the plan of making a journey into the west

the three other places where this phrase
 occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare
 Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ
 πν. ἡμῶν. 24.] The reading in the text,
 amidst all the varieties, seems to be that
 out of which the others have all arisen,
 and whose difficulties they more or less
 explain. The first clause is a combination
 of two constructions, οἰδεὶς λόγον ποιῶ-
 μαι τὴν ψυχὴν ἐμαυτοῦ, and οὐ ποιῶμαι
 (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν
 ἐμαυτῷ. The best rendering in English
 would be, I hold my life of no account,
 nor precious to me. Then again the con-
 fused construction of the former clause
 shews itself in the ὡς of the latter, which
 is not 'so that,' but 'as,' q. d. before, 'so
 precious.' 'I do not value my life, in
 comparison with the finishing my course.'

Render then the whole verse: But I hold
 my life of no account, nor is it so pre-
 cious to me, as the finishing of my
 course. τελειῶσαι] See the same
 image, with the same word, remarkably
 expanded, Phil. iii. 12—14. There in ver.
 12 he has used τετελειῶμαι,—and,—as is
 constantly the case when we are in the
 habit of connecting certain words together,
 —the ὁρῶς immediately occurs to him,
 which he works into a sublime comparison
 in ver. 14. ὁρόμον] A similitude
 peculiar to Paul: occurring, remarkably
 enough, in his speech at ch. xiii. 25. He
 uses it without the word ὁρ., at 1 Cor.
 ix. 24—27, and Phil. iii. 14. καὶ
 τ. 3.] and (i. e. even) the ministry, &c.
 καὶ in this sense gives that which, in
 matter of fact, runs parallel with the meta-
 phorical expression just used,—stands be-

¹ ποιμαίνειν τὴν ἐκκλησίαν τοῦ *θεοῦ, ἣν ² περιποιήσατο
διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι ¹ εἰσελεύσονται
μετὰ τὴν = ἀφ' ἐξίν μου = λῦκοι ° βαρεῖς εἰς ὑμᾶς μὴ

xxxi. 5. 1 John x. 1. ch. xix. 30. m here only t. 3 Macc. vii. 18. Herodot. ix. 77.
= Matt. vii. 15 (x. 16. Luke x. 2. John x. 13 bis) only. (Ezek. xxii. 27.) o = here only. (ch.
xxv. 7 rec.)

* κυρίου AC'DE a 13. 36. 40 syr-mg coptt arm (Eus.) Ath-ms, (Constt.) Did, Chr (on Eph iv. 12) (Thdor-stud.) Thl-f-mss Iren-int, Lucif, (Aug) Jer, Sedul: χριστου Syr(ed and 2-mss[7th cent and later]) æth-pl [Ps-Ign.] Ath-4-mss Thdrt, (cf συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιποιήσατο τῷ αἵματι τοῦ χριστοῦ Constt): κυρίου καὶ θεοῦ C³HLP rel: κυρίου θεοῦ S. 95²: θεοῦ BN c vulg Syr-6-mss[6th and 7th cent] syr syr-lect Ign, Ps-Ath, Epiph, Bas, [Chr, Cyr,] Antch, Thl-fin Ambr, Ors, Primas, aft περιποιήσατο ins eavre D sah, sibi constituit Iren-[int,]. rec: του ιδιου αιματος (alteration, says Meyer, owing to θεοῦ, because του ιδιου might be referred to Christ (as a gen): but surely this is carrying subtlety somewhat too far. It has been evidently a corra for simplicity, not observing the emphasis), with HLP rel Ath, Chr, [Antch,] Thl: txt ABCDEN a c m 18. 36. 40 [vulg syr-mg-gr] arm Did, Iren-int, Lucif,

²⁹. rec aft εγω ins γαρ (to connect and strengthen the sentence), with C³EHLF rel syrr sah [arm] Chr: ετι εγω B: εγω δε N³ coptt: καὶ εγω æth: txt AC'DN¹ 13. 36 vulg Iren-int, Lucif, rec aft οἶδα ins τ ουτε (like preceding), with C³EHLF rel syr Chr: om ABC'DN a 13. 36 [vulg Syr coptt æth arm] Iren-int, Lucif. αφ' εξιν D[E: αφ' εξιν L].

not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries*? Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this*,—as the consummation of a climax, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15; and, ceteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε ποιμαίνειν, and followed by the intensifying clause ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίου than to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the

great MSS. respecting the sacred names. It appears that B has *no bias* for θεός where the others have κύριος: we find it thus reading in Luke ii. 36 (so DLX¹EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACELN); Col. iii. 16 (so AC¹D¹FN); while on the other hand it has *av iv* in Rom. xv. 32, where the others have *θς* or *χς iv*; *χς* in Eph. v. 21, where rec. has *θς*; *av* in ch. viii. 22, with ACDEN, where rec. and the mss. have *θς*: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 *χς*, with CD¹N¹, for *θς*: xiv. 4, *κς*, with AC¹N, for *θς*. This evidence seems to remove further off the chance of deliberate alteration here to θεοῦ, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthæi, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. παρὰ. Luke and Paul (in pastoral Epp. only), see ref. ²⁹.] ἀφ' εξιν is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέροισι ἔπειμι προγόνους, καὶ θεὸς τῆςδε μοι τὴν ἡμέραν τῆς πρὸς δαίμονας ἀφ' εξιν ἔδωκε which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.), we have τὴν τότε ἀφ' εξιν εἰς τοὺς πολεμίους ἐποίησαν, which is most like the usage here. Perhaps, absolutely put, it must signify 'my

p Rom. xi. 31
reff. Deut.
xxiii. 2.
2 Kings xii.
4, 6.
q ch. v. 36,
27. vii. 18,
from Exod.
1. 8.
r Matt. xvii.
17 & L. Luke
xxiii. 2. ch.
xiii. 6, 10.
Phil. ii. 18
only. Deut.
xxiii. 6.
s constr., 1 Cor.
x. 13 reff.
t = here [Matt.
xvii. 51.
Luke xxii. 41.
ch. xxi. 1)
only. Jer. xii. 14.
u ch. v. 37 reff.
v = Matt. xxiv. 42. 1 Cor. xvi. 13 al. (Jer. v. 6.)
w Paul only. Eph. ii. 11. 2 Thess. ii. 5. (26, 2 Macc. x. 6.)
Gen. xv. 9. see ch. xviii. 30.) x here only γ. (-τῆς, 2 Chron. xxii. 18. -τῆς,
iv. 16. elsew. gen., see ch. ix. 24 reff. 2 Thess. iii. 6. Paul only, etc. Mark iv. 27. 2 Cor.
xi. 6. s constr., ch. xiii. 10 reff. a Heb. v. 7. xii. 17. 2 Macc.
iv. 3. (Θεσία, 1 Cor. x. 11.) b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 26. iii. 16. 1 Thess. v. 13, 14. 2 Thess. iii. 15 only. P. Job
c ch. ii. 6 reff. d ch. iv. 29 reff. e Luke
xxiii. 46. ch. xiv. 23. Pa. xxx. 5. f ch. xiv. 3. g constr., ch. xiii. 26 reff. h Luke
xiii. 43 reff. i = ch. ix. 31 reff. k = an constr., Eph. i. 18. (see ch. xxvi. 18.) l Luke
vii. 26. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Pa. xiv. 9. m constr., 1 Tim. iii. 1 only. (Rom.
vii. 7 al.) Prov. xxiii. 9, 6.

ABCDE
HLPN a
b c d f g
h k l m
o 13

30. om 1st αυτων B e sah æth. for αποσταν, αποστρεφειν D-gr Syr.
rec (for εαυτων) αυτων, with CDEHLP rel Bas, Chr.; txt ABN.
31. νυκταν A. for και, δε D¹-gr¹(txt D⁴). at end ins υμων DE a b c d k o
vulg (syrr) coptt æth [Antch.] Thl-ñn Lucif, Jer, Ors₁. (D-lat is deficient from
ver 31 to ch xxi. 2.)
32. υμων(sic) N[H]. rec aft υμας ins αδελφοι (for solemnity; were it genuine,
as Meyer observes, there would be no possible reason for omitting it), with CEHLP
rel 36 æth-rom Chr₁; aft τω θεω, c 137 lect-58: om ABDN 13 vulg syrr coptt æth-pl
[arm] Jer, Ors₁. for θεω, κυριω B 33. 68 coptt. rec επικοδομησαι, with
HLP rel Chr_{ext}(ουκ ειπεν οικοδομησαι αλλ επικοδομησαι, δεικνυς οτι ηδη οικοδομηθησαν.
But may not this have been the history of its alteration, to render the word more
strictly appropriate?): txt ABCDEM 13. 36 [adifcare vulg E-lat Jer]. add
υμας DE 29. 76 lect-58 Syr sah æth: pref, a b o 14¹. 66¹-9. 76. 81. 105¹ Chr₁.
rec aft δου. ins υμων, with CHLP 13. 36 rel vss: om ABDEN vulg copt. rec
om την, with DHLP rel [Chr]: ins A B(sic: see table) CEN. add αυτου A.
aft εν ins αυ(. .) (P αυτοις) D¹. for πασιν, των παρων D.
33. for 1st η, και D vulg ([demid]not am &c) spec [Antch.]. ουθενος AEN
[Antch.]: txt BCDHLP rel 36. add υμων DE spec arm.
34. rec aft αυτοι ins δε, with 13[e sil] copt Thl-ñn: γαρ 106: [et vos Syr æth-
rom:] om ABCDEHLPN rel vulg syrr [sah] æth[-pl] arm Bas, (Chr.).

death; see the above passage of Josephus.

Λύκοι βαπτεῖς] not persecutors, but false teachers, from the words ελεα. ελε υμᾶς, by which it appears that they were to come in among the flock, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphoric meaning of ver. 29. φαῖσθαι is only used by Paul, except 2 Pet. ii. 4, 5.

30.] ὅμων αὐτ. does not necessarily signify the presbyters: he speaks to them as being the whole flock.

31.] νύκτα. ὅτι is only (reff.) used by Paul.

νύκτα κ. ἡμέραν] This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul: and so Paul himself, except as in reff.

νουθετῶν (reff.) is used only by Paul.

On the three years spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and

indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: cf. Prolegg. to 1 Cor. § v. 4.

32. τ. λόγ. τῆς χάρ. αὐτ.] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ δου.] Clearly spoken of God, not of the word of His grace, which cannot be said δοῦνα κληρον, however it might οικοδομησαι.

The expression κληρον. ἐν τ. ἡγ. πᾶς. is strikingly similar to τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, Eph. i. 18, addressed to this same church. See also ch. xxvi. 18.

33.] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13. 34.] See 1 Cor. iv. 12, which

γινώσκετε ὅτι ταῖς ^a χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ^b ὑπηρετήσαν αἱ χεῖρες αὐταί· ³⁵ πάντα ^c ὑπέδειξα ὑμῖν ὅτι οὕτως ^d κοπιῶντας δεῖ ^e ἀντιλαμβάνεσθαι τῶν ^f ἀσθενούντων, ^g μνημονεύειν τε τῶν ^h λόγων τοῦ ⁱ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν ^j Μακάριόν ἐστιν ^k μάλλον διδόναι ἢ λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν ^l θεῖς τὰ ^m γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ ἱκανὸς δὲ ⁿ κλαυθμὸς ἐγένετο πάντων, καὶ ^o ἐπιπεσόντες ἐπὶ τὸν ^p τράχηλον τοῦ Παύλου ^q κατεφίλουν αὐτόν, ³⁸ ὁδυνώμενοι μάλιστα ^r ἐπὶ τῷ λόγῳ ^s ὃ εἰρήκει, ὅτι οὐκέτι ^t ἡ μέλλουσιν τὸ ^u πρόσωπον αὐτοῦ ^v θεωρεῖν. ^w προέπεμπον δὲ αὐτόν εἰς τὸ πλοῖον.

^a = here only. (³ Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14. ^b = ch. xxviii. 10. Rom. xii. 13. Phil. ii. 26. iv. 16, 19. Tit. iii. 14. Sir. xxxix. 23. ^c = ch. xiii. 36. (ref.). xxi. 23 only + ^d constr., 1 Cor. ix. 26. x. 33. Eph. iv. 15. P. 71 Mt.) vi. 47. xii. 6. ch. ix. 16 only. ^e Esth. iv. 6. ^f 1 Cor. xv. 10 ref. ^g Luke i. 64. 1 Tim. vi. 2 only. ^h L. P. Isai. xli. 2. (συναγαγίλ. Rom. viii. 26.) ⁱ = w. gen., Luke xvii. 33 al. 1 Chron. ix. 26. x. 33. 1 Cor. ix. 15. see Matthew, i. 456. ^j = Matt. ii. 15. viii. 12 al. Luke xiii. 28 only. ^k = Gen. c. ch. xv. 10 ref. ^l = Luke ^m = Luke ⁿ = Luke ^o = Luke ^p = Luke ^q = Luke ^r = Luke ^s = Luke ^t = Luke ^u = Luke ^v = Luke ^w = Luke

[for γιν. οἶδατε A. τας χρεῖας (sic) D¹ (txt D³). aft χρ. μου ins πασιν D¹. aft αυται ins μου D sah : μου αυται Syr copt eth. ³⁵. ins και bef παντα CD³ b o 36. 40 Syr [arm]. for παντα, πασι D¹ (txt D³). των ασθενούντων bef αντιλαμβανεσθαι A. om τε (A¹ P) D¹ coptt : ins των λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2 lect-58 sah eth arm Chr Thl-sif : του λογου h 26. 38. 40. 93 lect-18 vulg (both corruis, decausse but one saying is cited). om ιησου A² (P) 2. 30. 68. 96. 142 Epiph, Chr, Bas. ουτος and μακαριος D¹ (txt D¹). rec διδοιαι bef μαλλον, with a m [o Syr Bas.] : txt ABCDEHLPN 13 rel vulg speco syr arm [Bas.] Chr. ³⁶. εισας D¹ (txt D-corr¹). om αυτου D¹ (ins D³) [f arm]. συμπασιν L[P]. om αυτοις C¹ 36 arm. προσευξατο B¹ D. ³⁷. for δε, τε N [(Syr)]. rec εγενετο bef κλαυθμος (corrre of order to bring κλαυθμος and παντων ισογίαν), with HLP rel [syr copt arm] Thl-sif : txt ABCDEK a [(c)] h k m 18. 40 vulg [sah] Thl-sn. om του D-corr c 180 Thl-sif. κατεφιλων N¹. ³⁸. μάλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft οδυν.) οτι ειπεν, D¹ (om ειπεν D-corr). for ουκετι μελλουσιν, μελλει (σο)ι D¹ (txt D⁴). om αυτου D¹ (ins D³). for εις, επι D. om το (bef πλοιου) P.

he wrote when at Ephesus. χρεία, with a gen. of the person in want, is an expression of Paul only; see among ref. ὑπηρετεῖν is used only twice more; once by Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23. The construction is varied in this sentence. ταῖς χρ. μου, καὶ (not τῶν δυνων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but his wants and theirs. αἱ χ. αὐταί also [strikingly] in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20. ³⁵. πάντα] In all things: so Paul (only), see ref. κοπιῶντας] A word used by Paul fourteen times, by Luke once only (Luke v. 5 (xii. 27 v. r.)). τῶν ἀσθενούντων] Not here the weak in faith (Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck,—which the context both before and after will not allow:—but the poor (τὸς πένη-

τας ἀσθενούντας, Aristoph. Pac. 636. δ τε γὰρ ἀσθενέστερος δ πλούσιός τε τὴν διακὴν ἴσῃν ἔχει, Eurip. ap. Stob. cxv. (Wetst.)), as Chrys., Theoph., Heinrichs, Kuin., Olsh., De Wette. Μακ. ἐστιν κ.τ.λ.] This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est:' and cites from an old poet in Athenæus, viii. 5, ἀνέητος δ διδούς, ἐδνυχῆς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth. Nicom. iv. 1, μάλλον ἐστὶν τοῦ εὐεutherίου τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν θένει δεῖ, καὶ μὴ λαμβάνειν θένει οὐ δεῖ. τῆς ἀρετῆς γὰρ μάλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν

1 constr., ch.
iv. 5 reff.
m ch. xiii. 13
reff.
n = Luke xxii.
41. (ch. xx.
30 reff.)
2 Macc. xii.
10.
o ch. xvi. 11
only 7.
p ch. xxv. 17.
xxvii. 18.
Luke vii. 11
(w. ἡμέρα,
ix. 37) only.
L.

q Matt. ix. 1. xiv. 34. Mk. Mark v. 21. Luke xvi. 26 only. Dent. xxx. 12. r absol., here only. = ch. xxvii. 2.
s Luke xix. 11 only. Cant. vi. 4 (only?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr.,
here only. u = ch. xxvii. 5. (ch. viii. 5 reff.) v ch. xxii. 8 only. Job xxxix. 26.
w constr. (see note), ch. ii. 8 reff. Winer, edn. 6, § 45. 6.

CHAP. XXI. 1. om αναχθ. A¹(appy): ins aft ημας A²: αναχθεντας N¹: αχθηται P d
3. 100. αποσπασθεντες BE² [L a b. (13 uncert.)] (κα) επι(β)ων(ε)s
αναχθόμεν αποσπασθεντων δε (ημων) D¹(txt D¹). for ηλθομεν, ηκομεν D.
om την D. rec καν, with HLP l m: Cossu vulg: Chio tol: txt ABCDEH rel
36 syrr coptt arm (Ec Thl-fin Cassiod., Cho am. (13 def.) for εξης, επιουση D.
om την (bef ροδον) CD 40 Chr., παταρα AC. at end ins και
μυρα D vulg.-ms, [κ.] μυρρα sah.
2. διαπερουν E 73. 105: διαπερον L² a k Thl-fin: διαπορευομενον 137.
3. Steph αναφανεντες (corru, not perceiving the force of the passive), with B¹(see
table) N a² b c o Chr(osome mas): txt AB²(see table) CEHL[P] 13. 36 rel [Chr].
aft δε ins eis την P [40]. om και A k m [vulg.-clem
tol] demid(not am fuld). καταλειποντες AHL h¹ 13 (but -ποντες HL).
om επλευσαμεν A¹(appy): επλευσαμεν E²[gr]: ναυισαυιμους vulg E-lat: collasimus
D-lat. rec (for καταλθομεν) καταχθημεν, with CHLP rel Chr.: depositi sumus
E-lat: osenimus vulg: enavisaυιμους D-lat: txt AB E-gr N 13 [syrr] coptt ssth.
εκει H d 133 vulg. rec ην bef το πλοιον, with HLP rel 36 [syrr arm Chr].
txt ABCEN c 13. 137 [vulg].

XXI. 1.] The E. V., 'After we had
gotten from them,' does not come up to
the original: δεικνυσι την βίαν τῷ εἰπεῖν
ἀποσπασθέντας ἀπ' αὐτῶν, Chrys.
εὐθυδρομ. See ref., having run before
the wind. Cos, opposite Cnidus and
Halicarnassus, celebrated for its wines
(εὐκαρπος πᾶσα, οὐνεγ δὲ καὶ ἀρίστη, καθά-
περ Χίος κ. Λέσβος, Strab. xiv. 2), rich
stuffs ('nec Cosse referunt jam tibi pur-
puras,' Hor. iv. 13. 13), and ointments
(γίνεται δὲ μύρα κάλλιστα κατὰ τόπους
... ἀμαράκινον δὲ Κῶον καὶ μύλινον,
Athen. xv. p. 688). The chief town was
of the same name (Hom. Il. β. 677), and
had a famous temple of Æsculapius (Strabo,
ibid.). It was the birth-place of Hippo-
crates. The modern name, Stanchio, is a
corruption of ἐς τὰν Κῶ [as Stamboul for
Constantinople is of ἐς τὰν πόλιν]. See
Winer, Realw. Rhodes was at this
time free, cf. Strabo, xiv. 2; Tac. Ann. xii.
58: 'Reddittur Rhodiis libertas, adempta
sepe aut firmata, prout bellis externis
meruerant, aut domi seditione deliquerant.'
See also Suet. Claud. 25, 'Rhodiis (liberta-
tem) ob penitentiam veterum delictorum
reddidit.' It was reduced to a Roman
province under Vespasian, Suet. Vesp. 8.
The situation of its chief town is praised
by Strabo, l. c. The celebrated Colos-
sus was at this time broken and lying in

ruins, ib. Patara, in Lycia ('caput
gentis,' Liv. xxxvii. 15), a large maritime
town, a short distance E. of the mouth of
the Xanthus. It had a temple and oracle
of Apollo, Herod. i. 152. 'Delius et
Patareus Apollo,' Hor. iii. 4. There are
considerable ruins remaining, Fellows,
Asia Minor, p. 219 ff. Lycia, p. 115 ff.
Winer, Realw. Here they leave their
ship hired at Troas, or perhaps at Nea-
polis (see note on xx. 16), and avail
themselves of a merchant ship bound for
Tyre. 2. ἀναφανέντες] for the con-
struction, see reff. and Winer, edn. 6, § 39.
1: having been shewn Cyprus, literally.
Wetst. cites from Theophrastus, p. 392,
περιφέροντο ἐν τῷ πελάγει, ἀναφανέντων
δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρα-
τηγοί. 'The graphic language of an eye-
witness, and of one familiar with the
phraseology of seamen, who, in their own
language, appear to raise the land in ap-
proaching it.' Smith, Voyage and Ship-
wreck of St. Paul. But would not this re-
mark rather apply to the active participle?
Compare 'aeris Phœacum abscondimus
arces,' Æn. iii. 291. εὐάνθυμον]
sc. αὐτῆν, i. e. to the E. This would be
the straight course from Patara to Tyre.
ἐκλ. εἰς Σ.—we held our course,
steered, for Syria. κατὰβ.] we
came down to, the result of having borne

...φ(.)-
vulg-
D.
ABCEH
LPM a b
c d f g h
k l m o
13

αποφορτιζόμενον τὸν ἰγόμενον. * ἀνευρόντες δὲ τοὺς ^{κυβερνήτης χειμῶνων ἐπ. γυρο- μάνων ἀποφορτίζεται, Philo de Praem. 5.} μαθητὰς * ἐπεμείναμεν ^{vol. ii. p. 413. a = ch. x. 46 reff. e = and constr., ch. xx. 18. (xxvii. 2 reff.) 17) only τ. Jos. Antt. iii. 2. 2.} αὐτοῦ ἡμέρας ἐπτά, ^{γ Rev. xviii. 11, 12 only. b ch. xviii. 19 reff. c ch. x. 41 reff. f constr., ver. 1 al. h = Luke ii. 6, 22, 43.} οἵτινες τῷ Παύλῳ ἔλεγον ^{Exod. xxiii. 5 only. d ch. xi. 28 reff. g = here (2 Tim. id. Luke ii. 18 only τ.} διὰ τοῦ πνεύματος μὴ * ἐπιβαίνειν εἰς Ἱεροσόλυμα. ^δ ὅτε δὲ ^ε ἐγένετο ^ε ἐξαρτίσαι ἡμᾶς ^η τὰς

4. rec και ανευροντες (corrⁿ of copula, as frequently), with C²HLP rel D-lat syrr mth [arm] Chr, Thl[-sif]: txt ABC¹E a m 13. 36. 40 vulg copt [sah] Thl-fin. om tous (corrⁿ, the art not seeming in place) HLP b c d e f g h k l o 137 Chr Thl[-sif]. αυτους (alteration to suit οιτινες which follows) AEL k Thl-fin: προς αυτους Chr, apud eos D-lat E-lat [syrr copt mth]: txt BCHPN 13 rel. λεγαν B: repeated by B¹ after πνευματος (see table). rec αναβαινειν (substitution of more usual word), with EHLP rel vulg Chr Did, [Epiph.] Thl-sif: txt ABCN 13(appy) 36. 40 Thl-fin. rec ιεροουσαλημ, with HLP rel Epiph, Chr Did, : txt ABCEN a k 13. 36. 40 vulg D-lat Thl-fin.

5. rec ημας bef εξαρτισαι (alteration of order to avoid ημας τας ημερας), with B(see below) CHL (P[υρι] . . . εξαρτησαι.) N rel 36 Chr: txt A B(but marking the words for transposition) E: οτε δε εγενετο εξελθειν ημας ημερας εξαρτησαι επ. (9. 100) 13: sequenti autem die exeuntes ambulamus viam nostram D-lat: post hos autem dies amb.

down upon. Τύρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. propheta, was now a free town (Jos. Ant. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων) of the province of Syria.

ἐκεῖσιν] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκεῖσιν occurs (ref. [see also ref. Job]) it simply = ἐκεῖ, so that perhaps no motion is included.

ἀποφορτ.] The pres. part. indicates the intention, as διαπερῶν before. 4. 34]

Implying, 'the crew indeed were busied with unloading the ship: but we, having sought out (by enquiry) the disciples.' 'Finding disciples' (E.V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοὺς μαθ. seems to imply this. ἡμ. ἔστ.]

The time taken in unloading:—they apparently proceeded in the same ship, see ver. 6.

The notice here is very important, that these Tyrian disciples said to Paul by the Spirit, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are subject to prophets, i.e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of

that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see τοὺς μαθ. above, and] ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below, vv. 10 ff.

5. ἐξαρτίσαι.] This is ordinarily a naval word, signifying to fit out or refit a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in refitting,' so that τ. ἡμ. would be the accusative of duration,—'when we had refitted during the days.' But not to mention that τὰς ἡμ., without τὰυτας, would be harsh in such a connexion,—is not the aorist ἐξαρτίσαι fatal to the rendering? Would it not in this case be present, if implying the continued action during the days,—perfect, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some one act occurring at one time. So that if the meaning given by Theoph., (Ec. πληρῶσαι (Hesych. τελειῶσαι) be found nowhere else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of

i = ch. xv. 40
 ref.
 h ch. xv. 3 ref.
 l w. prepos.,
 ch. xxvi. 11.
 Luke xxiv.
 50. Levit.
 xxiii. 14.
 m Luke xlii.
 33. ch. xiv. 19.
 Neh. xiii. 20.
 n ch. vii. 60 ref.
 o Matt. xiii. 9.
 48. John xi.
 4. ch. xxvii.
 39. 40 only.
 Judg. v. 17 A
 Ald. compl.
 Sir. xxiv. 14
 A (not F) BN
 Ald. only.
 p abeol., ch. x.
 9 ref. Ezra
 x. 1.
 q here only.
 s ch. viii. 26 ref.
 v here only.
 x ch. xviii. 22 ref.
 11. 2 Tim. iv. 5 only.
 r = Matt. xiv. 22; Mk. xv. 29. John xxi. 11. Josiah i. 3 Ed-rat. (not B) Ald.
 t John xvi. 32. xix. 27. Euth. v. 10. u ch. xxvii. 9, 10 only. v. 10. Wind. xiv. 1 only.
 u Matt. xiii. 9. 48. John xi. 4. ch. xxvii. 39. 40 only. Judg. v. 17 A Ald. compl. Sir. xxiv. 14 A (not F) BN Ald. only.
 y John i. 40. iv. 40. ch. ix. 62. xviii. 3. b Luke xxii. 58 al. c see ch. ii. 14 al. d ch. x. 9 ref. e Eph. iv. 13. f 13. g h i m o

v. m. Syr. om *ἐξεληντες* A 105. *γυναῖν* CE[H]P: txt AB[L]N rel. om
ἐως N D-lat. in N *προσευξαμενοι* is written before *ἐπὶ τ. αἰγ.*, but marked for
 erasure by M¹ or 3, and repeated in its proper place.

5, 6. rec for *προσευξαμενοι* *αἰτησασαμεθα* *ἀλλήλους* *καὶ* *προσηυξαμεθα* *καὶ* *ἀσπασαμενοι*
ἀλλήλους, with HLP rel vulg Chr, Thl: txt A B (sic: see table) CEN a d 13. 36. 40 Syr.—
προσευξ. LP 4. 100-6 Chr, — *αἰτησασαμεθα* C: *αἰτησασαμενοι* 40: *αἰτησασαμεθα* A [13].

6. rec *ἐπεβημεν* (*corrpn* to *more usual term*), with HLP 13[e sil] rel Thl-sif:
ἐπεβημεν (*more usual*) BEN³ k 73 Chr: txt ACN¹ a c d 36. 40. 137 Thl-fin.

7. *κατεβημεν* (*corrpn* to *more usual word*) AEN³. *πτολεμαῖαν* N.
ἐπεμειναμεν A k 40.

8. rec aft *ἐξεληντες* ins *οὐ περὶ τὸν παυλὸν* (*ἐξελθ. begins an ecclesiastical portion*),
 with HLP rel sath-rom Thl-sif; *οἱ ἀποστολοὶ* 47 lectt-13-4: om ABC [D(Wetst)] E(N)
 c e h k 13. 36. 40 vulg D-lat syrr copt [sah sath-pl] arm Chr, Thl-fin.—N has σ written,
 but marked for erasure 'prima manu.'

Steph *ἦλθεν* (*to enit* *οὐ περὶ τ. παυλὸν*),
 with HLP rel Thl-sif: txt A(B)C [D(Mill)] EN k 13. 36 vulg [D-lat] syrr coptt sath
 [arm(Tischdf)] Eus, Chr, [Thl-fin].—*ἦλθαμεν* B [εἰσελθ. D(Mill)]. rec ins *του*
βελ οντος (*for precision*), with a 13[e sil]: om ABCEHLPN rel Eus, Chr.
 (D-lat is deficient in vv 8—10; but readings are preserved in Scriv's notes.)

a period of time. Our own word 'fulfil'
 has undergone a similar change of meaning
 since its first composition: and *πληρῶσαι*
 is used both of manning a ship and of ful-
 filling a period of time. *ἐξελθ.* from

ἔως ἔξω τ. π. "We passed through the
 city to the western shore of the ancient
 island, now the peninsula, hoping to find
 there a fitting spot for the tent, in the open
 space between the houses and the sea."

Robinson, iii. 392. *ἐπὶ τὸν αἰγιαλόν*
 "Yet had we looked a few rods further, we
 should have found a very tolerable spot by
 a threshing-floor, where we might have
 pitched close upon the bank, and enjoyed,
 in all its luxury, the cool sea-breeze, and
 the dashing of the surge upon the rocky
 shore." id. ibid.

7. *τὸν πλοῦν διε-
 νῶν*. Having ended our voyage, viz.
the whole voyage, from Neapolis to Syria.
 The E. V., 'when we had finished our
 course from Tyre,' is allowable, but this
 would more probably have been *τὸν ἀπὸ*
Τύρου. 'With their landing at Ptolemais
 their voyage ended: the rest of the journey
 was made by land.' (De Wette.) ἀπὸ

Τύρου will thus be taken with *κατηντήσα-
 μεν*. *Πτολεμαῖα*.] Anciently *Accho*
 (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and
 Rom. writers Ἀκη, Ace), called Ptolemais
 from (probably) Ptolemy Lathurus (Jos.
 Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.;
 xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24).
 It was a large town with a harbour (Jos.
 Antt. xviii. 6. 8). It was never (Judg. i.
 31) fully possessed by the Jews, but be-
 longed to the Phœnicians, who in after
 times were mixed with Greeks. But after
 the captivity a colony of Jews is found
 there (Jos. B. J. ii. 18. 5). The emperor
 Claudius gave it the 'civitas,' whence it is
 called by Pliny, v. 17; xxvi. 65, 'Colonia
 Claudii Caesaris.' It is now called St. Jean
 d'Acre, and is the best harbour on the
 Syrian coast, though small. It lies at the
 end of the great road from Damascus to
 the sea. Population now about 10,000.
 The distance from Ptolemais to Cæsarea is
 forty-four miles. For Cæsarea, see on ch.
 x. 1. 8. Φύλ. τ. εὐαγγ.] It is possible
 that he may have had this appellation from
 his having been the first to travel about
 preaching the gospel: see ch. viii. 5 ff.

ἤμεναιμεν ἢ παρ' αὐτῷ. 9 τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι ἠ ἀποφητεύουσαι. 10 ἐπιμενόντων δὲ ἡμέρας ἑπτα, κατῆλθεν τις ἀπὸ τῆς Ἰουδαίας ἡ προφήτης ὀνόματι Ἀγαβος, 11 καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ἑξῶν τῷ Παύλῳ, δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστίν ἡ ἑξῶν αὕτη οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας

D pro-
pheta...
ABCEDE
HLPN a
b c d f g
h k l m
o 13

d ch. xix. 8 reff.
e ch. x. 48 reff.
f = ch. ii. 40
reff.
g = ch. viii. 5
reff.
h ch. xi. 37 reff.
i = Mark xv.
24 al.
k here bis.
Matt. iii. 4
l Mk. x. 9
m Mk. xiv.
1. 13. xv. 6
only.
n Kings ii. 5.
l = Matt. xvii.
23 al. fr.
Job xvi. 12.

9. rec παρθενοι bef τεσσαρες, with EHLP rel [syrr] Thl: παρθενοι bef θυγατερες C Eus.: txt AB [D(Wtat)] N a k m 13 D-lat [am fuld demid tol arm(Tischdf)].

10. rec aft επιμενοντων δε ins ημων (adds for precision), with ELPN³ rel syr-mg [arm] Chr₁: αυτων N¹: txt ABCN k 13. 36 syr[-txt] Bas.
προφητης bef απο της ιουδαίας L.

11. om και D-lat: ανελθων δε D¹-gr: txt D². rec for αυτου, τε αυτου (in some late mss αυτου probably from misunderstanding, supposing that it was Paul's hands and feet that he bound), with HLP rel [Syr] Chr₁: txt ABCDEN a b c (m) o 13. 36 [syr coptt arm] Cyr-jer, Bas., also Orig(8th. αυτου χειρων κ. ποδων) Aug Cassiod. rec τας χειρας και τους ποδας (corrtn from Luke xiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed), with A a¹ c d m coptt sath Chr (omg τας και τους) Orig(above): txt BCDEHLPN 13 rel 40 vulg syrr arm Cyr-jer Bas.
for εν, eis D 26. 63. 97-8. 106 Chr, Epiph, and (prefix επελθοντα) Orig₁. om ει D¹(ins D²) Chr Thl-sif. aft eis ins τας N¹(N² disapproving).

The office of Evangelist, see reff., seems to have answered very much to our missionary: Theodoret, on Eph. iv. 11, says, ἐκείνοι περιτόντες ἐκήρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἐν πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδίδουσι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Pfl. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for the Apostle: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias. ὄντος ἐκ τ. ἐπὶ] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. l. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as δ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 3 ff. as the establishment of any permanent order in the church. 9.] This notice is inserted apparently without any immediate reference to the history,

but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγρακύναι παρθένοι, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὅστε οὐ καὶ τῷ κοινωνήσαντι γάμον διακονεῖν ἔστιν. 10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives. 11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τὰδε λέγει τὸ

m. Matt. xiv. 36 al. fr. 2 Macc. ix. 26, constr., here only. n here only. see Gen. xvi. 7. o ch. iiii. 12 reff. p ch. xi. 2 reff. q 1 Cor. xv. 29 reff. r here only. s = ch. xii. 22 reff. t 2 Cor. xii. 14. 1 Pet. iv. 8 only. Dan. (iii. 15 only. (all w. *yeu*) see 2 Cor. x. 6. u = above (t). ch. vii. 1 reff. Mark v. 22 al. Cyr. v. 1. 8. y Matt. vi. 10. xxvi. 43 only. only z. 2 Chron. xxiv. 10. *ἐσ. ὅσα ἐδύνατο ὑποφέρει*, Xen. Hell. vii. 2. 18. w absol., ch. xvii. 4. Luke xvi. 31. Esth. iv. 4 B &c. Xen. ABCDE HLP a b c d f g h k l m o 13

12. παρακαλοῦμεν D'[-gr.](txt D4). om τε D Thl-sif. aft οι εντοπισι ins τον παυλον D sath. επιβαινεν D. om αυτον E 93-5 Bas. at end add *τοτε* (see next ver) C m 13. 40.

13. rec απεκριθη δε, with C¹ 18 syr Chr, [Bas.]: απεκριθη τε HLP d f g h k l m sath Thl: ειπεν[respondit] δε προς ημας D (from the various assignment of *τοτε* to ver 12 or ver 13, if was omitted altogether, and then some copula became necessary): txt ABCEN 18 rel 36. 40 vulg Syr copt arm. om o B¹(ins B¹-corr: see table). aft παυλος ins και ειπεν AEN a b d k o 18 vulg Syr [sah(Tischdf)] sath arm. om κλειστες και N¹. συνθριπτουτες P c: θορυβουντες D¹(txt D⁴) Tert Jer. for γαρ, δε E-gr 95¹ vulg-ms Tert., aft δεθηναι ins βουλομαι D. for eis, εν N (but eis is written over the line 'prima ut videtur manu').

ετοιμας εχω bef eis ιερουσαλημ A [f] sath. aft ιησουν ins χριστου CD Syr arm (Cyr, Thdr, Tert.) Jer, Ambros Aug.

14. ins οι bef ειποντες D'[-gr.]. aft ειρ. ins προς αλληλους D. rec το θελημα bef του κυριου (alteration of characteristic order), with DHLP rel vas Chr, [Bas, Tert.]: txt ABCEN m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 sath [Tert.]. rec γανασθω (corr to more usual), with HLP 13 rel Chr [Bas.]: txt ABCDEN f g m o 36. (yeu. AB'DEN.)

15. τινας ημερας [omg ταυτ.] D-gr. rec απωσκευασαμενοι, with c 13: παρασκευας. C a 7. 69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: παραρατι vulg syrr copt sath: παραραντες E-lat: refocimus nos D-lat: txt AB E-gr LP(N) rel 36. 40 Pamph Chr, Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) N¹. αναβαινομεν CDL: N¹(om N¹). rec ιερουσαλημ, with HLP 13 rel vulg Thl: txt ABC D[Wtst Mill] EN a 36 Euthal, Chr.

16. om συνηλθον δε και των μαθητων D¹[Wtst Mill](and lat). ins εκ bef των μαθ. E vulg. for απο, εκ D¹[Wtst](txt D²).

πνεῦμα τὸ ἅγιον is the N. T. prophetic formula, instead of τὰς λέγει ὁ κύριος of the O. T.

12. τοῦ μὴ] A similar

gen. after exhortation, is found ch. xv. 20. 13.] The τότε, which has been

changed in the rec. for the ordinary copula,

gives solemnity to the answer about to be

related: q. d. It was then that Paul said.

συνθριπτουτες] The present part.

does not imply the endeavour merely, here

or any where else, but as Meyer quotes

from Schaefer, Eurip. Phoen. 79, 'Vere

incipit actus, sed ob impedimenta caret

eventu.' γάρ] Either, 'your pro-

ceeding is in vain, for',—or 'cease

to do so, for',—or 'cease

etc' [esp.] on my

arrival at: the motion to, which was the

subject in question, is combined with that

which might result on it: see reff. and ch.

ii. 39. 14. τ. κ. τὸ θλ. γιν.] One of

the passages from which we may not un-

fairly infer, that the Lord's prayer was used

by the Christians of the apostolic age. See

note on 2 Tim. iv. 18. 15. ἐπισκευ-

σάμενοι] The remarkable variety of read-

ing in this word shews that much difficulty

has been found in it. The rec. ἀποσκευ-

σάμενοι (which may perhaps have arisen

from the mixture of ἀποταξάμενοι (D)

with ἐπισκευασάμενοι), would mean, not,

'having deposited our (useless) baggage,'

—but, 'having discharged our baggage,'

'unpacked the matters necessary for our

journey to Jerusalem, from our coffers.'

But ἐπισκ. is the better supported reading,

and suits the passage better: having

packed up, made ourselves ready for the

journey. 'Carriages' in the E. V. is used,

ο ἄγοντες. ὁ παρ' ᾧ * ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ = ch. xvii. 18
 ἄρχαίῳ μαθητῇ. 17 ἔγενόμενων δὲ ἡμῶν * εἰς Ἱερο- d attr., here
 σόλυμα ἄσμενως * ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. 18 τῇ only? see
 δὲ ἐπιούση ἢ εἰς αὐτὴν ὁ Παῦλος σὺν ἡμῖν * πρὸς Ἰάκωβον, ch. x. 6 reff.
 πάντες τε ἡ παρεγένοντο οἱ ὁπρεσβύτεροι. 19 καὶ ἄσπα- f ch. xv. 7 reff.
 σάμενος αὐτοὺς ἔξηγγεῖτο καθ' ἑν * ἕκαστον ὧν ἐποίησεν g ch. xx. 18
 ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ reff.
 ἀκούσαντες ἔδοξαζον τὸν θεόν, εἰπὺν τε αὐτῷ * Θεορεῖς, h constr., ch.
 13. x. 33 A (-pos, B &c.) only. i ch. ii. 41 reff. j ch. xvi. 11 reff. k ch. xvii. 23 reff.
 HLPW a u absol., ch. xvii. 10 reff. o ch. xi. 30 reff. p ch. xvii. 23 reff.
 b c d f g q ch. x. 8. xv. 13, 14. Luke xxi. 36. Luke only, exc. John i. 18. Judg. vii. 12. r ch. xv. 27 reff.
 h k l m s attr., Rom. xv. 18 reff. t ch. xx. 34 reff. u Matt. xv. 31. Luke v. 25, 26. ch. xi. 11 remark.
 o 18 v John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

for ἄγοντες, οὗτοι δὲ ἡγαγον D[Wtat Mill]: *simulque adducent* D-lat. add ἡμᾶς
 DE sah arm. for παρ' ω, προς ους D¹-gr(Wtat: txt Ussher). aft ξενισθ. add
 και παρεγενοντο εις τινα (την syr-mg) κωμην γενομεθα παρα D syr-mg.
 πασιν D¹ and lat) fultd tol: ιασωνι N demid copt: μνασων B g 1. 18. om τινι
 A¹. μαθητη bef αρχαιω D(Wtat). D-lat has the passage thus: *et cum*
venissent in quendam civitatem finimus ad nasoneu quendam cyprium discipulum
antiquum et inde exenites venimus hierosolyma (thus far, nearly, syr-mg also) suscep-
erunt autem nos cum latitia fratres. (readings of D-gr [vv 16—18] are in Scriv's notes,
 see above on ver 8.)

17. rec *εδεξαντο* (substitution of simpler word), with HLP rel: *υπεδεξ.* D(Mill &c)
 [υπεδεξαν τε D(Wtat), υπεδεξαν δε D(Ussher)]: txt ABCEN a k 13. 36 40 Chr-comm.

18. for δε, τε A E-gr N 40 syrr mth: txt BCHLP 13. 36 rel vulg D-lat E-lat coptt
 Chr., for παρεγ., ησαν δε παρ αυτω D¹[and lat](txt D⁴). aft οι πρεσβυτεροι
 ins συνηγμενοι D 34.

19. ους ασπαμενος(sic) διηγγετο ενα εκαστον ως εποησεν D¹-gr(txt D²). om lv
 D¹(ins D-corr¹). om δια N l.

20. ακουοντες HL k. εδοξασαν DN Thl-fin. rec (for θεωρ) κυριον, with
 DHP rel syr sah: txt ABCELN a d f g k o 13. 36. 40 vulg Syr copt arm Chr.
 for ειπον τε, ειποντες CD c g h m syr Chr. (ειπαν EN: ειπον 13.) om αυτω D.

as at Judg. xviii. 21 (where it answers to
 τὸ βάρος, LXX-B), for *baggage, things*
carried. 16.] Two renderings are
 given to the latter clause of this verse: (1)

making Μνάσωνι, &c. depend on ἄγοντες,
 and agreeing by attr. with φ, as E. V.,
 'and brought with them one Μνάσων, . . .
 with whom we should lodge' (so Beza,
 Calvin, Wolf, Schött., &c.): and (2) re-
 solving the attraction into ἄγοντες παρὰ
 Μνάσωνα, παρ' φ ε. 'bringing us to Μνά-
 σων,' &c. (So Grot., Valcknaer, Bengel, De
 Wetze, Meyer, al.) Both are legitimate:
 and it is difficult to choose between them.
 The probability of Μνάσων being a resident
 at Jerusalem, and of the Cæsarean brethren
 going to introduce the company to him,
 seems to favour the latter: as also does the
 fact that Luke much more frequently uses
 ἔγω with a person followed by a preposi-
 tion than absolutely. Of Μνάσων nothing
 further is known. Ἀρχαίῳ probably
 implies that he had been a disciple ἐξ
 ἀρχῆς, and had accompanied our Lord
 during His ministry. See ch. xi. 15, where
 the term ἐξ ἀρχῆς is applied to the time
 of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSA-
 LEM: MADE PRISONER, AND SENT TO

CÆSAREA.

17. οἱ ἀδελφοί] The
 Christians generally: not the Apostles and
 elders, as Kuin., who imagines from vv.
 20, 21, that 'cetus non favebat Paulo.'
 But (1) this is by no means implied: and
 (2) James and the elders are not mentioned
 till ver. 18.

18. Ἰάκωβον] James,
 'the brother of the Lord': the president
 of the church at Jerusalem: see ch. xii. 17;
 xv. 13; Gal. ii. 12, and notes,—and Pro-
 legg. to the Epistle of James, vol. iv. pt. 1,
 § i. 24—37.

19.] On the particular
 kind of attraction (reff.), in a gen. plur.
 after a partitive adjective, see Winer,
 edn. 6, § 24. 2. b.

20.] While they
 praised God for, and fully recognized, the
 work wrought by him among the *Gentiles*,
 they found it requisite to advise him re-
 specting the suspicion under which he
 laboured among the believing Jews. They,
 —led, naturally perhaps, but incorrectly
 (see 1 Cor. vii. 18), by some passages of
 Paul's life (and of his already written
 Epistles?), in which he had depreciated
 legal observances in comparison with faith
 in Christ, and spoken strongly against
 their adoption by Gentile converts,—
 apprehended that he advised on the part
 of the *Hellenistic* believers, an entire

w = Luke xli. 1. (ch. xli. 19 ref.)
 x = ch. xv. 5 ref.
 y = ch. xli. 3. 1 Cor. xiv. 12. Gal. i. 14. Tit. ii. 4. 1 Pet. iii. 13 (Luke vi. 15. ch. i. 15) only. 2 Macc. iv. 4. (Exod. xx. 8 al.)
 z ch. ii. 30 ref. a ch. xviii. 25 ref.
 b 2 Thess. ii. 3 only. 3 Kings xx. (xli.) 13 A. A.M. compl. 3 Chron. xxi. 19. Jer. ii. 19 (xxvi. xxi.) 22 compl.). 1 Macc. ii. 15 only. c constr., Mark vi. 34. John xiv. 26. Heb. v. 12. Prov. xlii. 31. f ch. vi. 14 ref. d here only. e 1 Cor. vii. 18 ref. h 1 Cor. xiv. 15, 26. i = Luke iv. 23. ch. xxviii. 4. (Rom. iii. 9.) 1 Cor. (v. 10.) 1s. 10, 22. xvi. 13 only. L.P. Tobit xiv. 8 (not M). 3 Macc. iii. 13 only. k = ch. i. 6 ref. l absol., see ch. ii. 6 ref. m ch. xviii. 18 (ref.) only. n = here only. o ch. i. 20 ref. p = ch. xvi. 23 ref. q = here bsa. ch. xli. 18. John xi. 55 (James iv. 8. 1 Pet. i. 22. 1 John iii. 3) only. Exod. xix. 10. r w. ἑνὶ, here only. w. ὅτε, 2 Cor. xii. 15. w. ἑν. James iv. 3. absol., Mark v. 26. Luke xv. 14 only. 1 Macc. xiv. 32. s 1 Cor. xi. 8, 6 only. Num. vi. 18, 19.

rec (for εν τοις ιουδαιοις) ιουδαιων, with HLP rel syr Chr [and, after πεπιστ., arm] Thdrt, Thl: εν τη ιουδαια D Syr sah Aug.; om εν τ. ιουδ. N: txt ABCE a. 13. 36. 40 vulg copt sēh Ambrst., aft παντες ins ουτοι(τουτοι D¹) D 38 tol Syr Ambrst, Aug, [(ζητουςν και 13].

21. καταχησαν 25. 40: καταχησαν D¹(diffamaverunt D-lat: txt D²). om δε N¹. om τα D¹. for παντας, εισιν D¹(and lat): om AE 13 vulg copt: txt BCD¹HL[P]N rel 36 [syrr sah sēh arm] Chr., ιουδαιοις D¹(txt D⁴). om λεγων D: λεγων N¹. [ins] οφιλειν [bef] περιτεμνειν E vulg. μητε[μηδε D⁴] εν τοις εθνεσιν D¹, neque gentes ejus ambulant D-lat.—ins αυτου(αυτους D⁴) bef περιτ. D¹.

22. om δει συνελθειν πληθος και γαρ (expressed as not understood) BC¹ 15. 73. 137-80 syrr coptt sēh arm: ins AC²DEHLPN rel vulg Chr.—ins το bef πληθος D⁴.—rec πληθος bef συνελθειν, with DHLP rel Chr: txt AC²EN a d h 13. 40 vulg.—om γαρ C²: om γαρ σι: N¹. εληλυθες B.

23. for δ, υπερ E. for εφ', αφ(sic) B(Tischdf) N. 24. εν αυτοις A a 13: εις αυτοις D. rec ξυρησονται, with AB²CH L[ξυρισαν (sic)] rel 36 Chr; ξυρηνται D¹: txt B¹(sic) D²EPN c k l o 13. rec γνωσι (grammatical corrⁿ aft ινα), with HLP rel Chr, Thl-sif, cognoscent D-lat: txt ABC D-gr EN a d m 13 (36) 40 vulg (Thl-fn).—(σονται 36 Thl-fn.)

apostasy from Moses and the ordinances of the law. θεωρεῖς] This can hardly be a reference (as Olsh.) to the elders present, as representatives of the μυριάδες of believing Jews; for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judaea. πόσαι μυριάδες is perhaps not to be strictly taken: see ref. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious; but quite without reason. Eusebius quotes from Hegesippus (H. E. ii. 23), πολλῶν καὶ τῶν ἀρχόντων πιστευόντων ἦν θέρους τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the other hand, Origen (tom. i. in Joann. § 2, vol. iv. p. 3) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On εἰσιν . . . ὑπάρουσι, see note, ch. xvi. 20, 21. 21.

καταχηθήσαν] they were sedulously informed (at some time in the mind of the speaker. The sense of the aor. must be preserved. Below, ver. 24, it is the perfect): viz., by the anti-Pauline judaizers. τοῖς ἔθνεσιν] The dat. of the rule, or form, after which: see ref. 23. πάντως 3. συνελθ. πλ.] Not, as E. V., Calv., Grot., Calov., 'the multitude must needs come together,' i.e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6): but a multitude (of these Judaizers) will certainly come together: 'they will meet and discuss your proceeding in a hostile manner.' 23. εὐχὴν] A vow of Nazarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there, and Num. vi. 2-21. 24. παραλαβόν] having taken to thyself, as comrades. ἀν. σὺν αὐτ. become a Nazarite with them. The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. δαπάν. ἐπ' αὐτ. ["More

ABCDE
HLPN
a
b c d f g
h k l m
o 13

τες ὅτι ὧν ^a κατήχηνται περὶ σοῦ ^b οὐδέν ἐστιν, ἀλλὰ ^c στοιχεῖς ^d καὶ ^e αὐτὸς ^f φυλάσσω τὸν νόμον. ²⁵ περὶ δὲ τῶν ^g πεπιστευκότων ἐθνῶν ἡμεῖς ^h ἐπεστείλαμεν, ⁱ κρίναντες μηδὲν τοιοῦτον ^j τηρεῖν αὐτούς, εἰ μὴ ^k φυλάσσεσθαι αὐτοὺς τό τε ^l εἰδωλόθυτον καὶ ^m [τὸ] αἷμα καὶ ⁿ πνικτὸν καὶ ^o πορνείαν. ²⁶ τότε ὁ Παῦλος ^p παραλαβὼν τοὺς ἀνδρας τῇ ^q ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ^r ἀγνισθεῖς ^s εἰς τὸ ἱερόν, ^t διαγγέλλων τὴν ^u ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ^v ἀγνισμοῦ, ἕως οὗ ^w ^{lm} προσηνέχθη ὑπὲρ ^x ἐνὸς ἐκάστου αὐτῶν ^y ^{mo} προσφορά. ²⁷ ὥς δὲ ^p ἐμελλον αἱ ἑπτὰ ἡμέραι

ref. sv. 20 (ref.). c w. acc., = 2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 ref. e ch. ix. 36 al. f ver. 24. g = ch. xx. 16 ref. h ch. iii. 3 ref. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only. k Num. vi. 5. l ch. vii. 43 ref. m Heb. v. 1, 3. ix. 7. Levitic. i. 2, 3 al. n Heb. x. 8. o ch. xvii. 27 ref. p = Luke vii. 2. John iv. 47. ch. xviii. 26. Jer. xxvii. (xxix.) 10. q = ch. xvi. 4 ref. r = ch. xv. 5 ref. s ch. xv. 20 ref. t a = ch. xv. 19 ref. u b = ch. xv. 5 ref. v ch. xv. 27, 32. Matt. xxvii. 57. w = ch. xvi. 4 ref. x y = ch. xv. 5 ref. y a = ch. xv. 20 ref. z ch. xv. 19 ref. b = ch. xv. 5 ref. c ch. ix. 36 al. d 1 Cor. viii. 1 ref. e ch. iii. 3 ref. f ver. 24. g = ch. xx. 16 ref. h ch. iii. 3 ref. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only. k Num. vi. 5. l ch. vii. 43 ref. m Heb. v. 1, 3. ix. 7. Levitic. i. 2, 3 al. n Heb. x. 8. o ch. xvii. 27 ref. p = Luke vii. 2. John iv. 47. ch. xviii. 26. Jer. xxvii. (xxix.) 10. q = ch. xvi. 4 ref. r = ch. xv. 5 ref. s ch. xv. 20 ref. t a = ch. xv. 19 ref. u b = ch. xv. 5 ref. v ch. xv. 27, 32. Matt. xxvii. 57. w = ch. xvi. 4 ref. x y = ch. xv. 5 ref. y a = ch. xv. 20 ref. z ch. xv. 19 ref. b = ch. xv. 5 ref.

ins peri bef ^{on} C a e 36. 40. ins kai bef στοιχεις A: ^{στι} πορευου D¹-gr(ambulant D-lat: txt D² or 4). om kai D¹(and lat: txt D² or 4). rec ton ^{νομον} bef φυλασσω, with HLP rel Syr Thl-sif: txt ABCD E[φυλασσω] N a c in 13 vulg [syr] Chr, Thl-fin.

26. for ^{εθνων}, ^{ανθρωπων} E. aft ^{εθνων} ins ουδεν εχουσι λεγειν ^{προς} σε, and (aft ημεις) γαρ D sah. απεστείλαμεν (more usual word) B D[-gr] 140 syr copt [arm]: txt ACEHLPN 13. 36 rel vulg D-lat Syr sah [æth(appy)] Chr., κρινοντες D¹(txt D² or 4) 100. om μηδεν τοιουτον τηρειν αυτοις εἰ μὴ ABM 13. 40 vulg Syr copt [sah] æth[?] (prob because no such clause is found in the apostolic decrees ch xv. 28 It can hardly have been interpolated): ins CDEHLP rel 36 syr arm Chr Aug.—τοιουτο CE. om τε D c 187 [Chr]. om το (bef αιμα) ABCDM a c 13: ^{απο} ιδωλοθυτων και αιματος και πνικτου και πορνειας E [syr]: txt HLP rel Chr. om και πνικτου D sah Jer Aug: om και 15. 36. ins το bef πνικτου 1 m 40. 99 Chr Thl-fin. Syr æth-pl invert the order, πορν. κ. πνικτ. κ. αιμα. 26. om o DE. [for εχομ.,] ^{επιουση} D. ^{εισηλθεν} D. for ^{εως} ου, ^{οπως} donec D. om η D [g]. 27. ^{συνηλουμενης} δε της εβδομης ημερας D: ^{cum} ^{advenisset} dies septimus Syr. ημελλον ELP c h m. [om αι E.]

apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiræorum gratiam ditiores sumptus erogarent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tenderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, ^{ἰδὼ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μέλα σιχνοῦς}. On the shaving the head, see Num. vi. 18. De Wette remarks: "James and the elders made this proposal, assuming that Paul could comply with it ^{εὐλόα} conscientiæ,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it ^{εὐλόα} conscientiæ. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of justification by the works of the law. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God." 25.] See ch. xv. 28, 29.

26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄγν.), and the time settled (perhaps the least that

could be assigned: the Mishna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] making known to the ministers of the temple. τὴν ἐκπλήρωσιν] the fulfilment, i. e. that he and the men had come to fulfil: announcing their intention of fulfilling.

ἕως οὗ προσηνέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίλοχος ἀπεδωκα βῆσιν, — and Cratyl. 896, οὐκ ἂν ἐπαύομην διεξιόν . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτοῦ τί ποιήσει. (De W.) ἡ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.] Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see

q Mark xiii. 4. ^a συντελείσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι ABCDE
HLPN a
b c d f g
h k l m
o 13
 Luke iv. 2, 13. αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ
 Rom. ix. 26. ἡβ. viii. 8. ^a ἐπέβαλον ^a ἐπ' αὐτὸν τὰς ^a χεῖρας ²⁸ κράζοντες Ἄνδρες
 Heb. viii. 8. only. Jobi. 6. Ἰσραηλῖται, ^a βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ
 ch. ii. 6 reff. τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ ^a τόπου τούτου πάντας
 Matt. xxvi. ^a πανταχῇ διδάσκων, ^a ἔτι τε καὶ Ἕλληνας ^a εἰσήγαγεν
 50. Luke ^a εἰς τὸ ἱερὸν καὶ ^a κεκοίνωκεν τὸν ^a ἄγιον ^a τόπον τούτον.
 xx. 19. xxi. 29. ^a ἦσαν γὰρ ^a προεωρακότες Τρόφιμοι τὸν Ἐφέσιον ἐν τῇ
 12. John vii. πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν ^a εἰσήγαγεν
 20. ch. v. 16. οὐ Πάυλος. ³⁰ ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 Gen. xxi. 13. ^a συνδρομή τοῦ λαοῦ, καὶ ^a ἐπιλαβόμενοι τοῦ Παύλου
 see ch. iv. 3. ^a εἰλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ^a ἐκλείσθησαν
 t ch. xvi. 9 reff. αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 u Matt. xxiv. 15. ch. xii. 11. ^a φάσις τῷ ^a χιλιάρχῳ τῆς ^a σπείρης ὅτι ὅλη ^a συγχύνεται
 15. ch. vi. 13. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Pa. lxvii. 6. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 2 Macc. ii. 18. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 here only. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Isa. xxi. 11. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Wind. ii. 9. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 3 Macc. viii. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 7 only. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 (-you, ch. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Luke xiv. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 26 only. see ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 ch. ii. 26. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 x — ch. ix. 8. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Luke xxii. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 64. Jer. xiii. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 (xxv.) 4. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 y Matt. xv. 11. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 &c. ii. Heb. ix. 13 (ch. x. 15. xi. 9) only. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 Pa. xv. 8) only. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 x. 16. 3 Macc. iii. 8 only. (-τράχυν, ch. iii. 11.) ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 i. 6. see ch. xvi. 19. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 ch. x. 4. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 m ch. x. 1 reff. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη
 n ver. 27. ^a αἱ θύραι. ³¹ ἡ ζητούντων τε αὐτὸν ἀποκτείνειν, ^a ἀνέβη

aft ei ins de D-gr. ^a only of ^a ^a is written by D¹, the rest supplied by D².
 aft ιουδαιοι ins ελληνοθες D. θεασαμενοι αυτον εν τω ιερο baf ei a. τ. α. ιουδαιοι
 C 180: θεασ. αυτον bef ei a. τ. α. ιουδ. c 137. συνεχεον C 180: συνεσχον 20. 41:
 συνεκεινησαν τε E: συνεκινωσανε vulg E-lat: confundunt D-lat. om παντα E
 2. 41. επεβαλαν AN¹: επιβαλλουσιν D: επεβαλλον b¹ o Thl-sif. rec tas
 χειρας bef εν αυτον (corrupt of απαγγελμενης), with HLP rel coptt Thl-sif: txt ABCDEN
 a c h (k) m 18. 40 vulg syrt arm Chr Thl-fin.
 28. aft τουτου ins του αγιου AC² 78 lectt-13-4. τουτου (but s marked and then
 erased) N¹. rec πανταχου (alteration to more usual word), with HLP rel Chr:
 txt ABCDEN b c o 13. 36. om τε D m. εισηγεν D¹(txt D²) 95¹.
 om τε D¹(ins D²). κεκοινωθηκε B²E o 36. 137: εκοινωτησεν D¹: εκοινωσεν D-coit:
 κεκοινωκεν (but v marked and erased) N¹.
 29. for προεωρ., προακοτες HL, προακοτες P d f g h k l m vulg(not tol) sah wth Chr,
 Thl-sif. om τον N. ενομισαμεν (but πυτασμεν) D. om o D.
 30. τον παυλον E d. om αυτον D fuld. for και το θυραι, εκλεισθησαν ευθεως
 (σαν being written above the line) N¹.
 31. rec (for τε) δε, with D¹[-gr] HL[P] rel 36 vulg syrt coptt Chr: txt ABEN a Syr
 wth. (13 def.)—(και) ζητ. D¹[and lat]. rec συγκαχεται, with EHLPN² rel Chr,
 confusa est D-lat E-lat: txt AB¹ D-gr N¹, συγχυνεται B² 13, confunditur vulg.

on ch. xxiv. 11. Cf. on the whole, Bp. Wordsworth's note. ἀπὸ τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorē incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἕλληνας] The generic plural: only one is intended, see next verse. They meant, into the inner court, which was forbidden to Gentiles. 29. Τράφ.] See ch. xx. 4, note. We here learn that he was an Ephesian. 30.] The Levites shut

the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:—the right of asylum was only (Exod. xxi. 13, 14) for murder unaware (Meyer). But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. 31. [ἡγευντων κ.τ.λ.] By beating him: see ver. 32. ἀνέβη] went (was carried) up; ^a ^a, either because of his high station, as commanding officer, or because he was locally stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. τῷ χιλιάρχῳ τ. σ. κ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men). 33. ἄλσε. θυρε] See ch. xii. 6. He would

Ἱερουσαλὴμ· ³² ὃς ὁ ἐξ αὐτῆς ὁ παραλαβὼν στρατιώτας καὶ ὁ ἑκατοντάρχης ὁ κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν ἑλιάρχον καὶ τοὺς στρατιώτας ὁ ἐπαύσαντο τυπτοντες τὸν Παῦλον. ³³ τότε ὁ ἐγγίσας ὁ χιλιάρχος ὁ ἐπελάβετο αὐτοῦ καὶ ὁ ἐκέλευσεν δεθῆναι ὁ ἀλύσει δις, καὶ ἐπυνθάνετο τίς [ἀν] εἴη καὶ τί ἐστὶν πεποιηκώς. ³⁴ ἄλλοι δὲ ἄλλο τι ὁ ἐπεφώνουν ἐν τῷ ὄχλῳ μὴ δυναμένον δὲ αὐτοῦ γινῶναι τὸ ὁ ἀσφαλὲς διὰ τὸν ὁ θόρυβον, ὁ ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν ὁ παρεμβολήν. ³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ὁ ἀναβαθμούς, ὁ συνέβη ὁ βασιτάξασθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν ὁ βίαν τοῦ ὄχλου. ³⁶ ὁ ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες ὁ Αἰρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν ὁ παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ ὁ Εἰ ὁ ἔξεστί μοι εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη ὁ Ἑλληνιστὶ γινώσκεις;

³² Mark v. 28. ch. xz. 1. xziv. 18 only. Jer. xxx. (xlix.) 2. (-βέω, ch. xvii. 5.)
 bla. ch. xlii. 24. xliii. 10, &c. Heb. (xi. 34.) xlii. 11, 12. Rev. xx. 9 only. Isa. xli. 6.
 40 only. 3 Kings x. 19, 20. d impers. and constr., here only. (ch. iii. 10 reff.) 2 Macc. iii. 2.
 e ch. lli. 3 reff. f ch. v. 26 reff. g — Luke xlii. 18. Isa. lvi. 1. see ch. xlii. 23.
 h ch. i. 6 reff. i w. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xli. 4. Esth. iv. 2. Ezra iv. 14. 1 Macc.
 xiv. 44 (only). k John xix. 20 only. ξυνίστημι Ἑλληνιστῶν, Xen. An. vii. 6. 8. 'Græce scire', Cic.
 de Fin. ii. 4. b = here c ver.

³³ for παραλ., λαβων B, *omptis* D-lat. rec *εκατονταρχους*, with D¹HLP rel
 36 Chr: txt ABD¹EN 18.

³³ *εγγισας* δε HLP rel Syr[και *εγγ.*] Ec Thl[-sif]: txt ABDEN a c m 13. 36
 vulg syr [copti] sēth Chr, Thl-*fin.* αλυσεσιν δυσιν DEHP: αλυσεσι δυσιν m: txt
 ABLN 18 rel. rec ins *an bef ειη*, with EHLF rel Chr: om ABDN a 36. (13 def.)

τας εστιν πεποικως(sic) D¹.

³⁴ for αλλο τι, αλλα D syr Chr, rec (for *επεφωνουν*) *εβων*, with HLP rel
 Chr Thl-sif: *επεβων* c (m) 25. 40: txt ABDEN 18. 36 Thl-*fin.* rec *μη δυναμενος*
 36 and om *αυτου* (*emendation of style*), with HLP rel 36 Chr [Thl-sif]: txt AB(D)EN
 m 18 Thl-*fin.*—και μη *δυν.* aut. D.

³⁵ for *επι*, eis D. for *βαστ.* αυτον, τον παυλον βαστ. D. for *οχλου*,
 λαου D.

³⁶ om του λαου D. rec *κραζον* (*grammatical emendation*), with DHLF rel
 [vulg(with am fuld demid tol) E-lat syr] Chr: txt AB E-gr N a b d k o 13. 36. 40 Syr
 copt Thl. *αναιρεσθαι tollite* D.

³⁷ om ο παυλος D: ο π. bef εις arm [simly sah]. τα *χειλιαρχ.* αποκριθεις ειπεν
 D. for *ειπεν*, λαλησαι D [arm; *loqui* latt]. om τι DHLF d f g h l tol Syr
 sēth[?] arm Thl-sif: ins ABEN 18. 36 rel vulg syr copt Chr Thl-*fin* [tis m].

thus be in the custody of two soldiers.

τίς [ἀν] εἴη, who he might be
 (subjective possibility): and τί ἐστιν πεπ.,
 what he had done (assuming that he must
 have done *something*). ³⁴ παρεμβ.]

The camp or barracks attached to the tower
 Antonia;—or perhaps 'into the tower'
 itself: but the other is the more usual
 meaning of *παρεμβ.* "For a full history
 and description of the fortress of Antonia,
 see Robinson, l. pp. 431, 435; Williams,
 Holy City, i. 99; ii. 403—411; Howson,
 ii. 311." Wordsworth. ³⁵ ἀναβαθμ.]
 The steps leading up into the tower. The
 description of the tower or fort Antonia in
 Jos. B. J. v. 5. 8, sets the scene vividly
 before us:—*πυργοειδῆς δὲ οὕσα τὸ πᾶν*

σχῆμα, κατὰ γωνίαν τέσσαρσιν ἐτέροις
διεῖληπτο πύργοις· ὃν οἱ μὲν ἄλλοι πεν-
τήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ
καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἐβδο-
μήκοντα πηχῶν ἦν, ὡς καθορᾶν ὄλον ἀπ'
αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνῆπτο ταῖς
τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε κατα-
βάσεις· δι' ὃν κατιόντες οἱ φρουροί, καθ-
ῆστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων,
καὶ διδαστάμενοι περὶ τὰς στοὰς μετὰ τῶν
δουλῶν, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μῆ-
τι νεωτερισθεῖη, παρεβύλαττον φρούριον
γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ
ιερῷ δὲ ἡ Ἀντωνία. ³⁷ Ἑλληνιστῶ
 γιν.] as 'Græce nescire', Cic. pro Flacc. 4,
 —*τοὺς Χυριστῶ ἐπισταμένους*, Xen. Cyr.
 vii. 5. 31: and reff. There is no ellipsis of

1 ch. xvii. 2 reff. 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ABDE
 m here only 7. HLPN a
 Jos. B. J. ii. 13. 3. b c d f g
 n ch. xvi. 37 reff. h k l m
 o here only 7. Gen. xxx. 11 only. o 13
 42. Job xlii. 11 only.
 p Luke xv. 15. xix. 14. Heb. viii. 11 only.
 q Matt. xix. 9. Luke ix. 61. ch. xxvii. 3 al. Job xxxii. 14.
 r ver. 38. s ch. xii. 17 reff.
 σιγῇ, Xen. Cyr. vii. 1. 25. t Rev. viii. 1 only. Wisd. xviii. 14 only. ἦν πολλὰ πανταχόθεν
 xv. 15 only. dat., ch. xii. 2. u a b c d, Luke xiii. 12. xiv. 20 only. 2 Chron. xxix. 28 Abd. 2 Macc.

38. for οὐκ ἀρα, ου D. εἰςαστατωσας E. σικαριων E.
 39. om εἰμι N¹. for ταρσεως το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος
 D-gr. for επιτρ., συγχωρησαι D (σῆμα τογο οδωεργο αυτεσ μηδὲ D-lat).
 ins λογον bef λαλ. N¹ (N² disapproving).
 40. ins και bef επιτρεψαντος δε D¹-gr: και επιτ., omg δε, D-lat Syr: om δε L 96.
 for αυτου, του χιλιάρχου D sah. εστωσ ο π. εν. τ. αν. και σεισας D.
 for τω λαω, τον λαον H o k Chr (some msa): προς αυτους D Syr. for δε σιγης,
 τε ησυχειας D. γενομενης bef σιγης B. γεναμενης A.

λαλείν. 38. οὐκ ἄρα σὺ εἶ] Thou art not then, as I believed The E. V., after the Vulg., 'art not thou' . . . ('nonne tu es . . .') would require ἄρ' οὐ or οὐκουν, Winer, edn. 6, § 57. 3. See also Luke xvii. 17; John xviii. 37. Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius,' but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is not that Egyptian. This Egyptian is mentioned by Josephus, Antt. x. 8. 6, ἀφικνεῖται δὲ τις ἐξ Αἰγύπτου κατὰ τούτον τὸν καιρὸν εἰς τὰ ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλευῶν τῷ δημοτικῷ πλῆθει σὺν αὐτῷ πρὸς ὅρος τὸ προσαγορευόμενον Ἐλαιῶν ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἄντικρυς κείμενον ἀπέχει στάδια πέντε· θέλειν γὰρ, ἔφασκεν, αὐτοῖς ἰκεῖθεν ἐπιδειξάιναι, ὡς κελεύσαντος αὐτοῦ πίπτει τὰ τῶν ἱεροσολύμων τεῖχη, δι' ὧν τὴν εἰσόδον αὐτοῖς παρέξειν ἐπηγγέλλετο. Φηλὶξ δὲ ὡς ἐπίθετο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ δῖπλα, καὶ προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνείλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ὀνόματο. But in B. J. ii. 13. 6, he says of the same person, περὶ τριμυρίους ἄνθρωποι τῶν ἡπατημένων, περιγαγὼν δὲ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ Ἐλαιῶν καλ. ὅρ. κ.τ.λ. ὥστε συμβολῆς γενομένης διαφθάρηαι κ. ζωρηθῆναι πλείστοις τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number

of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back* from the wilderness against Jerusalem, by which time his band would have augmented considerably. τοὺς τετρ.] the four thousand,—the matter being one of notoriety. σικαρίων] From *sica*, a dagger; they are described by Jos. B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν ἐν ἱεροσολύμοις ὀρεφύετο, οἱ καλούμενοι σικάριοι, μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλῆθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τούτοις ἐνυττον τοὺς διαφόρους. . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνάθης ὁ ἀρχιερεὺς ἀποσφάσσεται· μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνθρωπύοντο πολλοί . . . The art. is generic. 39. μὲν] Our indeed,—implying 'not the Egyptian, but,'—exactly renders it: I indeed am: so Aristoph. Plut. 355, μὰ Δὲ ἐγὼ μὲν οὐ. See Hartung, Partikellehre, ii. 413. οὐκ ἄσημον πόλι.] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, ἐστὶν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις. There was distinction in his being a πολίτης of an *urbis libera*. "Many of the coins of Tarsus bear the epigraphs μητρόπολις and αὐτόνομος." Wordsw. from Akermann, p. 56. 40. τῇ Ἐβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time:

Ἐβραϊδι ^α διαλέκτῳ λέγων [XXII.] ¹ Ἄνδρες ἀδελφοί ^α καὶ πατέρες, ² ἀκούσατέ ^α μου ^α τῆς πρὸς ὑμᾶς νυνὶ ἄπολογία. ² ἀκούσαντες δὲ ὅτι τῇ ^α Ἐβραϊδὶ ^α διαλέκτῳ ^α προσεφώνει αὐτοῖς, μᾶλλον ^{bc} παρέσχον ^{cd} ἡσυχίαν. καὶ φησιν ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ^ο ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ ¹ παρὰ τοὺς πόδας Γαμαλιήλ, ^ε πεπαιδευμένος κατὰ ^h ἀκρίβειαν τοῦ ¹ πατρός μου νόμου, ^ι ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον ⁴ ὡς ταύτην τὴν ^κ ὁδὸν ^ι ἐδίωξα ^ω ἄχρι ^ω θανάτου, ^α δεσμεύων καὶ ^ο παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ^δ ὥς καὶ ^ο ἀρχιερεὺς ^ρ μαρτυρεῖ μοι καὶ πᾶν τὸ ⁹ πρεσβυτέριον ^α

α Job xxiv. 29. d = 1 Tim. ii. 11, 12 (2 Thess. iii. 12) only. Prov. vii. 9. (-105, 1 Tim. ii. 2. 1 Pet. iii. 4.) e ch. vii. 20, 21 only τ. Wisd. vii. 4, BN F(not A) &c. only. f Luke viii. 36. ch. iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald. g = ch. vii. 22 reff. h here only. Dan. vii. 16 (see note and ch. xviii. 25 reff.). i ch. xxiv. 14. xxviii. 17 only. Prov. xxviii. 10. 2 Mac. i. 1 Ed-vat. Ald. compl. &c. (not AB). j ch. xxi. 30 reff. (-Λούρ, Num. xxv. 13.) k ch. ix. 2 reff. l = ch. vii. 23 reff. m Rev. ii. 10. xii. 11 only. μέγχι θαν., 2 Mac. xiii. 14. n = here (Matt. xxiii. 4) only. Gen. xlix. 11. o constr., ch. vii. 3 reff. p Rom. x. 2. Gal. iv. 15. Col. iv. 13. q = Luke xxii. 66 (1 Tim. iv. 14) only τ. (Susan. 50 Theod. A Ald. compl.)

for εβραϊδι, ἰδια Α.

CHAP. XXII. 1. rec *νυν*, with a f 13[e sil] Chr: txt ABDEHLPN rel 36 Thl.
 2. προσφωνεῖ D E[-gr] H am fuld to[Ec Thl-sif: προσεφώνησεν L a b c k o 36. 40, *adlocutus est* E-lat: txt ABPN rel [Syr coptt sēth] Chr, Thl-fin, *loquedatur* demid [*loqueretur* vulg-clem. (13 uncert.)] (D-lat is deficient from this point to ver 10.)
 om αυτοῖς D: αὐτῶν A¹(perhaps). for παρὶσχον ἡσυχίαν, ἡσυχασαν D.
 3. rec aft εγω ins *μεν*, with HLP rel syr copt sēth Chr₂: om ABDEN a 13. 36 vulg sah [arm]. ανηρ bef εἰμι N¹: ιουδαῖος bef ανηρ D. εν ταρσῳ τ. κιλ. bef γεγεννημενος D: γεγεννημενος A o. γαμαλιηλου B 36 Chr₁. παιδευομενος D. aft πεπαιδευμενος ins δε H k m [syr] Chr₁. om υπαρχων D vulg. εσται υμει σταντες D.
 4. for os, και D Syr sēth. μεχρι D c: εως k [Chr₁]. φυλακην D 96. 142. 80 am.
 5. om o D¹(ins D-corr¹) 56. 180. aft αρχιερευσ ins ανανιας 137 syr-w-ast. μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D [απαν k 40].

his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17 β. 3.] De Wette and others would place the comma after ταύτην, so to make the two clauses, beginning with γὰρ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles *before* the words which qualify them, to take ἐν τῇ πόλει ταύτῃ παρὰ τ. κ. Γ., *all* as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ. On Gamaliel, see note, ch. v. 34. The

expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally *at his feet*. κατὰ ἀκρ.] (The art. omitted aft. a prep.) According to the strict acceptation of the law of my fathers; = κατὰ τὴν ἀκρίβειαν τῆς ἡμετέρας θρησκείας, ch. xvi. 5;—i. e. as a Pharisee. So Jos. B. J. ii. 8. 16. Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμια. Some of the older Commentators make τοῦ πατρός μου governed by πεπαιδ., and take κατὰ ἀκρίβ. adverbially: which would give a very rapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. κ. Γαμαλιήλ. καθὼς . . .] Not meaning 'in the same way as ye are all this day' (but now in another way): but as ye all are this day: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison δ. δ ἀρχ.] 'The High Priest of the

r = ch. ix. 3
 ref.
 a ch. xxi. 3
 only. Job
 xxxix. 29.
 τῶν ἐκείσε
 ὁδῶν, Jos.
 Ant. iii. 2. 1.
 t ch. xxvi. 11
 only. Ezek.
 v. 17. (-ia,
 Heb. x. 29.)
 u constr. w.
 inf. Matt.
 xviii. 13. ch.
 iv. 6. xi. 26
 al. fr.
 v ch. ix. 3
 (ref.).
 w = ch. x. 9.
 Matt. xx. 3.
 2 Macc. v. 1.
 x ch. viii. 26
 only. Gen.
 xviii. 1.
 y ch. ix. 3
 only.
 z = ch. xi. 24
 ref.
 a here only.
 Pa. cxviii. 25.
 b ver. 4.
 c ch. x. 4
 ref.
 d ch. ix. 4
 ref.
 e ch. ix. 6
 (ref.).
 f = ch. xiii. 49. xv. 2 al. 1 Macc. xii. 26. constr., here only. Xen. de Rep. Lac. xi. 6, τοῖς δὲ ἐπιστάταις τέτακται.
 g = Mark viii. 26 only. h = ch. xii. 14 ref. Exod. vi. 9. i = Luke ix. 31, 32. 1 Cor. xv. 40.
 41. 2 Cor. iii. 7, 16. Exod. xvi. 10. k ch. ix. 9 only. Judg. xvi. 26 A compl. only. (-γός, ch. xiii. 11.)
 Luke ix. 18 only. Jer. lii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.

om και (bef επιστ.) D 3 fuld coptt [Syr æth]. for προς τους αδ., παρ
 των αδελφων D. αξια E [ἐξ ὧν(sic) 18]: om αξιω to δεδεμενους H. εκει D:
 ut adducere inde victos vulg. for εις (bef ιερου.), εν D.

6. for γενν. to μεσημβρ. D¹ has ενεγίζοντι δ(ε) μοι μεσημβρίας (ins τη D²) δαμασκ
 (txt D⁶). for εκ, α(πο) D¹(txt D²). περιστραψαν E 137: -ψα μ(ε) D¹
 (-ψαι D-corr): περιστραψαν P.

7. for εκ. τε, και εκ. D [εκ. δε coptt]. (επεσα, so ABEHPN d f m 36. 40 Ath,
 Thl.) σαυλε σαυλε (as lat, ver 13) D 1 25. for εμει, ει D¹(txt D² or 3).
 at end ins σκληρον σοι προς κεντρα λακτιζειν E demid syr-mg Ath₁.

8. aft απεκριθην ins και εινα N [Syr]. for τε, δε D. εμε [A]BN¹.
 πα(οραιοι [D¹(txt D²)] N¹.

9. N¹ has omitted σαν in εθεασαντο. om και εμφοβοι εγενοντο ABHN 13 vulg
 Syr copt arm: ins DELP rel (36) syr sah æth Chr₁. (On the one hand we may place
 the possibility of omn from similarity of endings (so Meyer); on the other, interpola-
 tion from the ειστηκεισαν εννοι of ch ix. 7: the fact noticed by Tischd¹ (N. T. ed 7
 [not ed 8]) that εμφ. γεν. is a phrase almost peculiar to St. Luke does not tell dis-
 tinctly either way: εννοι could not be used in this connexion.) ηκουον E-gr N²
 [Thl-sif].

10. ειπα D. om κυριος D k, simply sah æth. εντετακται B¹: εντεταλ-
 ται B². for περι το σοι, τι σε δει (see ch ix. 6) H 4¹. 34. 95¹-8-marg 100 Chr:
 de omnibus quæ is oporteat facere vulg (E-lat). om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B: εβλεπον E 18,
 ανεβλ. 68. 100 Thl-fin: ut autem surrexi(surrexit D¹) non videbam D-lat. for
 υτο, απο A.

day, who is still living' i. e. Theophilus,
 see on ch. ix. 1. Similarly, the whole San-
 hedrim = 'those who were then members,
 and now survive.' παρ ὧν καὶ] from
 whom, moreover. πρὸς τοὺς ἀδελφ.]
 to the Jewish (their) brethren (see ch.
 xxviii. 21). Bornemann's rendering,
 'against the (Christian) brethren,' is al-
 together inadmissible. If ever Paul spoke
 to the Jews as a Jew, it was on this
 occasion. καὶ τοὺς ἐκ.] even those

who were there. ἐκείσε] if resolved,
 would be εις δαμασκόν, a similar con-
 struction to εις οὐκὸν ἔστιν, Mark ii. 1,
 'those who had settled at Damascus and
 were then there.' 6.] On Paul's con-
 version and the comparison of the accounts
 in chapp. ix., xxii., and xxvi., see notes on
 ch. ix. I have there treated of the dis-
 crepancies, real or apparent. 11.] See
 notes, ch. ix. 8, 18. 12.] That Ananias
 was a Christian, is not here mentioned,—

12 Ἀνανίας δέ τις ἀνὴρ ἠ εὐλαβὴς ἠ κατὰ τὸν ἠ νόμον
 ὁ μαρτυρούμενος ὁ πὸ πάντων τῶν κατοικούντων Ἰουδαίων,
 13 ἔλθων πρὸς με καὶ ἠ ἐπιστὰς εἶπέν μοι Σαουλ ἀδελφέ,
 ἠ ἀνάβλεψον. κἀγὼ ἠ αὐτῇ τῇ ὥρᾳ ἠ ἀνέβλεψα ἠ εἰς αὐτόν.
 14 ὁ δὲ εἶπεν Ὁ ἠ θεὸς τῶν ἠ πατέρων ἠ ἡμῶν ἠ προεχειρί-
 σατό σε ἠ γνῶναι τὸ ἠ θέλημα αὐτοῦ καὶ ἠδεῖν τὸν ἠ δίκαιον
 καὶ ἀκούσαι ἠ φωνὴν ἠ ἐκ τοῦ στόματος αὐτοῦ, 15 ὅτι ἔσῃ
 ἠ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ
 ἠ ἤκουσας. 16 καὶ νῦν τί ἠ μέλλεις; ἠ ἀναστὰς βάπτισαι
 καὶ ὁ ἀπόλουσαι τὰς ἠμαρτίας σου, ἠ ἐπικαλεσάμενος τὸ
 ὄνομα αὐτοῦ. 17 ἐγένετο δέ μοι ἠ ὑποστρέψαντι εἰς Ἰερου-
 σαλὴμ καὶ ἠ προσευχομένον μου ἐν τῷ ἱερῷ γενέσθαι με
 ἐν ἠ ἐκστάσει 18 καὶ ἠδεῖν ἠ αὐτὸν λέγοντά μοι ἠ Σπεῦσον
 καὶ ἠ ἐξέλθε ἐν τάχει ἐξ Ἰερουσαλὴμ, διότι οὐ ἠ παρα-
 δέχονται σου [τὴν] ὁ μαρτυρίαν ἠ περὶ ἐμοῦ. 19 κἀγὼ εἶπον
 y absool., ch. vii. 52 reff. z ch. xi. 9 al. Isa. lxvi. 5. a = ch. i. 8 reff.
 ch. i. 1 reff. see ver. 10. c = here only. Xen. Cyr. i. 3. 15. d ver. 10.
 o 1 Cor. vi. 11 only. Job ix. 30 only. f ch. ii. 31 reff. g ch. vii. 25 reff.
 h absool., ch. x. 9 reff. i ch. x. 10 reff. k = Mark iv. 30 al. l ch. xx. 16
 reff. constr., Gen. xviii. 8. xiv. 19, 20. m Rom. xvi. 20 reff. n = Mark iv. 20. ch.
 xvi. 21 (reff.). Exod. xiii. 1. o = John i. 19. iii. 11, &c. 1 John v. 9. Rev. i. 2, 9. xi. 7 al.
 p here only. see John i. 7. Pa. cli. 7.

12. rec (for εὐλαβὴς) εὐσεβὴς, with E rel: om A vulg (the om has procl deos because the sentence is complete without the epithet: εὐσεβὴς, a gloss on εὐλαβὴς): txt BHLPN a b c g k o 13. 36. 40. μαρτυρούμενος A'.
 εν θαυμαστω (supplementary gloss) HL 13 rel demid tol syr [sah] sēth arm Chr; aft iud., 78: om ABEPN fg vulg Syr copt.

13. εμε ABN. εβλεψα A.
 14. προεχειρησατο AL k: προεχειρησατο N (but s marked and erased) P. om
 1st και A'. om του A k l 95'.

15. μαρτ. av. πρ. π. ανθρ. bef εση B. aft εν ins τε E-gr b c o 36 [Thl-sif-comm].
 16. the second λ of μελλεις was appy added by P-corr. rec (for αυτου) του
 κυριου, with HL rel Thl-sif: add ησου k 48. 99 (explanatory corrections): txt ABEPN
 a c 13. 36 vulg D-lat syrr coptt gth arm Chr, Thl-fin.

17. προσευχομενω, omg μου, E s 93-5. for με, μοι L a²-marg 99. 106-37: om
 25. 40. 96. 105. in N σθαι of γενεσθαι is written twice.

18. for ιδειν, ιδον N [86] 180. rec ins την, with EHL P rel 36 Chr: testimoniū
 meum D-lat: om (as unnecessary γ) ABN a 13.

and ἀνὴρ . . . Ἰουδαῖον is added: both, as addressed to a Jewish audience. Before the Roman governor in ch. xxvi., he does not mention him at all, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—‘Quid de quoque viro, et cui dicas, sæpe videto’ (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. remarks, that the two meanings of ἀναβλέπω here unite in the word: I looked, with recovered sight, upon him. 14—16 is

not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is the word: this title is given for the Jews.

τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled him, whom presently (ver. 20) he mentions by name. 16. ἀνέβλεψαι . . .] This was the Jewish as well as the Christian doctrine of baptism.

See ref. 1 Cor. and note. αὐτοῦ] of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews this Name, except where it is unavoidable, in ver. 8: so αὐτόν again, ver. 18. 17.] viz. as related ch. ix. 26—30, where nothing of this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.]

περὶ ἐμοῦ is to be taken with μαρτυρίαν, not related, but included, in ch. ix. 15—19.

q constr. ch. 21. 5 ref. r here only. v. 40 ref. 4 only. s ch. v. 40 ref. t Luke ix. 4. ch. viii. 3. xx. 20. xxvi. 11. u ch. ix. 43. ref. v - xlvii. Matt. xxiii. 35. xxvi. 28. Luke xi. 50 al. xxviii. 2. 3 Tim. iv. 6 only. Zech. i. 10. xxii. 7. a = ch. v. 23 ref. w see note. y 1 Cor. vii. 12, 13 ref. z ver. 13. perf. ch. 10. = Luke xi. 21. Ezod. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

19. πεπιστευκotas E-gr: qui credebat vulg D-lat E-lat.
 20. rec εξεχαιτο (*corrupt to more usual form*), with HLP rel Chr, [Thl-sif]: txt ABEN 13. 36 Thl-fin. (εξεχύνετο B'E 13. 36: txt AB'N.) om στεφανου A 68: τ. μαρτ. bef στεφ. 38. 73 (the om is hardly accountable, if it was originally in the text: at the same time, the manuscript authority is too light to allow of its being now omitted. Meyer suggests the similarity of ending, στεφανου του: but this would occasion the om of του, not of στεφανου): txt BEHLPN [vulg &c] Chr.
 πρωτομαρτυρος L a c k m: πρωτου μαρτ. 7 syr. ιστως A 37. rec aft συνε-
 δοκων ins τη αναρσει αυτον (interpolated from ch. viii. 1), with HLP rel (13) 36 syr [arm] Chr, τη βουλη των αναρουντων αυτον (and λιθαζοντων for αναρ. below) Syr: om AB D(appy: D-lat ends with consentiens) EN 40 vulg coptt mth. om και (bef φυλασσαν) HLP b c f l o syr Chr, Thl-sif: ins ABDEEN rel 36 vulg coptt.—φυλ. τε c 137.

not with the verb, as Meyer and Winer maintain. Their objection, that then it must be την μαρτ. την περι εμου is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||, Col. iii. 23, —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν τ. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παραδέξονται—‘they will not receive from thee thy testimony concerning me,’—which is not precisely the meaning intended to be conveyed. (See Mr. Green’s Gram. of N. T. p. 163.)

19.] The probable account of this answer is, that Paul thought his former great zeal against Christ, contrasted with his present zeal for Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to undo the mischief of which he before was the agent, and therefore alleges his former zeal and his consenting to Stephen’s death as reasons why he should remain in Jerusalem. αὐτοὶ can only refer to the same persons as the subjects of παραδέξονται above: not (as Heinrichs) to the foreign Jews;—“Idcirco iter apostolicum extra urbem detrectat, quod undique odio petittum seiri prævidet, Hierosolymis autem in apostolorum col-

legio delitescere se posse opinatur:”—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear. 20. μαρτυρὸς σου] “E. V. ‘thy martyr,’ following Beza: Vulg., and Erasmus, testis tui. The Apostle may have here used the (Hebrew, תּוֹעַ, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by bearing witness of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word martyr did, however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v., p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than μαρτυρ, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony.” (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen “A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed.” καὶ αὐτὸς I myself also.

21.] The object of Paul in relating this vision appears to have been to shew

C καὶ εἰπεν...
 ABCDE
 HLPN a
 b c f g h
 k l m o
 13

εἶπεν πρὸς με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη ὁ μακρὰν ὁ ἐξ-
 αποστελῶ σε. ²³ ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
 λόγου, καὶ ὁ ἐπήραν τὴν ὁ φωνὴν αὐτῶν λέγοντες ὁ Αἰρε
 ἀπὸ τῆς γῆς τὸν ὁ τοιοῦτον, οὐ γὰρ ὁ καθήκεν αὐτὸν ζῆν.
²³ ὁ κραυγάζοντων τε αὐτῶν καὶ ὁ ῥιπτούντων τὰ ὁ ἱμάτια
 καὶ ὁ κονιορτὸν βαλλόντων εἰς τὸν ὁ ἄερα, ²⁴ ἐκέλευσεν ὁ
 χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν ὁ παρεμβολήν, ὁ εἶπας
 ὁ μάλιστα ὁ ἀνετάξεσθαι αὐτόν, ὁ ἵνα ὁ ἐπυγνῶ δι' ὁ ἦν ὁ αἰτίαν
 οὕτως ὁ ἐπεφώνουν αὐτῷ. ²⁵ ὥς δὲ ὁ προέτειναν αὐτὸν
 τοῖς ὁ ἱμασιν, εἶπεν πρὸς τὸν ὁ ἐστῶτα ἐκατόνταρχον [ὁ

xil. 19. Extra iii. 13. i = (see note) here only. Herodot. iv. 94, 108.
 1 ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1. n = Heb.
 xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3. o ver. 29 only. Judg.
 vi. 29 A Ald. compl. only. Susan. 14 Theod. p = ch. xxiii. 28 reff. Gen. xxi. 32.
 q ch. x. 21 reff. r ch. xii. 22 reff. dat., here only. s here only v. 3 Mac. xv. 15.
 t Mark i. 71 L-J. only. Job xxxix. 10. Isa. v. 18, 27. Sur. xxx. (xxxiii.) 26 only. Demosth. περὶ παραπρ.
 p. 402, end. u absol., ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D o Ath₁: αποστελω [B Chr₁,
 αποστελλω (but mittam)] E.

22. ηκουσαν D syrr. rec καθηκον (the meaning of the imperf not being appre-
 hended, as the varr show), with [D-corr] a Thl-fin: καθηκει 68-9. 98². 105: καθηκαν
 18. 43: txt ABCD¹EHLPN rel 36 Hip, Ath₁ Chr, Thl-sif.

23. κραζοντων C o g l o Chr, Thl-sif. rec δε (alteration of characteristic τε),
 with DEHLPN rel 36 vulg [syrr arm] copt Chr: txt ABC Syr aeth. om αυτων D ?
 ριπτοντων DEHL a b o 40 Thl. for αερα, ουρανον D Syr Cassiod.: αερα N¹.

24. rec αυτον bef o χιλιάρχος, with HLP rel 36 Thl-sif: om c 137-43: txt ABCDEN
 a h k m 13. 40 vulg Chr, Thl-fin. rec αγεσθαι, with HLP h [13(sic)] rel aeth-rom:
 txt ABCDEN a m 36. 40 vulg Chr, Thl-fin. (The eis- seems to have been dropped
 out when the order was altered.) rec ειπων (more usual form), with HLP (13)
 rel 36 Chr: ειπε δε k: txt ABCDEN. ανεταξεν D¹(txt D²): εταξεσθαι E m 40:
 εξετ. 4. γνω A 18. 36 Chr. κατεφωνουν D c 137. for αυτω, περι αυτου
 D: αυτου 137 [Chr].

25. rec προτεινεν (to suit the subject o χιλ., no more persons having been mentd:
 this the varr show), with P k l m o: προσεινεν H Thl-sif: προτεινον AE Thl-fin:
 txt BLN a b c g h 13. 36 Chr (some mss have προσεινον), προτειναν CD 40. 137
 [adstrinxiscent vulg, extendissent E-lat, simly syrr copt aeth arm]. (f doubtful [sah
 def].) εκατονταρχην D 73. om o παυλος D syr Chr₁: ins ABCEHLPN

that his own inclination and prayer had been, *that he might preach the Gospel to his own people*: but that it was by the imperative command of the Lord Himself that he went to the Gentiles. 23. τούτου τ. λόγου] viz. the announcement that he was to be *sent to the Gentiles*. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθῆκεν] 'decuerat:' implying, *he ought to have been put to death long ago* (when we endeavoured to do it, but he escaped). 23. ῥιπτούντων] Not 'flinging off their garments,' as preparing to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but shaking, *factitantes*, their garments, as shaking off the dust, abominating such an expression and him who uttered

it. The casting dust into the air was part of the same gesture. Chrys. explains it, *βιπτάζοντες, ἐκτινδύσσαντες*. 24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). ἐπεφών.] they were thus crying out against him. 25.] And while they were binding him down with the thongs. Dr. Bloomfield quotes from Dio Cassius, xi. 49, Ἀντίγονον ἐμαστίγωσε σταυρῷ προδήσαντες, and explains rightly, I think, the *πο* in both verbs to allude to the *position* of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμασιν, 'for the scourge' (dat. commodi); but why should

v = ch. i. 6
 ref. ch. xvi. 37
 ref. ch. xvi. 37
 only v.
 y w. pres., ch.
 xvi. 21 ref.
 a here only.
 Num. xxi.
 28. Wisd. v.
 11 only.
 (-γούν,
 Matt. x. 17
 al.)
 a — here (Heb.
 viii. 1) only.
 Levit. vi. 4.
 b — here (Eph.
 ii. 12) only v.
 3 Macc. iii.
 21.
 c — and const.,
 Josh. xxi.
 22. w. &c., ch. i. 18.
 ver. 24.

Παῦλος] * Εἰ * ἄνθρωπον Ῥωμαίων καὶ * ἀκατάκριτον * ἔξ-
 εστιν ὑμῖν * μαστίξεν; 26 ἀκούσας δὲ ὁ ἐκατόνταρχος
 προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις
 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 προς-
 ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖός
 εἶ; ὁ δὲ ἔφη Ναί. 28 ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολ-
 λοῦ * κεφαλαιού τήν * πολιτείαν ταύτην * ἐκτησάμην. ὁ
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. 29 εὐθέως οὖν
 ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν * ἀνετάξιν.
 * καὶ ὁ χιλιάρχος ἰδὲ ἐφοβήθη * ἐπυγνούς ὅτι Ῥωμαῖός
 ἐστιν. 30

ABCDE
 HLPN a
 b c f g h
 k l m o
 13
 ...as
 αυτου D.
 BCE
 HLPN a
 b c f g h
 k l m o
 13

13. 86 rel vss Thl Oec, but copt arm put it after εἶπεν. (If the words originally formed part of the text, it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.) εἰς εἶπεν ὑμῖν bcf ανθρωπον ... D [Syr sath: μαστ. bef υμ. H:] for εἰς εἶπεν, εἰστιν N¹.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχος ACDN¹: txt BEHLPN² 13. 36 rel Chr. add οτι ρωμαιον εαυτον λεγει D 137. rec απηγειλεν bef τω χιλιαρχω (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.). with HLP rel Thl-sif: txt ABCDEN a (c) h k m 13. 40 vulg [syrr sath] copt arm Chr, Thl-fin.—(ε)πηγ. D¹ (Wst, Kipl: txt D² [ανηγ. c]). om λεγων D c 137 syrr: D syrr-w-asst ins αυτω in place of λεγων. rec ins opa bef τι (interpolated oppy to give precision, and break the abruptness of the text), with DHLP rel sath Chr.: om ABCEN 13. 36. 40 vulg syrr copt arm. om γαρ D¹ (ins D² (?)) sath.

27. τότε προσελθ. ο χ. επρωτησεν αυτον D. from ελθων δε το ευθεως ο ver 29 has been re-written by B¹. for αυτω, τω παυλω L. om μοι N¹. rec ins ei bef συ (interpolated, to make the interrogation plainer), with LP rel [vulg-clem] demid Chr.: om ABCDEHN a c f m 13. 36 am fuld tol syrr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft ανεκ. ins τε, with HP rel vulg [Syr (sath)] Thl: δε BCEN a c k 13. 36 syrr copt: om AL 40 arm Chr.: και αποκριθεις ο χ. (και) ειπεν (αυτω) D (και erased, αυτω added by D² (?)). for πολλου, οίδα ποσου D and "alia editio" mentd by Bede. (Remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder.) om την C. παυλος δε εφη D: om H. om 2nd δε CN¹ 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m¹ 13.

29. for ευθεως ουν, τοτε D [(sath)]. om δε N¹. ins πολιτης bef ρωμαιος E vulg.

μαστίξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning? εκατόνταρχον] The 'centurio supplicio prae-positus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ δὲ κ.τ.λ.] See ch. xvi. 37, note. 28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τὸ πρῶτον χρημάτων πρᾶξις, ἔπειδ' οὕτως ὑπὸ τῆς εὐχερίας ἐπυνωθήθη, ὥστε καὶ λογοποιεῖσθαι ὅτι κἂν ὀλίγα τις σκεύη συντετριμμένα δῶται, πολίτης ἔσται. ἔγω δὲ καὶ γὰρ.] But I (besides having the privilege like thee of being a Roman citizen) was also born one. How was Paul a Roman citizen by birth? Certainly not because

he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city [of Tarsus] for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But

^h ἔστιν καὶ ὅτι αὐτὸν ¹ ἦν ¹ δεδεκάς. ³⁰ ¹ τῇ δὲ ¹ ἐπαύριον ^h pres., ch. xvi. 30 reff. ¹ ver. 19. constr., ch. i. 17. viii. 16. ix. 33. xii. 6. xviii. 28. xxi. 33. Gal. ii. 11. ¹ ch. x. 9 reff. ^h = ch. xxi. 34 reff. ¹ Luke i. 62. ix. 46. ch. 2 Macc. x. 13. q constr., here

βουλόμενος γινῶναι τὸ ^k ἀσφαλές, ¹ τὸ τί ^m κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν ^a συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ ^o συνέδριον, καὶ ^p καταγαγὼν τὸν Παῦλον ⁴ ἔστησεν εἰς αὐτούς. XXIII. ¹ ¹ ἀτενίσας δὲ ὁ Παῦλος τῷ ^o συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί,

iv. 21. Rom. viii. 26. m pass., Matt. xxvii. 12. ch. xxv. 16 only τ. 2 Macc. x. 13. n = ch. i. 6 reff. o ch. iv. 16 reff. p ch. xxi. 15 reff. r w. dat., ch. iii. 13 reff. L.F.

rec ην bef αυτον, with HLP rel Chr, Thl-sif: txt ABCEN 13 Thl-fin. δεδεκας A¹ 36-8. 73. 99. 101-6 Thl-sif: δεδεκας A²C: δεδοικας 96². 105. add και παραχημα ελυσεν αυτον 137 syr-w-ast. (Henceforth in Acts, D being deficient, its readings may be approximated to by noticing those of its nearest cognates, 137 and syr-w-ast.)

30. επιυση c 137. om το E. κατηγορειτο c 137. rec (for υπο) παρα, with HLP g [1] m Thl-sif: txt ABCEN 13. 36 rel 137 Chr, Thl-fin. ins πεμφας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (supplementary gloss), with HLP rel eth-pl Thl: om ABCEN a 13. 40 vulg syr coptt eth[-rom] arm Chr. rec ελθειν (see note: or the preceding -σεν perhaps, as Meyer, caused the omn of συν-), with HLP rel Syr coptt eth Thl-sif: εισελθειν 99. 137: συνεισελθειν c: txt ABCEN a b k m o 36. 40 vulg syr sah Chr Thl-fin. (13 def.) rec for παν, ολον (see Mk xiv. 55), with HLP rel Thl-sif: txt ABCEN a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (omne vulg, but so also in Mk xiv. 55 and Matt xxvi. 59.) rec aft συνεδριον ins αυτων (gloss, referring to ιουδαιων above), with HLP rel (Syr) Thl: om ABCEN a c k 13. 36. 40. 137 vulg syr coptt eth arm Chr. [om τον E.]

CHAP. XXIII. 1. το συνεδριον bef ο paulos ACEN a 13 vulg Lucif; txt (B)HLP

this is mere conjecture. 29. καὶ . . . 30. [moreover, 'more than that.' εἰς.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either *undoing it, or justifying his further detention, by loosing him, and bringing him before the Sanhedrim*. His fear was on account of his *first false step*; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (δεδεσμος II., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκάς cannot, as Bloomfield and Wordsworth suppose, refer only to the *binding before scourging*, its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and *left off as soon as the knowledge was received*, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκάς can properly only apply to an action *still continuing* when the fear was felt: that he had put him into custody. 'The centurion believed Paul's

word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett. 30. τὸ τῇ The art. is exegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered *συνελθεῖν* into the rapid *ελθεῖν* in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀτενίσας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's asser-

ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπειν σε μέλλει ὁ θεός, αὐτοῖς κεκονιαμένε καὶ σὺ καθὼς κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;

ABCE HLPW a b c f g h k l m o 13

1 Tim. i. 5, 19. 1 Pet. iii. 16. (Heb. xiii. 18.) 2 Cor. i. 12. Phil. i. 27. only. μετὰ πάσης ἀρετῆς ἐνθάδε πεπολίτευμαι, Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύεσθαι, 2 Macc. vi. 1. (-τυμμα, Phil. iii. 20.) x w. inf. pres., here only. Xen. Anab. ii. 3. 6. w. inf. sor., Mark vi. 30. Luke viii. 31 al. Esth. i. 8. y = Mark xiv. 47, 69, 70. Luke xix. 24. John xviii. 22, xix. 26. s = ch. xiii. 34 reff. a here only. Exod. xxx. 3 al. (see Eph. ii. 14.) b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only. c = Matt. xxii. 44 (from Ps. cxix. 1). xxviii. 19. Rev. iv. 3, &c. d here only. Ps. cxviii. 61. Xen. Mem. iv. 4, 21. (-ία, 2 Pet. ii. 18. -ος, Prov. ii. 22.) e w. acc., John ix. 28 only. Deut. xxxiii. 8. pass., 1 Cor. iv. 12. 1 Pet. ii. 23 only. (-ία, 1 Tim. v. 14. 1 Pet. iii. 9. -ος, 1 Cor. v. 11. vi. 10.)

rel 36 [syrr coptt mth arm] Chr.,—om δ B c 40. 137 Chr., της ημερας bef ταυτης c m 13. 137 [syr].

2. for ἐπεταξεν, ἐκελευσεν C a 36. αυτω Ν¹.

τ. παρεστ. αυτω bef επεταξεν c 137: om

3. προς αυτον bef ο παυλος Ν: ειπεν bef προς αυτον C vulg(not am fuld tol) [Syr coptt mth]: om πρ. αυτ. 100. [18 def.] κεκονιασμενε C¹ Orig. for παρανομων, παρα τον νομον E vulg [arm] Lucif.

4. ειπaw BN [13].

tion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολίτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. 2. 'Ananias' He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 8; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib.

9. 2): he was assassinated by the sicarii [see ch. xxi. 38, note] at last (B. J. ii. 17, 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but, even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

τύπειν σε μέλλει κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. τοῖς κεκον.] Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying.

καθὼς κρίνων με] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole*

⁵ ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν ἀρχ- ^{pres., cb. evi. 38 reff. Exod. xxii. 28.}
 ιερεὺς· γέγραπται γὰρ [ὅτι] Ἐρχοντα τοῦ λαοῦ σου οὐκ ^{h here only. Exod. i. c. Lev. xix.}
^h ἐρεῖς ^h κακῶς. ⁶ γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἔστιν

14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.

5. rec om 2nd ὅτι, with CEHLP rel 36 Chr, Thl-sif Ec: ins ABN k 13 Thl-fin.

Sanhedrim were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest.

5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωάννην καὶ Ἀνανίαν . . . ἀνέπεμψεν ἐπὶ Καίσαρα). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can any other Jonathan have been elevated to it,—for Josephus gives, in every case, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: ‘*I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.*’ This surely needs no refutation, as being altogether

out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ᾔδειν, ‘*I did not give it a thought*,’ ‘*I forgot*’: and so Wordsworth. But as Meyer remarks, ‘*reputare*’ is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *I did not know that it (or he) was the high priest*: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, ‘*If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?*’ would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, ‘*I knew not that there was a high priest.*’ Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul’s apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ] Implied in this, ‘*and the law is the rule of my life.*’ Even in this we see the consummate skill of Paul. 6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.)

i ch. xxiii. 30.
 k = here only.
 see Ps. xv. 9.
 11 Cor. xv. 12
 ref.
 m = ch. xxiv.
 21. xxvi. 6.
 Pa. cviii. 7.
 n = ch. xv. 3
 (ref.).
 o ch. xiv. 4.
 1 Macc. vi.
 45.
 p absol., ch. ii.
 6 ref.
 q absol., ch.
 xvii. 18 ref.
 r = Luke
 xxiv. 37, 39.
 Heb. i. 14.
 3 Kings xxii.
 21.
 s = John xii.
 43. Rom. x.
 9, 10. 1 Tim.
 vi. 12.
 t Luke i. 42. Rev. xiv. 18 only. Neh. v. 1.
 v = ch. i. 15. xv. 7 al. 3 Chron. xx. 6.
 only. 3 Kings xiv. 6 (compl.). Sir. viii. 1, 2. xxviii. 36. H. 19 Ed-vat. &c. (not ABN) only.
 xxiii. 14. Mal. i. 6. s = Rom. ix. 22.

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ ¹ συν-
 εδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων
 περὶ ^k ἐλπίδος καὶ ¹ ἀναστάσεως ¹ νεκρῶν ἐγὼ ^m κρίνομαι.
 7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο ^a στάσις τῶν Φαρι-
 σαίων καὶ Σαδδουκαίων, καὶ ^o ἐσχίσθη τὸ ^p πλῆθος. ⁸ Σαδ-
 δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ^q ἀνάστασιν μήτε ἁγ-
 γελον μήτε ^r πνεῦμα, Φαρισαῖοι δὲ ^s ὁμολογοῦσιν τὰ ἀμφό-
 τερα. ⁹ ἐγένετο δὲ ^t κραυγὴ ^u μεγάλη. καὶ ^v ἀναστάντες
 τινὲς τῶν γραμματέων τοῦ ^w μέρους τῶν Φαρισαίων ^x διεμά-
 χοντο λέγοντες Οὐδὲν κακὸν ^y εὕρισκομεν ἐν τῷ ἀνθρώπῳ ^{p ουθεν..}
 τούτῳ. ^z εἰ δὲ ^z πνεῦμα ἐλάλησεν αὐτῷ ^{ABCE} ἢ ^{HLPW a} ἄγγελος;
 τότε ^{b c f g h}

6. [aft *ετερον* ins *των* L.] rec *εκραζεν*, with AEHL P rel vulg [syr coptt *meth*
 arm] Chr.; txt BCN 36 [Syr]. rec (for 2nd *φαρισαίων*) *φαρισαιον* (*corrupt*, the
relation being conceived to be that of a son to his father only), with EHL P rel [coptt
meth arm] Chr.; txt ABCN 13. 36. 40 vulg Syr syr(sic) Tert., om 2nd *εγω* B copt
 [sah Tert., (C¹ doubtful).]

7. for *λαλήσαντος*, *ειπόντος* AEN³ a b k o 13. 40 Thl-fin: *ειπάρτος* N¹: *λαλουντος*
 B(sic: see table) 66¹. 100: txt CHL[P] rel 36 Chr, Thl-sif. for *εγενετο*, *επεκτεσεν*
 B¹; *επεσεν* B-corr¹⁻²(appy) [c] syr. rec ins *των* bef *σαδ*. (*insae* for *uniiformity*),
 with HL rel 36: om ABC B k m o Thl-sif.—*των* *σαδδ*. και *φαρ*. EN c g m [13] syr Chr
 Thl-fin.—om και *σαδδ*. (*homoeotele*) P 78. 101-4. *διεσχίσθη* E.

8. *σαδδουκαί*(sic) N¹. om *μεν* B o vulg E-lat sah: ins AC E-gr HLPN rel 36
 syr copt [arm] Chr. rec for 1st *μήτε*, *μηδε* (*corrupt*, see note), with HLP rel Chr
 Thl-sif: txt ABCEN a c h k l 13. 36. 40 Thl-fin.

9. rec (for *τινες των γραμματεων*) *οι γραμματεις*, with rel Thl-sif: *γραμματεις* HLP f
meth: *τινες* (and om *του μερους*) AE 13 vulg copt: *τινες γραμματεις* k 21² Syr: *τινες*
των (φαρισαιων) γραμματεων m: txt B(C)N a c 13. 36. 40 syr sah arm Chr, Thl-fin.—
quidam scribarum et pars phariseorum sah: *scribae et pharisei* *meth*: for *μερους*,
γειου 99. 106: ins *εκ* bef τ. *γραμμ*. C. aft *διεμαχοντο* ins *προς* *αλληλους* N.
 om *εν* N¹ 137. rec aft *αγγελος* ins *μη θεομαχουμεν* (*interpoln* from ch v.

uses, in the cause of Truth, the maxim so
 often perverted to the cause of falsehood,
 'divide et impera.' In *one tenet* above all
 others, did the religion of Jesus Christ and
 the belief of the Pharisees coincide: that
 of the resurrection of the dead. That *they*
 looked for this resurrection by right of
 being the seed of Abraham, and denied it
 to all others,—whereas *he* looked for it
 through Jesus whom they hated, in whom
 all should be made alive who had died in
 Adam,—this was *nothing to the present*
point: the belief was common—in the
 truest sense it was the *hope of Israel*—in
 the truest sense does Paul use and bring
 it forward to confound the adversaries of
 Christ. At the same time (De W.) by this
 strong assertion of his Pharisaic standing
 and extraction, he was further still vin-
 dicating himself from the charge against
 him. So also ch. xxvi. 7. vl. *Φαρι-
 σαίων* A son of Pharisees, i. e. A *Pha-
 risee of Pharisees*,—'by descent from
 father, grandfather, and upwards, a pure

Pharisee.' This meaning not having been
 apprehended, the *-ων* was altered into *-ov*.

ἂν. κ. ἀναστ.] the hope and the
 resurrection of the dead. The art. is
 omitted after the prep., see Midd. ch. vi.
 § 1. 8.] See note, Matt. iii. 7, for
 both Pharisees and Sadducees: and for an
 account of the doctrine of the latter, Jos.
 Antt. xviii. 1. 4; B. J. ii. 8. 14. In the
 latter place he says, *ψυχῆς τὴν διαμονήν*,
 καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀνα-
 ρουσι.

The former *μήτε* has been
 altered to *μηδέ* to suit τὰ ἀμφότερα, be-
 cause with *ἀναστ.* *μήτε* ἄγγ. *μήτε* πν.
three things are mentioned (and thus we
 have *haec omnia* as a var.): whereas, if
μηδέ is read, the two last are coupled, and
 form *only one*. But τὰ ἀμφ. is used of
both things, the one being the *resurrection*,
 the other the *doctrine of spiritual ex-
 istences*: the two specified classes of the
 latter being combined generically.—τὰ
 ἀμφ., them both,—both of them,—the
 two. 9.] The sentence is an apo-

10 πολλῆς δὲ γενομένης ^aστάσεως, * φοβηθεὶς ὁ χιλιάρχος ^a μὴ ^bδιασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ ^cστρά-
τευμα ^dκαταβὰν ^eἀρπάσαι αὐτὸν ^fἐκ μέσου αὐτῶν ἄγειν
τε εἰς τὴν ^gπαρεμβολήν. 11 τῇ δὲ ^hἐπιούσῃ νυκτὶ
ⁱἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει ὡς γὰρ ^kδιεμαρ-
τύρω ^lτὰ ^mπερὶ ἐμοῦ ⁿεἰς Ἱερουσαλὴμ, οὕτως σε ^oδεῖ καὶ
^pεἰς Ῥώμην μαρτυρῆσαι. 12 ^qγενομένης δὲ ^rἡμέρας ποιή-
σαντες ^sσυστροφὴν οἱ Ἰουδαῖοι ^tἀνεθεμάτισαν ἑαυτοὺς,
λέγοντες μήτε ^uφαγεῖν μήτε ^vπιεῖν ἕως οὐ ἀποκτείνωσιν τὸν
Παῦλον. 13 ᾗσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν

a ver. 7.
b Mark v. 4
only. Jer. ii.
20.
c = Luke
xxiii. 11.
ver. 27
(Matt. xxii.
7. Rev. ix.
16. xix. 14,
19 bis) only.
d = ch. ix. 10
ref.
e = John vi.
15. ch. viii.
30. Judg.
xvi. 21.
f ch. xvii. 33
ref.
g ch. xxi. 34,
37 ref.
h ch. vii. 26
i ch. xxi. 34, 37 ref.
j ch. xxi. 34, 37 ref.
k ch. xxi. 34, 37 ref.
l ch. xxi. 34, 37 ref.
m ch. xxi. 34, 37 ref.
n ch. xxi. 34, 37 ref.
o ch. xxi. 34, 37 ref.
p ch. xxi. 34, 37 ref.
q ch. xxi. 34, 37 ref.

39), with C³HLP rel 36 sah; *quid est in hoc?* Syr: om ABC¹EN 13. 40 vulg syr copt
sah arm, also (from their explanations) Amm, Chr, Isid.

10. *στασεως*; bef *γενομένης*; AC vulg: txt BEHLPN p 13. 36 rel Chr, —[*γινωσκ. B(γεν.)*
N,] *μενος* (but η is written above ο) N¹. * *rec εὐλαβηθείς*, with HLP rel Thl-
sif: *φοβηθείς* ABCEN a c p 13. 36. 40. 137 arm Chr, Thl-fin Lucif. ap autων

CE. καταβηθαι και H[L]P rel 137 vulg syr sah Thl: txt ABCEN a f p 13. 36
Syr Chr. om εκ μεσου αυτων N¹. απαγειν (corr for particularly) AE,
deducere vulg: txt BCHLPN p 13. 36 rel. om τε B m copt.

11. *rec aft θαρσει ins παυλε*, with C³HLP p rel arm-zoh(1805) Thl Ambret; ;
aft *ειπεν ins Παυλο* Syr sath, αυτω b o: om ABC¹EN [a] 13. 36. 40 vulg syr copt
arm-mss] Chr, Lucif. διεμαρτυρου C.

12. for δε, τε B o syrr sath. *rec times των ιουδαιων συστροφην (corr to suit*
ver 13), with HLP rel vulg Syr sah Thl-sif Lucif: txt ABCEN (a) p 13. 36. 40. 137
syr copt sath arm Chr Thl-fin. —(L k m have *συστροφην bef times*; c 137 syr Chr Thl-
fin, aft οι ιουδ.: a omits οι.) om λεγοντες CN³ a b c h o 40 syrr(ins syr-mg)

arm Chr, *πειν B(so ver 21).* for *αποκτείνωσιν, ανελεωσιν A h 14. 38.*
113 Chr.

siopesis, not requiring any filling up: answering to our Engl. But what if a spirit (genus) or an angel (species) have spoken to him? Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii. On the recent criticism which sees in all this a purpose in the writer to compare Paul with Peter, see Prolegg. to Acts, § iii. 4. 10.] The fact of all our best mss. reading *φοβηθείς* here, and not the unusual word *εὐλαβηθείς*, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later mss. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way. *διασπασθῇ* to be taken literally, not as merely = 'should be killed.' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being pulled asunder by them. 11.] By these few words,

the Lord assured him (1) of a *safe issue from his present troubles*; (2) of an *accomplishment of his intention of visiting Rome*; (3) of the certainty that however he might be sent thither, he should *preach the gospel, and bear testimony there*. So that they upheld and comforted him (1) in the *uncertainty of his life from the Jews*: (2) in the *uncertainty of his liberation from prison at Caesarea*: (3) in the *uncertainty of his surviving the storm in the Mediterranean*: (4) in the *uncertainty of his fate on arriving at Rome*. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties. *etc.*, see ref. and ch. ii. 39, —pregnant. 12.] *οἱ Ἰουδαῖοι*, as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that *all* the Jews were engaged in it, and so altered it to *τινες τῶν Ἰουδαίων*, and then transposed it for euphony. Wetstein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8.

here only. ^a συνωμοσίαν ποιησάμενοι, ¹⁴ οἵτινες ^u προσελθόντες τοῖς ABCE
 (δύτης, Gen. HLPN a
 xiv. 15.) b c d f g
^t = ch. x. 41 h k l m
^u = ch. ix. 1 o p 13
^v Rom. ix. 3
^w Deut. xiii. 15
^x 2 Cor. iiii. 1
^y = and constr.,
 Luke xiv. 24.
^z ch. x. 33 reff.
^a = ver. 21.
^b ch. xiv. 1.
^c xv. 2, 15.
^d (Matt. xxvii.
 53. John
 xiv. 21, 22.)
^e Heb. (ix. 24.)
^f xi. 14 only.
^g Euth. ii. 22.
^h = 1 Cor. i. 2.
ⁱ 2 Cor. i. 1.
^j Phil. i. 1.
^k ch. iv. 10 reff.
^l act., = Luke
 v. 11. ch. ix.
 30. xxii. 30.
^m vv. 20, 28.
ⁿ Rom. x. 6.
^o L.P. 3 Kings
 i. 33. pass.,
 ch. xxvii. 3.
^p xxviii. 12.
^q = Luke xxiii. 14. ver. 30. ch. xxvii. 30. xxviii. 19.
^r xxiii. 56. 2 Macc. ix. 15. (-γνωσε, ch. xv. 21. -γνωρίσεν, Luke ii. 17.)
^s ver. 11. 1 Luke xxii. 15. Gal. ii. 12 al. Gen. xlii. 10. ^t ch. xxi. 33 reff. ^u = ch. xxi. 33 reff. ^v constr., Matt. xi.
^w here only. (Luke xxii. 33.) 1 Kings xiii. 21. ^x = ch. v. 33 reff. ^y constr., Matt. xi.
^z Luke xxi. 9 al. 3 Kings x. 1. ^a ch. xxv. 3 only. Josh. vii. 7. (-δρον, Josh. viii. 2. Wied. xiv. 13
^b al. fr. in LXX. (-δρύνειν, ver. 21.) ^c = Luke xlii. 15. [ch. xxiv. 7.] 4 Kings xi. 4. ^d q ch. xxi. 34, 37 reff. ^e = Luke vii. 40, 42. ch.
^f ch. xv. 9 reff. ^g u ch. xvi. 33 reff. ^h v ch. xvi. 25, 27 reff. ⁱ w ch. xvi. 30 reff.

13. rec πεποιηκotes (corrna appy to connect πεπ. ησαν as plurperf), with HP rel Chr,
 Thl: ποιησαντες L e g 11. 27-9. 80. 126: om o: txt ABCEN a [p] 13. 36. 40 Thl-8n.
 14. (ειπαν, vo ABCEP p.) rec μηθενος (corrna to more usual form), with
 BCEHPN rel 36: txt AL k. (13 def.)

15. syr-mg (and simly sah Lucif,) after nunc igitur has rogamus vos ut hoc nobis
 faciat, ut quum congregaveritis concessum, indicetis chiliarcho ut deducat eum ad
 nos. rec aft oras ins auvion (interpola from ver 20), with HLP rel Thl: om
 ABCEN a p 13. 36 vulg syrr copt aeth arm Chr, Lucif. rec avton bef καταγαγν,
 with HP rel Chr, : txt ABCELN a g h k m p 13. 40 vulg arm Chr. c, Lucif. rec
 (for eis) προς (corrna to more usual), with CHLP rel 36 Chr: txt ABEN p sah.
 ακριβεστερον bef διαγινωσκειν (C) c l m 40. 137 vulg [arm] Lucif. (γινωσκ. C.) om
 τα 137. om 2nd του EN¹ a g. at end ins εαν δεη και αποθανειν 137 syr-mg.

16. elz το ενεδραν, with HLP rel Chr, Thl-sif: txt ABCEN a c k p 13. 36.—B² has
 την ενεδραν(sic). παραγεναμενος B¹. [for παρεμβ., συναγωγην A.]

17. for εφη, ειπεν [C] p 36. 180. απαγε BN p. rec τι bef απαγγελαι,
 with CHLPN rel 36 vulg [syrr aeth arm] Chr: txt ABE k p 13.

18. rec νεανια (from preceding verse), with BHLF rel 36: txt AEN a g p 13. 40.
 σοι is written over the line by B¹.

3, 4. 14.] It is understood from the nar-
 rative that it was to the Sadducees, among
 the chief priests and elders, that the mur-
 derers went. That the high priest be-
 longed to this sect, cannot be intended with
 any accuracy. 15.] συν τῷ συνεδρ.
 belongs to ὑμεῖς, or perhaps better to
 ἐμφανίσατε—do you give official intima-
 tion (intimation conveyed by the whole
 Sanhedrim). ὅπως expresses the pur-
 pose of ἐμφαν.,—τοῦ ἀν. αὐτ., that of ἐτοι-
 μοὶ εἶναι. (Meyer). διαγιν. ἀπρ.] not
 as E. V. 'enquire something more per-
 fectly':—but (see reff.) to determine with

greater accuracy, or perhaps, neglecting
 the comparative sense, to determine ac-
 curately. 16.] It is quite uncertain
 whether Paul's sister's son lived in Jeru-
 salem, or had accompanied him thither.
 The ἡμᾶς of ch. xx. 5, will include more
 than merely Luke. But from this know-
 ledge of the plot, which presupposes other
 acquaintances than he would have been
 likely to make if he had come with Paul,
 I should suppose him to have been domi-
 ciled at Jerusalem, possibly under instruc-
 tion, as was formerly Paul himself, and
 thus likely, in the schools, to have heard

g = here &c., See. ch. xxi. 1, 10, xxi. 20. Matt. xxi. 2, &c. Luke xx. 20. (Gen. xxvi. 15 al.) Jos. Antt. xviii. 3. 11. h ch. ix. 2 reff. i = 1 Pet. ii. 6 (Luke v. 9) only. 2 Mac. xi. 16. ἡ μὲν ἐπιστολὴ τοῦτον περιεῖχε τὸν τρόπον Jos. Antt. xii. 4. 11, beg. k = (Rom. vi. 17). 3 Mac. iii. 30. n ch. i. 10 reff. o ver. 15. 1 Luke i. 3. ch. xxi. 2. xxi. 25 only f. p = ch. iv. 1 reff. q ver. 10. m ch. xv. 23 reff. s = Luke i. 4. ch. xii. 34. 1 Cor. xiii. 12. Jer. v. 4. t ch. xii. 36 reff. u ver. 16 reff. v ch. iv. 15 reff. w ch. xv. 2 reff. plu., ch. xviii. 15. x Luke xxiii. 15. ch. xxi. 11, 23. xxi. 31. Rom. i. 23 only. y = as above (s). Luke xii. 43. ch. xiii. 46 al. Deut. xxv. 2. z ch. xxi. 23 reff. xxi. 23, 31 al. Ps. ii. 3. a = 1 Tim. v. 12. John ix. 41. xv. 23, 24. xii. 11. 1 John i. 8. b ch. xxi. 16 only f.

σωσω πρὸς Φήλικα τὸν ἡγεμόνα, ²⁵ γράψας ἡ ἐπιστολὴν ^{ABEN} [περὶ] ἐχουσας τὸν ^{LPK a u} τύπον τοῦτον ^{c d f g h} ²⁶ Κλαύδιος Λυσίας ^{k l m o} τῷ ^{p 13} κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁷ τὸν ἄνδρα τοῦτον ²⁸ συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀνααιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξειλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαῖός ἐστιν. ²⁸ βουλό-μενός τε ἐπιγυνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν ²⁹ ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἐγκλημα.

ο: διασωσουσιν E m: διασωσονται 40. aft ηγεμονα add eis καίσαρειαν 95¹. 137, so (aft διασωσουσιν) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαιοι αποκτενωσι και αυτος μεταξυ εγκλημα εχη ως αρτυριον ειληφως 137 syr-w-ast, so also vulg-ed (not am demid fuld tol &c) and (aft διασωσιν) arm-usc(rejected by Zohrab).

25. rec περιεχουσας, with AHL P rel 36 Chr₁, περιεχουσα f: om sah: εχουσας BEN a c p 13. 137.

27. (εξειλαμην, so ABEN p 13.) om αυτον (as superfluous in the constr) ABEN a d p 13. 36 vulg [arm] Chr: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt [arm] Chr₁: ου sah: txt AB E-gr N 36 vulg Syr sath Thl. rec γινωμαι, with EHL P rel Chr₁: txt A B(sic) N a c k p 13. 36. 137 Chr-ms. om (passing from αυτω το αυτων) κατηγαγον αυτον eis το συνεδριον αυτων B'(ins B'-marg(see table)) p [om eis το συν. αυτ. ath-rom]. om αυτον AN k 13. 137.

29. aft αυτων ins μωσους και ιησου τινος 137 syr-mg. om δε LP b g h o p 40. 137 Chr₁. rec εγκλημα bef εχοντα, with ELP rel [(Syr)] Chr: txt AB [H(Treg expr)] N a b k l m o p 13. 40 vulg [syr arm] Thl-fin. at end ins εξηγαγον αυτον μολυσ τη βια 137 syr-w-ast(but απηγ.).

σώσωσιν] escort safe the whole way.

Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius Felix*, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the high priest Jonathan (Antt. xx. 8. 5), whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sœvitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. xx. 8. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the

Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8. 10). On his wife Drusilla, see note, ch. xxiv. 24.

25.] [περὶ] ἑχ., τύπ., see reff. 26. κρατίστῳ] See ref. Luke.

This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Cæsarea friendly to Paul.

Such letters were called *elogia*: so Modestin. Dig. lib. 49, tit. 16, leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio præses mittet,' 'with an abstract of the articles brought against him.'

27. σὺν τῷ στρ.] with the troop: see above ver. 10. and note, ch. xxi. 32.

ἐξελ. μαθὼν ὅτι Ῥ. ἔστιν] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer

30 * μηνυθείσης δέ μοι ^a ἐπιβουλῆς * εἰς τὸν ἄνδρα ἔσεσθαι, ^c Luke xx. 37. John xi. 67. 1 Cor. x. 28 only. 3 Mac. iii. 7. vi. 11. xiv. 37 only. d ch. ix. 24 ref. e = ch. ix. 1 ref. f ch. x. 33 ref. g ch. i. 4 ref. h [John viii. 10 ver. 30. ch. [xv. 8.] xxv. 16, 18 only. Prov. xviii. 17. 3 Mac. iv. 5 only. (4-γμ) Rev. xii. 10.] i ch. xxviii. 10 ref. see ver. 18. k = Matt. xviii. 14. ch. xxiv. 19. xxv. 9. xxvi. 2. m = ch. xx. 13, 14. 2 Tim. iv. 11 only. (ch. i. 3. vii. 43.) n ch. v. 19 ref. o ch. x. 9 ref. p = here only. q ver. 22. r = ch. v. 26 ref. s ch. vii. 23 ref. t ch. xxi. 34, 37 ref. u = ch. x. 41 ref. v here only. Str. i. 23 only. ἀνὰ λα- βόντες τὸν Παῦλον ἤγαγον ^a διὰ νυκτὸς εἰς τὴν Ἀντι- πατρίδα, ³³ * τῇ δὲ * ἐπαύριον ^b ἔασαντες τοὺς ^c ἰππεῖς ^d ἀπέρχεσθαι σὺν αὐτῷ, ^e ὑπέστρεψαν εἰς τὴν ^f παρε- βολήν. ³³ * οὗτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ^g ἀναδόντες τὴν ^h ἐπιστολὴν τῷ ⁱ ἡγεμόνι, ^j παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀναγνούς δὲ καὶ ^k ἐπερωτή- σας ^l ἐκ ^m ποίας ⁿ ἐπαρχίας ^o ἐστίν, καὶ πυθόμενος ὅτι ^p ἀπὸ Κιλικίας, ³⁵ * Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ

1 Luke xviii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9. m = ch. xx. 13, 14. 2 Tim. iv. 11 only. (ch. i. 3. vii. 43.) n ch. v. 19 ref. o ch. x. 9 ref. p = here only. q ver. 22. r = ch. v. 26 ref. s ch. vii. 23 ref. t ch. xxi. 34, 37 ref. u = ch. x. 41 ref. v here only. Str. i. 23 only. ἀνὰ λα- βόντες τὸν Παῦλον ἤγαγον, Diod. Sic. xi. 45. w ch. ix. 2 ref. x Matt. xii. 10 al. 1 Kings x. 23. y = Matt. xxvi. 63. ch. ix. 41. (2 Cor. iv. 14.) Gen. xlviii. 2 AId. a ch. ii. 6 ref. b = ch. i. 7 ref. c ch. i. 7 ref. d ch. i. 7 ref. e = here only. f = here only. g = here only. h = here only. i = here only. j = here only. k = here only. l = here only. m = here only. n = here only. o = here only. p = here only. q = here only. r = here only. s = here only. t = here only. u = here only. v = here only. w = here only. x = here only. y = here only. z = here only. aa = here only. ab = here only. ac = here only. ad = here only. ae = here only. af = here only. ag = here only. ah = here only. ai = here only. aj = here only. ak = here only. al = here only. am = here only. an = here only. ao = here only. ap = here only. aq = here only. ar = here only. as = here only. at = here only. au = here only. av = here only. aw = here only. ax = here only. ay = here only. az = here only. ba = here only. bb = here only. bc = here only. bd = here only. be = here only. bf = here only. bg = here only. bh = here only. bi = here only. bj = here only. bk = here only. bl = here only. bm = here only. bn = here only. bo = here only. bp = here only. bq = here only. br = here only. bs = here only. bt = here only. bu = here only. bv = here only. bw = here only. bx = here only. by = here only. bz = here only. ca = here only. cb = here only. cc = here only. cd = here only. ce = here only. cf = here only. cg = here only. ch = here only. ci = here only. cj = here only. ck = here only. cl = here only. cm = here only. cn = here only. co = here only. cp = here only. cq = here only. cr = here only. cs = here only. ct = here only. cu = here only. cv = here only. cw = here only. cx = here only. cy = here only. cz = here only. da = here only. db = here only. dc = here only. dd = here only. de = here only. df = here only. dg = here only. dh = here only. di = here only. dj = here only. dk = here only. dl = here only. dm = here only. dn = here only. do = here only. dp = here only. dq = here only. dr = here only. ds = here only. dt = here only. du = here only. dv = here only. dw = here only. dx = here only. dy = here only. dz = here only. ea = here only. eb = here only. ec = here only. ed = here only. ee = here only. ef = here only. eg = here only. eh = here only. ei = here only. ej = here only. ek = here only. el = here only. em = here only. en = here only. eo = here only. ep = here only. eq = here only. er = here only. es = here only. et = here only. eu = here only. ev = here only. ew = here only. ex = here only. ey = here only. ez = here only. fa = here only. fb = here only. fc = here only. fd = here only. fe = here only. ff = here only. fg = here only. fh = here only. fi = here only. fj = here only. fk = here only. fl = here only. fm = here only. fn = here only. fo = here only. fp = here only. fq = here only. fr = here only. fs = here only. ft = here only. fu = here only. fv = here only. fw = here only. fx = here only. fy = here only. fz = here only. ga = here only. gb = here only. gc = here only. gd = here only. ge = here only. gf = here only. gh = here only. gi = here only. gj = here only. gk = here only. gl = here only. gm = here only. gn = here only. go = here only. gp = here only. gq = here only. gr = here only. gs = here only. gt = here only. gu = here only. gv = here only. gw = here only. gx = here only. gy = here only. gz = here only. ha = here only. hb = here only. hc = here only. hd = here only. he = here only. hf = here only. hg = here only. hh = here only. hi = here only. hj = here only. hk = here only. hl = here only. hm = here only. hn = here only. ho = here only. hp = here only. hq = here only. hr = here only. hs = here only. ht = here only. hu = here only. hv = here only. hw = here only. hx = here only. hy = here only. hz = here only. ia = here only. ib = here only. ic = here only. id = here only. ie = here only. if = here only. ig = here only. ih = here only. ii = here only. ij = here only. ik = here only. il = here only. im = here only. in = here only. io = here only. ip = here only. iq = here only. ir = here only. is = here only. it = here only. iu = here only. iv = here only. iw = here only. ix = here only. iy = here only. iz = here only. ja = here only. jb = here only. jc = here only. jd = here only. je = here only. jf = here only. jg = here only. jh = here only. ji = here only. jj = here only. jk = here only. jl = here only. jm = here only. jn = here only. jo = here only. jp = here only. jq = here only. jr = here only. js = here only. jt = here only. ju = here only. jv = here only. jw = here only. jx = here only. jy = here only. jz = here only. ka = here only. kb = here only. kc = here only. kd = here only. ke = here only. kf = here only. kg = here only. kh = here only. ki = here only. kj = here only. kk = here only. kl = here only. km = here only. kn = here only. ko = here only. kp = here only. kq = here only. kr = here only. ks = here only. kt = here only. ku = here only. kv = here only. kw = here only. kx = here only. ky = here only. kz = here only. la = here only. lb = here only. lc = here only. ld = here only. le = here only. lf = here only. lg = here only. lh = here only. li = here only. lj = here only. lk = here only. ll = here only. lm = here only. ln = here only. lo = here only. lp = here only. lq = here only. lr = here only. ls = here only. lt = here only. lu = here only. lv = here only. lw = here only. lx = here only. ly = here only. lz = here only. ma = here only. mb = here only. mc = here only. md = here only. me = here only. mf = here only. mg = here only. mh = here only. mi = here only. mj = here only. mk = here only. ml = here only. mn = here only. mo = here only. mp = here only. mq = here only. mr = here only. ms = here only. mt = here only. mu = here only. mv = here only. mw = here only. mx = here only. my = here only. mz = here only. na = here only. nb = here only. nc = here only. nd = here only. ne = here only. nf = here only. ng = here only. nh = here only. ni = here only. nj = here only. nk = here only. nl = here only. nm = here only. nn = here only. no = here only. np = here only. nq = here only. nr = here only. ns = here only. nt = here only. nu = here only. nv = here only. nw = here only. nx = here only. ny = here only. nz = here only. oa = here only. ob = here only. oc = here only. od = here only. oe = here only. of = here only. og = here only. oh = here only. oi = here only. oj = here only. ok = here only. ol = here only. om = here only. on = here only. oo = here only. op = here only. oq = here only. or = here only. os = here only. ot = here only. ou = here only. ov = here only. ow = here only. ox = here only. oy = here only. oz = here only. pa = here only. pb = here only. pc = here only. pd = here only. pe = here only. pf = here only. pg = here only. ph = here only. pi = here only. pj = here only. pk = here only. pl = here only. pm = here only. pn = here only. po = here only. pp = here only. pq = here only. pr = here only. ps = here only. pt = here only. pu = here only. pv = here only. pw = here only. px = here only. py = here only. pz = here only. qa = here only. qb = here only. qc = here only. qd = here only. qe = here only. qf = here only. qg = here only. qh = here only. qi = here only. qj = here only. qk = here only. ql = here only. qm = here only. qn = here only. qo = here only. qp = here only. qq = here only. qr = here only. qs = here only. qt = here only. qu = here only. qv = here only. qw = here only. qx = here only. qy = here only. qz = here only. ra = here only. rb = here only. rc = here only. rd = here only. re = here only. rf = here only. rg = here only. rh = here only. ri = here only. rj = here only. rk = here only. rl = here only. rm = here only. rn = here only. ro = here only. rp = here only. rq = here only. rr = here only. rs = here only. rt = here only. ru = here only. rv = here only. rw = here only. rx = here only. ry = here only. rz = here only. sa = here only. sb = here only. sc = here only. sd = here only. se = here only. sf = here only. sg = here only. sh = here only. si = here only. sj = here only. sk = here only. sl = here only. sm = here only. sn = here only. so = here only. sp = here only. sq = here only. sr = here only. ss = here only. st = here only. su = here only. sv = here only. sw = here only. sx = here only. sy = here only. sz = here only. ta = here only. tb = here only. tc = here only. td = here only. te = here only. tf = here only. tg = here only. th = here only. ti = here only. tj = here only. tk = here only. tl = here only. tm = here only. tn = here only. to = here only. tp = here only. tq = here only. tr = here only. ts = here only. tt = here only. tu = here only. tv = here only. tw = here only. tx = here only. ty = here only. tz = here only. ua = here only. ub = here only. uc = here only. ud = here only. ue = here only. uf = here only. ug = here only. uh = here only. ui = here only. uj = here only. uk = here only. ul = here only. um = here only. un = here only. uo = here only. up = here only. uq = here only. ur = here only. us = here only. ut = here only. uu = here only. uv = here only. uw = here only. ux = here only. uy = here only. uz = here only. va = here only. vb = here only. vc = here only. vd = here only. ve = here only. vf = here only. vg = here only. vh = here only. vi = here only. vj = here only. vk = here only. vl = here only. vm = here only. vn = here only. vo = here only. vp = here only. vq = here only. vr = here only. vs = here only. vt = here only. vu = here only. vv = here only. vw = here only. vx = here only. vy = here only. vz = here only. wa = here only. wb = here only. wc = here only. wd = here only. we = here only. wf = here only. wg = here only. wh = here only. wi = here only. wj = here only. wk = here only. wl = here only. wm = here only. wn = here only. wo = here only. wp = here only. wq = here only. wr = here only. ws = here only. wt = here only. wu = here only. wv = here only. ww = here only. wx = here only. wy = here only. wz = here only. xa = here only. xb = here only. xc = here only. xd = here only. xe = here only. xf = here only. xg = here only. xh = here only. xi = here only. xj = here only. xk = here only. xl = here only. xm = here only. xn = here only. xo = here only. xp = here only. xq = here only. xr = here only. xs = here only. xt = here only. xu = here only. xv = here only. xw = here only. xx = here only. xy = here only. xz = here only. ya = here only. yb = here only. yc = here only. yd = here only. ye = here only. yf = here only. yg = here only. yh = here only. yi = here only. yj = here only. yk = here only. yl = here only. ym = here only. yn = here only. yo = here only. yp = here only. yq = here only. yr = here only. ys = here only. yt = here only. yu = here only. yv = here only. yw = here only. yx = here only. yy = here only. yz = here only. za = here only. zb = here only. zc = here only. zd = here only. ze = here only. zf = here only. zg = here only. zh = here only. zi = here only. zj = here only. zk = here only. zl = here only. zm = here only. zn = here only. zo = here only. zp = here only. zq = here only. zr = here only. zs = here only. zt = here only. zu = here only. zv = here only. zw = here only. zx = here only. zy = here only. zz = here only.

30. rec ins μελλειν bef εσεσθαι (see ch xi. 28; xxiv. 15; xxvii. 10), with HLP rel syr Chr; om ABEN a p 13. 36. 40. 137 vulg aeth. rec aft εσεσθαι ins υπο των ιουδαιων (explanatory gloss), with HLP rel Syr sah: om ABEN a c p 13. 36. 40. 137 vulg syr copt arm.—for εφ αυτης, εφ αυτων AEN a c p 13. 40 syr arm [Chr]; 13t BHL rel 36 Syr copt [sah] Thl.—επιβ. εσεσθαι εις τον ανδρα εφ αυτων επεμψα κ.τ.λ. 13: εφ αυτων mihi portatum esset de insidiis, quas paraverant illi, mihi εφc vulg: aft εφ αυτης ins our L. aft τ. κατηγοροις ins αυτου E Syr coptk. for τα προς αυτον, αυτους AN 13 vulg[ut dicant: not represented in] coptk [aeth]: αυτου 40: om τα B E-lat Syr [arm]. om επι σου p: for επι, περι 67. 137. rec at end adds ερρωσσο, with ELM p rel 36 [vulg-clem] demid tol syrr aeth-pl (Chr[-montf]) Thl Ec; ερρωσθε (see ch xv. 29) HP 26. 78. 100-1 Chr(mss and ed[-morel]): om AB 13 am fuld coptk aeth-rom.

31. [aft αυτοις ins εποιουν L.] rec ins της bef νυκτος, with HLP rel Thl-sif: om (cf ch v. 19; xvi. 9; xvii. 10) ABEN p 13. 40. 137 Chr, Thl-fin.

32. rec [for απερχ.] πορευεσθαι (correct for less usual ερηνη), with HLP rel 36 syr Cyr, Thl, iro E-lat, ut irope vulg: txt AB E-gr N e p 13, adire copt. ερε- στρεψαν N.

33. τω ηγεμονι bef την επιστολην L in 40 [arm]. om και τον παυλον E: om τον 137.

34. rec aft αναγνους δε ins ο ηγεμων (supplementary), with HLP rel sah Thl: om ABEN p 13. 36. 40 vulg syrr copt aeth arm Chr. aft κιλικιας ins εστιν A M'(but marked for erasure) 68.

αναγνους δε την επιστολην ετηρωτησε τον παυλον εκ ποιας επαρχιας ει και ειπεν κιλικιας και πυθόμενος ειπεν ακουσομαι οταν κ.τ.λ. syr-mg: simply 137 ins την επιστολην [και επερωτησας], has ει for εστιν, and continues εφη κιλιε κ. πυθ. εφη ακουσ. σου οταν κ.τ.λ.

to the second rescue, see next verse.

30.] Two constructions are combined here:

(1) μηνυθείσης ἐπιβουλῆς τῆς ἰσομένης, and (2) μηνυθέντος, ἐπιβουλὴν ἔσεσθαι.

31.] ANTIPATRIS, forty-two Roman miles from Jerusalem, and twenty-six from Caesarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epitaph. Paulæ, 8, vol. i. p. 696) it was a 'semitatum oppidum' (Winer,

Realw.). They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἑσπέρῃ, being not necessarily the morrow after they left Jerusalem, but after they arrived at Antipatris.

32. τοὺς ἰππεῖς] As they had now the lesser half of their journey before them, and that farthest removed from Jerusalem. The δεξιολάβοι appear to have gone back with the soldiers.

35. διακούσομαι.] 'The expression is in conformity

f ver. 30 reff.
g absol., ch.
xvii. 10 reff.
h John xviii.
26 || Mt. Mk.,
33, xix. 9.
Phii. i. 13
only f.
i — ch. xii. 4
reff.
k absol., ch.
viii. 13 reff.
l here only.
m so ch. ix. 36.
n ch. xiii. 15
reff.
o and constr., ch. xxv. 3.
p ch. xxiii. 24 &c. reff.
q = ch. iv. 18. 2 Kings ix. 9.

κατήγοροί σου παραγένωνται, κελεύσας ἐν τῷ πραι-
τωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι αὐτόν.

ABEN
LPM ab
ed f g h
k l m o
p 13

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλ-
λου τινός, οἷτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ
Παύλου. κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ

35. om και 37. 101-37 vulg(not am demid) syrr copt æth Thl-sif. παραγίνονται
P: -γενονται f p[Scr]: -γεται HL [p(Treg)]. rec κελευσε τε (emendation of
style), with HLP 13. 36 rel [vulg Syr copt æth] Chr: κελευσαντος N¹: txt A B(sic:
see table) [E]N¹ c k p 40. 137 syr Thl-fin. for του, τω B: om HLP rel 137 Chr:
txt AEN c h m p 13. rec αυτον bef εν τω πραιτωριω, with HLP rel 36 Chr: txt
ABEN o k p 13. 40. 137 vulg [coptt] arm Thl-fin.

CHAP. XXIV. 1. for πέντε, τινας A. rec (for πρεσβ. τινων) των πρεσβυτερων,
with HLP rel Syr copt æth: txt ABEN c k m [p] 13. 36. 40. 137 vulg syr sah arm
Thl. [ανεφ. k:] επεφαν[ησαν] P. 2. om αυτον B.

with the Roman law; the rule was, "Qui cum elogio mittuntur, ex integro audiendi sunt." Hackett. ἐν τῷ πραιτ. τ. [Hp.] The procurator resided in the former palace of Herod the Great. Here Paul was 'militi traditus' (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1-XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul's departure for Cæsarea. This would be the natural terminus a quo from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there. πρεσβ. τινῶν] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the whole Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

ῥήτορος] An orator forensis or causidicus, persons who abounded in Rome and the provinces; sometimes called συνήγοροι, or δικολόγοι. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut causis provinciarum agendis se exercerent, et majoribus in urbe actionibus præpararent.' So Cælius (see Cic. pro Cælio, c. 80), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius,—Catullus from Catius. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug.

69 (Wetst.). ἐνεφάνισαν] (not, 'appeared,' εἰαυτούς, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. 2.] 'Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intemptivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars provincie habebatur: ita divisit, ut huic Galileorum natio, Felici Samaritas parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando præliis congradi, spoliisque et prædâ ad Procuratores referre;'—Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τῆν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαλόνουσι, Φήλικοι κατηγοροῦντες· καὶ πάντως ἂν ἰδεδόκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συνέχρησε . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Wetst.). It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu. P); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and

Τέρτυλλος λέγων ³ Πολλῆς εἰρήνης ⁴ τυγχάνοντες ⁵ διὰ σου καὶ ⁶ διορθωμάτων ⁷ γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς ⁸ προνοίας, ⁹ πάντῃ τε καὶ ¹⁰ πανταχοῦ ¹¹ ἀποδεχόμεθα, ¹² κράτιστε Φήλιξ, ¹³ μετὰ ¹⁴ πάσης ¹⁵ εὐχαριστίας. ¹⁶ ἵνα δὲ μὴ ¹⁷ ἐπὶ πλείον σε ¹⁸ ἐγκόπτω, ¹⁹ παρακαλῶ ἀκούσαι σε ἡμῶν ²⁰ συντόμῳ τῇ σῇ ²¹ ἐπιεικεῖα. ²² εὐρόντες γὰρ τὸν ἄνδρα τούτον ²³ λοιμὸν καὶ ²⁴ κινουντα ²⁵ στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς ²⁶ κατὰ τὴν ²⁷ οἰκουμένην, ²⁸ πρωτοστάτην τε τῆς τῶν Ναζωραίων ²⁹ αἰρέσεως, ³⁰ ὃς καὶ τὸ ἱερὸν ³¹ ἐπέειπεν ³² βεβηλώσαι, ³³ ὃν καὶ ³⁴ ἐκρατήσαμεν [καὶ

Rom. xii. 17.) a here only. Str. l. 22 only. γ ch. xvii. 30 reff. a ch. xxi. 19 reff. d = 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, 12 al. Paul only, exc. Rev. iv. 9. vii. 12 f. Wind. xvi. 28. Str. xxviii. 11. 2 Macc. ii. 27 only. e ch. iv. 17 reff. f Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. 1 Pet. iii. 7 only. Dan. ix. 26 Theod. (Ald.) g = Matt. xviii. 29. ch. xiii. 42. constr. ch. viii. 31 reff. h here only. Prov. xxiii. 26 only. (-ος, 2 Macc. ii. 31.) i 2 Cor. x. 1 only. Wind. ii. 19. (-ως, Phil. iv. 5. -ως, 1 Kings xii. 22.) constr. dat., Matth. i. 499. k = Rom. vii. 10 al. l = here (Luke xiv. 11) only. 1 Kings xxx. 22. Ps. i. 1. m = ch. xxi. 30 (xvii. 29 reff.). n = ch. xix. 40 reff. o here only. p ch. v. 17 reff. q here only. Job xv. 24 only. r = and constr. ch. xvi. 7 only. s = and constr. u = acc., Matt. xviii. 26 al. Pa. iv. 42. t Matt. xii. 5 only. Neh. xiii. 17, 18. Ezek. xxii. 26. (-ως, 1 Tim. i. 9.)

3. rel κατορθωμάτων, with HLP rel Chr, Thl: txt ABEN p 13. 36. 187 Chr-ms. γινομένων L c 137 Thl-fn: γινόμενων m.

4. εκκοπῶν L Thl-fn: κοπῶν A¹(appy) m 13. (ενκοπῶν A²B¹EN.) σε bef ακουσαι E: om σε L e m 36 Chr. [om συντομῆς A¹(appy: insd eadem manu).]

5. στασις (copt as *suiting better* πᾶσιν τ. ιουδ. κ.τ.λ.) ABEN p 13. 36. 40 vulg copt Chr, Thl-fn: txt HLP rel syrr sah sct Thl-sif. [for τε, δε E 13.]

6-8. om from και κατα το προς σε ABHLPN d g¹ h l p am¹(and fuld tol) coptt: ins

H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates in *Latin*. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum (Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεῖ (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν); and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9. *διορθώματα* is 'an amelioration or reform' *κατόρθωμα*, 'res praeclara facta,' generally, whether military or civil ('quae nos aut recta aut recte facta dicamus, si placet, illi autem appellant *κατορθώματα*.' Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἀμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ διορθῶσαι, δοκιμον. τὸ δ' ἀπὸ τούτου βρομα ἀδοκιμον, τὸ διορθῶσαι, —where see Lobeck's note. I have, as always where reason to the contrary is not very clear, followed the authority of the most ancient MSS. *προνοίας* 'providentiae.' 'Hoc vocabulum saepe diis tribuerunt' (Beng.). 'Providentia Cae-

saris' is a common phrase on the coins of the emperors (Mr. Humphry).

3. πάντῃ κ. πανταχοῦ] belongs to ἀποδεχ., not to γινομένων, in which case they would naturally precede the participle, — We receive, &c., not only here in thy presence, but also at all times and in all places. A refinement of flattery

4. ἐπὶ πλείον viz. than the matter demands: too long. ἐγκόπτ.] See reff. συντόμῳ] As Meyer observes, we need not supply λεξόντων, but take συντ. as the measure of the time implied in ἀκούσαι.

5. λοιμὸν] See reff. and Demosth. p. 794. 5, οὗτος οὖν αὐτὸν ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμὸς . . . The construction here is an anacoluthon, there being nothing to follow up the part. ἐπρόντες. The part. cannot be taken for the finite verb. See Winer, edn. 6, § 45. 6. b. ἡ οἰκουμένη] would here mean the Roman 'orbis terrarum.' Ναζωρ.] This is the only place in the N. T. where the Christians are so called. The Jews could not call them by any name answering to *Christians*, as the hope of a *Messiah* was professed by themselves.

[8.] Considerable difficulty rests on the omission of the words καὶ κατὰ τοὺς σέ. Their absence from the principal MSS., their many variations in those which con-

v = Luke xli.
37. xvii. 7.
Exod. lli. 3.
w ch. v. 26
(reff.) only.
x ch. xli. 11
reff.
y ch. xliii. 17
reff.
z ch. xliii. 30
reff.
a ch. iv. 9 reff.
b ch. xliii. 26
reff.
c attr., ch. i. 1
reff.
d constr., ch.
xxv. 11. Mark xv. 3, 4. 1 Macc. vii. 26. see Luke xliii. 14.
in. 7 AB Ald. compl.
g ch. vii. 1 reff.

κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίναι. ⁷ ἡ παρ-
ελθὼν δὲ Λυσίας ὁ χιλιάρχος ἔπειτα πολλῆς βίας ἐκ
τῶν χειρῶν ἡμῶν ἀπήγαγεν, ⁸ κελεύσας τοὺς κατ-
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ. παρ' οὗ δυνήσῃ αὐτὸς
ἀνακρίνας περὶ πάντων τούτων ἐπιγνώναι ὧν ἡμεῖς
κατηγοροῦμεν αὐτοῦ. ⁹ συνεπέθεντο δὲ καὶ οἱ Ἰου-
δαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. ¹⁰ ἀπεκρίθη τε

ABEH
LPMab
cd fgh
klmo
p 13

(with consid varr, see below) E 13 rel 36. 40 syrr with Chr, Thl Cassiod. (See notes.)
for ἡθελ., ἡβουληθημεν (or εβ.) [f] in 40. 66'. rec κρινειν, with rel Thl-fin:
κριναι E a b g³ k m o 13. 36 Chr Thl-sif. 7. for μετα πολλῆς το προς σε, ηρπασεν
αυτον εκ των χειρων ημων πεμφας προς σε f. (cf m below.) βια πολλη g³ 32.
46. 57. 66'. for απηγαγεν, αφειλετο g³ 32. 42[-λατο]-6. 57.—[add] και προς
σε απεστειλεν 32. 42-6. 57. 66'. [simly Syr:] κελυσσασθαι επι σε παραγγελιας τοις
κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν ins αυτον [and transp bef] εκ
των χειρων ημων m. 8. aft κελυσσας ins και a g³ 32. 42. 57. 69. 133 arn.
om αυτου [a o] 69. rec εν, with rel: προς E a 46. 133.
8. for οδ, ω E 36: αν b m¹ o 8. 15. 27-9. 66'. 106-80: txt ABHLPN vulg copt Chr
Thl Ec. om αυτος A: αυτους 40. at end ins ειποντες δε αυτου ταυτα 187
syr-w-ast.
9. rec συνεθετο, with b o: απεκριναντο sah with: adjecerunt vulg E-lat: litigant
Syr: txt AB E-gr HLPN p rel 36. 40. 137 syr Chr: συνεπειθεντο 13. 180.
10. rec δε (alteration of characteristic τε), with HLP 13. 36 rel E-lat [vulg syr

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκατήσαμεν seems to require some sequel, some reason, after this seizure, why he was there present and freed from Jewish dur-
ance. The phenomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the omission which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) "that the critics believed the Jews k. rdly likely to have accused Lysias himself,"—2) "because the words παρ' οδ, at ver. 8, must be referred to Paul: though by its (sic) position, it seems to refer to Lysias," are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being moved principally by the aorist ἐκα-

τήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκατήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early mss. of the text of the Acts.] 8.] παρ' οδ, if the disputed words be inserted, refers naturally enough to Lysias; but if they be omitted, to Paul, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by torture (Grot. and al.) on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of Lysias. 9. συνεπέθ.] joined in setting upon him, bore out Tertullus in his charges. 10. εκ πολλῶν ἐτών] Felix was now in the seventh year of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The

ὁ Παῦλος, ^h νεύσαντος αὐτῷ τοῦ ⁱ ἡγεμόνος λέγειν, ^k Ἐκ ^h John xiii. 21
πολλῶν ἐτῶν ⁱ ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος ⁱ only. Prov.
^m εὐθύμως ⁿ τὰ ⁿ περὶ ἑμαυτοῦ ^o ἀπολογούμεναι, ¹¹ δυναμένου ⁱ ch. xiii. 34
σου ^p ἐπιγινώσκειν ὅτι οὐ πλείους εἰσὶν ^p μοι ἡμέραι * δώδεκα ^{k = ch. ix. 23.}
ἀφ' ^q ἧς ^q ἀνέβην ^r προσκυνήσων εἰς Ἱερουσαλὴμ, ¹² καὶ ^{l constr. per}
οὔτε ἐν τῷ ἱερῷ εὐρόν με ^r πρὸς τινα ^u διαλεγόμενον ἢ ^{lucip., Luke}
^v ἐπίστασιν ποιούντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε ^{iv. 23. vii.}
^{46. ch. vii.}

ch. xxvii. 36. -αῖν, ch. xxvii. 22.)

20, 23. o ch. xix. 38 ref.

q constr. 1 Cor. vii. 1. see ch. xii. 18.

viii. 27 ref. t Mark ix. 34. ch. xvii. 17 only.

v 2 Cor. xi. 20 only t. 3 Mac. vi. 3 only.

m ch. xxi. 15. xxvii. 15. Luke xxii. 37. Phil. ii. 19,

p constr. Mathias, § 300. Hom. II. χ. 165. ee. 765.

r = ch. xi. 3 ref. Ezra vii. 6, 7. s = ch.

u = ch. xvii. 3 ref.

coptt Cassiod.] Chr.; txt AB E-gr N a¹ c p 40. 137 Syr æth Thl-sif. [for λέγειν to
κριτην syr-mg has *defensionem habere pro se, statum autem assumens divinum dixit*,
Ez nullis annis ex iudez.] for ετων, ενιαυτων Ε. aft κριτην ins δικαιοσ Ε
c o h k 36. 40. 137 syr Chr. (οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ μαρτυρῆσαι τῷ
δικαστῇ δικαιοσύνη) Thl Avit. rec ευθυμωταρον, with HLP rel Chr Thl-sif: txt
ABEN c d p 13. 36. 40. 137 [vulg coptt æth arm] Ath, Thl-fin.

11. om σου Α. rec γινωσκειν, with HLP 13 rel Chr.; txt ABEN b c k o p 36.
137 Thl. rec aft ημεραι ins η: om ABEHLIN rel. * rec δεκαδύο (see oh

xix. 7 ref), with HLP rel 36 Chr: δωδεκα ABEN c m p 13. 40. 137 Thl.
προσκυνησαι Ε 137 sah, adorare vulg [-νησω p]. rec (for eis) εν, with L[P] rel
[syr] Chr: om 13: txt ABEHN a² d p 13. 36. 40 [Syr æth] Thl.

12. τινος E-gr. rec επισυνστασιν, with HLP rel: εποστασιαν p¹: αποστασιαν p²
[Scr]: txt ABEN 13. 40 vulg. (There is the like varn in the MSS in the only other
place where the word occurs.) for 3rd ουτε, ουδε p.

contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews. 11. ἡμέραι δώδεκα] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wetto and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Caesarea are not to be counted, because his raising disturbances while in custody was out of the question. The view

advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression εὐν αὐτοῖς ἀγγισθῆναι clearly negating the latter supposition; and τῶν ἡμερῶν τοῦ ἀγγισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἡμέραι of ver. 27. See note there. I mention this here, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Caesarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazirites, and apprehension; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Caesarea; then, five days from that (but see note on ver. 1), Ananias, &c., leaves Jerusalem (but how does this appear from ver. 1? ἀντίβη must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the only reasons for rejecting Wieseler's arrangement.

κατὰ τὴν πόλιν¹³ οὔτε² παραστήσαι δύνανταί σοι περὶ^{ABEH}
 ὧν νυνὶ² κατηγοροῦσίν μου.¹⁴ ὁμολογῶ δὲ τοῦτό σοι,^{LFM a b}
 ὅτι κατὰ τὴν² ὁδὸν ἦν λέγουσιν¹ αἵρεσιν οὕτως² λατρεύω^{c d f g h}
 τῷ^d πατρί² θεῷ, ὃ πιστεύων² πᾶσιν τοῖς¹ κατὰ τὸν νόμον^{k l m o}
 καὶ [τοῖς ἐν]^h τοῖς² προφῆταις γεγραμμένοις,¹⁵ ἔλπιδα^{C-πιδ}
 ἔχων¹ εἰς τὸν θεὸν ἦν καὶ² αὐτοῖς² οὗτοι¹ προσδέχονται,^{ABCEH}
 ἢ ἀνάστασιν² μέλλειν² ἔσεσθαι δικαίων τε καὶ ἀδίκων.^{LFM a b}
 ὁ ἐν τούτῳ καὶ αὐτὸς² ἀσκῶ² ἀπρόσκοπον² συνειδῶσιν^{c d f g h}
 ὁ ἐν τούτῳ καὶ αὐτὸς² ἀσκῶ² ἀπρόσκοπον² συνειδῶσιν^{k l m o}

¹ Luke viii. 20. xv. 14.
² = here only.
³ παρὰ τὴν
⁴ ὅτι κατὰ τὴν
⁵ ὁδὸν ἦν λέγουσιν
⁶ αἵρεσιν οὕτως
⁷ λατρεύω
⁸ τῷ
⁹ πατρί
¹⁰ θεῷ
¹¹ ὃ πιστεύων
¹² πᾶσιν τοῖς
¹³ κατὰ τὸν νόμον
¹⁴ καὶ [τοῖς ἐν]
¹⁵ τοῖς προφῆταις γεγραμμένοις
¹⁶ ἔλπιδα
¹⁷ ἔχων
¹⁸ εἰς τὸν θεὸν ἦν καὶ
¹⁹ αὐτοῖς οὗτοι
²⁰ προσδέχονται
²¹ ἢ ἀνάστασιν
²² μέλλειν
²³ ἔσεσθαι δικαίων τε καὶ ἀδίκων
²⁴ ὁ ἐν τούτῳ καὶ αὐτὸς
²⁵ ἀσκῶ
²⁶ ἀπρόσκοπον
²⁷ συνειδῶσιν

13. οὕδε BN p. Steph aft παραστήσαι (Tischdf (ed 7) is wrong) ins με, with c f g l m 661-9. 78. 96-7. 100-4. 6-42 [copt sēth(Treg)]; μοι 2. 18. 161; σοι 15. 133-80; με νυν HP 27-9. 98-9 Thl-sif; μοι νυν 177; [νυν b l o:] om ABELN p 13(sic) rel [vulg syrr sah arm]. rec om σοι, with HLP rel syrr sah sēth Chr: ins ABEN a² d g k m p 13. 40 vulg Syr copt arm. rec (for νυν) νυν, with EHLp 13. 36 rel: om k 3. 30: txt ABN d m p 137 Thl-fin.

14. ins μου bef θεω 137: patri deo meo [am demid fuld, p. et d. m.] vulg[-clem]. om πασιν B. om τον B 56 Chr. Steph om τοις εν, with AHLp N²(εν τοις) 13 rel vulg coptt sēth [arm] Thl-sif: elz om τοις, with (syrr) Epiph, Chr; txt BEN¹ b c k m o p 36. 40. 137 Thl-fin.

15. for eis, προς CN a 68-9 Thl-fin. om τον C 180. om ουτοι N [arm?]. rec aft εσεσθαι ins νεκρων (supplementary addition), with EHLp rel 36 syrr sēth Thl-sif: om ABCN k p 13. 40 vulg coptt arm Chr Thl-fin.

16. rec δε (καὶ not being understood), with HP 13 rel copt: δε και c g 25. 80. 100-77 arm Chr, Thl-sif: τε και m: txt ABCELN b d k o p 40. 137 vulg syrr sah [sēth] Thl-fin. εχων HLP rel 36. 187 Chr: txt ABCEN d p 13 vulg syrr coptt Thl Ec.

13. κατὰ τὴν πόλιν.] throughout the city, 'any where in the city' as we say, 'up and down the streets.'

14.] The δε here has its peculiar force, of taking off the attention from what has immediately preceded, and raising a new point as more worthy of notice. But ('if thou wouldst truly know the reason why they accuse me'), 'hinc illæ lacrymæ.'

αἵρεσιν, in allusion to αἵρεσις used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullus had used it in the latter. Paul explains what it really was. οὕτως = κατὰ ταύτην.

Notice in the words πατρί² θεῷ the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judæis per multa imperatorum et magistratuum decreta et senatus consulta sancta erat potestas, Deum patrium colendi, patriis ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4" (Kuinoel). In his address to the Jews (ch. xxii. 14) the similar expression ὁ θεὸς τῶν πατέρων ἡμῶν, brings

out more clearly those πατέρες, in whom Felix had no interest further than the identification of Paul's religion with that of his ancestors required. κατὰ τ. ν.] See on κατ. τ. πόλιν, above. Then (if the words in brackets be omitted: and it is not easy to imagine that St. Luke wrote them) the dat. is used of the personal agents, the prophets. He avoids saying 'by Moses,' because the mention of the law would carry more weight.

15. αὐτοὶ οὗτοι.] It would appear from this, that the High Priest and the deputation were not of the Sadducees. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak generally, as he does of the same hope ch. xxvi. 7, where he assigns it to τὸ δῶδεκαφυλον ἡμῶν. νεκρῶν, inserted here in some mss. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being directly preached, would hardly have been hazarded in this defence, where every expression is so carefully weighed.

16. ἐν τούτῳ.] Accordingly, i. e. 'having and cherishing this

ἔχειν ὁ πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους ὁ διὰ πάντος. ^{a = Rom. v. 1}
 17^a δι' ἐτῶν δὲ ὁ πλείονων ὁ ἐλεημοσύνας ὁ ποιήσαν ὁ εἰς τὸ ^{ref.}
 ἔθνος μου ὁ παρεγενόμενον καὶ ὁ προσφοράς, ^{t ch. ii. 26 ref.} 18^b ἐν ὁ αἰς εὐρόν ^{u = Matt. xxi.}
 με ὁ ἡγνισμένον ἐν τῷ ἱερῷ, οὐ ὁ μετὰ ὁ ὄχλου οὐδὲ ὁ μετὰ ^{1 al. Dent.}
 ὁ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, ^{av. 1.} 19 οὗς ἔδει ^{v = ch. ii. 40}
 ὁ ἐπὶ σοῦ ὁ παρῆναι καὶ ὁ κατηγορεῖν εἰ ὁ τι ὁ ἔχοιεν ὁ πρὸς ^{ref.}
 ἐμέ. ^{20 ἡ} ὁ αὐτοὶ ὁ οὗτοι εἰπάτωσαν τῷ εὐρόν [ἐν ἐμοὶ] ^{w ch. ix. 36}
^{x = ch. x. 3}
^{y = ch. ii. 22}
^{al. Luke ix. 13}
^{z absol., ch.}

xvii. 10 ref. a ch. xxi. 26 ref. b = Mark vi. 48. Luke xvi. 10 al. c ch.
 xxi. 24 ref. d = ch. v. 26 al. e Luke xxi. 6. Ezek. xlii. 24. f ch.
 xxi. 34 ref. Ezek. vii. 11. g ch. xlii. 30 ref. h sec ch. x. 33. i ver. 2.
 k Matt. v. 23. Mark xi. 25 al. l opt. (subjective possibility), = ch. xvi. 27. Luke xxi. 23 al. Winer,
 edn. 6, § 41. b. 4. c. m = ch. xxv. 19. 1 Cor. vi. 1. Col. iii. 13. n ver. 18.

aft πρὸς ins τε L b c d h l o 187 syr Chr Thl-fin. δια παντος bef πρὸς E c :
 om δια παντος 32. 42. 57¹. 187.

17. rec παρεγενόμενον bef ἐλεημοσύνας κ.τ.λ. (transposn for perspicuity), with HLP
 rel [syrr coptt mth] Chr₁; καὶ προσφ. bef παρῆν. EN² c 187 : om παρῆν. A : txt BCN¹
 m p 13. 40 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr₁ Thl-sif : aus (corr to suit προσφοράς ?) ABCEN b¹
 c o [p] 13. 36. 40. 187 Thl-fin. aft θορυβου ins et apprehenderunt me clamantes
 et dicentes tolle inimicum virum demid. els om δε, with HLP [mth arm] Thl-fin :
 ins ABCEN p 13 rel 36. 40. 187 vulg syr coptt Thl-sif. ins των bef απο CE b c f
 o 36. 40. 187 Thl. ιουδαίων E b c o 36 syr.

19. Steph δε, with HL b f g k l m o 187 sah mth Chr₁ : txt ABCEPN p 13. 36 rel
 vulg syrr copt [arm] Chr₁ Thl. rec με, with HLP rel 36 Chr : txt ABCEN p 13.

20. for η, ει (itacism ?) AC. rec ins ει bef τι (corr from ver 19), with a c
 vulg syr [(mth)] : om ABCEHLPN p 13. 36 rel Syr copt arm Chr₁. om εν εμοι
 ABN p 13. 40 : ins CEHLP rel 36 [vulg syrr copt arm] Chr.

hope; see ref. κα[.] also, 'as well as they.' 17.] δε refers back to the former δε, ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c. See 1 Cor. xvi. 3, 4; 2 Cor. viii. ix. notes, ch. xx. 4. 18.] De W. observes, that ἡγνισμ. can only refer to προσφ., not to ἐλεημ. : thus αἷς may have been altered to οἷς, to give a general neuter sense, amidst which occupations : and the sense will be among or engaged in which offerings : it being in the temple. But this seems far-fetched and unlikely, and Meyer's supposition, that οἷς has been altered to αἷς to suit προσφοράς, certainly has an air of probability. The use of a verb referring to two substantives, to only one of which it is applicable, is too common to require illustration. But, as so often in this book, we must follow the best mss., our only fixed evidence, as against any questionable subjective considerations. The construction is irregular. A subject to εἶδος has to be supplied by a reference to some nominative case implied in οὐ μετὰ ὄχ. οὐδ. μ. θορ., thus : amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews . . . This would leave it to be inferred that no legal officers had apprehended him,

but certain private individuals, illegally ; who besides had not come forward to substantiate any charge against him. Bornemann would supply οὐχ οὐδὲ μὲν before τινες δε ; but the objection to this is, that the negative οὐ μετὰ ὄχ. . . . stands already as the proper opponent clause to τινες δε, and we should thus have two negative clauses together. On this sense of δε, see Viger, ed. Hermann, p. 16, note 24; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, quam malum, stultum est, vel simile quid."

19.] ἔχοιεν, not ἔχουσιν, implying the subjective possibility merely, and disclaiming all knowledge of what the charge might be. The sentence is an anacoluthon : δεῖ is absolutely asserted in the present : then ἔχοιεν in the opt. follows, as if the hypothetical δεῖ had been used : and hence the correction to εἶς. (So I wrote in former editions, and so I still believe : but the text must follow the evidence of the great mss. [1870.]) On the opt. after the hypothetical indicative, see Bernhardy, Syntax, p. 386 ff. This also is a skillful argument on the part of the Apostle :—it being the custom of the Romans not to judge a prisoner without the accusers face to face, he deposes that his real accusers were the Asiatic Jews who first raised the cry against him in the

o ch. xviii. 14
 ref.
 p ch. iv. 18 ref.
 q = ch. xiii. 27
 al.
 r attz., ch. i. 1
 ref.
 s aor. redupl.,
 here only.
 Num. xi. 2.
 LXX almost
 always.
 t 1 Cor. xv. 13
 ref.
 u ch. xviii. 6
 ref.
 v here only.
 (Pa. lxxvii.
 21. See
 Schlenker.
 Lex. V. T. in voc.) τὸ πλουσιώτερον τὴν πόλιν ποιεῖν ἀνεβαλόμεθα, Xen. Mem. iii. 6. 6. (-βαλέ, ch.
 xv. 17.) w ch. xviii. 28 ref. y absol. ver. i.
 ch. xviii. 16 only (ref.). a ch. xiv. 14. Eph. vi. 21. Phil. i. 12. Col. iv. 7. b Luke viii. 56. ch.
 xviii. 2 al. c = ch. xii. 5, 6 ref. d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thess. i. 7)
 only. L.P. 2 Chron. xviii. 15. e = ch. xvi. 6 ref. f = ch. iv. 22. 1 Tim. v. 6. see John
 i. 11. Titus i. 12. g = ch. xiii. 36 (ref.). xx. 34 only.

21. φωνῆς bef ταυτῆς E c k 137 syr Thl-sif. rec εκραξα, with EHL P rel 36 Thl-
 fin: txt ABCN a b d m o p 13. 40 Chr, Thl-sif. rec εστως bef εν αυτοις (corrtn to
 avoid ambig of reference of εν αυτ. P), with HLP rel syrr [arm] Chr: txt ABCEN c k
 m p 13. 40. 137 vulg copt Thl. om εγω C. rec ωφ (corrtn, the force of
 εφ not being perceived), with EHL P rel 36 vulg [copt] Chr: [αφ ε:] txt ABC m p
 13. 40 Syr (meth).

22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with [H]LP rel 36
 Thl: om ABCEN c p 13. 40. 137 vulg syrr copt (meth) arm Chr.—ο φηλιξ ανεβαλετο
 αυτους L & c as above: ο φηλιξ bef αυτους c Chr: αυτοις p. rec ειπων (corrtn to
 more usual form), with EHL P rel 36: txt ABCN p. for καθ, κατεσε (but corrtd) N'.
 23. aft διαταξάμενος ins τε, with H rel vulg [jussitque] (so E-lat) meth] Syr Chr; δε
 L: om ABC E[-gr] P N b¹ c o p 13. 36. 40. 137 syr copt arm Thl-fin. {εκα-
 τονταρχω E 13:] χιλιαρχη N¹, but corrtd by N¹ or N-corr¹. rec (for αυτον) τον
 παυλον, with HLP rel Syr meth Chr [Thl-sif]: txt ABCEN c k p 13. 36. 40. 137 vulg
 syr copt arm Thl-fin. rec aft υπηρετειν adds η προσερχεσθαι, with HLP rel 36
 Chr: om ABCEN p 13 vulg syrr copt arm.

temple,—not the Sanhedrim, who merely
 received him at the hands of others,—and
 that these were not present.

20.] Or let these persons themselves say, what
 fault they found in me while I stood
 before the Sanhedrim, other than in the
 matter of this one saying. . . . τι serves
 for τι άλλο. So in English: What fault
 but this: i. e. 'What other fault but this.'

21.] ἐφ' ὑμ., before you: less usual
 than ἐφ' ὑμ., which is probably a correc-
 tion. 22. ἀνεβάλετο αὐτ.] 'ampliativ
 eos: viz. both parties. ἀπ. εἰδὼς

τὰ π. τ. 38.] These words will bear only
 one philologically correct interpretation,
 having more accurate knowledge about
 the way: not, 'till he should obtain more
 accurate knowledge' (ungrammatical): nor,
 'since he had now obtained' (viz. by Paul's
 speech: but εἰδὼς cannot be rendered 'cer-
 tior factus'). But this, the only right ren-
 dering, is variously understood. Chrys.
 says: ἐπίτηδες ἐπερίθετο (he adjourned
 the case purposely), οὐ δεδομένος μαθεῖν,
 ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰου-
 δαίους. ἀφίται οὐκ ἤθελε δι' ἐκείνους.
 Luther and Wolf: "distulit, . . . non quod
 sectæ ignarus esset, aut pleniorē sibi no-
 titiam ejus comparare vellet, sed quia, cum
 satis illarū jam cognitā habere, Judæos

amplius sibi molestos esse volebat." But
 these interpretations, as De W. observes,
 overlook the circumstance, that such a
 reason for adjournment would be as un-
 favourable to Paul, as to the Jews. Meyer
 explains it, that he adjourned the case,
 'because,' &c. But this (De W.) would
 imply that he was favourably disposed to
 Paul. The simplest explanation is that
 given by De W.: He put them off to an-
 other time, not as requiring any more in-
 formation about 'the way,' for that matter
 he knew before,—but waiting for the ar-
 rival of Lysias. Whether Lysias was ex-
 pected, or summoned, or ever came to be
 heard, is very doubtful. The real motive
 of the 'ampliativ' appears in ver. 26. The
 comparative implies, "more accurate than
 to need additional information." δεῦν.
 τὰ καθ' ὑμ.] I will adjudge your matters.
 So in ref. also. 23.] διαταξάμενος is
 in apposition with εἰρας, and both belong to
 ἀνεβάλετο. ἀνεσιν] De W. and Meyer
 explain this of 'custodia libera,' φυλακή
 ἀδεσμος (Arrian, Exp. ii. 15). But this
 can hardly be. Lipsius (Excurs. II. on
 Tacit. Ann. iii. 22; vi. 3, cited by Wieseler,
 Chron. d. Apost.-g. p. 380) says, 'Præter
 custodiam militarem alia duplex, apud ma-
 gistratus, et apud vades. Apud magistratus,

ABCEH
 LP a b
 c d f g h
 k l m o
 p 13

24 Μετὰ δὲ ἡμέρας ἡ τινὰς ἰ παραγενόμενος ὁ Φήλιξ
 σὺν Δρουσίλλῃ τῇ γυναικί, οὕσῃ Ἰουδαία, ἡ μετεπέμψατο
 τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ἰ εἰς χριστὸν
 πίστεως. 25 καὶ διαλεγόμενον δὲ αὐτοῦ περὶ ἡ δικαιοσύνης
 καὶ ἡ ἐγκρατείας καὶ τοῦ ἡ κρίματος τοῦ ἡ μέλλοντος,
 ἡ ἔμφοβος γενόμενος ὁ Φήλιξ ἀπεκρίθη ἡ Τὸ ἡ νῦν ἡ ἔχον
 πορεύου, ἡ καιρὸν δὲ ἡ μεταλαβὼν ἡ μετακαλέσομαι σε
 26 ἅμα καὶ ἐλπίζων ὅτι ἡ χρήματα δοθήσεται αὐτῷ ὑπὸ
 only. (—τῆς, Tit. i. 9. —τεύεσθαι, 1 Cor. vii. 9. ix. 25.) q = Heb. vi. 2. 1 Pet. iv. 17. Rev.
 xx. 4. (Prov. xxi. 15 al.) r = Matt. xii. 32. Rom. v. 14 al. s ch. x. 4 ref.
 t here only. Tobit vii. 11. u = Gal. vi. 10. Hag. i. 2, 4. v = (and constr.) here
 (ch. ii. 46 ref.) only. μεταλ. καιρ. ἀρμόττοντα, Polyb. ii. 16. 15. w ch. vii. 14 ref.
 z ch. iv. 37 ref.

24. τινὰς bef ημερας AE c 137 vulg Syr [Chr.]: txt BCHLPN 13. 36 rel [syr Thl].
 rec aft γυναικί ins αυτου, with EN¹⁻² rel vulg [syrr copt arm] Thl-sif (Ec: pref
 idia BC² [a b k m o] 36 [syr-mg(appy)] Amm-c, Thl-fin: ins both A [N-corr¹] p: om
 both C¹HLP [c f g h l] Chr. (Boik idia and αυτου are additions to fix the sense of
 γυναικί.) aft ιουδαία ins παρακαλουση οπως ιδη τον παυλον και ακουση τον λογον ως
 ουν εβουλετο ικανον ποιησαι εποικεν τουτο syr-mg. ius και bef μετεπεμψατο N¹(N²
 disapproving). om αυτου C¹. aft χριστον ins ιησουν ELN¹ d f g h l m p 36
 vulg [demid] syr copt Chr Thl-fin; ιν(sic) B: pref, am(and fuld tol) aeth [arm]: om
 A C¹⁻²(appy) HP N-corr¹⁻² 13 rel Syr Thl-sif.
 25. εγκρατειας και δικαιοσυνης N. μελλοντος bef κριματος (omg του) C m 40
 arm Chr-comm¹. rec aft μελλοντος ins εσεσθαι (appy a cotta aft ver 15), with
 HLP rel Chr₂: om ABCEN p 13. 36. 40. 137 [not exprd in vulg syrr copt aeth arm].
 aft εμφοβος ins δε A[H copt(Treg)]. εχων L 13: εχων H. παρα-
 λαβων A: λαβων a b d k o p 13. 40 Thl-sif.
 26. rec ins δε bef και, with copt Thl-fin: om ABCEHL[P]N p 13. 36 rel 137 vulg
 syr [arm] Chr₁ Thl-sif. with 1st αυτω B: αυτω bef δοθησεται c.

quum reus Consuli, Prætori, Ædili, inter-
 dum et Senatori, etiam non e magistratu,
 committebatur: quod nonnisi in reis illus-
 trioribus usurpatum, eaque custodia libera
 dicta: vid. Tacit. Ann. vi. 3; Sall. Cat.
 xlvii.; Liv. vi. 36; Cic. Brut. xcvi.; Dio
 lviii. 3. Custodia apud vades, quum eorum
 periculo fidejussoribus reus tradebatur:
 vid. Tacit. Ann. v. 8; Suet. Vitell. 2.
 Now, Wieseler argues, as Paul was not
 bailed,—and was not 'e reis illustrioribus,'
 and besides was delivered to a centurion
 to keep, his cannot have been 'custodia
 libera,' but 'militaris': relaxed however as
 much as was consistent with safe custody.
 He cites Josephus, who says (Antt. xviii.
 6. 10) of the custody of Agrippa, φυλακή
 μὲν γὰρ καὶ τήρησις ἦν, μετὰ μόντοι
 ἀνάσκει τῆς εἰς τὴν διαταν. Remission,
 or relaxation, would be a better rendering
 than 'liberty.' 24. παραγεν.] Into
 the hall or chamber where Paul was to
 speak. Δρουσίλλῃ] She was daughter
 of Herod Agrippa I. (see ch. xii.) and of
 Cyprus,—and sister of Agrippa II. She
 was betrothed at six years old (Jos. Antt.
 xix. 9. 1) to Epiphanes, son of Antiochus,
 king of Commagene; but (Antt. xx. 7. 1)
 he declining the marriage, not wishing to
 be circumcised and become a Jew, she was
 married to the more obsequious Azizus,

king of Emesa. Not long after, Felix,
 being enamoured of her beauty, persuaded
 her, by means of a certain Simon, a Cyprian
 magician (see note on ch. viii. 9), to leave
 her husband and live with him (Antt. xx.
 7. 2). She bore him a son, Agrippa: and
 both mother and son perished in an erup-
 tion of Vesuvius, in the reign of Titus
 (ibid.). The Drusilla mentioned by
 Tacitus (Hist. v. 9), a granddaughter of
 Antony and Cleopatra, must have been
 another wife of Felix, who was thrice
 married, and each time to persons of royal
 birth; 'trium reginarum maritus,' Suet.
 Claud. 28. 25.] It is remarkable
 that Tacitus uses of Felix (Ann. xii. 54)
 the expression 'cuncta malefacta sibi
 impune ratus.' The fear of Felix appears
 to have operated merely in his sending
 away Paul: no impression for good was
 made on him. 26.] 'Lex Julia de
 repetundis præcipit, ne quis ob hominem
 in vincula publica conjiciendum, vincien-
 dum, vincirive jubendum, exve vinculis
 dimittendum; neve quis ob hominem con-
 demnandum absolvendumve . . . aliquid
 acceperit.' Digest. xl. 11. 3. Cited by
 Mr. Humphry, who observes: Albinus,
 who succeeded Festus, so much encouraged
 this kind of bribery, that no malefactors
 remained in prison, except those who did

w 1 Cor. vi. 18
reff.
x ch. xxiv. 27
(reff.).
y ch. xi. 2 reff.
z = ver. 20.
Rom. iii. 4,
from Ps. l. 4
(6).
a ch. xiii. 30
reff.
b constr., Matt.
x. 36. Luke
xii. 6. John
iii. 21. ch.
xxvi. 26.
1 Cor. i. 10.
v. 2 al.
c compar. 22
ch. xviii. 13. 2 Cor. vii. 7. viii. 17. 2 Tim. i. 17, 18 al. Winer, edn. 6, § 35. 6.
e ch. xiii. 29 reff.

οὔτε ^α εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν οὔτε ^{ABCEH}
εἰς Καίσαρα τι ^{LFM} ἡμαρτον. ^{a b} ὁ Φῆστος δὲ θέλων τοῖς ^{c d f g h}
Ἰουδαίοις ^{k l m} ^o χάριν ^{p 13} καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ
εἶπεν Θέλεις ^α εἰς Ἱεροσόλυμα ^α ἀναβὰς ἐκεῖ περὶ τούτων
^α κριθῆναι ^α ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος Ἐπὶ τοῦ ἱε-
ματος Καίσαρος ἐστὼς ^β εἰμι, οὐ με δεῖ ^α κρίνεσθαι. Ἰου-
δαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ ^α κάλλιον ^α ἐπιγινώσκεις.
¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ^α ἄξιον ^α θανάτου πέπραχά τι, οὐ

adone), with HP rel 36 Chr, Thl-sif: του παυλου απολογουμενου αυτου L: txt ABCEN
c m p 13. 40. 137 vulg syrr copt æth [arm] Thl-fin Lucif, —add δε (aft the first word)
E 36 am (and demid fuld [tol]) Thl-sif Lucif, τς Syr. om τς 57. 80. 105: τινα 137.
9. for δε, ουν A (k 40[omg o]). rec τοις ιουδαιοις bef θελων, with HLP rel Chr,
Thl-sif: txt ABCEN c k m p 13. 40. 137 vulg[-clem(after καταθεσθαι) am fuld demid
tol syrr copt] arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel
36 Chr [Thl-sif]: txt ABCEN d k p 13. 40 Thl-fin.

10. om o A f. εστως bef επι του βηματος καισαρος N¹ m [(copt)]: B has it in
both places. ηδικηκα BM (p). γνωσκεις C c d¹ 2. 30. 137.

11. rec (for ουν) γαρ (corrⁿ, as Meyer, because ει μεν ουν seemed contradictory to
ουδεν ηδικησα), with HLP rel [vulg syr æth] Thl-sif: om 40 E-lat: txt ABC E-gr
N d k p 36 copt [arm] Chr-comm, Thl-fin. (13 def.) for και, η E 29 vulg [Syr]
Chr-comm.

8.] These were the three principal charges to which the πολ. κ. βαρ. αἰρ. of the Jews referred (Meyer). 9.] κριθῆναι, the aor., refers to the *one act*, of *deciding finally* concerning these charges. This not having been seen, the later MSS. have substituted κρινεσθαι, which is more 'going to law,' 'being involved in a trial.' The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It *seems* to propose only a change of *place*; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that the procurator would *be present* and sanction the trial: so Grot., "visne a synedrio iudicari me præsente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from him, but from the prisoner himself. 10.] Paul's refusal has a positive and a negative ground —1. 'Caesar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me' (De W.). ἐγ. τ. β. Καίρ.] Meyer quotes from Ulpian, "Quæ acta ab eo comprobantur, atque si a Cæsare

ipso gesta sint." In οὐ με δεῖ κρίνεσθαι, Wordsworth has again fallen into the mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὐ δεῖ ἐμὲ κριθῆναι, or οὐ ἐμὲ δεῖ κριθῆναι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δεῖ as alluding to divine intimation made to him. The δεῖ is simply of his right as a Roman citizen: the με simply enclitic, and of no rhetorical force at all. κάλλιον] Not 'for the superlative,' here or any where else: —the comparative is elliptical, requiring 'than . . . ' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, *better than thou choosest to confess*. We have an ellipsis of the same kind in our phrase 'to know better.' Or it may be in this case as in 2 Tim. i. 18, 'better, than that I need say more on it: ' but I prefer the other interpretation. 11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, 'For if I am an offender, . . . : in the latter, If, now, I am an offender . . . , —taking up the supposition generally, after having denied the particular

ἵ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι ἡ κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ἡχαρίσασθαι. Καίσαρα ἡ ἐπικαλοῦμαι. ¹³ τότε ὁ Φῆστος ἵ συλλαλήσας μετὰ τοῦ ἡ συμβουλίου ἀπεκρίθη Καίσαρα ἡ ἐπικέκλησαι, ἡ ἐπὶ Καίσαρα ἡ πορεύσῃ.

¹³ ὁ ἡμερῶν δὲ ἡ διαγενομένων ὁ τινῶν Ἀγρίππας ὁ βα-

⁴ times. ch. xvi. 22. xxviii. 19 only. see ch. ii. 21.
 Luke iv. 36. Mat. x. 30. Mk. xii. 4 only. Exod. xxiv. 35.
 xii. 14 al.) Prov. xv. 23 Theod. n ch. ix. 11. xvii. 14.
 p Mark xvi. 1. ch. xxviii. 9 only. 2 Macc. xi. 26 only.

1 w. μετά, Matt. xvii. 3. πρὸς,
 m = here only. (Matt.
 o ch. x. 48 ref.)

for το, του H f l m o Thl.
 txt ABEHPN p rel Chr.

for μου, μοι L 78¹.

for αυτοις, τούτοις CL 36 :

¹² συμβουλίου L 18: συνεδρίου C: συνεδ. κ. συμβ. 68.

¹³ οὐκ τινῶν c k 1. 36. 137 Chr: τινῶν 3. 95. 108.

case of his having *offended the Jews*. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty was felt in the *οὐκ* (no expression is more frequently misunderstood and altered than *μὲν οὐκ*) and it was corrected into *γὰρ*. This *εἰ* assumes the conviction after proof; as the following *εἰ* does the acquittal. *ὁ δὲ με θέν.*] Said of legal possibility: 'non fas est aliquem . . .'. The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Caesar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Caesar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim." *Καίσαρ ἐκράξα.*] I call upon, i. e. appeal to (proco ad) Caesar. This power (of 'provocatio ad populum') having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, v. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Livy iii. 55, v. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunital veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentiae: quos, quia cives Romani erant, adnotavi in urbem remittendos." ¹² *συμβουλίου*] The 'consensus', or *σύνδοξος* of citizens in the provinces, assembled to try causes on the *ἀγοραῖς* (*ἡμέραι*), see ch. xix. 28. A certain number of these were chosen as judges, for the particular causes, by the proconsul,

and these were called his 'consiliarii' (Suet. Tib. 33), or 'assessores' (*πρόδρομοι*, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, *μετὰ ἡγεμόνων ἐβουλευέτο*, i. e. with his assessors, or *συμβούλιον*. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digest, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.') The sense is stronger and better without a question at *ἐπικέκλησαι*. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to hear the *ἐπὶ Καίσαρα πορεύσῃ* of Festus with no small emotion. ¹³] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcia, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanaea, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King

q ch. xvi. 1 reff. σιλεὺς καὶ Βερνίκη ᾧ κατήντησαν εἰς Καισάρειαν ἵδσπα- ABCEH
r ch. xviii. 22. xxi. 7. xxi. 7. ἄμενοι τὸν Φῆστον. 14 ὥς δὲ ᾧ πλείους ἡμέρας ἵδιέτριβον LPN a b
Easod. xviii. 7. c d f g h
s ch. ii. 40 reff. ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ ᾧ ἀνέθετο ᾧ τὰ ᾧ κατὰ τὸν Παῦλον, k l m o
t ver. 6. u Gal. ii. 2 only. 2 Macc. iii. 9. p 13
v ch. xiv. 22 reff. λέγων ᾧ ἄνθρωπος τις ἐστὶν ᾧ καταλελειμμένος ὑπὸ Φήλικος
w ch. xiv. 27. x ch. xvi. 26, 27 reff. ᾧ δέσμιος, 15 ᾧ περὶ οὗ ᾧ γενομένου μου ᾧ εἰς Ἱεροσόλυμα
y here only. 2 Macc. iii. 7. ᾧ ἐνεφάνισαν οἱ ἄρχιερεῖς καὶ οἱ ᾧ πρεσβύτεροι τῶν Ἰου-
z = ch. xx. 16 reff. δαίων, ᾧ αἰτούμενοι κατ' αὐτοῦ ᾧ καταδίκην 16 πρὸς οὗς
a ch. xxiii. 15 reff. ἀπεκρίθη ὅτι οὐκ ἐστὶν ᾧ ἔθος Ῥωμαίοις ᾧ χαρίζεσθαι τινα
b = ch. iv. 8 reff. ἄνθρωπον πρὶν ᾧ ὁ ᾧ κατηγορούμενος ᾧ κατὰ ᾧ πρόσωπον
c ch. xii. 20 reff. ἔχοι τοὺς ᾧ κατηγορούς, ᾧ τόπον τε ᾧ ἀπολογίας λάβοι
d here only +. Wlad. xii. 27 only. Eilian, Var. Hist. v. 19. Herodian, vii. 4. e = John xix. 40. Heb. x. 25. (ch. vi. 14 reff.) f = ver. 11. g absol., ch. xxiv. 2 reff. pass., ch. xxii. 30 reff. h 2 Cor. x. 1 reff. i ch. xxiii. 20 reff. k = Rom. xv. 23. Heb. viii. 7, xii. 17. Wlad. xii. 10, i ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. Phil. i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only +. Wlad. vi. 10 only.

Βερνίκη C² arm: Βερηνίκη (appy) C¹, but ver 23, C has Βερωνικής, and so here E-lat demid tol Cassiod. [κατηντησαν C.] rec ασπασσομενοι, with p rel 86 vulg E-lat syrr [urn] Chrj, Thl-fin: txt AB E-gr HLPN [k¹ l¹(appy) m(Scr)] copt æth Thl-sif. (C is uncertain.)

14. διέτριβεν HP d f g k l æth-rom Thl-sif. [om τα A¹ k¹(appy).]

15. ενεφανισθησαν B¹(txt B²⁻³, Tischdf).

aft ενεφανισαν ins μοι E-gr vulg arm.

rec δικην (see note), with EHLP p rel 36 Chrj: txt ABCN 13. 40 Basj, damnationem vulg.

16. ρωμαίους P m 101.

τινι C o 27-9. 105.

rec aft ανθρωπον ins eis

απωλειαν, with HLP rel 86 Syr syr-wast Chrj, Thl: om ABCEH c p 13. 40 am fuld coptt [æth] arm Athj, Thdrtj, Basj; damnare (= χαρίζ . . . eis απωλειαν) vulg-ed [demid tol]: donare am fuld. εχοι bef κατα προσωπων N. for τε, δε B E-gr.

(B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Wiener, Realw.). Βερνίκη The Macedonian form (Βερηνίκη or Βερωνίκη) for Βερηνίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνῆει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγξειν φέτο ψευδεῖς τὰς διαβολὰς, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Wiener, Realw.). ἄσπασσάμενοι on

his accession to the procuratorship, to gain his favour.

14. ἀνέθετο] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word *καταδίκη* should have been changed to *δική*, especially as *κατά* precedes, than the converse. Luke never uses *δική*, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading.

16. χαρίζεσθαι] The words inserted in the rec., *eis απώλειαν*, are a correct supplement of the sense; to give up, i. e. *to his enemies, and for destruction*.

De W. remarks, that the construction of *πρὶν* with an opt. without *ἄν*, is only found here in the N. T. (not that it occurs with *ἄν*). Hermann, on Viger, p. 442, restricts the opt. with *πρὶν* ᾧ to cases where 'res narratur ut cogitatio allicujus': so Paus., *μη πρότερον φάναι (ἡ) τούντι μνηύσειν πρὶν ᾧ οἱ καὶ ἐν Ἀκροκόρινθῳ γένοιτο ὕδαρ*. On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. *τόπον*] This use of *τόπος*

περὶ τοῦ ἠγγκλήματος. 17^a συνελθόντων οὖν [αὐτῶν] ἠεὶ θάδε ἠαναβολὴν μηδεμίαν ποιησάμενος, ἠτῇ ἠέξῃς ἠκαθίσας ἐπὶ τοῦ ἠβήματος ἐκέλευσα ἠἀχθῆναι τὸν ἠἄνδρα· 18 περὶ οὗ ἠσταθέντες οἱ ἠκατήγοροι οὐδεμίαν ἠαἰτίαν ἠἔφερον ὦν ἐγὼ ἠὑπενόουν [πονηράν], 19 ἠζητήματα δὲ τίνα περὶ τῆς ἠιδίας ἠδαισινδαιμονίας εἶχον ἠπρὸς αὐτόν, καὶ περὶ τινος ἠἸησοῦ τεθηγκότος, ὃν ἠἔφασκεν ὁ Παῦλος ζῆν. 20 ἠἀπορούμενος δὲ ἐγὼ [ἠεἰς] τὴν περὶ τούτων ἠζήτησιν, ἠἔλεγον ἠεἰ βούλοιντο πορεύεσθαι εἰς ἠἸεροσόλυμα ἠκάκει ἠκρίνεσθαι περὶ τούτων. 21 τοῦ δὲ Παύλου ἠἐπικαλεσαμένου ἠτῇ τῇθῃαι αὐτόν ἠεἰς τὴν τοῦ ἠσεβαστοῦ ἠδιάγωνσιν, ἐκέλευσα ἠτῇ τῇθῃαι αὐτόν ἠἔως οὗ ἠἀναπέμψω αὐτόν πρὸς Καίσαρα.

y here only +. = Jos. Antt. xix. 5. 3. (-μων, ch. xvii. 22.) z = ch. xiv. 19 ref. x. ch. xiii. 29 only +. z ch. i. 6 ref. x. ch. xvi. 28 ref. p here only +. (Neh. v. 13.) αναβολην του δεινου ετοιμαστο, Thucyd. ii. 42. (-βαλ-λεσθαι, ch. xxiv. 22.) q ch. xxi. 1 ref. r ver. 6 (ref.). s ch. xi. 13 ref. t ver. 16. u = Matt. xxvii. 37 al. Gen. iv. 13. John xviii. 28. 2 Pet. ii. 11 only. see ver. 7. w ch. xiii. 25 ref. x ch. xv. 2 ref. a ch. xxiv. 19 ref. b Mark vi. 20 v. r. Luke xxi. 4. John xiii. 23. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxii. 7. w. eis, here only. see Matthew, i. 578. (-ρια, Luke xxi. 26.) c = Rom. iv. 20. d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. John iii. 25. ch. xv. 2. 1 Tim. i. 4) only +. e ver. 11. f ver. 9. g ver. 11. h ch. xii. 5, 6 ref. i 2 Pet. ii. 4. k = ver. 26 only +. see ch. xvii. 1. l here only +. Wisd. iii. 18 only. (-γινώσκεις, ch. xiii. 15. xiv. 22.) m = Luke xxiii. 7 (11), 15 (Philem. 11) only +. Polyb. i. 7, 12.

17. rec ins αυτων, with AEHLPP p 13(sic) rel Chr₁: om B 40-2. 57. 81. 95¹-7: ενθαδε bef αυτων C c (137 [?]). μηδεμιαν bef αναβολην E k. ποιησαμενοι N¹.

18. rec επεφερον, with HP rel Chr₁: υπεφερον 80 lect-5: txt ABCELN c p 13. 36. 40. 137. rec υπενοουν bef εγω, with EHLPP rel 36 Chr Thl-sif: txt ABCN m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel [copt] Chr Thl-sif: ins πονηραν BEN³ p; malum vulg; πονηρα C³N¹; πονηρίας arm; πονηραν AC¹ c k m 13(sic) 36. 40. 137 am (malum) syrr eth Thl-fin.

19. αυτους A. for εφασκεν, ελεγεν c 137.

20. rec ins eis, with CEL rel [Thl-fin]: om ABHPN b d f h k l o p Thl-sif.—om peri c m 137: aft περι ins την h k. rec τουτου (coyyn το κυει παυλος, or ιησου?), with HP rel Chr₁[-txt Thl-sif]: txt ABCELN c h k m p 13. 36. 40 syrr copt sath [(arm)] Chr₁ Thl-fin. for πορευεσθαι, κρινεσθαι N¹. rec ιερουσαλημ, with LP 13[e sil] rel [Thl-sif]: txt ABCEHN c k m p 36. 137 Thl-fin. κριθηναι L.

21. for τῇθῃαι, τηρεσθαι C. αυτον bef τηρεσθαι c 13. 68. 137 [Thl-sif]. rec πεμψω (neglect of force of compound), with HLP rel Chr₁ [Thl-sif]: txt ABCEN c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek.

18. περὶ οὗ σταθ.] See ver. 7: E. V., 'against whom,' supposing περὶ οὗ to refer to (ἐπὶ)φερον, is wrong. The word πονηράν or πονηρῶν, added in the best mss. at the end of this verse, looks very like a gloss to explain ὃν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conicere licet, imo aperte cognoscere, adeo fuit fuisse calumnias ut in iudicii rationem venire non deberint, perinde ac si quis convicium temere jactet.' Calv.

19.] Δεισιδαιμονία, inserted by Festus in a middle sense, certainly not as = 'superstition,' E. V., speaking as he was to Agrippa, a Jew.

20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. ἀπορ. εἰς]

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so σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νομφεῖματα, Soph. (Ed. Tyr. 980; and ἀμφισβῶ εἰς τέρας, Antig. 372.

ἄλεγον.] There is a mixed construction between 'I said, wilt thou?' as in ver. 9, and 'I asked him whether he would . . .'

21.] τῇθῃαι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.'

σεβαστοῦ] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἑπειτα, Philo de Legat. ad Caium, 21, vol. ii. p. 566), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αἰγούστος, ὡς καὶ πλείον τι ἢ κατὰ ἀνθρώπους ὢν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμώτατα καὶ τὰ ἱεράτατα αἰγούστα προσαγορεύεται. ἐξ οὗ περ καὶ σεβαστὸν αὐτὸν καὶ ἑλληνίζοντίς πως, ὥσπερ τινὰ σεπτόν, ἀπὸ τοῦ σεβά-Τ

επιγραφή

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. ὁ Αὔριον φησὶν ἀκούσῃ αὐτοῦ. 23 Τῇ οὖν ἑπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ἔμετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου ἡ ἡχθὴ ὁ Παῦλος. 24 καὶ φησὶν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε [ἐπὶ] βωδῶντες μὴ δεῖν

n imperf., = Rom. ix. 2 (ch. xxii. 22) Gal. iv. 20. see Winer, edn. 6, § 41. a. 2. o i Cor. xv. 22 reff. p ch. x. 9 reff. q — ch. v. 26. xxvii. 10 al. fr. i Macc. ix. 37. r here only. Hab. ii. 18, 19. Zech. x. i. Wisd. xlviii. 17 only. = Polyb. i. 57. 5 al. s here only. (rfs, Rom. ii. 13.) t here only. Job xxxix. 28 only. u ver. 6. v here only. Prov. viii. 27. Wisd. ix. 10 only. w Rom. viii. 27, 34. xi. 2. Heb. vii. 26 only. x Macc. iv. 36 al. x ch. xvi. 28 reff. y here only. Wisd. xiv. 1 only. θεοὺς ἐπιβουλεύοντο, Thucyd. iii. 60. Polyb. xviii. 8. 1. βῶφι, ch. viii. 7 reff.

ABCEH LPM ab c d f g h k l m o p 13

22. rec aft φηστον ins εφη, with CEHLP p rel 36 [demid: pref dixit vulg-ed:]; εικον α: om ABN 13 am [fuld]. (εἰ was written and rubbed out by N².) rec ins o δε bef αυριον, with CEHLP p 13 rel (36) [(Syr) syr]: om ABN vulg copt. (The account of both these insertions I take to have been, that as the words stood, εφηστας appeared to be the subj of φησιν,—and εφη and o δε were inserted to distinguish the speakers.)

23. εἰσελθόντος E[-gr]. ακρωτηριον N¹ [akrot. H]. rec ins τοις bef χιλιάρχοις [the usage of omg art aft a preposition not being recognized], with HLP rel 36 Chr₁: om ABCEN c k p 13. 40. 137. [aft αυδρ. ins και E-gr: τοις e.] rec aft κατ' εξοχην ins ουσι (supplementary interpola), with EHL p rel 36: om ABCN p 13. 40 Chr-comm.

24. (απαν, so ΔBCEN [not L] c k p 13. 36. 40. 137 Tbl-fin.) ενετυχεν B 25. 40 [vulg syrr. for και ενθαδε το ουκ εχω ver 26] syr-mg has ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesarem, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis judicari cum iis Hierosolymis? Caesarem appellavi. De quo nihil certum scribere domino meo habeo. rec επιβουδντες, with CEHLP rel [Chr₁, acclamantes vulg-ed demid]: βωδντες ABN p [clamantes am fuld tol].

ζῆσθαι, προεῖπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεὺς τῷ μεγάλῳ ἀναπέμψκει αὐτόν. 22.] ἔβουλόμην does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζει δ' οὖν ἰδεμένην οἶκοι μένων: and see other examples in Bernhardt, Syntax, p. 873 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26.

23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire', vii. 201: δρᾶς ὡς τὰ διεπράξατο (ῥα κεραυνοὶ δ' θεοὶ, οὐδ' ἐξ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in qua

pater ipsorum a vermibus corrosus ob superbiam perierat.' ἀκροατήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προτεγέγοντο δὲ καὶ ἀπὸ Καισαρίας πέντε (σκιραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Praeses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last

αὐτὸν ζῆν μηκέτι. ²⁵ ἐγὼ δὲ ^aκατελαβόμενῃ μηδὲν ^aἄξιον ^a = ch. iv. 13
 αὐτὸν ^aθανάτου πεπραχέναι, ^bαὐτοῦ δὲ ^bτούτου ^aἐπι- ^a = ch. xxiii.
 καλεσαμένου τὸν ^aσεβαστόν, ^cἔκρινα πέμπειν. ²⁶ περὶ ^bch. xiv. 15
 οὐ ^dἀσφαλές τι γράψαι τῷ ^eκυρίῳ οὐκ ^eἔχω, διὸ ^fπρο- ^cver. 11.
 ἤγαγον αὐτὸν ^gἐφ' ^gὕμῶν καὶ μάλιστα ^hἐπὶ σοῦ, βασιλεῦ ^d = ch. xv. 19
 Ἀγρίππα, ὅπως τῆς ⁱἀνακρίσεως γενομένης ⁱσχῶ τίς ^e = ch. xxi. 34
 γράψω ²⁷ ^mἄλογον γάρ μοι δοκεῖ πέμποντα ⁿδέσμιον ^hch. xxiii. 17
 μὴ καὶ τὰς κατ' αὐτοῦ ^oαἰτίας ^pσημᾶναι. ⁱ = 1 Cor. vii.
⁵ al.

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη ^aἘπι-
 τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ⁱἐκ-

ch. xxiv. 8 al.) 1 see ch. iv. 14 reff. m = here (2 Pet. ii. 12; Jude 10)
 only 1. (Ezod. vi. 12. Numb. vi. 12. Wisd. xi. 15 only.) n ch. xvi. 26, 27 reff.
 o ver. 15. p ch. xi. 28 reff. q and constr., ch. xxviii. 16. 1 Cor. xiv. 24. 1 Tim. ii.
 12. Xen. Cyr. viii. 4. 29. w. aor., ch. xxi. 26, 40 reff. r Matt. viii. 3 al. Gen. xiv. 22. ἀντίστροφον
 τὴν θεξίναν ὡς δημηγορήσαν, Polymn. iv. p. 317. (Wahl.) 19. 9. (-σαν, 10. 9.)

rec (ἦν bef αὐτον, with HLP rel Chr₁. Thl-sif: om (ἦν B¹(Tischdf): txt A B-corr¹
 CEN a¹ b k m o p 13. 40 vulg [Syr] arm Chr-comm₁ Thl-fin.

²⁵. rec καταλαβομενος and ins και aft πεπραχεναι, with HLP N¹(but om και) rel 36
 syr Thl (13 Thl-fin retain και): txt ABCEN³ p 40 vulg syr copt [arm]. rec
 θανατου bef αὐτον (transp of characteristic order), with HLPN rel 36 [vulg-ed] Chr₁:
 om αὐτον p 73: αὐτον bef αξιον g 68 Thl-fin: [πεπρ. av. bef θ. c:] θ. πεπραχεναι bef
 αὐτον 105-37: txt ABCE 13. 40 am (and demid fuld tol). for τουτου, του παυλου
 B¹(but παυλου has dots placed over it by the original scribe, see table: txt B¹).
 rec aft πεμπειν ins αὐτον, with EHLP rel [syr copt] Chr Thl: om ABCN p 13. 36. 40
 vulg [Syr] arm.

²⁶. ασφαλές C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου N¹(ins
 N-corr¹). κρισεως [for ανακρ.] E. for σχω, εχω AE p 137 Thl-fin. rec
 (for γραψω) γραψαι, with EHLP rel 36 Chr₁: txt ABCN p 13 (syrr).

²⁷. πεμποντι L 37. 43. 133. E vulg place μη aft αιτίας.

CHAP. XXVI. 1. επιτρεπεται L: επιτετραπται b c o p 137 Thl-fin. rec (for
 περι) υπερ, with BLP rel Chr₁: txt ACE H[λεγ. π. σε.] N c p 13. 36.—λαλειν περι σ. c
 137. aft παυλον ins τεποιθως και εν πνευματι αγιω παρακληθεις syr-mg.

king of the Jews." ²⁴. ἔσαν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation.

²⁵. αὐτοῦ δὲ τούτου] he himself moreover. These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: 'Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.'

²⁶. ἀσφαλές] fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. "Thus Tertullian, Apol. xxiv. vol. i. p. 450: 'Augustus imperii formator ne dominum quidem dici se volebat;' and Suet. Aug. 53: 'Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;' and Tib. 27: 'Dominus

appellatus a quodam denuntiavit ne se amplius contumeliis quædam nominaret.' Caligula accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to Claudius (Philo ap. Spanheim. Numism. ii. 482); but it was not a recognized title of any emperor before Domitian. Suet. Dom. 13: 'Martialis,—Edictum Domini Deique nostri.'" Mr. Humphry.

γράφω has apparently been altered to γράψαι to suit the τί γράψαι above. Olsh. remarks,

that now first was our Lord's prophecy Matt. x. 18, Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. 1.] The stretching out of the hand by a speaker was not, as Hammond supposes, the same as the παρασελεω τῇ χειρὶ of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it

e ch. xix. 33
 t ch. xix. 38
 reff.
 u = 2 Cor. ix.
 5. Phil. ii. 3.
 Heb. x. 29 al.
 Job xlii. 6.
 v ch. xlii. 30
 v reff.
 w here only.
 1 Kings
 xxviii. 3.
 = Sus. 43.
 Theod.
 x constr., ch.
 xiv. 10 reff.
 see Eph. iv.
 2. iii. 17, 18.
 Col. iii. 16 al.
 Paul chiefly.
 see Winer.
 edn. 6, § 63. i.
 2. a.
 y = ch. xviii.
 15 reff.
 z ch. vi. 14 reff.
 a ch. xv. 2 reff.
 c here only. Prol. Sir. only. Ps. xxxviii. 6 Symm. (-οὖν, 1 Pet. iv. 2.) d Mark x. 20 L. Jer. xxii. 21.
 e as above (d). 1 Tim. iv. 13 only. f Matt. xix. 4. 8. Luke i. 2 al. Isa. lxiii. 19. g Eph.
 v. 5. Heb. xii. 17. James i. 19 only. h = 2 Pet. iii. 17 only. (Rom. viii. 29 reff.) i = Luke
 i. 3 f. (Wind. xix. 6.) j = ch. xxii. 5. John iii. 28. k here only. Sir. xviii. 20. xix.
 25. xxiv. (xxxi.) 24. xxv. (xxxi.) 3 only. (-βῶς, ch. xviii. 25.) l ch. v. 17 reff. m James
 i. 28, 27. Col. ii. 18 only. Wind. xiv. 19, 27 only. (-κος, James i. 28. -κεύειν, Wind. xi. 15. xiv. 16.)
 n constr., here only. o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,
 ch. xlii. 6. xlii. 21.)

rec απολογεῖτο bef εκτ. την χειρα, with HLP rel syr Chr, Thl-sif: txt ABCEN k m p 13.
 40 vulg Syr copt [seth] arm Thl-sif.—τας χειρας c 137.

2. for περι παντων το ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και
 ζητηματων επισταμενος. rec μελλων απολογεῖσθαι ἐπὶ σου σημερον (imprēh of
 order), with [(copt)]: ἐπὶ σ. μ. απολογ. σημερον EHLP rel vulg syr Chr, Thl-sif: txt
 ABCN m (p) 13 [Syr (seth) arm] Thl-sif.—for μελλων, μελλω p.

3. σε bef οντα CN¹ m² 73: om σε 180. om παντων A 17. 25 copt seth.
 ιουδαιων AE d f. ηθων HLP a d f g m Thl-sif: εθων A 15. 27. 105. aft
 ζητηματων ins επισταμενος ACN² 13: aft μαλιστα (above), 15-8. 36 Syr: aft σε, 7: aft
 σε ins ειδως 6. 29 [aft παντων m¹, aft οντα m²]. rec aft δεομαι ins σου, with CHLP
 rel Syr copt Chr, om ABEN k p 13. 86. 40 vulg syrt seth arm.

4. rec ins την, with AC²ELPN p 13 [rel] Chr: om BC¹H m.—την ακ' αρχης bef την
 εκ νεοττης E. rec om τε (misapprehension), with CHLP p 13. 36(sic) rel vulg
 [E-lat syr copt seth arm] Chr: ins AB E-gr N 40 Syr. ισασιν CEP [p(Scr)]:
 txt AB¹HLN rel. rec ins οι bef ιουδ. (more usual εαρη), with AC¹HLPN rel 36
 [Chr, Thl]: om BC¹E d k m p 13 Chr-comm.

5. προσγωνισκοντες C¹. om με c 137 [arm].
 6. rec (for eis) προς (corrn, see note), with CHLP rel 36 Chr: txt ABE[N] d p

very precisely: 'Porrigit dextram et ad
 instar oratorum conformat articulum, duo-
 busque infimis conclusis digitis ceteros emi-
 nentes porrigit.' The hand was chained—
 τούτων τ. δεσμ., ver. 29. 2.] There
 is no force in Meyer's observation, that by
 the omission of the art. before 'Ιουδαίων,
 Paul wishes to express that the charges
 were made by some, not by all of the Jews.
 That omission is the one so often over-
 looked by the German critics (e.g. Stier
 also here), after a preposition. See Middl.
 ch. vi. § 1, and compare κατά 'Ιουδαίους in
 the next versc, of which the above cannot
 be said. μᾶλλον contains the ground
 of ἤγημαι, in that I am to defend myself.

3. γν. οὐτα σε] For the construc-
 tion see reff.; and cf. Viger (ed. Hermann),
 p. 837, where many examples are given—
 e.g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἡ
 καταδουλώσας Ἀθήνας, ἡ ἐλευθέρας ποι-

ῆσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι:
 q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην] See ch. xxii. 3:
 κατά ἀκρίβειαν τοῦ πατρῷου νόμου. Jos.
 (B. J. i. 5. 2) calls the Pharisees σύνταγμα
 τὸ 'Ιουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν
 ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφ-
 ηγγεῖσθαι. The use of the term finds an-
 other example in Eph. v. 15, βλέπετε πῶς
 ἀκριβῶς περιπατεῖτε, which command it
 illustrates. Θρησκεία] ἡ λατρεία: θύειν
 καὶ ἐτερόθρησκος, ἐτερόδοξος. Suidas.

We have an instance here of αἰρεσις used
 in an indifferent sense. 6.] The rec.

text has apparently been corrected after
 ch. xiii. 32; for there we have πρὸς, and
 no ἡμῶν. The eis has its propriety here,
 combining the ideas of address towards,
 and of ethical relation to, its object: so
 ἐς δ' ὑμᾶς ἐρῶ μῦθον, Esch. Pers. 159:

ἡ πατέρα ^p ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ^{p ch. v. 30 reff.}
 ἔστηκα ^q κρινόμενος, ⁷ εἰς ἣν τὸ ^{q ch. xliii. 6} δωδεκάφυλον ἡμῶν ἐν
 ἔκτενείᾳ ^r νύκτα καὶ ἡμέραν ^{r here only t.} λατρεῖον ἐλπίζει ^s καταντή-
 σαι, περὶ ἧς ἐλπίδος ^{s here only t.} ἐγκαλοῦμαι ὑπὸ ^{Judith iv. 9} Ἰουδαίων, βασιλεῦ.
¹ τί ² ἀπίστον ^{2 Macc.} κρίνεται ^{2 Macc.} παρ' ^{2 Macc.} ὑμῶν ^{2 Macc.} εἰ ^{2 Macc.} ὁ θεὸς νεκροὺς
 ἔγει- ^{2 Macc.} ρα- ^{2 Macc.} δυναι... ^{2 Macc.} ABCEN ^{2 Macc.} ILPN a ^{2 Macc.} b c d f g ^{2 Macc.} h k l m ^{2 Macc.} op 13

u Acts vii. 7 reff. v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only. (ch. xvi. 1 reff.)
 w ch. xix. 36 reff. see above (o). x = here only (1 Cor. vi. 6 al.) t. Demosth., p. 15, ult., καὶ μὴ
 Δὲ οὐδὲν ἀπίστον ἴσως. γ = ch. xliii. 46 reff. s = Matt. vi. 1. Rom. ii. 13. Eph.
 vi. 9. a Rom. viii. 13, 17. Col. iii. 1.

13. 40. rec om ἡμῶν, with HLP 13 [arm, Trög] Thl-sif: ins ABCEN b c d m o p
 36. 40. 137 vulg syrr copt æth arm[Gb] Chr, Thl-ñn. om του L 142.
 7. λατρεῖον H [13] 73. καταντήσεν B. rec ins των bef ιουδαιων [with
 arm-edd]: om ABCENILPN rel [arm-mss Chr.].
 with HLP rel 40 syrr [æth Chr.]: om BCEIN p 13 vulg [copt arm] Chron, Thl[-ñn].
 —rec βασ. αγγ. bef υπο (των) ιουδαιων, with HLP rel syr [arin] Chr: om βασιλευ
 (αγγιππα) A 18. 36: βασιλευ (with or without αγγ.) aft υπο ιουδ. BCEIN a² d k m p
 13. 40 vulg Syr æth Chron, Thl-ñn.

ψόγος ἐς Ἑλληνας μέγας, Eur. Bacch. 778
 (785): δημοκρατίας κατὰ τὰς πόλεις, Herod. vi. 43. See Bernhardt, Syntax, p. 217, where many more examples are given.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, involving (ver. 8) the resurrection. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he hints merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and the mention of any king but Cæsar would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff.

7. τὸ δωδεκάφυλ.] The Jews in Judæa and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: he had already arrived at the accomplishment of this hope, to which they, with all their sacrifices and zeal, were as yet only earnestly tending, having it yet in the future only (so Rom. x. 2: ἤλπον τοῦ ἐχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was concerning this hope (in what sense appears not yet) that he was accused by the Jews.

The adverb ἐκτενῶς and subst. ἐκτενεία are disapproved by the philologists, as belonging to later Greek. See Lobeck on P'rhynichus, p. 311. We have the adj. Æsch. Suppl. 990: ἐκτενῆς φίλος.

8.] Having impressed on his hearers the injustice of this charge from

the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by this hope, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between himself, who was supernaturally brought to the faith, and them, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, yet practical Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἀπίστον the doctrine of the resurrection.

εἰ . . . ἐγείραι] not, as commonly rendered, 'that God should raise the dead' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: why is it judged by you a thing past belief, if God raises the dead? i. e. 'if God, in His exercise of power, sees fit to raise the dead (the word implying that such a fact has veritably taken place), is it for you to refuse to believe it?' Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. We have many instances of this use of εἰ:—Xen. Mem. i. 1. 13, ἐθαύμαζε δὲ εἰ μὴ φανερόν αὐτοῖς ἐστίν: ib. 18, ὅσα δὲ πάντες ᾔδεσαν, θαυμάσθην εἰ μὴ τούτων ἐνεθυμήθησαν: ib. i. 2. 13, ἐγὼ δ' εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν

b — ch. x. 40
 c w. dat.
 u. here only.
 δοκῶ μοι,
 Xen. Hier. i.
 6. see 1 Cor.
 iii. 18 reff.
 Herod. ii. 93,
 and ex. in
 Wetst.
 d — ch. xiv.
 19 reff.
 e — ch. (xxvii.
 4) xxviii. 17.
 1 Thess. ii. 15.
 Tit. ii. 8.
 (Ezek. xviii.
 13.)
 f — ch. ix. 13
 reff.
 g Luke iii. 20
 only. Jer.
 xxiii.
 (xxii.) 3.
 h ch. ix. 14.
 Bel & Dr.
 26 (26, LXX).
 xxviii. 2.
 n ch. xxi. 6 only (Paul).
 7 only. 2 Macc. vi. 1 al.
 x. 26, xv. 14 only. Ps. xxx. 23.
 a = Matt. xxiii. 24. 1 Macc. v. 23.
 18. see 1 Cor. v. 12 reff.
 13 Theod.
 xxv. 8.
 i ch. ii. 33 reff.
 j ch. v. 33 reff.
 k — ch. xxv. 7 (xx. 9 bis) only. Gen.
 m = ch. xxi. 19 reff.
 o = ch. xxviii. 19. Gal. ii. 3, 14 f. (Prov. vi.
 q Matt. xxvii. 22. Mark
 r here only. (μαρτύρ. Wied. xiv. 23.)
 s = here only. 4 Kings xvi.
 t w. prep., ch. xxi. 5 reff.
 u = Luke xxi. 27. Isa. xxiii. 17. Dan. vii.
 v here only. see Matt.
 1 ch. ii. 33 reff. j ch. v. 33 reff. k — ch. xxv. 7 (xx. 9 bis) only. Gen.
 l = here (Rev. ii. 17 bis) only f. (Ezek. iv. 25.) m = ch. xxi. 19 reff.
 n ch. xxi. 6 only (Paul). Ezek. v. 17. (-pda, Heb. x. 29.) o = ch. xxviii. 19. Gal. ii. 3, 14 f. (Prov. vi.
 7 only. 2 Macc. vi. 1 al. p = Luke xxi. 65. 4 Kings xix. 4, 6, 22. q Matt. xxvii. 22. Mark
 x. 26, xv. 14 only. Ps. xxx. 23. (Rom. iii. 1. 2 Cor. i. 12 reff.) r here only. (μαρτύρ. Wied. xiv. 23.)
 a = Matt. xxiii. 24. 1 Macc. v. 23. t w. prep., ch. xxi. 5 reff. u = Luke xxi. 27. Isa. xxiii. 17. Dan. vii.
 18. see 1 Cor. v. 12 reff. v ch. xxi. 18 (v. r). w = Luke xxi. 27. Isa. xxiii. 17. Dan. vii.
 13 Theod. x here only. 2 Macc. xiii. 14 only. (-σος, Matt. xx. 8.) y here only. see Matt.
 xxv. 8. z ch. viii. 36 al. Ezek. xliii. 2.

9. om *μεν* B. ins *του* bef *ιστ.* N¹ (N² disapproving) [o]. *ναζωραιου* N.
 10. for o, διο B. *εποιησαν* N¹ (but corrd). rec om 1st *τε*, with BHL rel:
 ins δε 36. 180: txt ACEIN p 13. rec om 2nd *εν* (as *unnecessary*), with HP rel
 Chr: ins ABCEILN b k m o p 13. 86. 40. 187 vulg. for 2nd *τε*, δε H a³ c 137
 E-lat syr copt Thl-fin. om *αυτων* E. *κατηνεγκαν* N.
 11. om *τε* B: δε E-gr copt [æth-pl].
 12. rec ins *και* bef *πορευομενος*, with HLP rel Syr Chr, Thl-sif: om ABCEIN c
 p (Tischdf [Treg(expr)]) 13. 36. 40 vulg syr copt æth arm Thl-fin. om *την* [A] E
 a b c h k o 137. om *της* *παρα* (as *unnecessary*) AEI 40 vulg Syr [copt arm]: om
παρα BN c p 137: om *της* 80 Thl-fin: txt CHLP 13 rel syr [æth] Chr, Thl-sif.
 13. om *ημερας* N¹. for *κατα την, κατην* (sic) N.

εποιησάτην οὐκ ἀπολογήσομαι: on which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat ei, sed plane certam et perspicuam."

9.] Henceforward he passes to *his own* history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, well then, resuming the character described vv. 4, 5.

10, 11.] This is the *διωγμὸς μέγας* of ch. viii. 1. We are surprised here by the unexpected word *ἁγίων*, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience*, not his *judges*. *κατηνεγκα ψήφον* can hardly be taken *figuratively*, as many Commentators, trying to escape from the inference that the *πραιός* Saul was a member of the Sanhedrim; but must be understood as testifying to *this very fact*, however

strange it may seem. He can hardly have been *less than* thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on *κατηνεγκα*; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and *κατηνεγκα* as *local*, '*detuli sententiam*:' when their deaths were being compassed, I gave in my vote (scil. *against* them, as in ref.). On the fact, cf. *συνεδοκῶν τῇ ἀναίρεσει αὐτοῦ*, ch. viii. 1. 11. *τιμωρῶν*] viz. *by scourging*; compare Matt. x. 17. *ἠνάγκαζον* does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, '*quorum nihil cogi posse dicuntur qui sunt revera Christiani*'): the imperf. only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. *ἐν οἷς*] In which things (being engaged). 13.] See notes on ch. ix. 8—8, where I have treated of the discrepancies, real or only apparent,

βασιλεῦ, ὠρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου a ch. xiv. 17
 περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους, b only.
 πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν ἴκονσα c 3 Cor. i. 8
 φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ Σαούλ al.
 Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα Pa. lxxxix.
 λακτίζω. 15 Ἐγὼ δὲ εἶπα Τίς εἰ, κύριε; ὁ δὲ κύριος 17. Dan. xii.
 εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνά d Luke ii. 9
 στήθι καὶ ἐπὶ τοὺς πόδας σου εἰς τοῦτο γὰρ only.
 ὥφθην σοι, προχειρισασθαί σε ὑπηρέτην καὶ μάρτυρα e Luke viii. 6
 f Luke xlviii. 6
 g only. Pa.
 h only. Pa.
 i constr., ch. ix.
 4 reff.
 j ch. xxi. 40.
 k xlii. 2 only.
 l ch. i. 19 reff.
 m = ch. vii. 52
 reff.
 n = here (Matt.
 11 Cor. xv. 55 (from Hos.
 11. 10).
 o ch.
 p Mark i. 36, ch. ix. 21 al.
 q ch.
 r = ch. xiii. 5 reff.
 t ch. x. 39 reff.

xiv. 24. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12. 11 Cor. xv. 55 (from Hos.
 xiii. 14). 56. Rev. ix. 10 only. m here only t. (ἀπολαύ., Dent. xxiii. 15.) n ch.
 ix. 6 reff. Rev. xi. 11. Ezek. ii. 1. p Mark i. 36, ch. ix. 21 al. q ch.
 ii. 3 reff. r ch. iii. 20. xlii. 14 (reff.) only. s = ch. xiii. 5 reff. t ch. x. 39 reff.

βασιλεὺς B¹ (Tischdf.).

14. rec δε (*altern of characteristic τε*), with [C]HLP rel copt Chr, [Thl-sif]: txt
 ABEIN c p 13. 36. 40. 137 vulg syrr Thl-fin. om ἡμῶν B d. aft γῆν ins δια
 τον φοβον εγω μονος 137, simly syr-ing. rec (for λεγουσαν προς με) λαλουνσαν προς
 με και λεγουσαν, with LP rel [λαλωσης and λεγουσης a] sath Chr, Thl-sif: om 13: so
 also, omg και λεγουσαν, H b o [arm]: φωνης λεγουσης προς με E-gr m, vocem loquentem
 ad me E-lat, simly vulg: txt ABCIN p 36. 40 syrr. (*The shorter reading λεγ. πρ. με*
may perhaps have been adopted from ch ix. 4, xxi. 7, or, as also λαλ. πρ. με, to avoid
what seemed, but is not, a tautology; λαλ. and λεγ. not being equivalent.)
 15. om δε I¹. (εἶπα, so ABCEH k l p [13] Thl-fin.) rec om κυριος, with
 HP rel sath-pl Chr Thl-sif: ins ABCEIILN k m p 36 [137] vulg syrr copt arm Thl-fin.
 (13 def.) aft εἶπεν ins προς με E Syr copt sath-pl. aft ἡσθ. ins ο ναζωραιος
 [m] 40. 137 [demid] Syr syr-w-ast.

16. om και στήθι B¹ (ins B²⁻³, Tischdf). προχειρασθαι A. for σε, σοι N¹ [es m].

between the three accounts of Saul's conversion. See also ch. xii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably preserved by the Hebrew form Σαούλ; in ch. xxi. he was speaking in Hebrew (Syr-Chald.), and the notice was not required. (Beware again of the supposed emphatic με of Wordsworth.) σκληρ. σοι πρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: *χρῆ δὲ πρὸς θεὸν οὐκ ἐρίσειν . . . φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα (σὺν) ἀρήγει. ποτὶ κέντρον δὲ τοι λακτίζμεν τελίθει δλισθηρὸς ὀλμος.* Aeschyl. Agam. 1633: *πρὸς κέντρα μὴ λακτίζε, μὴ πῆσας μογῆς.* Eurip. Bacch. 791: *θυμοῦμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῶ.* See also Aesch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence,

Phorm. i. 2. 27: 'Nam quæ incitâ est adversum stimulum calces?' 15—

18.] There can be no question that Paul here *condenses into one, various sayings of our Lord to him at different times, in visions*, see ch. xxi. 18—21; and *by Ananias*, ch. ix. 15; see also ch. xxi. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the *details of his conversion*; that once related, the commission which he thereupon received is not followed into *its details*, but *summed up as committed to him by the Lord himself*. It would be not only irreverent, but false, to imagine that he put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him at *some time* by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows,

u constr., see
note.
v = ch. vii. 10
ref.

w constr., Mark
iii. 14. 1 Cor.
i. 17. 4 Kings
xix. 16. see
ch. v. 21.

x 1 Cor. x. 13
ref.

y ch. xiv. 15
ref.

z ver. 20 ref.
a 1 Pet. ii. 9.
Eph. v. 8.

b = Luke xx.
20. xxii. 83.
Col. i. 13.

c ch. v. 31 ref.

d ch. i. 17 ref.

e see ch. xx. 32. Eph. i. 18.

f ch. xxiv. 24 ref.

g = Matt. xiv. 7. Heb.

h Rom. i. 13 ref.

i fem.,

10 only.) Dan. iv. 23 (26) Theod. k 2 Cor. xii. 1 ref.

ὧν τε εἶδες ὧν τε ὁφθήσομαι σοι, 17 ἔξαιρούμενός
σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἄπο-
στελλῶ σε 18 ἀνοίξαι ὀφθαλμούς σου, 19 τοῦ ἐπιστρέψαι
ὑπὸ σκοτὺς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ
ἐπὶ τὸν θεόν, 20 τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
καλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
19 ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ
οὐρανίῳ ὁπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον τε
...επι-
στρεψαι
1.
...επι-
ειθης το
C.
ABEH
LPN a b
c d f g h
k l m o
p 13

aft eides ins με BC¹(appy) 137 syr [Syr arm] Ambr, Aug₁.

17. rec om 2nd ek, with CHLP rel 36 vulg E-lat Chr, Thl-sif: ins AB E-gr IN k l p
13. 40 fuld Thl-fin. rec for εγω, συ (marginal gloss, which has overborne the
εγω): om c e: vulg Thl-fin have both: txt ABCEHILPN rel [Syr] syr copt aeth-pl
arm Chr, Thl-sif Aug₁. rec σε bef αποστελλω, with HLP rel Chr: txt ABCEIN
c d f k m p 13 vulg [arm] Thl.—αποστελω HIP¹ a c d g k demid copt Thl-sif: εφ-
αποστελλω C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug₁. αποστρεψαι AH b c m o p Chr, Thl-sif
Aug₁: υποστρ. P 27. 78: txt BCEILN 13. 36 vulg [Clem, Thl-fin]. ins απο bef
της εξουσιας CEL a c 36. 137 (vulg) Thl-fin: om ABHPN p 13 [Clem,] Chr Thl-sif
ΩC.
aft ηγιασμ. ins πασιν (see ch xx. 32) E.

προχειρ. &c.—γάρ gives the reason for
ἀνδραστη, &c. (Meyer.) προχειρ.]

See ref. μάρτυρα ὧν τε εἶδες] Stier
remarks, that Paul was the witness of the
glory of Christ: whereas Peter, the first
of the former twelve, describes himself
(1 Pet. v. 1) as 'a witness of the sufferings
of Christ, and a partaker of the glory that
shall be revealed.' So true it was that this
ἐκτρωμα among the Apostles, became, by
divine grace, more than they all (1 Cor.
xv. 8—10). The expression ὁπρήτην ὧν
εἶδες may be compared with ὁπρήται τοῦ
λόγου, which Luke calls the αὐτόπται,
Luke i. 2. ὧν τε ὁφθήσομαι σοι.]

(1) ὁφθ. must be passive, not (as Borne-
mann, Winer (not in edn. 6, § 39. 3,
remark 1), Wahl, al.) causative ('videre
faciam'),—but as E. V., I will appear
unto thee. (2) the gen. is exactly paral-
leled (Meyer) by Soph. (Ed. Tyr. 788,
ὦν μιν ἰδόμεν = τούτων (rather ἐκείνων)
δὲ ἂ ἰδόμεν. So here ὦν = τούτων
(ἐκείνων) δι' ἃ ὁφθ., the things in (or on
account of) which I will appear to thee.
That such visions did take place, we know,
from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor.
xii. 1; Gal. i. 12. 17. ἔξαιρούμενός σε]

delivering thee from, as E. V.: not, as
Kuini, al., and Conyb., 'choosing thee
out of:' see ref. τοῦ λαοῦ] as
elsewhere, the Jewish people. 'Hic ar-
matu contra omnes metus qui eum ma-
nebant, et simul præparatur ad crucis to-

lerantiam.' Calvin.

εἰς οὓς] to both,
the people, and the Gentiles; not the
Gentiles only.

18. τοῦ ἐπιστ.]
not, as Beza, and E. V., 'to turn them':
but, that they may turn; see ἐπιστρέ-
φειν, ver. 20.

The general reference
of οὓς becomes tacitly modified (not ex-
pressly, speaking as he was to the Jew
Agrippa) by the expression σκοτός and
ἐξουσία τοῦ σατανᾶ, both, in the common
language of the Jews, applicable only to
the Gentiles. But in reality, and in Paul's
mind, they had their sense as applied to
Jews,—who were in spiritual darkness and
under Satan's power, however little they
thought it. See Col. i. 13. τοῦ
λαβ.] A third step: first the opening of
the eyes—next, the turning to God—next,
the receiving remission of sins and a place
among the sanctified; see ch. xx. 32.

This last reference determines πίστει τῇ
εἰς ἐμέ to belong not to ἡγιασμένοις but to
λαβεῖν. Thus the great object of Paul's
preaching was to awaken and shew the
necessity and efficacy of πίστεις ἢ εἰς ἐμέ.
And fully, long ere this, had he recognized
and acted on this his great mission. The
epistles to the Galatians and Romans are
two noble monuments of the APOSTLE OF
FAITH.

19. ἀπειθῆς] See Isa. i. 5 in
LXX. 20. τοῖς ἐν Δαμ. πρ.] See ch.

ix. 20. εἰς belongs to ἀγγεῖλ. (De
W.), not to τοῖς (ἐν Δαμ.) as Meyer; see
Luke viii. 34; and on this sense of εἰς,

καὶ Ἱεροσολύμοις, ¹ εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ¹ = and constr., here only. (ch. xii. 14.)
καὶ τοῖς ἔθνεσιν ¹ ἀπήγγελλον ^m μετανοεῖν καὶ ⁿ ἐπιστρέφειν ^m εἰς, Luke viii. 34.
ⁿ ἐπὶ τὸν θεόν, ^{op} ἄξια τῆς ^o μετανοίας ἔργα πρᾶσσοντας. ^m absol., ch. xvii. 30 reff.
²¹ ἔνεκα τούτων με οἱ Ἰουδαῖοι ^q συλλαβόμενοι ἐν τῷ ἱερῷ ⁿ Luke i. 16
^r ἐπειρώωντο ^a διαχειρίσασθαι. ²² ἐπικουρίας οὖν ^u τυχὼν ⁿ Luke i. 16
τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ^v ἔστηκε, ^{act.}, ch. ix. 25.
^w μαρτυρόμενος ^x μικρῷ τε καὶ ^x μεγάλῳ, οὐδὲν ^y ἕκτος ¹⁹ ver. 18.
λέγων ^z ὧν τε οἱ προφῆται ἐλάλησαν ^a μελλόντων ¹ Pet ii. 25.
γίνεσθαι καὶ Μωυσῆς, ²³ εἰ ^c παθητὸς ὁ χριστός, ^b εἰ ^{Deut. xxx. 2.}
^q = Matt. iii. 8 ⁿ L. ^p = Luke xxiii. 41.
^r ch. ix. 26
^s ch. v. 30 only t. ^t here only t. ^{Wind.}
^u = ch. xxiv. 2 reff. ^v = here only. ^w ch. xx. 26 reff.
^x ch. viii. 10. ^y = 1 Cor. xv. 27. ^z = ver. 8. ^a ch. xiii. 34 reff. ^b = ver. 8. ^c 3 Kings i. 51 al.
^d = here only t.

20. rec om 1st τε, with EHL P 13. 36 rel Chr: ins ABN p. ins en bef ier. AE k
36. 40 (Syr) Thl[-sif]: τοῖς εν c 137 lect-12: om BHL P p rel Chr [Thl-fin].
om eis ABN [tol] (om acct of -ois preceding?). [om 2nd τε L.] om την H¹
96. 142. Steph ἀπαγγέλλων, with HLP g m: ἀπαγγέλλω [rel] 14. 38. 65. 76.
95-7-9. 104-13-33-77 Chr_i: ἀπηγγέλλω 13: παρηγγέλλω 96: txt ABEN p 36 vulg
[(syrr) copt æth arm]. ins (οντα bef θεον m 36. 40 arm. aft αξια ins τε E.
21. οι ιουδ. συλλαβ. bef με A a² c 137 [copt arm(Tischdf)]: οι ιουδ. bef με EL m p
Chr_i Thl-fin: om με 180. om οι BLN¹ m p 13 Chron_i Thl-fin. συλλαβου-
μενοι N [συλλαβανομενοι P]. ins οντα bef εν τω EN³ [c] m p 13. 36. 40. 137
vulg syr Chron: οντα με N¹. διαχειρωσασθαι N¹.
22. rec for αφο, παρα (more usual), with HLP rel Chr_i [Thl-sif: υπο c]: txt ABEN
p 13. 36. 40 Chron_i Thl-fin. rec μαρτυρουμενος (see notes), with E a f g Thl-fin:
μαρτυρωμενος 13: txt ABHL P p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above. 22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ροόμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυροόμενος must be passive, and signify (see reff. below) 'testified to,' 'borne witness of:' the datives μικρῷ and μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρομαι is followed by ὑπὸ), and λέγων must be predicative, 'as saying:' i. e., 'that I say.' But this would be contrary to the fact: Paul was not thus borne witness of by all, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, bearing wit-

ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land. 23. εἰ] not for εἴ—but just as in ver. 8,—if,—if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense. παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'): but as Vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as *passible* and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μάλ' ἐκ καταγγέλλαν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

d = Col. i. 18. e 1 Cor. xv. 12. f ch. xiii. 5. g and const. Luke xii. 11. h ch. xiv. 10. i ch. xiv. 10. j only. Prov. xxvi. 25. k = John vii. 15. Eur. Hippol. 981. l here only. m = John vii. 15. Eur. Hippol. 981. n = Luke i. 3. ch. xiii. 26. xxiv. 3 only. o 1 Tim. ii. 9, 16. p ch. ii. 4, 14 only. 1 Chron. xxv. 1. (γῆμα, Deut. xxxii. 2.) q ch. ix. 27. r and const. 2 Pet. iii. 5, 8 (Mark vii. 24. Luke viii. 47. Heb. xiii. 5) only. Lev. v. 3.

πρῶτος ^d ἐξ ^e ἀναστάσεως ^e νεκρῶν φῶς ^a μέλλει ^f καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ ^g ἀπολογουμένου ὁ Φῆστος ^h μεγάλη ^h τῇ ^h φωνῇ φησιν ^{ABEH} ^{LP} ^{ab} ^{cd} ^{efgh} ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

23. μελλειν HPN¹ m¹ p 40. rec om τε (as unnecessary), with LP rel 36 Chron, Thl-sif: ins AB E-gr HN b h k l o p 13. 40 Chr, Thl-fin.

24. λαλουντος αυτ. κ. απολ. E vulg aeth-pl [αυτου απολ. H]. rec eph (corrpn to historical tense), with HLP rel: εφωνησε 85: ειπε o 64. 187: txt ABEN k p 13. 40 Thl.

25. aft o δε ins paulos ABEN d p 13 (86) 40 vulg [Syr copt aeth-pl arm] Thl-fin: om HLP rel syr Thl-sif. (αλλα, so AELPM rel(not h) Chr.)

26. om και B 25 [copt arm. for λαλω, λεγω 13.] om τι B a 36. 187.

ing words are put into the mouth of Trypho the Jew: παθητον τον χριστον, διαι γραφαλ κηρύσσουσι, φανερόν ἐστι. See also the same, Trypho c. 86, p. 133, and c. 76, p. 173. πρῶτος ἐξ ἀναστάσεως

= πρῶτος ἀναστάς, or πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (δ λαός) and Gentiles, must arise from the resurrection of the dead, and that Christ, the first ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 8; Luke ii. 32; ch. xiii. 47. 24.] The words ταῦτα ἀπολογουμένου must refer, on account of the present part, to the last words spoken by Paul: but it is not necessary to suppose that these only produced the effect described on Festus.

Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions."

μαίνῃ] Thou art mad, not merely, 'thou ravest,' nor 'thou art an enthusiast': nor are the words spoken in jest (Olsch.),—but in earnest

(θυμοῦ ἦν κ. ὀργῆς ἡ φωνή, Chrysa.). Festus finds himself by this speech of Paul yet more bewildered than before (De W.).

τὰ πολλὰ γράμμ.] Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare τὰ βιβλία, μάλιστα τὰς μεμβράνας of 2 Tim. iv. 13) and studied (so also Heinrichs and Kuinoel),—but the ordinary interpretation, thy much learning, seems more natural, and so De W.

εἰς μ. περιτρέπει] Is turning thy brain. 25.] ἀληθεῖα may be spoken warmly and enthusiastically, but cannot be predicated of a madman's words: σωφροσύνη is directly opposed to μανία. So Xen. Mem. i. 16, recounting the subjects of Socrates' discourses, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία: τί ἀνδρία, τί δειλία. The expression ἀληθείας &c. ῥήματα, though of course in sense = ῥήματα ἀληθῆ, &c., yet has a distinctive force of its own, and is never to be confounded with, or supposed to be put by a Hebraism for the other. Such forms occur in classic as well as Hellenistic writers, and indeed in all languages: the idea expressed by them being, the derivation of the quality predicated, from its source:—so here, words (not merely true and sober, but) of truth and soberness,—springing from, and indicative of, subjective truth and soberness.

26.] Agrippa is doubly his witness, (1) as cognizant of the facts respecting Jesus, (2) as believing the prophets. This latter he does not only assert, but appeals to the faith of the king as a Jew for its establish-

των οὐ^ε πείθομαι οὐθέν^ε οὐ γάρ^ε ἔστιν ἐν^ε ἡγωνία πεπρα-
γμένον τούτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς
τὸν Παῦλον ἔν^ε ὀλίγῳ με πείθῃ^ε ἡ^ε χριστιανὸν ποιῆσαι.
exvii. 22. Rev. vii. 1. xx. 8 only. v here bla. Eph. iii. 3 only. see 1 Pet. v. 12.
xi. 26. 1 Pet. iv. 16 only. w ch.

rec ουθεν, with HLP rel [ουθεν πειθ. m] Chr: om A E(but see below) 13. 40: txt
B N¹(N² disapproving) p: om 1st ου a b c o p. for 2nd ου, ουδε E² m 36. 40:
ουθεν E¹(and lat). om εστιν H[L]P f g h l [ins aft γων. m 40, aft τούτο a].
²⁸. rec aft πρὸς τον παυλον ins εφη, with EHLP rel 36 Chr [ait tol]: om ABN p
13. 40. 187 vulg. rec πειθεὶς χρ. γανασθαι, with EHLP rel 36 [vulg Syr syr-txt]
(introire with-pl) Cyr-jer, Chr: πειθεὶς χρ. ποιησαι BN p 13. 40 syr-mg copt: txt A.
(The reading of BN has apparently been the result of some confusion. I have pre-
ferred therefore that of A: see note.)—χρηστιανον(but corrd) N¹.

ment. ἐν ἡγωνίᾳ . . . τούτῳ] *This*,
the act done to Jesus by the Jews, and its
sequel, was not done in an obscure corner
of Judaea, but in the metropolis, at a time
of more than common publicity.
²⁸. ἐν ὀλίγῳ] These words of Agrippa
have been very variously explained. (1)
The rendering 'propetodum,' 'parum
abest, quis,' ('almost,' E. V.,) adopted by
Chrys., Beza, Grot., Valla, Luther, Fis-
cator, Calov., &c. is inadmissible, for want
of any example of ἐν ὀλίγῳ having this
meaning, which would require ὀλίγου
(ὀλίγου μ' ἀπαλείψας, Aristoph. Vesp. 829,
and al.), or ὀλίγου δεῖ, or παρ' ὀλίγον.
(2) Calvin, Kuinoel, Schöttg., Olsh., Nean-
der, take it for ἐν ὀλίγῳ χρόνῳ, which cer-
tainly is allowable, but does not correspond
to μεγάλῳ below, nor, as I believe, does it
come up to the general sense of the expres-
sion. (3) The phrase ἐν ὀλίγῳ occurs in
Greek writers with various nouns under-
stood according to the nature of the case,—
and sometimes it will bear any of several
supplements with equal propriety. Thus
in Demosth. p. 33. 18, ῥῆδιον εἰς ταῦτ'
πάνθ' ὅσα βούλεται τις ἀπορίσαντα ἐν
ὀλίγῳ, where Schaefer in his Index Græci-
tatis says, scil. χρόνῳ, αὐτ' ἡμέρῳ, αὐτ' ὥρῳ,
αὐτ' ὥρῳ. So also here we may understand
λόγῳ or ὥρῳ (or χρόνῳ?)—or still better
as it seems to me, leave the ellipsis unsup-
plied (see Eph. iii. 3). We have a word
in English which exactly expresses it,—
one which has fallen into disuse, but has
no equivalent; lightly: i. e. with little
pains, few words, small hesitation. Then
next as to the reading, I have followed the
most ancient MSS., in editing ποιῆσαι and
not γενίσθαι. This being so, we have to
choose between πειθεὶς of BN and πείθῃ
of A. It is almost impossible to give any
assignable meaning to the former; and I
suspect it has come in by a confusion of
the two readings. Whereas πείθῃ seems
to take up the πείθομαι of ver. 26. The

received reading has probably found its
way in from first imagining that πειθ- had
to do with Paul's persuading Agrippa,
and then the ποιῆσαι having no sense,
became conformed to the γενίσθαι in the
Apostle's speech below. And now, as to
the sense of Agrippa's saying. In deter-
mining this, enough attention has not been
paid to two points: (1) the present tense,
πείθῃ, thou art persuading thyself, art
imagining; and (2) the use, in the mouth
of a Jew, and that Jew a king, of the
Gentile and offensive appellation χρισ-
τιανός. To my mind, the first of these
considerations decides that Agrippa is cha-
racterizing no effect on himself, but what
Paul was fancying in his mind, reckoning
the πείθομαι which he had expressed
above: the second, that he speaks of some-
thing not that he is likely to become, but
that contrasts strangely with his present
worldly position and intentions. I would
therefore render the words thus: Lightly
(with small trouble) art thou persuading
thyself that thou canst make me a
Christian: and understand them, in con-
nexion with Paul's having attempted to
make Agrippa a witness on his side,—*'I am
not so easily to be made a Christian of, as
thou supposest.'* Most of the ancient Com-
mentators (especially as reading πειθεὶς)
take the words as implying some effect on
Agrippa's mind, and as spoken in earnest:
but this I think is hardly possible, philo-
logically or exegetically. I may add that
the emphatic position of both ἐν ὀλίγῳ
and χριστιανόν, before their respective
verbs, strongly confirms the view taken
above. I must again caution the reader
against the mistake committed by Words-
worth, in supposing the enclitic με to
be emphatic, which it cannot be, ἐμὲ
being required in such a case. Indeed, a
more insignificant position than it here
holds, next to the most emphatic word of
the sentence, cannot be conceived.

29 ὁ δὲ Παῦλος *Εὐξαίμην ἔαν τῷ θεῷ καὶ ἔν ὀλίγῳ ...παυ-
καὶ ἐν μεγάλῳ οὐ μόνον σέ ἀλλὰ καὶ πάντας τοὺς ...E.
ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους *ὅποιοι ABHL
κἀγὼ εἰμὶ *παρεκτός τῶν ὁ δὲ δεσμών τούτων. 30 ἀνέστη FN + b c
τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἣ τε Βερνίκη καὶ οἱ ἄ συγ- df g h k
καθήμενοι αὐτοῖς, 31 καὶ *ἀναχωρήσαντες ἐλάλουν πρὸς 1 m o p
ἀλλήλους λέγοντες ὅτι οὐδὲν ἔθανάτου ἄξιον ἢ ἔδεσμών
πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ
εἶπε *Ἀπολελεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
ἐπέκείλητο Καίσαρα.

XXVII. 1 Ὅς δὲ ἔκρίθη ἡ τοῦ ἁποπλεῖν ἡμᾶς εἰς

x dat. and
constr., here
only, see
Xen. Mem.
iii. 14. 3.
constr., w.
πρὸς, 2 Cor.
xiii. 7. (ch.
xxvii. 29 reff.)
y → here only.
Xen. Mem.
iii. 5. 1.
z 1 Cor. iii. 13.
Gal. ii. 6.
1 Thes. i. 9.
James i. 24
only t.
a Matt. v. 32.
2 Cor. xi. 28
only t. Deut.
i. 34 Aq.
b ch. xxi. 29
reff.
c ch. xxi. 24,
ecc., reff.
d Mark xiv. 64
only. Exod. xxi. 33 Ald. (Tromm) Pa. c. 6 only.
e ch. xxi. 19 reff.
f ch. xxi. 29 (reff.).
g = Matt. xxvii. 15, ecc. ch. iii. 13. iv. 21, 23. v. 40. xvi. 36. xxi. 18. Heb. xiii. 23. 2 Macc. xii. 25. h ch.
xxv. 11 reff. i = ch. xv. 19 reff. k constr., ch. lili. 12 reff. l ch. xxi. 4. xiv. 36. xx.
15 only t.

29. rec aft o δε paulos ins ειπεν, with HLP rel [Syr copt aeth arm] Chr, εφη 36: om ABN p 13. 40. 137 vulg syr. ευξαμην [H]LN¹ c¹ l p [ημε. P f]. rec (for μεγαλῳ) πολλῳ (see notes), with HLP rel 36 aeth Chr; [εν πολλῳ κ. εν ολ. m:] txt ABN k p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins kai tauta eipontos autou bef ανεστη (addn for perspicuity), with HLP rel syr-w-at Thl: kai tauta eipontos 137 aeth-rom: om ABN c p 13 vulg Syr aeth-pl arm.—rec om τε: txt as above, but c 13. 40 syr copt Chr, have δε.

31. αξιον bef θανατου A c copt: η δεσμων bef αξιον BN k m p 13. 40 vulg[exc tol]. ins τι bef πρασσει. AN k m p 13 vulg[not demid (copt)].

32. επικεκλη. AL 40 Thl: txt BH[P]N p 13. 36 rel Chr.

CHAP. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα 64: και ουτως εκρινεν αυτον ο ηγ. αναπεμψαι καισαρι 97: ως ουν εκρινεν ο ηγ. του πεμπεσθαι αυτον προς καισαρα τη ετιυση εκαλεσεν εκατονταρχον τινα ονοματι ιουλιανον σπειρης σεβαστης παρεδιδου αυτω τον παυλον συν ετεροις δεσμωνταις syr-mg: και εκρινε περι αυτου ο φηστος πεμπεσθαι αυτον προς καισαρα εις την ιταλ. κ.τ.λ. Syr. for ημας, τους περι παυλου (as begins an eccl lection, see ch xxi. 8 rec) P[π. τον παυλον] m lectt: eum vulg.

29.] I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me to-day, might become such as I am, except only these bonds. He understands ἐν ὀλίγῳ just as Agrippa had used it, easily, 'with little trouble,' 'with slight exertion.' and contrasts with it ἐν μεγάλῳ (πολλῷ) has been an alteration to suit the imagined supplement χρόνῳ, with difficulty, 'with great trouble,' 'with much labour.' Those interpreters who understand χρόνῳ above, render this 'seu tempore exiguo opus fuerit, seu multo' (Schött.); those who take ἐν δλ. for 'almost,' 'non propemodum tantum, sed plane' (Grot.): 'not only almost, but altogether,' E. V. In εὐχεσθαι θεῷ the dative implies the direction of the wish or request to God: so Æsch. Agam. 852, θεοῖσι πρῶτα δεξιόσμαι: Il. γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχον, and freq. See examples in Bernhardt, Syntax, p. 86.

δεσμών] He shews the chain, which being in 'custodia militaris,' he bore on his arm, to connect him with the soldier who had charge of him. [This exception may be regarded as a proof of the perfect

courtesy of the great Apostle.]

31. πρῶσσαι] generally, of his life and habita. No definite act was alleged against him: and his apologetic speech was in fact a sample of the acts of which he was accused.

32.] Agrippa in these words delivers his judgment as a Jew: 'For aught I see, as regards our belief and practices, he might have been set at liberty.' But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

CHAP. XXVII. 1—XXVIII. 31.]

PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an excursus following the chronological table in the prolegomena.

τὴν Ἰταλίαν, ^m παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ^{m = ch. xii. 4. xxviii. 16 v. r. n var. 42 only. Gen. xxix. 20. (-τήριον, ch. v. 21, 23.) o ch. x. 1 reff. p = here only. see ch. xiv. only. 1m. xiii. 10. πλ. τ. θάλασσαν, Sir. xliii. 24. 1 Macc. xiii. 29. | πλ. τὰ πελάγη, Polyb. iii. 4. 10. ch. xiii. 13 reff.}
 ἐτέρους ² δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ ² σπείρης
² σεβαστῆς. ² ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλ-
 λοντι ² πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, ² ἀνήχ-
 οντες εἰς τὴν Ἰταλίαν.

παρεδίδου A a 40 demid Syr copt Thl-sif. om ετερουs c p¹ 137 syr : δεσμ. bef et.
 L. ins ιουλιω bef as well as after ονοματι N¹.

2. aft επιβ. ins εν c 137. αδραμυττηνω AB¹ (13 copt arm), al vary.
 rec μελλοντες (corr^a to suit επιβατες), with HLP rel vulg[with fuld demid tol] Chr:
 txt ABN a b c d o p 13. 36. 40. 137 am syrr copt aeth-pl arm. rec om ειs, with HLP
 rel Chr, Thl-sif [circa vulg]: ins ειs c 36. 137 syr: ins ειs ABN p 13. 40 Thl-fin.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύει ἡμεῖς, εἰπεῖν ἡμεῖς, &c. are analogous.

ἡμεῖς] Here we have again the first person, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] Who? perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἐτέρους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of another sort (not also Christians under arrest). But De W. shews this to be a mistake, by ἑτεροι πολλοί, Luke viii. 3, = ἄλλοι πολλοί, Mark xv. 41, in both places meaning 'many others of the same sort.' Here also they are of the same class, as far as δεσμώται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστή with an ὀλη ἰστέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying 'natives of Samaria' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the legions at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dic-taque ab Augusto legio: from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγεὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγεὼν γ. σεβαστή; but of a 'cohors Augusta,' or 'Augustana,' we never hear. De

Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Caesarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστή must have been stationed at Caesarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the Augustani, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γὰρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρεσκευασμένον. Αὐτοδοστικοί τε ὀνομαζόντο καὶ ἐξήρχον τῶν ἑταίων, and lxiii. 8), who appear to have been identical with the evocati (veterans specially summoned to service by the emperors), and to have formed Nero's body guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xiv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural.

2. Ἀδραμυττηνῷ] Adramyttium (Ἀδραμύττιον, -ειον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusus, and other

ἡμεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλο-
 νικέως, ³ τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδώνα, ⁴ φιλαν-
 θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν
 πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχῆιν. ⁴ κα-
 κείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ

τὸ ch. xx. 16. Xena. Cyr. iv. 6. 10. u pass., = ch. xxviii. 12 only. (act., ch. xxiii. 18 reff.) v here only. 2 Macc. ix. 27 only. φιλ. δια- κείσθαι πρὸς w = (see 2 Cor. xiii. 10.) Gen. xxi. 29. Xena. Mem. iv. 6. 6 (often). xxi. 1 reff. y = 3 John 15. xv. 8. -λείσθαι, Luke x. 34.) (πορ., Wind. i. 6. -πία, ch. xxviii. 2. -πύρ, 2 Macc. xiii. 22.) x inf. sor., ch. xxi. 36 reff. pres., ch. a here only. Prov. iii. 8. (-λῆς, Prov. xi. 2 Sym. -λῆς, Luke b ver. 7 only.

αριστάρχου N¹.

θεσσαλονικεων, adding δε [τε c] αρισταρχ. κ. σεκ. [c] 187 syr

(see ch. xx. 4).

3. for τε, δε LN³ k m p 40 vulg copt Chr.

σιδωνα N¹.

ιουλιανος A.

Steph om τους, with c o: ins ABHLPN p 13 rel Chr Thl Ec.

rec

πορευθεντα, with HLP rel Chr, Thl-sif: txt ABN p 13. 86 Thl-fin.

...τυχων
H.
ABLPN
a b c d f
g h i l
m o p 13
[H is
con-
tinued
in an
uncial
writing
of about
the xith
cent.]

erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.).

πλεῖν [εἰς] τοὺς . . .] The bracketed εἰς is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have φάθε Πολυτελεῖς χθόνα, Eur. Phoeniss. 110. See Winer, edn. 6, § 82. 1, on the accus. after neuter verbs, and Bernhardt, Syntax, pp. 114 ff., and other instances in Wetstein.

Ἀριστάρχ.] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναρχμά-λωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀριστάρχου, Δημῶς, Λουκάς, οἱ σύνεργοί μου.

3. Σιδώνα] This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 766 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 8). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παμπούκιλοι ἔργα γυναικῶν Σιδωνίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. o. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 8; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went

over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages). πορευθέντι] This dat. looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xxvi. 20; xxii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 8, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχῆιν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Caesarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] sailed under, i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri infra insulam." Wetst., who also says, "Si ventus favisset, alto se commississent, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Cilicis, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τόποι of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been S. of Cyprus; but having the wind contrary, i. e. from the W. or N.W. ('the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Sanmarez writes, Aug. 19, 1798, 'We

τοὺς ἀνέμους εἶναι ^c ἐναντίους, ^d τό τε ^a πέλαγος τὸ ^e κατὰ ^c = Mark vi.
τὴν Κελικίαν καὶ Παμφυλίαν ^f διαπλεύσαντες ^g κατήλθομεν
εἰς Μύρρα τῆς Λυκίας. ^h κακεῖ εὐρὼν ὁ ἑκατοντάρχης
πλοῖον Ἀλεξανδρίνον ⁱ πλέον εἰς τὴν Ἰταλίαν, ^j ἐνεβί-
βασεν ἡμᾶς εἰς αὐτό. ^k ἐν ἱκαναῖς δὲ ἡμέραις ^l βραδυ-
πλοοῦντες καὶ ^m μόλις ⁿ γενόμενοι ^o κατὰ τὴν Κνίδον,
^p = ch. xxi. 3. (ch. viii. 6 reff.) ^q = ver. 2. ^r = ver. 2. ^s = ver. 2. ^t = ver. 2. ^u = ver. 2. ^v = ver. 2. ^w = ver. 2. ^x = ver. 2. ^y = ver. 2. ^z = ver. 2. ^{aa} = ver. 2. ^{ab} = ver. 2. ^{ac} = ver. 2. ^{ad} = ver. 2. ^{ae} = ver. 2. ^{af} = ver. 2. ^{ag} = ver. 2. ^{ah} = ver. 2. ^{ai} = ver. 2. ^{aj} = ver. 2. ^{ak} = ver. 2. ^{al} = ver. 2. ^{am} = ver. 2. ^{an} = ver. 2. ^{ao} = ver. 2. ^{ap} = ver. 2. ^{aq} = ver. 2. ^{ar} = ver. 2. ^{as} = ver. 2. ^{at} = ver. 2. ^{au} = ver. 2. ^{av} = ver. 2. ^{aw} = ver. 2. ^{ax} = ver. 2. ^{ay} = ver. 2. ^{az} = ver. 2. ^{ba} = ver. 2. ^{bb} = ver. 2. ^{bc} = ver. 2. ^{bd} = ver. 2. ^{be} = ver. 2. ^{bf} = ver. 2. ^{bg} = ver. 2. ^{bh} = ver. 2. ^{bi} = ver. 2. ^{bj} = ver. 2. ^{bk} = ver. 2. ^{bl} = ver. 2. ^{bm} = ver. 2. ^{bn} = ver. 2. ^{bo} = ver. 2. ^{bp} = ver. 2. ^{bq} = ver. 2. ^{br} = ver. 2. ^{bs} = ver. 2. ^{bt} = ver. 2. ^{bu} = ver. 2. ^{bv} = ver. 2. ^{bw} = ver. 2. ^{bx} = ver. 2. ^{by} = ver. 2. ^{bz} = ver. 2. ^{ca} = ver. 2. ^{cb} = ver. 2. ^{cc} = ver. 2. ^{cd} = ver. 2. ^{ce} = ver. 2. ^{cf} = ver. 2. ^{cg} = ver. 2. ^{ch} = ver. 2. ^{ci} = ver. 2. ^{cj} = ver. 2. ^{ck} = ver. 2. ^{cl} = ver. 2. ^{cm} = ver. 2. ^{cn} = ver. 2. ^{co} = ver. 2. ^{cp} = ver. 2. ^{cq} = ver. 2. ^{cr} = ver. 2. ^{cs} = ver. 2. ^{ct} = ver. 2. ^{cu} = ver. 2. ^{cv} = ver. 2. ^{cw} = ver. 2. ^{cx} = ver. 2. ^{cy} = ver. 2. ^{cz} = ver. 2. ^{da} = ver. 2. ^{db} = ver. 2. ^{dc} = ver. 2. ^{dd} = ver. 2. ^{de} = ver. 2. ^{df} = ver. 2. ^{dg} = ver. 2. ^{dh} = ver. 2. ^{di} = ver. 2. ^{dj} = ver. 2. ^{dk} = ver. 2. ^{dl} = ver. 2. ^{dm} = ver. 2. ^{dn} = ver. 2. ^{do} = ver. 2. ^{dp} = ver. 2. ^{dq} = ver. 2. ^{dr} = ver. 2. ^{ds} = ver. 2. ^{dt} = ver. 2. ^{du} = ver. 2. ^{dv} = ver. 2. ^{dw} = ver. 2. ^{dx} = ver. 2. ^{dy} = ver. 2. ^{dz} = ver. 2. ^{ea} = ver. 2. ^{eb} = ver. 2. ^{ec} = ver. 2. ^{ed} = ver. 2. ^{ee} = ver. 2. ^{ef} = ver. 2. ^{eg} = ver. 2. ^{eh} = ver. 2. ^{ei} = ver. 2. ^{ej} = ver. 2. ^{ek} = ver. 2. ^{el} = ver. 2. ^{em} = ver. 2. ^{en} = ver. 2. ^{eo} = ver. 2. ^{ep} = ver. 2. ^{eq} = ver. 2. ^{er} = ver. 2. ^{es} = ver. 2. ^{et} = ver. 2. ^{eu} = ver. 2. ^{ev} = ver. 2. ^{ew} = ver. 2. ^{ex} = ver. 2. ^{ey} = ver. 2. ^{ez} = ver. 2. ^{fa} = ver. 2. ^{fb} = ver. 2. ^{fc} = ver. 2. ^{fd} = ver. 2. ^{fe} = ver. 2. ^{fg} = ver. 2. ^{fh} = ver. 2. ^{fi} = ver. 2. ^{fj} = ver. 2. ^{fk} = ver. 2. ^{fl} = ver. 2. ^{fm} = ver. 2. ^{fn} = ver. 2. ^{fo} = ver. 2. ^{fp} = ver. 2. ^{fq} = ver. 2. ^{fr} = ver. 2. ^{fs} = ver. 2. ^{ft} = ver. 2. ^{fu} = ver. 2. ^{fv} = ver. 2. ^{fw} = ver. 2. ^{fx} = ver. 2. ^{fy} = ver. 2. ^{fz} = ver. 2. ^{ga} = ver. 2. ^{gb} = ver. 2. ^{gc} = ver. 2. ^{gd} = ver. 2. ^{ge} = ver. 2. ^{gf} = ver. 2. ^{gh} = ver. 2. ^{gi} = ver. 2. ^{gj} = ver. 2. ^{gk} = ver. 2. ^{gl} = ver. 2. ^{gm} = ver. 2. ^{gn} = ver. 2. ^{go} = ver. 2. ^{gp} = ver. 2. ^{gq} = ver. 2. ^{gr} = ver. 2. ^{gs} = ver. 2. ^{gt} = ver. 2. ^{gu} = ver. 2. ^{gv} = ver. 2. ^{gw} = ver. 2. ^{gx} = ver. 2. ^{gy} = ver. 2. ^{gz} = ver. 2. ^{ha} = ver. 2. ^{hb} = ver. 2. ^{hc} = ver. 2. ^{hd} = ver. 2. ^{he} = ver. 2. ^{hf} = ver. 2. ^{hg} = ver. 2. ^{hh} = ver. 2. ^{hi} = ver. 2. ^{hj} = ver. 2. ^{hk} = ver. 2. ^{hl} = ver. 2. ^{hm} = ver. 2. ^{hn} = ver. 2. ^{ho} = ver. 2. ^{hp} = ver. 2. ^{hq} = ver. 2. ^{hr} = ver. 2. ^{hs} = ver. 2. ^{ht} = ver. 2. ^{hu} = ver. 2. ^{hv} = ver. 2. ^{hw} = ver. 2. ^{hx} = ver. 2. ^{hy} = ver. 2. ^{hz} = ver. 2. ^{ia} = ver. 2. ^{ib} = ver. 2. ^{ic} = ver. 2. ^{id} = ver. 2. ^{ie} = ver. 2. ^{if} = ver. 2. ^{ig} = ver. 2. ^{ih} = ver. 2. ⁱⁱ = ver. 2. ^{ij} = ver. 2. ^{ik} = ver. 2. ^{il} = ver. 2. ^{im} = ver. 2. ⁱⁿ = ver. 2. ^{io} = ver. 2. ^{ip} = ver. 2. ^{iq} = ver. 2. ^{ir} = ver. 2. ^{is} = ver. 2. ^{it} = ver. 2. ^{iu} = ver. 2. ^{iv} = ver. 2. ^{iw} = ver. 2. ^{ix} = ver. 2. ^{iy} = ver. 2. ^{iz} = ver. 2. ^{ja} = ver. 2. ^{jb} = ver. 2. ^{jc} = ver. 2. ^{jd} = ver. 2. ^{je} = ver. 2. ^{jf} = ver. 2. ^{jh} = ver. 2. ^{ji} = ver. 2. ^{jj} = ver. 2. ^{jk} = ver. 2. ^{jl} = ver. 2. ^{jm} = ver. 2. ^{jn} = ver. 2. ^{jo} = ver. 2. ^{jp} = ver. 2. ^{jq} = ver. 2. ^{jr} = ver. 2. ^{js} = ver. 2. ^{jt} = ver. 2. ^{ju} = ver. 2. ^{jv} = ver. 2. ^{jw} = ver. 2. ^{jx} = ver. 2. ^{ky} = ver. 2. ^{kz} = ver. 2. ^{la} = ver. 2. ^{lb} = ver. 2. ^{lc} = ver. 2. ^{ld} = ver. 2. ^{le} = ver. 2. ^{lf} = ver. 2. ^{lg} = ver. 2. ^{lh} = ver. 2. ^{li} = ver. 2. ^{lj} = ver. 2. ^{lk} = ver. 2. ^{lm} = ver. 2. ^{ln} = ver. 2. ^{lo} = ver. 2. ^{lp} = ver. 2. ^{lq} = ver. 2. ^{lr} = ver. 2. ^{ls} = ver. 2. ^{lt} = ver. 2. ^{lu} = ver. 2. ^{lv} = ver. 2. ^{lw} = ver. 2. ^{lx} = ver. 2. ^{ly} = ver. 2. ^{lz} = ver. 2. ^{ma} = ver. 2. ^{mb} = ver. 2. ^{mc} = ver. 2. ^{md} = ver. 2. ^{me} = ver. 2. ^{mf} = ver. 2. ^{mg} = ver. 2. ^{mh} = ver. 2. ^{mi} = ver. 2. ^{mj} = ver. 2. ^{mk} = ver. 2. ^{ml} = ver. 2. ^{mn} = ver. 2. ^{mo} = ver. 2. ^{mp} = ver. 2. ^{mq} = ver. 2. ^{mr} = ver. 2. ^{ms} = ver. 2. ^{mt} = ver. 2. ^{mu} = ver. 2. ^{mv} = ver. 2. ^{mw} = ver. 2. ^{mx} = ver. 2. ^{my} = ver. 2. ^{mz} = ver. 2. ^{na} = ver. 2. ^{nb} = ver. 2. ^{nc} = ver. 2. nd = ver. 2. ^{ne} = ver. 2. ^{nf} = ver. 2. ^{ng} = ver. 2. ^{nh} = ver. 2. ⁿⁱ = ver. 2. ^{nj} = ver. 2. ^{nk} = ver. 2. ^{nl} = ver. 2. ^{nm} = ver. 2. ^{no} = ver. 2. ^{np} = ver. 2. ^{nq} = ver. 2. ^{nr} = ver. 2. ^{ns} = ver. 2. ^{nt} = ver. 2. ^{nu} = ver. 2. ^{nv} = ver. 2. ^{nw} = ver. 2. ^{nx} = ver. 2. ^{ny} = ver. 2. ^{nz} = ver. 2. ^{oa} = ver. 2. ^{ob} = ver. 2. ^{oc} = ver. 2. ^{od} = ver. 2. ^{oe} = ver. 2. ^{of} = ver. 2. ^{og} = ver. 2. ^{oh} = ver. 2. ^{oi} = ver. 2. ^{oj} = ver. 2. ^{ok} = ver. 2. ^{ol} = ver. 2. ^{om} = ver. 2. ^{on} = ver. 2. ^{oo} = ver. 2. ^{op} = ver. 2. ^{oq} = ver. 2. ^{or} = ver. 2. ^{os} = ver. 2. ^{ot} = ver. 2. ^{ou} = ver. 2. ^{ov} = ver. 2. ^{ow} = ver. 2. ^{ox} = ver. 2. ^{oy} = ver. 2. ^{oz} = ver. 2. ^{pa} = ver. 2. ^{pb} = ver. 2. ^{pc} = ver. 2. ^{pd} = ver. 2. ^{pe} = ver. 2. ^{pf} = ver. 2. ^{pg} = ver. 2. ^{ph} = ver. 2. ^{pi} = ver. 2. ^{pj} = ver. 2. ^{pk} = ver. 2. ^{pl} = ver. 2. ^{pm} = ver. 2. ^{pn} = ver. 2. ^{po} = ver. 2. ^{pp} = ver. 2. ^{pq} = ver. 2. ^{pr} = ver. 2. ^{ps} = ver. 2. ^{pt} = ver. 2. ^{pu} = ver. 2. ^{pv} = ver. 2. ^{pw} = ver. 2. ^{px} = ver. 2. ^{py} = ver. 2. ^{pz} = ver. 2. ^{qa} = ver. 2. ^{qb} = ver. 2. ^{qc} = ver. 2. ^{qd} = ver. 2. ^{qe} = ver. 2. ^{qf} = ver. 2. ^{qg} = ver. 2. ^{qh} = ver. 2. ^{qi} = ver. 2. ^{qj} = ver. 2. ^{qk} = ver. 2. ^{ql} = ver. 2. ^{qm} = ver. 2. ^{qn} = ver. 2. ^{qo} = ver. 2. ^{qp} = ver. 2. ^{qq} = ver. 2. ^{qr} = ver. 2. ^{qs} = ver. 2. ^{qt} = ver. 2. ^{qu} = ver. 2. ^{qv} = ver. 2. ^{qw} = ver. 2. ^{qx} = ver. 2. ^{qy} = ver. 2. ^{qz} = ver. 2. ^{ra} = ver. 2. ^{rb} = ver. 2. ^{rc} = ver. 2. rd = ver. 2. ^{re} = ver. 2. ^{rf} = ver. 2. ^{rg} = ver. 2. ^{rh} = ver. 2. ^{ri} = ver. 2. ^{rj} = ver. 2. ^{rk} = ver. 2. ^{rl} = ver. 2. ^{rm} = ver. 2. ^{rn} = ver. 2. ^{ro} = ver. 2. ^{rp} = ver. 2. ^{rq} = ver. 2. ^{rr} = ver. 2. ^{rs} = ver. 2. ^{rt} = ver. 2. ^{ru} = ver. 2. ^{rv} = ver. 2. ^{rw} = ver. 2. ^{rx} = ver. 2. ^{ry} = ver. 2. ^{rz} = ver. 2. ^{sa} = ver. 2. ^{sb} = ver. 2. ^{sc} = ver. 2. ^{sd} = ver. 2. ^{se} = ver. 2. ^{sf} = ver. 2. ^{sg} = ver. 2. ^{sh} = ver. 2. ^{si} = ver. 2. ^{sj} = ver. 2. ^{sk} = ver. 2. ^{sl} = ver. 2. sm = ver. 2. ^{sn} = ver. 2. ^{so} = ver. 2. ^{sp} = ver. 2. ^{sq} = ver. 2. ^{sr} = ver. 2. ^{ss} = ver. 2. st = ver. 2. ^{su} = ver. 2. ^{sv} = ver. 2. ^{sw} = ver. 2. ^{sx} = ver. 2. ^{sy} = ver. 2. ^{sz} = ver. 2. ^{ta} = ver. 2. ^{tb} = ver. 2. ^{tc} = ver. 2. ^{td} = ver. 2. ^{te} = ver. 2. ^{tf} = ver. 2. ^{tg} = ver. 2. th = ver. 2. ^{ti} = ver. 2. ^{tj} = ver. 2. ^{tk} = ver. 2. ^{tl} = ver. 2. tm = ver. 2. ^{tn} = ver. 2. ^{to} = ver. 2. ^{tp} = ver. 2. ^{tq} = ver. 2. ^{tr} = ver. 2. ^{ts} = ver. 2. ^{tu} = ver. 2. ^{tv} = ver. 2. ^{tw} = ver. 2. ^{tx} = ver. 2. ^{ty} = ver. 2. ^{tz} = ver. 2. ^{ua} = ver. 2. ^{ub} = ver. 2. ^{uc} = ver. 2. ^{ud} = ver. 2. ^{ue} = ver. 2. ^{uf} = ver. 2. ^{ug} = ver. 2. ^{uh} = ver. 2. ^{ui} = ver. 2. ^{uj} = ver. 2. ^{uk} = ver. 2. ^{ul} = ver. 2. ^{um} = ver. 2. ^{un} = ver. 2. ^{uo} = ver. 2. ^{up} = ver. 2. ^{uq} = ver. 2. ^{ur} = ver. 2. ^{us} = ver. 2. ^{ut} = ver. 2. ^{uu} = ver. 2. ^{uv} = ver. 2. ^{uw} = ver. 2. ^{ux} = ver. 2. ^{uy} = ver. 2. ^{uz} = ver. 2. ^{va} = ver. 2. ^{vb} = ver. 2. ^{vc} = ver. 2. ^{vd} = ver. 2. ^{ve} = ver. 2. ^{vf} = ver. 2. ^{vg} = ver. 2. ^{vh} = ver. 2. ^{vi} = ver. 2. ^{vj} = ver. 2. ^{vk} = ver. 2. ^{vl} = ver. 2. ^{vm} = ver. 2. ^{vn} = ver. 2. ^{vo} = ver. 2. ^{vp} = ver. 2. ^{vq} = ver. 2. ^{vr} = ver. 2. ^{vs} = ver. 2. ^{vt} = ver. 2. ^{vu} = ver. 2. ^{vv} = ver. 2. ^{vw} = ver. 2. ^{vx} = ver. 2. ^{vy} = ver. 2. ^{vz} = ver. 2. ^{wa} = ver. 2. ^{wb} = ver. 2. ^{wc} = ver. 2. ^{wd} = ver. 2. ^{we} = ver. 2. ^{wf} = ver. 2. ^{wg} = ver. 2. ^{wh} = ver. 2. ^{wi} = ver. 2. ^{wj} = ver. 2. ^{wk} = ver. 2. ^{wl} = ver. 2. ^{wm} = ver. 2. ^{wn} = ver. 2. ^{wo} = ver. 2. ^{wp} = ver. 2. ^{wq} = ver. 2. ^{wr} = ver. 2. ^{ws} = ver. 2. ^{wt} = ver. 2. ^{wu} = ver. 2. ^{wv} = ver. 2. ^{ww} = ver. 2. ^{wx} = ver. 2. ^{wy} = ver. 2. ^{wz} = ver. 2. ^{xa} = ver. 2. ^{xb} = ver. 2. ^{xc} = ver. 2. ^{xd} = ver. 2. ^{xe} = ver. 2. ^{xf} = ver. 2. ^{xg} = ver. 2. ^{xh} = ver. 2. ^{xi} = ver. 2. ^{xj} = ver. 2. ^{xk} = ver. 2. ^{xl} = ver. 2. ^{xm} = ver. 2. ^{xn} = ver. 2. ^{xo} = ver. 2. ^{xp} = ver. 2. ^{xq} = ver. 2. ^{xr} = ver. 2. ^{xs} = ver. 2. ^{xt} = ver. 2. ^{xu} = ver. 2. ^{xv} = ver. 2. ^{xw} = ver. 2. ^{xy} = ver. 2. ^{xz} = ver. 2. ^{ya} = ver. 2. ^{yb} = ver. 2. ^{yc} = ver. 2. ^{yd} = ver. 2. ^{ye} = ver. 2. ^{yf} = ver. 2. ^{yg} = ver. 2. ^{yh} = ver. 2. ^{yi} = ver. 2. ^{yj} = ver. 2. ^{yk} = ver. 2. ^{yl} = ver. 2. ^{ym} = ver. 2. ^{yn} = ver. 2. ^{yo} = ver. 2. ^{yp} = ver. 2. ^{yq} = ver. 2. ^{yr} = ver. 2. ^{ys} = ver. 2. ^{yt} = ver. 2. ^{yu} = ver. 2. ^{yv} = ver. 2. ^{yw} = ver. 2. ^{yz} = ver. 2. ^{za} = ver. 2. ^{zb} = ver. 2. ^{zc} = ver. 2. ^{zd} = ver. 2. ^{ze} = ver. 2. ^{zf} = ver. 2. ^{zg} = ver. 2. ^{zh} = ver. 2. ^{zi} = ver. 2. ^{zj} = ver. 2. ^{zk} = ver. 2. ^{zl} = ver. 2. ^{zm} = ver. 2. ^{zn} = ver. 2. ^{zo} = ver. 2. ^{zp} = ver. 2. ^{zq} = ver. 2. ^{zr} = ver. 2. ^{zs} = ver. 2. ^{zt} = ver. 2. ^{zu} = ver. 2. ^{zv} = ver. 2. ^{zw} = ver. 2. ^{zx} = ver. 2. ^{zy} = ver. 2. ^{zz} = ver. 2.

5. om την α 137. πλεύσαντες H^r. add δι ημερων δεκαεντε c 137
syx-w-ast. κατηλθαμεν AN: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg
118 lect-5: ηλθομεν 25 vulg Syr. for μυρα, λυστρα A vulg copt arm-mg Cassiod.
Bede; λυστρα N: μοιρων H^r: συμυρα m Bede-gr [Jer.]: σμυρα arm[-ed]: txt B
[syx-mg-gr Jer], and μυρα LP 13 rel syrt Chr Thl.
6. κακειθεν A 124: κακεισε m 15. 25. 36. 40. 180. om την H^r b c h k l o.
aft αυτο ins τουτο N¹ (N² disapproving).

have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season." Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, having sailed the whole length of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐδυδρομήσαντες eis τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found accordingly."

5. Μύρρα] εἶτα Μύρα ἐν εἰκοσὶ σταθίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3.—Λέντλος ἐπιγεμφοῦς Ἀνδριάκη Μυρέων ἐκινεῖν, τὴν τε ἄλυσιν ἐβόηξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνέει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly

those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce."

7. βραδυνῶν.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 180 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησιαὶ λεγόμενοι μέγιστον ἔχοντες τὴν τε ἀπὸ τῆς ἄρκτου φερομένην κ. ζεφύρον, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] with difficulty: not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the English reader that the ship had scarcely reached Cnidus when the wind became un-

m here only +. μὴ ἢ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ἢ ὑπεπλεύσαμεν τὴν ἈΒΛΡΗ
 n ver. 4 only +. Κρήτην κατὰ Σαλμώνην, ⁸ ἢ μόλις τε ὁ παραλεγόμενοι a b c d f
 o ver. 13 only +. αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς g h k l
 Dioc. Sic. Διμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. ⁹ ἢ ἱκανοῦ δὲ m o p 13
 xiii. 3.

p ch. viii. 11
 ref.

7. προσεῶντος Ν.

8. om τινα A 133 Syr [æth-pl]. πόλις βεβ ἦν ΑΝ α³ 13. for λασα, αλασσα A
 40. 96. 109 syr-mg (Alasa): *Thalassa* vulg æth and mss inentd by Jer: *Thessala* al:
 λαισσα N³: txt BH²LP p 13 rel syr copt æth-pl Chr Thl (Ec Jer₁ (of these, H²LP rel
 (exc m) Chr Thl have (through common confusion of vowels) λασαία, λασσαία N¹.

favourable. γαν. κατὰ] having come
 over against, as E. V. Κνίδον]
 Cnidus is a peninsula at the entrance of
 the Ægean Sea, between the islands of Cos
 and Rhodes, having a lofty promontory
 and two harbours, Strabo, xiv. 2. "With
 N.W. winds the ship could work up from
 Myra to Cnidus; because, until she reached
 that point, she had the advantage of a
 weather shore, under the lee of which she
 would have smooth water, and, as formerly
 mentioned, a westerly current; but it
 would be slowly and with difficulty. At
 Cnidus that advantage ceased." Smith,
 p. 37. μὴ προσεῶντ.] The common
 idea has been that the prep. in composition
 implies that the wind would not suffer
 them to put in at Cnidus. But this would
 hardly be reconcilable with the fact; for
 when off Cnidus they would be in shelter
 under the high land, and there would be
 no difficulty in putting in. I should be
 rather inclined to regard this clause as
 explaining the μόλις above, and the πρὸς
 in composition as implying *contribution*,
 or *direction*: 'with difficulty, the wind
 not permitting us by favouring our course.'

ὑπεπλ. [see above on ver. 4] τ. Κρ.
 κ. Σαλμώνην] "Unless she had put into
 that harbour (Cnidus), and waited for a fair
 wind, her only course was to run under the
 lee of Crete, in the direction of Salmone,
 which is the eastern extremity of that is-
 land."

Salmone (Capo Salomon) is de-
 scribed by Strabo (x. 4) as δὲ ἀκρωτήριον
 τὸ Σαμόνιον, ἐπὶ τὴν Αἴγυπτον νεῦον, καὶ
 τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it
 Sammonium.

8. μόλις παρ.] "After
 passing this point (Salmone), the difficulty
 they experienced in navigating to the
 westward along the coasts of Asia, would
 recur; but as the south side of Crete is also
 a weather shore with N.W. winds, they
 would be able to work up as far as Cape
 Matala. Here the land trends suddenly
 to the N., and the advantages of a weather
 shore cease, and their only resource was to
 make for a harbour. Now Fair Havens is
 the harbour nearest to Cape Matala, the
 farthest point to which an ancient ship
 could have attained with N.W.-ly winds."

Smith, ib. παραλεγ. does not, as
 Servius on Æn. iii. 127 supposes, imply that
 the ship was towed ("funem legendo, i. e.
 colligendo, aspera loca prætereunt"), but,
 as Meyer explains it, that, the places on the
 coast being touched (or perhaps, rather, ap-
 pearing) one after another, are, as it were,
 gathered up by the navigators.

Mr. Smith (p. 42) exposes the mistake of En-
 stathius (adopted by Valpy, from Dr. Fal-
 coner), by which the ship taking the S.
 coast of Crete is attempted to be explained:
 viz. δυσλόμενος ἡ Κρήτη πρὸς τὴν βόρραν:
 whereas there are, in fact, excellent har-
 bours on the N. side of Crete,—Souda and
 Spina Longa.

Καλοὺς Διμένας] The
 situation of this anchorage was ascertained
 by Pococke, from the fact of the name still
 remaining. "In searching after Lebena
 farther to the west, I found out a place
 which I thought to be of greater conse-
 quence, because mentioned in Holy Scrip-
 ture, and also honoured by the presence of
 St. Paul, that is, 'the Fair Havens, near
 unto the city of Lasea;' for there is an-
 other small bay about two leagues to the
 E. of Matala, which is now called by the
 Greeks good or fair havens (ἀιμέονες
 καλοὺς):" (Calolimounias of Mr. Brown's
 letter: see excursus as above.) Travels
 in the East, ii. p. 250: cited by Mr. Smith,
 who adds: "The most conclusive evidence
 that this is the Fair Havens of Scripture,
 is, that its position is precisely that where
 a ship circumstanced as St. Paul's was,
 must have put in. I have already shewn
 that the wind must have been about
 N.W.;—but with such a wind she could
 not pass Cape Matala: we must therefore
 look near, but to the E. of this promon-
 tory, for an anchorage well calculated to
 shelter a vessel in N.W. winds, but not
 from all winds, otherwise it would not
 have been, in the opinion of seamen (ver.
 12), an unsafe winter harbour. Now here
 we have a harbour which not only fulfils
 every one of the conditions, but still retains
 the name given to it by St. Luke." Smith,
 p. 45. He also gives an engraving of the
 place from a sketch by Signr. Schranz, the
 artist who accompanied Mr. Pashley in his

ᾧ χρόνον ὁ διαγενομένου καὶ ὄντος ἤδη ἔπισφαλούς τοῦ
 ὁ πλοὺς διὰ τὸ καὶ τὴν ἵηστέαν ἤδη παρεληλυθέναι,
 παρήνει ὁ Παῦλος ἰὼ λέγων αὐτοῖς Ἄνδρες, ὁ θεωρῶ
 ὅτι μετὰ ὕβρεως καὶ πολλῆς ζήμίας οὐ μόνον τοῦ
 φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν
 μέλλειν ἔσεσθαι τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ
 κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπέειθετο ἢ τοῖς

xiv. 16. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod.
 only. (—εἶπε, Wied. viii. 9.) w ch. xix. 36 ref.
 ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμῶν ὁμῶν, Jos. Antt. iii. 8. 4.
 end. (—ἔπει, ch. xiv. 5. —ἔπει, Rom. i. 30.) z ver. 21. Phil. iii. 7, 8 only. Ezra vii.
 26. (—ἔπει, 1 Cor. iii. 16.) a = here (Matt. xi. 20. xiii. 4. Luke xi. 46 bis. Gal. vi. 6)
 only. (Str. xxi. 16. —τίς, Matt. xi. 26.) b = ch. xv. 26 ref. c ch. xi. 26 ref.
 d Rev. xviii. 17 only. Prov. xii. 24. Esak. xlvii. 8, 27, 28 only. (—ἔπει, Prov. xii. 5. —ἔπει, 1 Cor. xii. 28.)
 e here only. f = ch. v. 26, 27c ref.

10. θεωρεῖ. [μεθ m.] rec φορτον, with b c¹ o Thl-ñn: txt ABH¹LPN
 p 13 rel 36. 40. 187 Chr, Thl-sif. ὡμῶν L²[Tischdf] N² lect-12 [copt].
 11. rec κειθετο bef μᾶλλον, with H¹L¹P rel syrr [arm, Treg] Thl-sif: txt ABN k m

travels. There is no ground for identifying this anchorage with καλὴ ἀκτὴ mentioned as a city in Crete by Steph. Byzant. For this is clearly not the name of a city, by the subjoined notice, ὅς ἐγγύς ἦν πάλαι Λασιᾶ. Nor is there any reason to suppose, with Meyer, that the name καλοὶ ἀκτῆ was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds. Λασιᾶ] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 13) mentions Lasos among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasos, that as here Alasia, so there Alos, is a various reading. The reading Thalasia appears to have been an error of a transcriber from —λασσα forming so considerable a part of a word of such common occurrence. There is a Lisia named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of Lasos by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens. 9. ἵκανεῖ χρ.] Not 'since the beginning of our voyage,' as Meyer:—the time was spent at the anchorage. τοῦ πλοῦς] Not 'sailing,' but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of δ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. Sailing was not

unsafe so early as this (see below); but to undertake so long a voyage, was. τὴν ἵηστέαν] The fast, κατ' ἐξοχὴν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xiii. 26 ff. This would be about the time of the autumnal equinox. The sailing season did not close so early: 'Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Mil. iv. 39. 10.] From the use of θεωρεῖ here, and from the saying itself, it seems clear to me that Paul was not uttering at present any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.) μετὰ ὕβρεως is interpreted by Meyer as subjective—'accompanied with presumption on our part:' but not to mention that this would be a very unusual sense; ver. 21, κερθῆσαι τὴν θβριν ταύτ. κ. τ. ζήμια, is decisive (De W.) against it. 11. . . μέλλειν] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardy, e. g. Plato, Charm., p. 165: οὐκ ἂν αἰσχυνθείην εἰ μὴ οὐχὶ ὁρθῶς φάναι εἰρηκέναι. Ισκαῦς, περὶ τοῦ φιλοκτ. κληρ. p. 57: ἐπειδὴ δὲ προδιαμεμαρτύρηκεν ὅτι οὐδὲν εἶναι γνήσιον Εὐκλήμονος τοῦτον . . . See other references in Winer, l. c. 11. τ. ναυκλήρῳ]

g here only t. ἰπὸ [τοῦ] Παύλου λεγομένοις. 12 ἂν εὐεθέτου δὲ τοῦ
 (εὐεθέτος, Luke ix. 52.) ἡ λιμένος ἰπάρχοντος πρὸς ἡ παραχειμασίαν ἡ οἱ πλείονες
 h here bla. ver. m ἔθεντο mῶ βουλήν ὁ ἀναχθῆναι ἐκείθεν, p εἰ ῥ πως δύναιντο
 8 only. Pa. q ch. xvi. 1 reff. o ch. xlii. 13 reff.
 cri. 20. u — here only. Gen. xlii. 14 al. v here only t.
 i ch. ii. 30 reff. a καταπήσαντες εἰς Φοινίκαν ἡ παραχειμαῖσαι ἡ λιμένα τῆς
 Diod. Sic. Kρήτης ἡ βλέποντα ἡ κατὰ ἡ λίβα καὶ ἡ κατὰ ἡ χῶρον.
 xix. 66 (see below (r)).
 11 Cor. ix. 19 reff. m here only. Judg. xix. 30. n = ch. v. 38 reff. o ch. xlii. 13 reff.
 p Rom. i. 10. xi. 14. Phil. iii. 11 only. w. opt. here only. q ch. xvi. 1 reff. r ch. xlviii.
 11. 1 Cor. xvi. 6. Tit. iii. 13 only t. (see above [k]). u — here only. Gen. xlii. 14 al. v here only t.
 note. (ch. viii. 26, 30. Phil. iii. 14.) w here only. Gen. xlii. 14 al. v here only t.

p 13. 40 vulg arm Chr-comm, Thl-fin.

rec ins του, with H^oLP 13. 36 rel Chr.:

om ABN p.

12. rec πλειους, with H^oLP 13. 36 rel Chr.: txt ABN p 40.

rec κακειθεν, with

H^oP rel syr Thl: txt ABLN b c h k o p 13. 36. 40 vulg Syr [copt] arm Chr.
 δυνανται Δ.

the owner of the ship. Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. So Hesych.: ναύκληρος, ὁ δεσπότης τ. πλοίου,—and Xen. (Econ. viii. 12: φορτίων, ὅσα ναυκλήροις κέρδους ἐνεκα ἔγεται. (Kuini.) 12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from nearly half the compass. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For this purpose the anchorage was εὐθετος, and in it they had (see next verse) actually ridden out the storm, before they left it. ἐκείθεν] The ἐκείθεν of the rec. would be thence also, as from their former stopping-places. Φοινίκαν] Ptolemy (iii. 17) calls the haven φοινικαίους, and the city (lying some way inland) φοινίξ. Strabo (x. 4) says, τὸ δὲ ἐνθεν ἰσθμός ἐστιν ὡς ἐκατὸν σταδίων, ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινική τῶν Λαμίων. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern Lutro, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts.

βλέποντα κατὰ λίβα κ. κατὰ χῶρον] looking (literally) down the S.W. and N.W. winds; i. e. in the direction of these winds, viz. N.E. and S.E. For λίψ and χῶρος are not quarters of the compass, but winds; and κατὰ, used with a wind, denotes the direction of its blow-

ing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐφέροντο κατὰ κύμα καὶ ἔνεμον, and Arrian, Periplus Euxini, p. 3, ἔφρων νεφελὴ ἐπανάστασα ἐξέρρηγαν κατ' εὐρον. So also κατὰ ῥόον, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Caesarea are said to be δύσεσσι διὰ τὰς κατὰ λίβα προσβολὰς. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like λίψ, χῶρος, or ῥόος, but of fixed location, as μεσημβρία, σκότος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, φοινίκη ἦτοι Ἀράδθρα νήσος Κλαυδῶς. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, Ἀράδθρην πόλιν Κρήτης ἡ δὲ Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note, impugning the above view and interpreta-

13 ἡ ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προ-
θέσεως κεκρατηκέναι, ἄραντες ἄσσαν παρελέγοντο
τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ'

13. Sir. xliii. 16 al. y = Rom. viii. 28. ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9. 3 Macc.
iii. 8. z = here only. (Heb. vi. 18.) κρ. τῆς πρ. θ., Dioc. Sic. xvi. 30. a = here
only. So Thucyd. ii. 23 al. b here only. comparat. = ch. xxv. 10 reff. c ver. 8.
d = here only. see note.

13. ΥΠΟΠΝΕΥΣΑΝΤΕΣ (sic) Ν.

tion; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as 'looking' in the direction in which they would look when entering it. 13. ὑποπνεύσαντος] as E. V., softly blowing, compare ὑπομειδῶν. The S. wind was favourable for them in sailing from Fair Havens to Phœnicæ. 86ξ. τ. πρὸς. κεκρατ.] imagining that they had (as good as) accomplished their purpose; i. e. that it would now be a very easy matter to reach Phœnicæ. ἄραντες "may be translated either 'weighed,' or 'set sail;' for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, ἀφ' ὧν ἀπὸ τῆς γῆς, lib. i. 108." Smith, p. 55. ἄσσαν παρ.] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσαν παρ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56. The Vulg. has: 'quum sustulissent de Asson,' connecting ἄραντες with Ἄσσαν, and understanding the latter as the name of a Cretan town. There is an Assus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken Ἄσσαν as the accusative of direction, 'when they had weighed for Assus.' But besides the local objection, this construction also would be most harsh, as ἄραντες does not indicate the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀνα-

φανέντες, ch. xxi. 3,—'postquam Assos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσαν is the adverb.

14. ἔβαλεν κατ' αὐτῆς] These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (α) 'drove (κατ') against Crete,' or (β) 'struck (blew) against Crete,' i. e. in the direction of Crete. Now of these, (α) is contrary to the expressed fact:—they were not driven against Crete. And (β) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐκιδόντες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείσης δέ, or συναρπασθείσης δὲ αὐτῆς. (3) referring αὐτῆς to προθέσεως. In that case ἔβαλεν κατ' αὐτῆς must either (α) = κατέβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15 π, ἀπ' ἐλπίδος με καταβάλων μεγάλης ἀπέρχει, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἕλα βάλλων, Il. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erhöb sich wider ihr Bornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What

^a here only †. (-ων, Ina. xiii. 31 Ag. [so Montf. from Jer. bat?])
^f here only †. g ch. vi. 13 reff.
^h here only †. Wind. xii. 14 only. i = here only †. (ch. xv. 30 reff.)
^k = (nautical) here bis only. Diod. Sic. ix. 16. (Lev. xxvi. 36. see ch. ii. 2.) l here only.

αὐτῆς ἄνεμος * τυφωνικός ὁ καλούμενος ἑυρακύλων. ABLP^a
 15 * συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἂντ- a b c d f
 οφθαλμεῖν τῷ ἀνέμῳ ἑπιδόντες κ' ἐφερόμεθα. 16 ἰ νησίον g h k l m o p 13

14. for κατ' αὐτῆς, κατα ταυτῆς N. om ο καλ. ευρ. and συν of συναρπ. P¹(ins P-corr). rec ευροκυλῶν, with H¹L P-corr p(ευρο κυλῶ) rel Syr Chr₁: ευρο-
 κλυδων B³ 40. 133: ευρακυλῶν syr-ing-gr: ευρακυλων arm: aquilo maris (omg τυφ. ο καλ.) sath: ευτρακλων copt[-wilk]: ευρακλων sah: ευρακοιδων (itacism) 13:
 txt (see note) A B¹(see table) N [copt-boet], confirmed by Ευροακυλο vulg Cassiod.,
 by 13 sah and in some measure (ευρακ.) by syr arm copt[-wilk].
 15. δυναμένου B¹. aft επιδόντες ins τῷ πλεοντὶ κ. συστειλάντες τα ιστια c 137:
 τη πρεουση κ. συναγοντες τα ιστια syr-w-ast.

then is βαλεν κατ' αὐτῆς? βαλεν ap-
 plied to wind may be understood as above,
 neuter, or reflective, 'blew,' 'rushed.'
 Assuming this, and that there is no object
 to be supplied between βαλεν and the pre-
 position, κατ' αὐτῆς may surely be ren-
 dered, as in βῆ δὲ κατ' Οὐλύμποιο καρή-
 νων,—κατ' Ἰβαίων ὄρων,—κατὰ πέτρης,
 &c., viz. down (from) Crete, 'down the
 high lands forming the coast.' It is a
 common expression in lake and coasting
 navigation, that 'a gust came down the
 valleys.' And this would be exactly the
 direction of the wind in question. When
 they had doubled, or perhaps were now
 doubling, Cape Matala, the wind suddenly
 changed, and the typhoon came down upon
 them from the high lands;—at first, as
 long as they were sheltered, only by fits
 down the gullies, but as soon as they were
 in the open bay past the cape, with its full
 violence. This, the hurricane rushing down
 the high lands when first observed, and
 afterwards συναρπάζων τὸ πλοῖον, seems
 to me exactly to describe their changed cir-
 cumstances in passing the cape. A confirma-
 tion of this interpretation may be found by
 Luke himself using κατέβη to express the
 descending of a squall from the hills on the
 lake of Gennesareth, Luke viii. 23, where
 Matt. and Mark have only ἐγένετο and
 γίνεται. Mr. Smith also suggests κατὰ
 τοῦ κρημνοῦ, Luke viii. 38, as confirma-
 tory. The above is also Dean Howson's
 view. See, in the excursus appended to
 the Prolegg. to Acts, the confirmation of
 this view in what actually happened to the
 Rev. G. Brown's party. τυφωνικός]
 "The sudden change from a south wind to
 a violent northerly wind, is a common oc-
 currence in these seas. (Captain J. Stewart,
 R.N., in his remarks on the Archipelago,
 observes, "It is always safe to anchor
 under the lee of an island with a northerly
 wind, as it dies gradually away; but it
 would be extremely dangerous with south-
 erly winds, as they almost invariably shift

to a violent northerly wind.") The term
 'typhonic' indicates that it was accom-
 panied by some of the phenomena which
 might be expected in such a case, viz. the
 agitation and whirling motion of the clouds
 caused by the meeting of the opposite cur-
 rents of air when the change took place,
 and probably also of the sea, raising it in
 columns of spray. Pliny (ii. 48), speak-
 ing of 'repentini flatūs,' says, 'vorticem
 facient qui Typhon vocatur.' Aul. Gell.
 xix. 1, 'Turbines etiam crebriores . . . et
 figuræ quædam nubium tremendæ quas
 τυφῶνας vocabant.'" Smith, p. 60.
 ευρακύλων] I have adopted the reading of
 ABN, according to my principle of going,
 in all cases where there is no overpower-
 ing objection, by our most ancient MSS.
 It may be that ευρακύλων had become in
 common parlance corrupted into ευρο-
 κλυδων, an anomalous word, having no
 assignable derivation, but perhaps arising
 from the Greek sailors having changed
 the Latin termination into one having sig-
 nificance for themselves. Mr. Smith, in
 his appendix, 'On the Wind Euroclydon,'
 has satisfactorily answered the objections
 of Bryant to the compound ευρακύλων,—
 by shewing that εὔρος properly, was not
 the S.E., but the E. wind; and that com-
 pounds of Greek and Latin in the names of
 winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established
 by Mr. S., from what follows, to have been
 about half a point N. of E.N.E.; and the
 subsequent narrative shews that the wind
 continued to blow from this point till they
 reached Malta. 15. συναρπ. being
 hurried away, 'borne along,' by it: see
 reff. ἀντοφθαλμεῖν] It is hardly
 likely that this term, which is used so
 naturally and constantly of men facing an
 enemy (Polyb. i. 17. 3, and eight times
 more), and also metaphorically of resisting
 temptation (μὴ δύνασθαι τοῖς χρήμασι
 ἀντοφθαλμεῖν, Polyb. xviii. 17. 18),
 should have been originally a naval term,

δέ τι ἡ ὑποδραμόντες καλούμενον Κ[λ]αῦδα, ἡ ἰσχύσαμεν
 ἡ μόλις ἡ περικρατεῖς γενέσθαι τῆς ἡ σκάφης, 17 ἡν ἄραυτες
 ἡ βοήθειαι ἡ ἐχρῶντο, ἡ ὑποζωννύτες τὸ πλοῖον, φοβού-
 only τ. Del & Dr. 33 (32) only, but not —, (—, 2 Macc. xii. 2, 6.) r Heb. iv. 16 only. Ps. vii.
 10. Sir. xl. 34 al. (-θεῖν, ch. xxi. 28. -θεῖν, Heb. xlii. 6.) s ver. 3. 1 Cor. vii. 21 al. L.P. Wind.
 H. 8. t here only τ. 2 Macc. iii. 19 only. Polyb. xviii. 3. 2. Plato, Rep. 2. 618. 3. εἶναι γὰρ
 τοῦτο τὸ φῶς σύνδεσμον τοῦ σφαιροῦ, ὅταν τὰ ὑποζώματα τ. τριῶν, οὕτω πᾶσαν ἐνέχον τὴν
 περιφέρειαν. see Thucyd. i. 28.

16. [ὑπεκδρ. α.] ὑποδραμουντες B¹ 93-5. rec κλαν-, with AH²LP N (but λ
 erased) p rel 13. 36. 40. 137 syr syr-mg-gr [copt arm] Chr Thl Ec: καν- B vulg sath
 Jer., Kyra or Kenda Syr, Gaudem Cassiod.,—rec -δην, with H²LP rel: -δαν c 25 lect-
 12, -dam fuld: -δα B² p 13. 40. 137 vulg syr syr-mg-gr copt sath [arm]. (A has only
 ΚΑΑ, the remaining letters are gone at the end of a line.) rec μολις def ισχυ-
 σαμεν (corra of order f), with H²LP rel 36 syrr copt sath-pl Chr; txt AB²N m p 13
 (40) vulg.

17. βοήθειαι H² c p 36. 96 lect-12: -θιας M¹.

derived from the practice of painting eyes
 on either side of the beaks of ships. More
 probably the expression was transferred to
 a ship from its usage in common life.

[ὑποδραμόντες] So Plutarch de Fortun. Rom.
 cited in note on ver. 28. Either 'the
 ship,' or 'ourselves,' may be supplied:
 or better perhaps, *neither*, but the word
 taken generally—giving up. ὑπερέ-
 ραθη] passive: we were driven along.

16. ὑποδραμόντες] running under
 the lee of. "St. Luke exhibits here as on
 every other occasion, the most perfect com-
 mand of nautical terms, and gives the ut-
 most precision to his language by selecting
 the most appropriate: they ran before
 the wind to leeward of Claudia, hence it
 is ὑποδραμόντες: they sailed with a side
 wind to leeward of Cyprus and Crete:
 hence it is ὑπεκλυσάμεν" (Smith, p. 61,
 note). Κλαῦδα] Here again, there
 can be little doubt that the name of the
 island was Καῦδα, or Γαῦδα, as we have
 in some MSS., or, as in Pliny and Mela,
 Gaudos: but Ptol. (iii. 7) has Κλαῦδες,
 and the corruption was very obvious. The
 island is the modern Gozzo. λοχέ-
 σμα. μ.λ. κ.τ.λ.] "Upon reaching Claudia,
 they availed themselves of the smooth
 water under its lee, to prepare the ship to
 resist the fury of the storm. Their first
 care was to secure the boat by hoisting it
 on board. This had not been done at first,
 because the weather was moderate, and the
 distance they had to go, short. Under
 such circumstances, it is not usual to hoist
 boats on board, but it had now become
 necessary. In running down upon Claudia,
 it could not be done, on account of the
 ship's way through the water. To enable
 them to do it, the ship must have been
 rounded to, with her head to the wind, and
 her sails, if she had any set at the time,
 trimmed, so that she had no head-way, or
 progressive movement. In this position

she would drift, broadside to leeward. I
 conclude they passed round the east end of
 the island: not only because it was nearest,
 but because 'an extensive reef with nume-
 rous rocks extends from Gozzo to the N.W.,
 which renders the passage between the two
 isles very dangerous' (Sailing Directions,
 p. 207). In this case the ship would be
 brought to on the starboard tack, i. e. with
 the right side to windward." "St.
 Luke tells us they had much difficulty in
 securing the boat. He does not say *why*:
 but independently of the gale which was
 raging at the time, the boat had been towed
 between twenty and thirty miles after the
 gale had sprung up, and could scarcely fail
 to be filled with water." Smith, pp. 64,
 66.

17.] ἄραυτες, having taken
 on board. βοήθειαι] measures to
 strengthen the ship, strained and weak-
 ened by labouring in the gale. Pliny (ii.
 48) calls the typhoon 'precipua navigan-
 tium pestis, non antennis modo, verum ipsa
 navigia contorta frangens.' Grot., Hein-
 sius, &c., are clearly wrong in interpret-
 ing βοήθειαι, 'the help of the passengers.'

ὑποζωννύτες τ. πλ.] undergirding,
 or strapping the ship. "To strap a ship
 (ceinturer un vaisseau) is to pass four or
 five turns of a large cable-laid rope round
 the hull or frame of a ship, to support her
 in a great storm, or otherwise, when it is
 apprehended that she is not strong enough
 to resist the violent efforts of the sea: this
 expedient, however, is rarely put in prac-
 tice." Falconer's Marine Dict.:—Smith,
 p. 60, who brings several instances of the
 practice, in our own times. See additional
 ones in C. and H. ii. 404, f. Horace
 seems to allude to it, Od. i. 14. 3, 'ac sine
 funibus Vix durare carinae Possint imper-
 periusus Æquor.' See reff. τὴν σύρτην]
 The Syrtis, on the African coast; there
 were two, the greater and the lesser (αἱ
 φάβεραι καὶ τοῖς λεγούσαις Σέρταις, Jon.

u here only t. **μενοί τε μή εἰς τὴν ὁ σύρτιν ὁ ἐκπέσωσιν ὁ χαλάσαντες τὸ** ABCLP
 v = vv. 25, 26 only. Diod. **ἡ σκευὸς οὕτως ὁ ἐφέροντο.** 18 **ἡ σφοδρῶς δὲ ὁ χειμαζομένων** M a b c d
 Sic. ii. 60, **ἡ μὲν ὁ τῇ ὁ ἐξῆς ὁ ἐκβολὴν ἐποιοῦντο,** 19 **καὶ τῇ ὁ τρίτῃ** f g h k l
 ἐκπεσόντες εἰς **ἡ αὐτόχειρες τὴν ὁ σκευὴν τοῦ πλοίου ὁ ἐρρίψαν** 20 **μήτε** m o p 13
 ἡ μὲν, and **δὲ ἡ γλίον μήτε ὁ ἄστρον ὁ ἐπιφαινόντων ὁ ἐπὶ ὁ πλείονας ἡμέ-**
 w ch. ix. 25 reff. **ρας,** 1 **χειμῶνός τε ὁ οὐκ ὁ ὀλίγου ὁ ἐπικειμένου, ὁ λοιπὸν**
 x here only. **compl. Sir. xlii. 13 (only?). (ῥός, Exod. x. 19.)**
 1 reff. **1 here only. Prov. xxvi. 10 only.** a ch. xli.
 xvi. 21 al. fr. **c alone, Luke xlii. 33 only. Exod. xxi. 20. w. ἡμέρα, Matt.**
 ἐκπεσόντες εἰς, Diod. Sic. xiv. 79. **e here only. Gen. xxi. 26 Aid. (Johah i. 5?) only. σκευὴν**
 only. Gen. xxi. 15. (-νεῖν, ch. xlii. 22.) **f ver. 20. Matt. ix. 20. xv. 30. xxvii. 6. Luke iv. 35. xvii. 2**
 only. Deut. xxxiii. 2. (-νεῖν, 2 Thess. ii. 6. -ῥός, ch. ii. 20.) **g ch. vii. 43 reff. h Luke i. 79. Tit. ii. 11. iii. 4**
 40 reff. **1 = Matt. xvi. 3 (xlii. 30 & Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6. k = ch. ii.**
 xli. 19 reff. **m = here (Luke v. i. xlii. 23. John xi. 30. xli. 9. 1 Cor. ix. 16. Heb. ix. 10) only. Job**
 xli. 3. **o = 2 Tim. iv. 6.** m ch.

ἐκπεσῶσιν N¹. ins και bef χαλ. P [arm]. om το N¹.

18. for δε, τε A 25 spec Syr meth-pl.

19. rec ἐρρίψαν (corr to first person to suit αὐτοχειρες: so Meyer, which is much more probable than that, as De W., -μεν should have been altered to -α, to suit ποιοῦντο: see note), with HLP rel syrr copt meth-pl Chr₁: txt ABC a b o p 13. 36. 40 vulg spec [arm], ἐρρίψαν B¹, ἐρίψαν N.

20. πλείονας N¹ c[appy] g 101. om λοιπὸν B.

B. J. ii. 16. 4), of which the former was the nearer to them. ἐκπέσωσιν] See reff. and add φερόμενοι τῇ πνεύματι . . . ἐξέπιπτον πρὸς τὰς πέτρας, Herodot. viii. 13.

χαλ. τ. σκευὸς] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that if they had struck sail, they must have been driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τὸ σκευὸς? It is interpreted by Meyer, De W., and most Commentators, of striking sail (as E.V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship': Smith, p. 72, who interprets the words, lowering the gear, i. e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship

sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 406, note 5. οὐτως] i. e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib. 18. ἐκβολ. ἔστω.] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are ἐκβάσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐπιελάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων. So that both here, and afterwards in ver. 38 (ἐκούφισον τ. πλοίου), St. Luke uses appropriate technical phrases." Smith, ib.

Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate statement of ver. 38. See ref. 19. τ. σκευὴν τ. πλ. ἔρρ.] ἡ σκευὴ is the furniture of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging. αὐτόχειρες is used with ἐρρίψαν as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, αὐτόχ. has been supposed to imply the first person, and ἐρρίψαν has crept in: see var. readd. 20.]

The sun and stars were the only guides of

ἡ περιηρέϊτο ἐλπίς πάσα τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς ^{p = 2 Cor. iii. 18. Heb. x. 11 (ver. 40) only. Zech. x. 11.} ^{q constr., ch. xiv. 9 reff.} ^{r here only t. (-ros, ver. 33. -teiv, 1 Macc. iii. 17. -ti, Job xiv. 6.)} ^{s ch. ii. 30 reff. ch. xi. 13 reff. u ch. v. 28 reff. v ch. xiii. 13 reff.} ^{w = here only. (1 Cor. ix. 19 &c. reff.)} ^{xδ μιανθῆ-ρας τὰς χεῖρας κερ- δαίνειν.} ^{a ver. 9 only (reff.). b Rom. d [John}
 τε ἄσιτίας ἡπαρχούσης, τότε ἵσταθεις ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν Ἐδεῖ μὲν, ὦ ἄνδρες, ἡ πειθαρχήσαντάς μοι μὴ ἡ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, ἡ κερδήσαι τε τὴν ὕβριν ταύτην καὶ τὴν ἡμίαν. ²³ καὶ τὰ ἡ νῦν ἡ παραινώ ἡμᾶς ἡ εὐθυμεῖν ἡ ἀποβολὴ γὰρ ἡ ψυχῆς οὐδεμία ἔστα· ἐξ ἡμῶν ἡ πλὴν τοῦ πλοίου. ²³ παρέστη γὰρ μοι ταύτη τῇ νυκτὶ τοῦ θεοῦ οὐ εἰμὶ [ἐγὼ] ἡ καὶ ἡ λατρεῦω ἄγγελος, ²⁴ λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρι σε δεῖ ἵστα- στήναι καὶ ἰδοὺ ἡ κεχάρισται σοι ὁ θεὸς πάντας τοὺς ἡ πλέοντας μετὰ σοῦ. ²⁵ διὸ ἡ εὐθυμεῖτε, ἄνδρες· πιστεῦω

rec *πασα* bef *ελπίς*, with CH²PN rel 86 Chr₁: π. η ελ. L [a]: txt AB k m p 13 vulg spec.

²¹. rec *δε*, with H²LP rel syr copt Chr₁: txt ABCN c p 13. 40. 137 vulg spec Syr *seth-pl* [arm] Thl-*fin*. om *τοτε* A 21. *εμμεισω* A. for *αὐτων*, *ημων* c 137. om *της* H² [d]. (*ζημμιαν* (sic) P.

²³. *αποβαλ* (sic) P. *ουδεμια* bef *ψυχης* N¹ 80.

²³. for *ταυτη*, *τηδε* N¹. rec *τη νυκτι* bef *ταυτη*: txt ABCH²LP(N) rel 40. 137 vulg [spec] arm Chr, Thl-*sif* (Thl-*fin* om *ταυτ.*). rec *αγγελος* bef *του θεου* (corr^g of order), with H²LP rel vulg spec; bef *ω κ. λατρευω* 13: txt ABCN m 40. 137. rec om *εγω*, with BC²H²LP p 13 rel spec Chr₁: ins AC²N 40 vulg copt *seth* [P] arm.

the ancients when out of sight of land. The expression, all hope was taken away, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—*χ. οὐκ ὀλίγου* seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shewn by their successive lightnings of her. ²¹. *ἀσιτίας*] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo capiendū non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. *τότε* brings vividly before us the consequence of the *ἀσπρία*—when they were in that condition, languid and exhausted with fasting and fears. *κερδήσαι*] 'lucrificasse,' to have gained, not = to have incurred,—

but to have turned to your own account, i. e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, *ῥ' κατὰ λόγον ζημιαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῇ φάμεν* ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrificet ille.' Cicero, Verr. i. 12, 'lucreretur indicia veteris infamiae' ('may have them wiped out,' and so make gain of them by getting rid of them). *ὑβριν*] See on ver. 10. "The *ὑβριν* was to their persons, the *ζημίαν* to their property." C. and H. ii. 410, note 4. ²³.] The neglect of precision in *ἀποβολὴ ψυχῆς οὐδεμία* . . . *πλὴν τοῦ πλοίου* is common enough. So Rev. xxi. 27, *οὐ μὴ εἰσέλθῃ . . . τῶν κινῶν κ. τοῶν βδελύγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. (ωῆς)*. See Winer, edn. 6, § 87. 1. e. ²³.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. ²⁴. *κεχάρισται*] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. *μετὰ σοῦ*] "Paulus,

1 ch. xv. 11 only. see ch. i. 11 reff. Rom. iii. 2. 1 ver. 33. Gen. xiv. 5. m ch. xiii. 46. n = ch. xvi. 25. Heb. iii. 8, from Pa. xiv. 9. o here only. see ch. xvi. 25. Matt. xxv. 6. p ch. xiii. 25 reff. q here bis. Rev. xviii. 17 only t. (-τις, 3 Kings ix. 27. Josiah i. 5.) r = here only. (ch. xvi. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr. s here bis only t. (-Αφ, Luke xxii. 41.) t = ch. xiii. 19. 1 Chron. xx. 2. u here bis only t. v = Luke xiii. 56. ch. v. 26 (John vi. 7. Heb. w Luke xiii. 56. xxiv. 51 only. trans., Isa. lix. 2.)

26. ημας βοφ δεi B.

27. επεγενετο A p vulg: txt BCH¹ LPM rel 36 Chr. for προσαγειν, προσαγεχειν B¹: προσαχειν B¹: προσεγγιζειν c 187: προσαγειν 40: προσαγειν N¹.

28. for 1st και, ειπινες N¹. οργυας (twice) b¹ p 13, so (once) H¹ a. for 2nd ευρον, ευρομεν C¹.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. 26. 26a] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τὸ λῆμα κ. δέδιθι μηθέν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέροις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518.

27. διαφερ.] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact; see examples below. Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορέϊου καθάπερ ἐν κλύδωνι δειρὸ κακῇ διαφερομένου (probably from Tacitus, 'Agebat huc illuc Galba, vario turba fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454, ἀπαμφοτεριστὰ πρὸς ἑκάτερον τοῖχον, ἑσπερ σκάφος ὅτ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλίνοντες. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19.

ἐν τῷ 'Αδρίᾳ.] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὀρίσεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ 'Αδριατικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία ὀρίσεται . . . ἀπὸ δὲ ἀνατολῶν ὅπδ τοῦ 'Αδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσην χιμεριωτάτη

πάσης. οἱ τε γὰρ ἄνεμοι ταράσσουσιν αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες, ἐκ τοῦ 'Αδρίου, καὶ ἐξ ἐτέρου πελάγους δ καλεῖται Τυρρηνόν. ἔπνεον.] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta. προσάγειν] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin.

28. βολίσαντες] βολίζω, ἔχουν βάθος θαλάσσης μετρεῖν μεληβδίου καθέτη, ἡ τοιοῦτο τινί. Eustath. on II. ε. p. 427 (West.).

ὀργυιάς] ὀργυιά σημαίνει τὴν ἑκατοσὶν τῶν χειρῶν οὖν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που ^z κατὰ ^y τραχεῖς τόπους ^k ἐκπέσωμεν, ἐκ ^z πρύμνης ^a ῥίψαντες ^b ἀγκύρας τέσσαρας ^o εὐχόντο ^z ἡμέραν ^d γενέσθαι. ³⁰ τῶν δὲ ^a ναυτῶν ^o ζητούντων ^z φυγεῖν ἐκ τοῦ πλοίου καὶ ^h χαλασάντων τὴν ^z σκάφην ^z εἰς τὴν θάλασσαν, ^h προφάσει ⁱ ὡς ἐκ ^k πρώρας ^b ἀγκύρας μελλόντων ⁱ ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος ^z τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις. Ἐὰν μή οὗτοι

xl. 2. d ch. xli. 18 ref. e = ch. xlii. 8 ref.
g ver. 16. h Mark xli. 40; L. John xv. 32. Phil. i. 16. i Thess. ii. 5 only. Pa. 11 = here only. Pa.
i = ch. xlii. 18 ref. k ver. 41 only t. (-pētēs, Ezek. xxvii. 29.) l = here only. Pa.
lix. 8 (10). elsw. w. χεῖρ, ch. xxi. 1 al.

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec *μηπως* (*corruptio* to *simpler* word), with H²LP rel 36 copt Chr: *μηπως* A: txt BCN c p 13. 40 Thl-sif. (παν is written above the line by N¹ or corr¹.) rec (for. κατα) eis, with H²LP rel 36 Chr: txt ABCN c p 13. 40 Thl-sif. rec *εκπεσωσιν*, with c d f p sah [seth-pl arm Thl]: txt ABCH²LPN 13 rel 187 vulg syrr copt Chr. (ευχορτο, so B¹CH²).

30. *εκφυγειν* A c 96. 137-42. *πρωτης* A[N²] d 13: *πλωρης* N¹. rec *μελλαντων* bef *αγκυρας* (*corruptio* of *order* for *euphony*), with H²LPN rel am [demid tol] Chr: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence. 29. ἐκ πρύμνης] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the 'Antichità de Ercolano,' that their ships had hawse-holes aft, to fit them for anchoring by the stern. 'That a vessel can anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Cæsar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to

the purpose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92. εὐχοντο] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. 30.] "We hear of anchors being laid out from both ends of a ship (*ἐκατέρωθεν*), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. εἰ μὴ κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipso fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiae indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne

m Mark ix. 43, 46. Jchn xviii. 10, 26. Gal. v. 13 only. Deut. xxi. 1. n John ii. 16 only. 2 Kings vii. 2. o = ch. xii. 7 ref. p ch. vii. 18 ref. q ver. 29. r = ch. xxi. 37 ref. s = and constr. a ch. xiv. 4. t ch. ii. 46 ref. u ch. ix. 19 ref. v ver. 27. w Gen. xiv. 5. x abol. Matt. xxiv. 60. ch. (iii. 5. x. 24 ref.) xxviii. 6. y here only t. (-ria, ver. 21.) y here only. Deut. ix. 7. Jer. xx. 18. 2 Macc. v. 37 only. s = ver. 36 only. (ch. xxviii. 2 al.) a = here only. δευ- σκεψάμεθα εἰς τὴν ψαῖν πρὸς λόγον ᾧ, Plato, Gorg. 449. b ch. viii. 16 ref. c Matt. x. 30. 1 Kings xiv. 45. d Luke xxi. 18. e Rom. i. 21 ref. f = Luke i. 19. Gen. xxiv. 61. g ch. ii. 46 ref. h here only t. 2 Macc. xi. 26 only. (-μας, ch. xxiv. 10. -μας, vv. 22, 25.) i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c. j Matt. xxiii. 30 bis. Eph. ii. 3 only. k so ch. xix. 7. l = ch. ii. 41 ref.

31. εν τω πλοιω bef μεινῶσιν N¹ c h [vulg syrr Thl-sif].
 32. rec οι στρατιῶται bef ἀπέκοψαν (corr^a of order for *persecution*), with H¹LP rel coptt [arm Thl-fin] Chr₁: txt ABCN c m 13. 40. 187 vulg syrr æth [Treg] Thl-sif.
 33. rec ἐμελλεν bef ἡμέρα, with H¹LP rel [Syr] syrr æth [Treg] arm Chr Thl: txt ABCN p 13 vulg. (ἡμελλεν, so BCLP c l p 13. 40 Thl-sif.) rec μηδεν, with CH¹LP rel 36 Chr: txt ABM 40. προσλαμβανόμενοι (corr^a to suit προσδοκῶντες) A 40 lect-12, -λαμβάνομαι, but μ marked for erasure, P.
 34. aft διο ins και B. παρακα(αι) N. rec προσλαβειν (from προσλ. αὐτου), with H¹LP rel Thl-sif: txt ABCN b d h k o p 13. 36. 137 Chr, Thl-fin. add τι N¹: τινος c [137 Thl-sif]. for προς, προ B 101. ἡμετερας ALP a h syr Thl-fin: txt BCH¹N p 13 rel [vulg Syr coptt æth-pl arm] Chr Thl-sif. ουθενος A. rec (for αφο) εκ (corr^a from Luke xxi. 18), with H¹LPN rel Thl: txt ABC p 13. 36. 40. 137. rec πεπεισται (corr^a to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corr^a from Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται), with H¹LP rel syr sah Chr₁: txt ABCN m p 13. 40 vulg Syr coptt æth arm Thl-fin.
 35. rec ειπων (corr^a to more usual form), with H¹LP p 13 rel 36 [Bas, Chr₁]: txt ABCN 24. ηυχαρ. P [l m] p 137: ευχαριστησας N: και ευχαριστησας 40 [ευχαριστησας τε (appy) k].
 36. αναντες N¹ (but a erased). προσελαβον A 40: προσελαμβανον c: μεταλαμ- βανον 137: μεταλαβαν(αι) N.
 37. rec ημεν (corr^a to more usual form), with CH¹LP 13. 36 rel Chr₁: txt ABN p 40. rec εν τω πλοιω bef αι πασαι ψ. (corr^a of order to connect ψυχαι and διακ.), with H¹LP rel [(Syr)] syr Chr [Thl-fin]: txt (A)BCN (k m p) 13. 40. 137 vulg copt arm (Chr-comm.) Thl-sif.—om αι A k m p, πασαι bef αι [13] Chr-comm, [ατασαι m]. for διακοσαι εβδομηκοντα εξ, Cœt p (so Scriv; [Tischdf also, ed 8.]) for διακοσαι, ως (mistake arising from ω of πλοιω and C of the numeral, so Tischdf

præscriptas sibi metas transiliant." Calvin.
 33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . εἰ . . . until it began to be day: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. [προσδοκῶντες] waiting

the cessation of the storm. The following expressions, δευτ. διατ., μηδ. προσλ., are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food during the whole fortnight. πρὸς with a gen. ('e salute vestra') is only found here in N. T.: compare ref., and ἐλπίσας πρὸς εὐνοῦ τὸν χρησμὸν εἶναι, Herodot. i. 75. 35.] "Paul neither celebrates an ἀγάπη (Olah.), nor acts as the father of a family (Meyer), but simply

ἐβδομηκοῦντάξ. 38^m κορεσθέντες δὲ ὁ τροφῆς ἡ ἐκούφισον = 1 Cor. iv. 8
 τὸ πλοῖον ὁ ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. only. Deut.
 39 ὅτε δὲ ἡ ἡμέρα ῥέγενετο, τὴν γῆν οὐκ ἔπεγίνωσκον, xxii. 20
 ἡ κόλπον δὲ τινα ἡ κατενόουν ἔχοντα ἡ αἰγιαλόν, εἰς δὴ ὅ = here only.
 ἡ ἐβουλεύοντο, εἰ δύναιτο, ἡ ἐξῶσαι τὸ πλοῖον. 40 καὶ p vv. 29, 32.
 τὰς ἡ ἀγκύρας ἡ περιελόντες ἡ εἶων εἰς τὴν θάλασσαν, ἡ μα q = and constr.
 ἡ ἀνέντες τὰς ἡ ζευκτηρίας τῶν ἡ πηδαλίων, καὶ ἡ ἐπάραντες r = here (Luke
 22, 32. John i. 18. xiii. 23) only. (Gen. xvi. 5.) s Matt. vii. 33 L. 2 Macc. ix. 25. t ch.
 xxi. 5 reff. u = ch. v. 33 reff. v = here (ch. vii. 45) only. Thucyd. ii. 90. w vv.
 29, 30 reff. x = here only. (ver. 20 reff.) y = Luke xxii. 61. Exod. xxii. 10.
 u = ch. xvi. 28 (reff.). a here only. b James iii. 4 only. c = ch. i. 9.

[ed 7)] B sah. for εἰ, περτε A: om m. for εἰ, περτε A: om m.
 38. ins της βελ τροφης H¹LP d g l m Chr₁. εκβαλομενοι L a. om την M¹.
 39. for επεγ., επινωσκον B 25. for εις, προς A. rec εβουλευσαντο, with
 H¹LP rel Chr₁: εβουλοντο A p sath-pl: txt BCM [k] 18(sic) 36 vulg [syrr copt arm].
 for δυναιτο, δυνατον CH¹LP rel 36 Syr sath[(p) arm] Chr₁: txt ABN [m¹] p 13
 vulg [syr] Thl. εκσωσαι B¹C copt sath [arm].
 40. προελοντες M¹.

as a pious Jew, who asks a blessing before he eats." De Wette. 36.] When we reflect *who were included* in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him. 37.] Explanatory of πάντες: q. d., 'and this was no small number; for we were,' &c. 38. ἀποφ. τ. πλοῖον] See above on ver. 18. This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῖτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*: from whence we may infer almost with certainty that δ σῖτος is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that *for the last fourteen days hardly any food had been touched*. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour. 39.] It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta*;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by

which it might be recognized." p. 100. πλοῖον . . . ἔχοντα αἰγιαλόν] a creek having a sandy beach. Some Commentators suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach: but what is meant is, a creek with a *smooth, sandy beach*, as distinguished from a rocky inlet. ἐξῶσαι.] Not, 'to thrust in,' as E. V., but to strand, 'to run a-ground:' so Thucyd., ref., and more in Wetst. 40.] (1) They cut away all four anchors (the *ῥοπι* may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλ. 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (*ἑλθεῖν*, 'to raise up,' contrary to *κατέχειν*, 'to haul down,' a sail) their ἀνέμων to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the foresail of the ancient ships. I will only notice from him, that the rendering 'mainsail' in our E. V. was probably a mistaken translation from Bayfus or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii.

d here only t. 27. 7. Thucyd. viii. 23. f = here only. Polyb. i. 28. g Luke x. 30. James i. 2 only. 2 Kings i. 6. h here only t. οὐκ εἰσθε διδάσαν- τον εἶναι τὸ πλάγιον τὸ Ἀτλαντικόν, Strabo, i. p. 11. only. 3 Kings ix. 28. i ver. 30. n Heb. xii. 28 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only. 2. Esdr. i. 55 (82). 13 only. Ps. cvi. 28. u here only t. Diod. Sic. xx. 88. (κολυμβ., ver. 43.) i here only t. Hom. Od. i. 146. m here only. Prov. v. 5. Polyb. iii. 44. 1. o ver. 29 ref. p = Rev. v. r Matt. viii. 24 | Mk. xiv. 24. Jude t ver. 1 only. Gen. xxix. 20. v here only. Josh. viii. 23.

τὸν ἄρτεμωνα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41 ε περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπέκειλαν τὴν ναὺν καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευ- τος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων]. 42 τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώ- τας ἀποκτείνωσιν, μήτις ἐκκολυμβήσας διαφύγῃ 43 ὁ

rec αρτεμωνα, with LP 13[s sil] rel: txt AB²CH²N a b² c d f g l m² p syr-mg-gr, αρτο- μωνα B¹.

41. rec επεκειλαν, with B²H²(εποκιλαν) LP rel 36: txt AB¹CN p 13. 40. for πρῶρα, πρώτη A. εμενεν A H²[Tischdf; e contra, Treg] c h vulg: txt BCLPN 13 rel Chrj. πρῆμνα B¹. διελυετο L m [b o] 137 lect-12: ελυτο M. awa N¹ k. om των κυματων (possibly because the transcriber's eye passed from των το των in ver 42) ABN¹ [syr copt]: ins CH²LPN² 13. 86 rel [arm(Treg); but Griesb cites it as omg της βίας] Chrj: a vi maris vulg: a fluctibus maris uth.

42. om δε C¹. ins ινα βεφ μητις N². εκκολυμβησας(sic) N: εγκολυμβ. g. rec διαφυγοι (grammatical emendation, see note), with k m: txt ABCH²LPN p 13 rel 36. 137 Chrj.

.. etenim etiam nunc nomen Veneti vulgo retinet et artemon vocant." These words, 'velum majus,' they rendered by *mainesail*; whereas the *largest sail* of the Venetian ships at the time was the *foresail*. The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine*, which is the foresail.

The usual technical name of the foresail was *δάλων*, that of the mizen, *ἐπί-δρομος*. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates *ἀρτέμωνα* by 'armnon par-oum' (armnon being its word for *σκεῦος*, ver. 17), and syr. in a note says that *ἀρτέμων* is "a small armnon at the ship's head." τῇ πνεύσῃ scil. εἰς. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction,—to the wind. (4) They made for the beach. The expression, κατέχευ (ρεῖν or ρητ) εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship (or, to keep one's course in the ship) in hand (and direct it) towards . . ."

41. τόνον διθάλασσον At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which they could not have known to be such from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards

wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met.

ἐπέκειλαν] ἐπεκέλλειν is used by Homer (ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 188, and Apollon. Rhod. ii. 352, 383; iii. 575. In Od. e. 114, it is said of the ship itself, ἠνείρεν ἐπέκελσε. The ἐπεκέλλειν of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground.

"The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 108.

42.] ἵνα gives not only the purpose, but the substance of the βουλῆ. Their counsel was,—to kill, &c.: this it was, and to this it tended. διαφυγοι has probably been

ABCLP
Mabcd
fghkl
mopls

δὲ ἑκατοντάρχης, βουλόμενος ¹ διασῶσαι τὸν Παῦλον, ² ἐκώλυσεν αὐτοὺς τοῦ ³ βουλήματος, ἐκέλευσέν τε τοὺς ⁴ δυναμένους ⁵ κολυμβᾶν ⁶ ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ⁷ ἐξίναι, ⁸ καὶ τοὺς λοιποὺς ⁹ οὓς μὲν ἐπὶ ¹⁰ σάνισιν ¹¹ οὓς δὲ ἐπὶ τινων τῶν ¹² ἀπὸ τοῦ πλοίου. ¹³ καὶ οὕτως ¹⁴ ἐγένετο πάντας ¹⁵ διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. ¹ Καὶ ² διασωθέντες τότε ³ ἐπέγνωμεν ὅτι ⁴ Μελίτη ἡ νῆσος καλεῖται. ⁵ ὃς τε ⁶ βάρβαροι ⁷ παρείχαν οὐ τὴν ⁸ κτυχοῦσαν ⁹ φιλανθρωπίαν ἡμῖν ¹⁰ ἄπαντες γὰρ

Symm. (-βάρβαροι, John v. 2.) a = and constr., here only. Lucian, Ver. Hist. i. 30, ἀπορρίψαν-
τες ἐκκώλυσεν. pass., Mic. vii. 19 B &c. b ch. xiii. 42 reff. c 1 Cor. xi. 31 reff.
d here only. 4 Kings xii. 9 Ed.-vat. P (not AB) Ald. Cant. viii. 9. Esch. xxvii. 5 only. e see ch. xii.
1. xv. 5. f constr., ch. iv. 5 reff. g constr., Luke vii. 37. ch. xix. 34. xiii. 29. Esch. xvi.
Ga. see ch. xxvii. 29. h here bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Esch.
xvi. 31. i = ch. xvi. 16 reff. xiii. 2. 1 Tim. vi. 17. k = ch. xiii. 11 reff.
1 Tit. iii. 4 only. 2 Macc. vi. 22. (-πῶς, ch. xxvii. 3.) m = Luke viii. 16. xi. 33. xv. 8 [xiii.
55 v. r.] only. Judith xiii. 13.

43. εκατονταρχος P[HL Chr, Thl-sif]. τον παυλον bef διασωσαι A 13. 68. 8. po.
for βουληματος, βηματος N¹: βουλευματος a f. for τε, δε C c p 13. 40. 187
syrr copt. εκκολυμβαν B. αποριψαντας CM. της γης N¹ c [137].

CHAP. XXVIII. 1. aft διασωσαντες ins οι περι (τον) παυλον εκ του πλοος (beginning of an ecclesiastical portion) C² marg L b g k m o Thl-sif: τον is omd by C²: alii aliter: οι περι τ. π. βαρβαροι l-marg. rec επεγνωσαν (corrupt to suit ch xxvii. 89 P), with C² marg H¹L¹P rel 36 Chr¹: txt ABC¹N c¹ p 13. 187 vulg syrr copt mth [arm]. μελιτηνη B¹ [syrr-mg-gr arm].

2. rec δε (allern of anachronistic τε), with H¹L¹P rel 36 [vulg arm] copt Chr¹: txt ABC c p 13. 40 syrr mth Thl-sif. (παρειχαν, so ABN.) rec αναπαντες (corrupt to more precise word), with H¹L¹P rel 36 Chr¹: txt ABCN [c] p 13. 40.

a correction to suit ἐγένετο. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader.

43.] ἀπορρίψαντας is reflexive, sc. ἐαυτούς. 44. τοὺς λοιποὺς] scil. ἐπὶ τὴν γῆν ἐξίναι. τινων τῶν ἀπὸ τ. π.] probably, as E. V., broken pieces of the ship:—some of the parts of the ship: the σανίδες being whole planks, perhaps of the decks.

διασωθ. ἐπὶ] may be = διασ. κ. ἀφικέσθαι ἐπὶ, —a constructio praeputana, but this need not be, as διασωθῆναι is to get safe through, and ἐπὶ is simply the direction in which the act is carried out.

XXVIII. 1. Μελίτη] The whole course of the narrative has gone to show that this can be no other than MALTA. The idea that it is not MALTA, but Meleda, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Administraculis Imperii, p. 36—νῆσος μεγάλη τὰ Μέλετα ἦτοι τὰ Μαλοζαῖται, ἣν ἐν ταῖς πράξεσι τ. ἀποστ. ὁ ἅγιος Λουκάς μέμνηται, Μελίτην ταύτην προσαγορεύων. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoeer, and

more recently Paulus. It rests principally on three mistakes:—1. the meaning of the name Adria (see above on ch. xxvii. 27).—

2. the fancy that there are no poisonous serpents in Malta (ver. 3).—3. the notion that the Maltese would not have been called βάρβαροι. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the north side of Crete, —and to suppose the wind to have been the hot Sirocco (compare ver. 2). Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, their previous state of ignorance of the island is expressed by the imperf. ἐπεγινώσκον;—the act of recognition by the aor. ἐπέγνωμεν [ch. xxvii. 30].

2. βάρβαροι] A term implying very much what our word natives does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων ἀποικος, Diod. Sic. v. 12.—ἐν δὲ Σικελίᾳ ἔθνη βάρβαρα τὰδε ἰστίη, Ἐδυνοί, Σικαννοί, Σικελνοί, Φοινίκες, Τρώες, Scylax, Periplus,

...οὐκ
εἰασεν C.
ABLPM
a b c d f
g h k l
m o p 13

δὲ διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν. ^{d see ch. xiii. 24 ref.}
⁵ ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν ^{e = here (2 Thess. i. 9. Jude 7) only. Demosth. 422, 11: 722, 20. Luke ix. 5 only. Judg. xvi. 20 A Ald. compl. 1 Kings x. 2. Lam. ii. 7 only. (-ay-μα, Isa. i. 31, Symm.)}
οὐδὲν κακόν. ⁶ οἱ δὲ προσεδόκων αὐτὸν ἡ μέλλειν ⁷ ἐπιπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ^{m ἐπὶ m πόλν}
δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον ¹
εἰς αὐτὸν γινόμενον, ² μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι ³
θεόν. ⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνου ὑπήρχεν ⁴
^{g ch. iii. 5 ref. h = ch. xxi. 27 ref. i here only τ. εὐθὺς διοιδεῖ καὶ πύμπραται τὸ σῆμα, Diod. Sic. ii. 12. k Luke viii. 5. ch. xxi. 14 only. Pa. caliv. 14. 1 ch. ii. 2. xvi. 28 only. Josh. x. 9. m here only. (see ch. xx. 9, 11.) 2 Kings iii. 1. μίσος οὐκ ἐπὶ πολὺ ἀντέχετο, Thuc. ii. 64. n absol., ch. xxvii. 33 ref. o w. particip., ch. xvii. 16. p Luke xiii. 41. ch. xxi. 5. 3 Thess. ii. 2 only. Job iv. 8. q here only. Josh. viii. 21. Joa. B. J. v. 9. 3, καλὸν πρὸς ἀνθρώπου συμφέρει μεταβαλλέσθαι: and freq. act. inter., Job x. 8. 2 Macc. vi. 29 Ed-vat. F (not A B) Ald. r = here only. ἤρξατο ταπεινούσθαι καὶ περὶ τὰς θύβας, Diod. Sic. i. 57, see ch. xiii. 13. s ch. iii. 5 ref.}

om 2nd της N¹.

5. αποτιναξάμενος (corrū from ch. xiii. 51, xviii. 6? so De W.) ΔΗ'L p rel 13. 36. 40. 137 [Amm-c] Chr, Thl-fin: txt BPN a f m Thl-sif. for κακόν, ποτηριον c: om N¹.

6. προσεδόκων H'L 13. 40 Thl-sif. [μελλων A.] πιπρασθαι A o¹ 1. 3. 4. 68: πεπρασθαι lect-12: επιπρασθαι 27-9: επιπρασθαι N¹ 40. 66². 98-marg 105. προσδοκούντων A: κοτών L f k p. θεωρούντων N¹: θεωρησαντων c: θεωμένων 1.

μηθεν B. rec μεταβαλλόμενοι, with H'L N 13 rel [Chr]: txt ABP b c p 40. ελεγον B. rec θεον bef αὐτον ειναι, with H'L P rel [arm] Chr: ειναι αὐτον θεον A: αὐτον θεον ειναι a c k m 13 [syrr] Thl-sif: txt BN p vulg Thl-fin.

ἐστ.] 'vincula videbant,' Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the member which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death. ἡ δίκη] Justice, or *Nemesis*. What the Phœnician islanders called her, does not appear; but the idea is common to all religions. 5.] "Luke does not so much as hint, that any divine intervention took place." De Wette. True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said *ὁφεις ἀποῦσιν*? See below on ver. 8. The fact that St. Luke understood what the natives said, is ad-

duced by Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these *βάρβαροι* had no means of intercourse with Greek sailors? 6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, 'Nasidium Marsi cultorem torridus agri Percussit Prester (an African serpent named from this very verb *πιπρασθαι*): illi rubor igneus ora Succendit, tenditque cutem, pereunte figura' and, of the bite of the asp, ix. 815: 'At tibi, Leve miser, fixus præcordia pressit Niliaca serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygiæ descendis ad umbras.' προσδοκούντων] not, as E. V., 'when they had looked,'—but when they were long looking. μεταβαλ.] There is no need to supply τ. γράμνη, though it is sometimes expressed:—so οἱ πλείστοι τῶν ἀνθρώπων κ. μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τέχαις εἰκονοῖ, Lysias, pro Nicias fratre (Wetst.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστὸν ἢ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can τ. γράμνη well be understood. θεόν] "Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur." Wetst. and so also Grot. But so much as

t ch. i. 16 ref.
u and constr.,
ch. xiii. 50
ref.
v Heb. xi. 17
only.
2 Macc. vi.
10, viii. 36
only.
w here only +.
2 Macc. iii. 9.
Xen. Cyr. v.
5. 32.
(-φράν
1 Pet. iii. 8
rec. -φρο-
vulg. 3 Macc.
ii. 26.)
x ch. x. 33 ref.
y constr., ch.
iv. 6 ref.
z Matt. viii. 16.
b = Matt. iv. 34. Luke iv. 37, 45 al. Job iii. 24. see 3 Cor. v. 14 ref. (-σχῆ, 2 Cor. ii. 4.) a here only +.
1. 30. John v. 3, 8. Prov. vi. 9. d w. πρόσ, ch. xi. 3 ref. e absol., ch. x. 9 ref.
f ch. viii. 17 ref. g -- Matt. viii. 17. Luke v. 15 al. fr. 2 Macc. ix. 21, 22. h ch. viii. 7 ref.
i -- Rom. xiii. 7 (see note). j Sir. xxxviii. 1. k ch. xiii. 13 ref. l = here
only. Xen. Cyr. viii. 2. 4. m Luke xiv. 32. xix. 43. 2 Pet. i. 3. n ch. xx. 34 ref.

I εν-
θις...
ABILP
Nabcd
fghkl
mop 13

7. rec *treis* bef *hēmeras*, with AH²LPN p (13) rel 36 Chr₁: om a 69: txt B c k m 40. 137.

8. rec *duseuteria*, with p rel 36 [Synop.] Chr₁: -*teriois* 13: -*as* 25. 40: txt ABH²LPN m. *προσελθων* P. aft *προσευξ., ευχαριστος* is repeated by B¹, but marked for erasure.

9. rec for *δε, ουν* (seemingly more natural copula), with H²LP rel 36 Thl: txt ABIN c g k p 13. 40. 137 syr copt Chr₁. aft *γενου.* ins *υγιους* H². om 1st kai B [copt]. rec *εχοντες ασθενειας* bef *εν τη νησῳ*, with H²LP rel 36 syr Chr₁ [Thl-sif]: txt ABIN k m p 13. 40 vulg (Syr) copt Thl-fin. *προσρχων* B.

10. om *οι* P 73 lect-13. for *τα, τας* A 137: om N¹. rec *την χρειαν* (Meyer thinks *τας χρειας* a gloss for *τα προς την χρειαν*.—*De W.*, that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the *τας* preceding in A 137 shows the transcriber's eye to have passed on to *τας* of *τας χρειας* in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note), with H²LP p rel 36 Chr₁: txt ABIN 13. 40. 137 vulg syr.

this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians. 7.] *πρώτος Μελιταίων*

was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words *α(υ)λος κ(α)στρικιος κυρ. προδυνς ιππευς ρωμ πρώτος μελιταιων και πατρων αρτας και αμφιπολευς α σ (Αδ)υόστφ σεβαστφ* θεω, and a Latin one, with the same title, 'Mel. primus.' If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of Sicily*, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. *ἡμᾶς*

Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a special reason had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. *πυρετοῖς*] Hippocrates also uses the plural. It probably indicates the recurrence of

fever fits. *δυσεντερία*] *duseuteria*, 'Ατ-
τινῶν -ριον, "Ελληνες. Moris;—*dysen-*
tary. Dr. Falconer makes this an argument against 'Melita Africana' being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. *ἐπιθεῖς τ.*

χείρας αὐτῷ] It is remarkable, that so soon after the 'taking up of serpents,' we should read of Paul having 'laid his hands on the sick and they recovered.' See the two in close connexion, Mark xvi. 18.

10. *τιμαῖς*] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. In all the passages quoted to support it, ref. Sir., Cicero, ad Diversos, xvi. 9 ('Curio misi ut medico honos haberetur'), the expression *τιμή* is general, and the context renders an inference probable as to what sort of *τιμή* is meant. See especially 1 Tim. v. 3, 17 and notes. Here there is no such unavoidable indication, whereas the other meaning

11 Μετὰ δὲ τρεῖς μῆνας ἡ ἀνήχθημεν ἐν πλοίῳ ὁ παρα-
 κεχειμακότεν ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, ὁ παρασήμῳ
 Διοσκούροις. 12 καὶ ἡ καταχθέντες εἰς Συρακούσας ἑπι-
 μένουμεν ἡμέρας τρεῖς. 13 ὅθεν ἡ περιελθόντες ἡ κατηντή-
 σαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ἡ ἐπιγενομένου
 νότου ἡ δευτεραῖοι ἡλθομεν εἰς Ποτιόλους, 14 οὐ εὐρόντες
 ἀδελφοὺς ἡ παρεκλήθημεν παρ' αὐτοῖς ἡ ἐπιμένειν ἡμέρας

only, but not —. πνεύματος ἐπιγενομένου, Thucyd. iv. 30.
 w here only. see John xi. 30. 1 Kings ix. 20. Xen. Cyr. v. 2. 2, beg.
 pass. here only.

och. xxvii. 12
 ref.
 p here only t.
 3 Macc. ii. 29.
 see note.
 q = ch. xxvii.
 3 (xxiii. 15
 ref.).
 r ch. x. 48 ref.
 s ch. xii. 13.
 1 Tim. v. 13.
 Heb. xi. 37
 only. Job i.
 7.
 t ch. xvi. 1 ref.
 u here only t.
 Ep. Jer. 47
 v ch. xxvii. 13 ref.
 x constr., ch. xiii. 42, but

11. ηχθημεν [for αηχ.] H^r a b¹ k l m o. Dioskorois P¹ (corr'd appy eadem manu)
 b p² 40.
 12. συρακουσας B (Tischdf). ημερας τρισιν B. 13. περιελοντες BN¹.
 14. rec (for παρ) επ', with H² LP rel Chr, Thl-sif: txt ABIN d m¹ p 13. 36. 40
 Thl-fin. επιμειναντες H^r o 137 syr (adding apud eos with ast) Thl: [μειναντες
 1:] επιμεινα(sic) A.

is rendered probable by the form of the sentence, which opposes to these τιμαί, bestowed on them during their whole stay, τὰ πρὸς τ. χρεῖας, with which they were loaded at their departure. Render it therefore honoured us with many honours (or 'distinctions,' or 'attentions'). τὴν χρεῖαν has perhaps been an alteration after St. Paul's ἀπαξ κ. δις εἰς τὴν χρεῖαν μοι ἐτέμψατε, Phil. iv. 16. 11.] They probably set sail (see on ch. xvii. 9) not earlier than the sixth of the ides of March (i. e. Mar. 10). παρασήμῳ Διοσκούροις] with the sign (of) the Dioscuri, as ὀνόματι Πολλίῳ, ver. 7; not, 'with the Dioscuri as a sign.' So in the inscription found by the Rev. G. Brown at Lutro (Phenice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have "gubernator navis parasemo Iso-pharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelary deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, εἶδος αὐτῶν ἐν ταῖς Ἀλεξανδρίῳι μάλιστα ναῦσι πρὸς γὰρ τῇ πρόρῃ δεξιὰ τε καὶ εἰς ἐξόνυμα γραφὴς εἶναι τοιαύτας. See Virg. Aen. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelary deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12.] Syracuse is about eighty miles, a day's sail, from Malta.

13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of

Ætna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. ἐπιγ. νότ.] the South wind having sprung up,—succeeded the one which blew before. δευτεραῖοι] viz. after leaving Rhegium: a distance of about 180 nautical miles. Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Pozzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum; tabellarias vocant. Gratus illarum adspæctus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinæ quævis in magna turba navium intelligit, solis enim licet supparum (the topsail) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatu ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' cæteræ velo jubentur esse contentæ, supparum Alexandrinarum insigne est."

14.] These Christians were perhaps Alexandrines, as the commerce was so con-

^y = Rom. v. 12 reff.
^s ch. xxi. 10 reff.
^a (in N. T. al-ways w. eis.)
 Matt. xxv. 6.
 1 Thess. iv. 17 only.
 1 Kings ix. 14. (-τῶν.
 Matt. xxviii. 9.)
^b ch. xi. 5 reff.
^c Rom. i. 8 reff.
^f ch. xvi. 23, 27 reff.

ἐπτά¹⁵ καὶ ὡς εἰς τὴν Ῥώμην ἦλθμεν. ¹⁵ καὶ εἰς τὴν Ῥώμην ἦλθμεν. ^{ABILP}
 οἱ ἀδελφοὶ ἀκούσαντες * τὰ * περὶ ἡμῶν ἦλθαν εἰς ^{ABCD}
 ἀπάντησιν ἡμῶν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Τα- ^{FGHI}
 βερῶν, οὓς ἰδὼν ὁ Παῦλος ^c εὐχαριστήσας τῷ θεῷ ἔλαβεν ^{MO P 13}
 ἄθάρσος.
 16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, * ^h ἐπετράπη τῷ

^d here only. ἀναλ. θ., Job xvii. 9. (-σύν, ch. xxiii. 11.)
^e = ch. xxvii. 1 reff.
^g here only τ. ^h = and constr., ch. xxi. 1 reff.

rec ἡλθομεν, with H¹IP p rel 36 : εἰσῆλθομεν L : txt ABN.—ηλθ. bef eis (την) ῤωμην AI
 [b k o] p 13. 40 vulg [Syr copt sēth (Treg)].—om την AI a b c k o 13. 40. 137 Thl-fin.
 15. om οι B 96. rec εἰσῆλθον, with H¹LP rel 36 Chr¹ : txt BIN, -θον A p 40.
 (13 def.) ναντησιν N¹ [40] : συναντησιν g. ημων I c d g k o p 13. 36. 40
 [arm] Thl-sif : υμιν N¹. rec αχρι, with H¹LP rel 36 : txt ABN p 13. aft
 αχρι, π was written by N¹, but marked and erased.
 16. rec ἡλθομεν (the force of the compound not being regarded), with LP rel 36
 vulg syr Chr, Thl (Ec: ἡλθον H¹ : txt ABIN d m p 13. 40 Syr copt sēth. (-θαμεν A,
 but not BN rel. [I doubtful.]) ina την bef ῤωμην LN¹ (N² disapproving) c 137
 lect-12 3-pe. * rec aft ῤωμην ins ὀκατόνταρχος * παρέδωκε τοὺς δεσ-
 μίους τῷ στρατοπεδάρχῃ (-χρ) H¹LP g¹ (k ?) l m), going on τῷ δὲ Παύλῳ
 ἐπετράπη, with H¹LP rel 36 syr-w-ast Thl : om ABIN p 40 vulg (Syr) arm Chr,

siderable between the two places.

αὐτῶς] after this stay with them : implying that the request was complied with.

15.] The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 438 ff. τὰ περὶ ἡμῶν] the news concerning us, i.e. that we were coming.

Ἀππίου Φόρου κ. Τ. Ταβερῶν] Luke writes as one of the travellers to Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (v.c. 442) Appii Claudii, et C. Plautii fuit : memoris tamen felicioris ad posteros nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appi differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7). The 'Tres Tabernae' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10, 'Ab Appii Foro hora quarta : dederam aliam paulo ante Tribus Tabernis.' The brethren were in two

parties : some had come the longer, others the shorter distance, to meet the Apostle. We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicæarchia (Puteoli, see above), and it is added, προσελθόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ αὐτοῦ, πᾶν τὸ τῆδε Ἰουδαίων πλῆθος δειπνιδίως ἐξήσαν. Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad vicesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says, "ipsum quippe asperissimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

ἄθάρσος] Both encouragement as to his own arrival, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible ; and encouragement as to his great work so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. 16.]

[The omission of the words δ ἱκατ. . . . to στρατοπεδάρχῃ (-χρ) [though too strongly attested to allow us to retain them in the text] may have been originally caused by the transcriber's eye passing from -αρχος to -αρχω, as in Syr. ('permissit centurio Paulo') : this done, the emendation of the text so as to construe by ejecting δ ἱκατὸνταρχος was obvious. It does not follow,

from the singular being used, that there was but one prefectus prætorio at this time, and that one Burrus;—though it may have been so. The prefect mentioned

Παῦλῳ μένειν ¹ καθ' ² ἑαυτὸν σὺν τῷ ³ φυλάσσοντι
αὐτὸν στρατιώτῃ. ¹⁷ ¹ ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
² συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων ³ πρώ-
τους ⁴ ⁵ συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
ἄνδρες ἀδελφοί, οὐδὲν ⁶ ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
⁷ ἔθεσιν τοῖς ⁸ πατράοις, ⁹ δέσμιος ἐξ Ἱεροσολύμων ¹⁰ παρ-
¹¹ ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, ¹² οἵτινες ¹³ ἀνακρί-
¹⁴ ναντές με ἐβούλοντο ¹⁵ ἀπολύσαι διὰ τὸ μηδεμίαν ¹⁶ αἰτίαν
¹⁷ θανάτου ¹⁸ ὑπάρχειν ἐν ἐμοί. ¹⁹ ²⁰ ἀντιλεγόντων δὲ τῶν
Ἰουδαίων ²¹ ἠναγκάσθην ²² ἐπικαλέσασθαι Καίσαρα, οὐχ
²³ ὥς τοῦ ἔθνους μου ²⁴ ἔχων τι ²⁵ κατηγορεῖν. ²⁶ διὰ ταύτην
²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

[txt and comm]. (13 def, but has not space enough for the addition.) for εαυτ.,
αυτον B. add εγω της παρεμβολης 137 demid syr-w-ast.

17. rec for αυτον, τον παυλον, with H²LP rel Syr æth[-pl(Tischdf) Chr.]: txt
ABIN k p 13. 36. 40. 137 vulg syr copt [æth(Treg) arm]. δε aft συνελθ. is
written twice by N¹. rec ανδρες αδελφοι bef εγω, with H²LP rel 36 Syr Chr,
[Thl-sif]: txt ABI(N) c p 13. 40. 137 vulg syr copt arm Thl-æn.—for εγω, λεγων N¹
(but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast. ανακρινοντες N¹. add
με N¹(N² disappearing).

16. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft
μου ins ου (but marked and erased) N¹. rec κατηγορησαι, with H²LP rel 36 Chr.;
txt ABN p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137
syr-w-ast.

might be *one of the two* who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be *consigned to either of the prefects*; this may have been so,—but they certainly would be delivered to *one, not to both*; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written *ἐν τῶν στρατοπεδάρχων*. The *‘praefectus praetorio’* was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, “Vinctus mitti ad praefectos praetorii mei debet.” The praetorian camp was outside the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2. [It was incorporated in Aurelian’s walls, and now forms a square projection from their line.] *ἐπετρέψα* τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of

Julius, and his report of the character and bearing of Paul on the journey.

στρατιώτῃ] a Praetorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23. 17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3.

Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judaea,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character. The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Praetorian camp, but was already in a private lodging.

18. ἐβούλ. ἀπολύσαι] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] ‘My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.’ The inf.

οὖν τὴν αἰτίαν * παρακάλεσα ὑμᾶς ἰδεῖν καὶ * προσλαλήσαι· ἔνεκεν γὰρ τῆς ἠελπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην κ περιέκειμαι. 21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε ἰ γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε ἢ παραγενόμενός τις τῶν ἡ ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέν τι περὶ σοῦ πονηρόν. 22 ὁ ἀξιούμεν δὲ παρὰ σοῦ ἀκούσαι ἂ ῥ φρονεῖς περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης ἰ γνωστὸν ἡμῖν ἐστὶν ὅτι ἡ πανταχοῦ ἰ ἀντιλέγεται.

e = here only. Xen. Cyr. I. 5. 7, ὑμᾶς παρακάλεσα.
f = ch. xvi. 40. Luke viii. 20 al. 4 Kings viii. 29.
g ch. xiii. 43 only. Exod. iv. 16 A B. Ald. Wied. xiii. 17 only.
h constr. w. gen. of pers., 2 Cor. i. 6. Phil. i. 20. Ps. lxxv. 6.
i = here only. (Luke xvi. 6, 7. Gal. vi. 11.) 1 Macc. v. 10. xxii. 5. Deut. xv. 3. q ch. v. 17 reff.
j ch. xii. 6 reff.
k Luke xvii. 28 Mt. Heb. v. 2. xii. 1 only t. 4 Macc. xii. 3. m absol., ch. xvii. 10 reff. n = ch. p = Rom. xii. 3 al. 2 Macc. xiv. 26. t ver. 19.

20. παρακαλεσαν (but ν erased) N'. for προσλ., λαλήσαι Hf. εινεκεν A, so N, but ι erased.

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23. (ειπαν, so ABH²N p.) ἐδεξάμεθα bef περι σου A P[appy] 13 vulg mth-pl Thl-fin: txt BH²LN p rel 36 syrr Chr, [Euthal,] Thl-sif.—for περι, κατα N.

22. ακουσαι bef παρα σου LN b d o 40: om ακουσαι 13.—for παρα, περι Hf. rec εστιν bef ημιν, with H²LP rel vulg spec Chr, Thl-sif: txt ABN k m p 13. 40 [Pa-Ath,] Thl-fin.—υμιν p.

aor. of the rec. would point to *some one definite charge*: κατηγορεῖν means 'to play the accuser against my nation in any thing:' indicating the habit. 20.]

παρακάλεσα is here in its primary meaning, I have called you to me.

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἔνεκεν γὰρ . . . adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the *hops of Israel* (see ch. xxvi. 6, and notes). 21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 18; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that *none*

had come. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judean Jews, is hardly probable: see on ver. 17. 22.]

The δέ and μέν are inverted: "μέν si dicitur non sequente δέ, aut intelligi potest δέ, aut omittitur illa pars orationis in qua sequi debebat δέ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἄξ. παρὰ σοῦ, we beg of thee: see reff. τῆς αἰρ. ταύτ.] To which they perhaps

inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.

Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 892): or perhaps of dissimulation. Many Com-

mentators have noticed the omission of all mention of the *Christian Church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e. g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 8) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as

w see ch. xiii. 26.
 x = Luke ii. 30.
 iii. 6. Eph.
 vi. 17 only.
 Pa. xvii. 2.
 Isa. ix. 6.
 y fut. mid.
 John v. 25, 28.
 otherw. as
 Acts (ch. iii.
 27, 23. xvii.
 32) only.
 Num. ix. 8.
 z ch. xv. 7
 (ref.) only t.
 a ch. xiv. 23
 ref.
 b ch. xiv. 27
 only. (-rēf,
 Matt. ii. 16.
 2 Macc. x. 3.)
 see ch. xx. 31.
 c here only f. (Deut. xliii. 18.) (-oūθas, Matt. xx. 1, 7.) d ch. ii. 41 ref.
 e w. wōpō, here only. Esth. ii. 14. f ch. xx. 26 (ref.). g ch. xix. 8 ref. h ch.
 xliii. 11. Sir. xix. 30. i ch. ii. 29 ref. k here only t. Job xxxiv. 31 Symm. (-rōs, Wlad.
 vii. 22.)

ἐθνεσιν * ἀπεστάλη τοῦτο τὸ * σωτήριον τοῦ θεοῦ· αὐτοὶ
 καὶ ἰ ἀκούσονται *.
 30 * Ἐνέμεινεν δὲ ὁ διετίαν ὅλην ἐν ἰδίῳ * μισθώματι, καὶ
 ἀπέδεχέτο πάντας τοὺς * εἰσπορευομένους πρὸς αὐτόν,
 31 * κηρύσσων τὴν ἱε βασιλείαν τοῦ * θεοῦ καὶ διδάσκων ἡ τὰ
 περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ἰ μετα πάσης ἰ παρῆρησίας
 ἡ ἀκωλύτως.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

rec om *τοῦτο* (as unnecessary?), with E[-gr] H¹LPN³ tol sēth[(Treg) copt(Treg) arm
 Euthn.] Thl: ins ABN¹ c p 13. 36. 40 vulg E-lat syrr [sēth-pl(Tischdf)] Chr₁.

[39. * rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπήλθον οἱ Ἰουδαῖοι, πολλὴν
 ἔχοντες ἐν ἑαυτοῖς * συζήτησιν, with H¹LP rel 86 syr-w-ast sēth[-rom(Treg) arm-
 usc] Chr, Thl: om ABEN c p 13. 40 am(with demid fuld &c) spec[from the space]
 Syr copt [sēth-pl arm-zoh]. (In the paucity of uncial MSS, and seeing that there are
 no considerable varr in the omitted passage, I have treated it as doubtful. It is
 perhaps one of those many additions which D alone of the first class MSS would have
 contained, had it been preserved to us, and was inserted on acct of the abrupt transi-
 tion from ver 28 to ver 30: but see notes.)]

30. rec (for enem.) εμεινεν, with AEH¹LPN³ rel 36 Chr₁: επεμεινεν c 137-56: txt B(N¹)
 p 13.—ενεμιναν(sic) N¹. rec aft δε ins ο παυλος, with H¹LP rel 36 tol Syr syr-w-ast
 sēth Chr: om ABEN c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους 137: ιου-
 δαιους τε και ελληνας c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus
 iudicabitur tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι'
 ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου N¹. at end add αμην c
 15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. *πραξεις των αγιων αποστολων* AEH¹L: om d g l m [k 13]: *επληρω-
 θησαν αι πρ. τ. αγ. απ. P: τελος των πραξεων* b o: *τελ. συν θεω των πρ. τ. απ. 137:*
τελος τ. πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt BN.

is referred to *himself*, in his application of
 the prophecy. These words are not cited
 by our Lord (Matt. xiii. 14).

28.] *τοῦτο* was probably omitted as superfluous,
 and perhaps to suit Luke iii. 6. It adds
 greatly to the force: this, the message of
 God's salvation, q. d. 'there is no other
 for those who reject this.'

αὐτοὶ καὶ
 ἀκ.] They will also (besides having it
 sent to them) hear it. "Quod expertus
 erat Paulus in multis Asiæ et Europæ
 urbibus, ut apud gentes sermonis felicior
 esset seges, idem et nunc futurum pro-
 spiciebat." Grot.

[29.] This verse
 has not the usual characteristic of spurious
 passages,—the variety of readings in those
 manuscripts which contain it. It may
 perhaps, after all, have been omitted as
 appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not
 released from custody, but continued with

the soldier who kept him,—(1) from the
 expressions here; *he received all who came
 in to him*, but we do not hear of his preach-
 ing in the synagogue or elsewhere: he
 preached and taught *with all boldness* and
unhindered, both being mentioned as re-
 markable circumstances, and implying that
 there were reasons why this could hardly
 have been expected: and (2) from his con-
 stantly speaking of himself in the Epistles
 written during this period, as a *prisoner*, see
 Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9;
 Philipp. passim. On the whole question
 regarding the chronology of his imprison-
 ment,—and the reason of this abrupt end-
 ing of the history, see Prolegg. to Acts, § iv.
 4—7:—and on its probable termination
 and the close of St. Paul's life, see the
 Prolegg. to the Pastoral Epistles, § ii.
 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. ¹ Παῦλος ^a δούλος Ἰησοῦ ^b χριστοῦ, ^c κλητὸς ἀπό- ^a Phil. i. 1.
James i. 1.
^b 2 Pet. i. 1.
^c 2 Kings xv. 11.

...απο-
στολος
G.

ABCEK
L[F]N a
b c d f g
h k l m
n o 17
[47]

TITLE.—*τὸς παύλου τοῦ ἀποστόλου ἡ πρὸς ῥωμαίους ἐπιστολὴ*: *εἰ. παυ. πρ. ρω. l*: *τον ἁγίου καὶ πανευφημοῦ ἀποστ. παυ. εἰ. πρ. ρω. l 14. 44. 80*: *παύλου [απ.] εἰ. πρ. ρω. m*: *πρ. ρω. παυ. εἰ. k*: *παυ. εἰ. πρ. ρω. 17*: [*εἰ. τ. παναγίου π. τ. απ. πρ. ρωμ. P*: *πρ. ρ. εἰ. h*:] *txt ABCN n o* [47] and *D[F]* at head of pages. (*πρὸς ρ(.)α(.)us* is legible in C.)

CHAP. I. 1. *χριστου* bef *ιησου* B(sic: see table) am(with fult tol &c) [arm] Orig, Aug, Ambr, Ambrst, [Cassiod.] Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ questionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capituli." Calvin. Paul in the addresses of his Epistles never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εὐφροσύνη*, except in 1 and 2 Tim., where it is for *χάρις*, *ἔλεος*, and *εὐφροσύνη*, as in 2 John. In Jude only we find *ἔλεος*, *εὐφροσύνη*, and *ἀγάπη*. The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets*: 2. the de-

scription and dignity of Him who was the subject of that Gospel: 3. the nature and aim of the apostolic office to which Paul had been called,—including the persons addressed in the objects of its ministration. 1. *δούλος Ἰ. χ.* so also Phil. i. 1, and Tit. i. 1 (*δούλος θεοῦ, ἀπόστ.* 34 χ. 'I.). —but usually *ἀπ. χ.* 'I. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [*κλητὸς*] *ἀπ. χ.* 'I. (1 Cor.), —simply *ἀπόστολος* (Gal.), —*δέσμιος* χ. 'I. (Philem.), but in almost all these places the reading varies between *χριστοῦ Ἰησοῦ* and *Ἰησοῦ χριστοῦ*. The expression answers to the Hebr. *יְהוָה תָּרַךְ*, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, *Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt*, p. 153 f. It must not be rendered *slave* with Schrader, nor *pious cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ. *κλητὸς ἀπόστ.*] In naming himself a *servant of Jesus Christ*, he bespeaks their attention as a *Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*: called, and that to the very highest office, of an *apostle*; and even more—among the Apostles, not one by original selection, but one *especially called*. "Ceteri

c Acts xiii. 2.
Gal. i. 15.
Lev. xx. 26.
d ch. xv. 16
reff.
e 2 Cor. ix. 5
only.
f plur., Acts
xvii. 2 reff.
g here only.

see ch. xvi. 26. 2 Tim. iii. 16. h = Gal. iv. 4. Phil. ii. 7. Acts xix. 28.
vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. Jer. xxi. 30. k = ch. iv. 1. ix. 3, 5. 1 Cor. x. 18. Gal. iv. 23.
29 al. Paul only. see John viii. 18. 2 Cor. xi. 18. l Acts xvii. 28 reff.

στολος, ἡ ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, ὁ προ-
επηγγέλατο διὰ τῶν προφητῶν αὐτοῦ ἐν ἡ γραφαῖς
ἡ ἀγιαίαις περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ ἡ σπέρ-
ματος Δαυεὶδ κατὰ ἡ σάρκα, τοῦ ὀρισθέντος υἱοῦ θεοῦ

C του
γενου...
ABCEK
L[P]JW a
b c d f g
h k l m
n o 17
[47]

quidem apostoli per diuinam cum Jesu consuetudinem educati fuerant, et primo ad sequelam et disciplinam vocati, deinde ad apostolatam producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Iudei erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuum ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel. ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (αὐτὸς καὶ ἀποστόλους ἀνόμασαν, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the ἀφορίσατε δὲ μοι of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare σκεῖος ἐκλογῆς, Acts ix. 15, with ἐξελεξάμην, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin. ἀφωρισμένος] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου) *from his birth*. "Idem *Pharisæi* etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. εἰς] for the purpose of announcing. εὐαγγέλιον θεοῦ = τὸ εὐαγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthroness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the αὐστηρὰ ἀρμονία, that it is ἀλγοσύνησμος, ἀναρθρος. See the passage cited at length in the Prolegomena, § v. 2, —the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or origin; God's Gospel. And so, whenever the expression 'the Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce

that the Gospel is of God,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκλουν τῇ πράγματι, δείκνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ἢν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον. Chrys. Hom. ii. p. 431. γραφ. ἀγ.] not, 'in sacred writings,'—nor 'in passages of Holy Writ':—but in the Holy Scriptures. The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίον. below,—πν. ἁγίον passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (εὐαγγ. δὲ προσηγγ.) is used in the strictest sense. Moses gave the Law: the prophets proclaimed the Gospel. See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to δ προκ. above,—which he promised beforehand, &c., concerning His Son, i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news. γενομένου] not ὄντος, see John i. 1—3, and notes [nor as in E. V. 'was made.' There is nothing in the word indicating *creation*, however true that may have been: see John i. 14]. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of His begins only then, when He was γενόμενος ἐκ γυναικός, Gal. iv. 4. σὰρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses. The words ἐκ σπέρματος Δαυεὶδ cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enuncia-

^m ἐν ⁿ δυνάμει ^a κατὰ ^{no} πνεῦμα ^{op} ἀγιοσύνης ^a ἐξ ⁱ ἀναστάσεως ^m Mark ix. 1.
^r νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, ⁵ δι' οὗ ἐλά-
 ch. xv. 13.
 19. 1 Cor. iv.
 20. xv. 43.
 Col. i. 29 al.
 p 2 Cor.
 q = James

a Gal. iv. 29.
 vñ. 1. 1 Thess. iii. 13 only. Pa. xcv. 6. xcv. 12. calv. 5. 2 Macc. iii. 12 only.
 ii. 18 (bis). Rev. viii. 11 al.
 c here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6.
 r 1 Cor. xv. 13 reff. L.P.H.

tion of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The

simple antithesis would have been, τοῦ μὲν γενομένου . . . ὅτος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἀγιοσύνης, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below.

ἁγιοσύνης] "Multo plus dicit quam ἀπορισμένους, ver. 1: nam ἀπορίσται unus e pluribus, ὁρίσται unusquisque." Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's *being* the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὐν ἔστιν ἁγιοσύνης; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, δημολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὁρίσιν here spoken of is not the objective 'fixing,' 'appointing' of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 38) are used of the same *proof* or

manifestation of Christ's Sonship by His Resurrection. So again ἐδικαιώθη, 1 Tim. iii. 16. ἐν δυνάμει belongs to δρισθέντος,

—not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατ. πν. ἀγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων διὰ τὸ ἐπαρτε, Theophyl. &c.) manifested with power (to be) the Son of God. See reff. κατὰ πνεῦμα ἀγιοσύνης; ἀγισ. is not = ἁγιον; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἀγιοσύνης, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς οὐκ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμὸν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἁγιασμός) in ἀγιοσύνη,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not 'from and after' (as Theodoret, Luther, Grotius, al.), nor = ἀπὸ, which could not be used here, but by, as indicating the source, *out of* which the demonstration proceeds.

ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) *the (whole) Resurrection of the dead*. So that we must not render as E. V. 'the resurrection from the dead,' but the resurrection of the dead, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κwp. ἡμ.] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies

ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-

viii. 28. (Wisd. xviii. 2.) 3 Macc. i. 11 only. e Matt. xxvii. 46 bis; Mk. (from Pa. xxi. 1.) John xx. 17, 28. 1 Cor. i. 6. 2 Cor. xiii. 21. Phil. i. 3. iv. 18. Philem. 4. Rev. ii. 7. iii. 12 (four times) only. Psalms and Prophets passim. f Acts xiii. 5 reff.

8. om δια της χρ. N¹ (ins corr¹) c. rec (for περὶ υπερ (see note), with D²GL[P] rel Chr Thdrt: [pro latt syr arm Orig-int, :] txt ABCD¹KN o 17 [Syr] Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1. ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to all the Christians addressed: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀγ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, 'from God, the Father of us and of our Lord Jesus Christ,'—but from God our Father, and from the Lord Jesus Christ. God is the Giver of Grace and Peace,—Christ the Imparter.

8—17.] OPENING OF THE EPISTLE.

• His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the power of God to all who believe. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14.

μὲν] The corresponding δέ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.' There is no *πικρία* to follow to πρῶτον. τῷ θεῷ μου] ὅρα μεθ' ὁσῆς διαβάσεις εὐχαριστῶ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· δ καὶ οἱ προφῆται ποιῶσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν ἐν τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ

καὶ Ἰακώβ ἰδία(δόντως λέγων) αὐτόν. Chrys. Hom. iii. p. 436. διὰ Ἰ. χ.] "Velut per Pontificem magnū: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre."

Origen. So also Calvin, "Hic habemus exemplum, quomodo per Christum agendæ sunt gratiæ, secundum Apostoli præceptum ad Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, was due to, and rested on the Lord Jesus Christ: see ch. vii. 25, and rendering there.

περὶ] This prep. and υπερ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the mss., which may have been substituted for the other. The internal criticism which would adopt υπερ as being the less usual, may be answered by the probability that υπερ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περὶ. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that υπερ would give more the idea that thanks were given by Paul on their behalf, as if he were aiding them in giving thanks, for such great mercies: whereas περὶ would imply only that they were the subject of his thanks,—that he gave thanks concerning them.

ἡ πίστις ὑμ.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco fidem commemorat, suo convenienter instituto, vv. 12, 17." Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii. 22, to Paul himself. This praise was in the Christian churches, and brought by

γέλλεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ ἡ μάρτυς γάρ μου ἐστὶν ὁ ABCDG
^{Phil. i. 8.} θεός, ὃς ^h λατρεῖται ἐν τῷ ¹ πνεύματί μου ¹ ἐν τῷ εὐαγγελίῳ KL(P) s
^{1 Thess. ii. 5.} τοῦ υἱοῦ αὐτοῦ, ^k ὡς ¹ ἀδιαλείπτως ^{mn} μνησθῆναι ὑμῶν ^m ποιού- a b c d f
^{xxxi. 50.} g h k l
^{constr., Acta} m a o 17
^{v. 52.} [47]
^{h Acta vii. 7} ref.
^{ref.} ref.
^{1 Acta xvii. 16} ref.
^{ref.} ref.
^{2 Cor. viii.} ref.
^{18. x. 14 a.l.} ref.
^{ch. ix. 2.} ref.
^{2 Tim. i. 3.)} ref.
^{1. 3.} ref.
^{1 Thess. iii. 6.} ref.
^{2 Tim. i. 3 only.} ref.
^{p ch. xi. 14.} ref.
^{Phil. iii. 11.} ref.
^{iv. 10 only.} ref.
^{Thuc. viii. 69.} ref.
^{1 Cor. xvi. 2.} ref.
^{3 John 2 bis, only.} ref.
^{Gen. xxix. 3, 23.} ref.
^{3 Chron. xlii. 12.} ref.
^{(-δός,} ref.
^{Num. xiv. 41.} ref.
^{-δός, Prov. xxx. [see xxiv.] 29.)} ref.
^{11 Thess. i. 2. ii. 13. v. 17 only +.} ref.
^{2 Macc. xv. 7 al. (-τός,} ref.
^{n as above (m).} ref.
^{Phil.} ref.
^{δὲ τῶν δούλων,} ref.
^{q ch. xlii. 11.} ref.
^{r Phil.} ref.
^{t Heb. x. 10. (Col. iv. 12.)} ref.

9. *μάρτυς* D¹. for 1st μου, μοι D¹G b¹ o vulg syrr arm lat-Æ. for *ως*, *πως*
quomodo G [Orig-int.].
 10. for *ει πως*, *οπως* L o 5. 71-7. 93 lect-12.

Christian brethren. ἐν ὅλῳ τῷ κόσμῳ] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all. 9.] "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see *ref.* in E. V. *ὃς λατρεῖται*] *The serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use *λατρεῖται* generally (not so, but only in a few places, e.g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by *λειτουργεῖν*; *λατρεῖται* for the most part rendering *לָבַח*) for the Heb. *לָבַח*, which mostly implies the service of the priests in the temple: e.g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit. ἐν τῷ εὐαγγ.] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom. iii. p. 438. His peculiar method of *λατρεία* was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particu-

lam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spirituales Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See *εὐαγγέλιον*, Phil. iv. 15. [ὡς ἀδιαλείπτως] how *unceasingly*: the words may also mean '*that without ceasing*,' but the former rendering seems the better of the two.] πάντως belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καὶ ὡς ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see *ref.* "πάντως vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αἱ προσευχαί μου must be understood of his *ordinary stated* prayers, just in our sense of *my prayers*: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calvin.

10. αἶ πως] *if by any means*. No subject of *δεόμενος* is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, *δεήθητε ὑμῖν ἐπὶ ἐμοῦ . . . ὅπως μὴ ἐν ἐλθῇ ἐπ' ἐμὲ ὧν εἰρήκατε*, where *ὅπως κ.τ.λ.* is not the *contents* of the prayer, but the *end aimed at* by it. ἥδη *word*] before long:—lit., '*at last, some day or other*.' εὐδοκῆσθαι] I shall be allowed, prospered: see *ref.*, and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, '*I might have a prosperous journey*' (Vulg. and E.V.), is etymologically incorrect; the passive of *ἰδῶ*, '*to shew the way*,' '*to bring into the way*,' must be '*to be shewn the way*,' or '*brought* into the

θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα ^{w. inf., 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. (Pa. exviii. 20.) see 2 Cor. ix. 14 reff.} τὶ μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη- ^{v. ch. xii. 6 reff. constr., 1 Thess. ii. 8. 2 Macc. viii. 12. Xan. Anab. iv. 5. 5.} ριχθῆναι ὑμᾶς, ¹² τοῦτο δέ ἐστιν συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. ^{w. = ch. v. 15, 16, vi. 23, xii. 6. 1 Cor. y Acts iii. 19, vii. a here only τ. c ch. ii. 4. vi. 3. Wisd. xii. 10. f Acts 22. 6 reff. g = and w. art., here only. (Acts vii. 3 reff.) h = John iv. 26. ch. vi. 21, 22. Phil. i. 32. iv. 17. James iii. 16. Jer. xvii. 10.} οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις ^d προσθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ ^e δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

12. *τοὺτ ἐστιν*, omg δε, A latt (but G-lat has *id est aut hoc enim est*) [Orig-int.; om Syr]. *rec συμπαρακληθῆναι*, with B² (sic: see table) L [KP]: txt AB¹CDGN.

om 2nd εν G [arm]. ins της [bef] πιστεως G.
13. *for ου θελω, ουκ οιομαι* D¹ [and lat] G Ambrosi., *for δε, γαρ* C 73 fuld: om k¹. *rec καρπον bef τινα: om τινα* L 42. 115 Syr copt [σθη(appy)]: txt ABC(D)GK[P] N rel vulg gr-f lat-fl. — *for τινα, τι* D¹. *for σχω, εχω* G 77. om 2nd και G [1] o 48. 109-78 [fuld] σθη.

way.' So Herod. vi. 73, *ὡς τῷ Κλεομένηϊ ἐνδοθέντι τὸ ἐς τὸν Δημόδοκον πῆγμα. ἐν τῷ θεῷ. τοῦ θεοῦ* In the course of,—by, the will of God. *ἐλθεῖν* belongs to *ἐνδοθεῖσθαι*, not to *δεόμενος*. 11. *ἐπιποθῶ* not 'I vehemently desire:' *ἐπι* does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as *μη προσεῶντος ἡμᾶς τοῦ ἀνέμου*, Acts xviii. 7.

ἵνα τὶ μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was *παράκλησις*, as De Wette observes. πνευμ., spiritual:—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say *εἰς τὸ στηρίζειν ὑμ.*, for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi. 12.] *εἰτα ἐπειδὴ καὶ τοῦτο*

σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθῆται διὰ τῆς ἐπαγγελίης. ἵνα γὰρ παρὰ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλῶττης εἰς τὸ στηναί βεβαίως, προλαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντιβῆσιν οὕτω λέγων (ver. 12). *ὡς ἂν εἰ ἐλεγε, μὴ ὑποσπεύσῃς ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτη τῇ γνώμῃ ἐφθιγξάμην τὸ βῆμα: ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἡβουλήθην εἰπεῖν; Παλλὰς ὑπομένετε θλίψεις ὑπὸ τῶν δικαίωντων περιαντλούμενοι: ἐπεθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτὸς παρακλησιν δέξωμαι.* Chrys. Hom. ii. p. 440. The inf. *συμπαρακληθῆναι* is parallel with *στηριχθῆναι*, ἐμέ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was *παράκλησις*, is implied in the *συνπαρακλ.* See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by *ὑμῶν τε καὶ ἐμοῦ* to mean *which we recognise in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*. *πίστις* is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. 13. *οὐ θέλω δὲ ὑμ. ἄγ.* A Pauline formula: see reff. καὶ ἐκωλ. ἄχρι τ. δεῦρο is best as a parenthesis, as it is impossible that *ἵνα* can depend on

τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλλησὶν τε καὶ ἑβραίοις, ABCDG
σοφοῖς τε καὶ ἀνόητοις ὁφειλέτης εἰμί 15 οὕτως ὡς τὸ KL[P]M
κατ' ἐμὲ ὁ πρόθυμος καὶ ὑμῖν τοῖς ἐν Ῥώμῃ ἑυαγγελί- a b c d f
σασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον ἡ δύναμις g h k l
[47]
1 ch. viii. 12. m = Rev. iii. 14.
xv. 27. Matt. vi. 12. xviii. 24. Luke xiii. 4. Gal. v. 3 only. Soph. Aj. 590. o Matt. xxvi. 41. 1 Mh. only. 2 Chron. xxix.
n ch. ix. 5. Eph. vi. 21. Polyb. x. 44. 1. see ch. xii. 18. p constr., Gal. iv. 13. pass., 1 Pet. iv. 6. q Luke
31. (-μας, 1 Pet. v. 2. -μία, Acta xvii. 11.) r = Acta viii. 10 ref.
ix. 26 (bis) || Mh. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxiv. 19 BN. Isa. l. 29 AN^{1,2} Ald. compl. only.

15. for το κατ' ἐμὲ, ο ἐπ' ἐμὲ G-gr: *quod in me promptum est* vulg G-lat Sedul,
Pel: *quod in me est promptus sum* D-lat Ambr Ambrst Sedul, ins en bef ὑμῖν

D¹(and lat¹) b¹ o am fuld¹ G-lat: επ G-gr. om τοις εν ρωμη G.

16. for το, επι super G: de Aug, Vig. rec aft ευαγγελιον ins του χριστου, with
D²KL[P] rel Thl Cc: om ABCD¹GN 17 vulg syrr copt arm Orig.[-int.] Eus, Bas,
Cyr[-p] Chr Thdrt Procop Damasc Phot Tert, Arnob Hil,

ἐκαστόν. So Demosth. p. 488. 7, ἐμοὶ δ',
ὁ ἄνθρωπος Ἀθ., δοκεῖ Λεπτινὸς (καὶ μοι πρὸς
Διὸς μηδὲν ὀργισθῆς· οὐδὲν γὰρ φλαῦρον
ἐρῶ σε) ἢ οὐκ ἀνεγνωσκίαι τοὺς Σόλωνος
νόμους ἢ οὐ συνίεναι. The reason of the
hindrance is given in ch. xv. 20—22: it
was, his φιλοτιμία to preach the gospel
where it had not been preached before,
rather than on the foundation of others.
καρπὸν] Not, 'wages,' or 'result of
my apostolic labour,' for such is not the
ordinary meaning of the word in the N. T.,
but fruit borne by you who have been
planted to bring forth fruit to God. This
fruit I should then gather and present to
God; cf. the figure in ch. xv. 16: see also
Phil. i. 22 and note. 14.] The con-
nexion seems to be this: He wishes to have
some fruit, some produce of expended la-
bour, among the Romans as among other
Gentiles. Till this was the case, he himself
was a debtor to every such people: which
situation of debtor he wished to change, by
paying the debt and conferring a benefit,
into that of one having money out at in-
terest there, and yielding a καρπός. The
debt which he owed to all nations was (ver.
15) the obligation laid on him to preach
the gospel to them; see 1 Cor. ix. 16.

Ἑλλ. — βαρβ. — σοφ. — ἀνοήτ.]
These words must not be pressed as apply-
ing to any particular churches, or as if any
one of them designated the Romans them-
selves,—or even as if σοφοῖς belonged to
Ἑλλησιν, and ἀνόητοις to βαρβάρους. They
are used, apparently, merely as compre-
hending all Gentiles, whether considered
in regard of race or of intellect; and are
placed here certainly not without a pro-
spective reference to the universality of
guilt, and need of the gospel, which he is
presently about to prove existed in the
Gentile world. Notice that he does not
call himself a debtor to the Jews—for they
can hardly be included in βαρβάρους (see

Col. iii. 11). Though he had earnest de-
sires for them (ch. ix. 1—3; x. 1), and
every where preached to them first, this
was not his peculiar ἀφελήμα, see Gal. ii. 7,
where he describes himself as πεπιστευμέ-
νος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς
Πέτρος τῆς περιτομῆς. 15. οὕτως]

“Est quasi . . . illatio a toto ad partem
insignem.” Bengel. ‘As to all Gentiles,
so to you, who hold no mean place among
them.’

16.] The οὐ γὰρ ἐπαισχύ-
νομαι seems to be suggested by the posi-
tion of the Romans in the world. ‘Yes,
to you at Rome also: for, though your
city is mistress of the world, though your
emperors are worshipped as present deities,
though you are elated by your pomps and
luxuries and victories, yet I am not
ashamed of the apparently mean origin of
the gospel which I am to preach; for
(and here is the transition to his great
theme) it is,’ &c. So for the most part,
Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἑστίν] The gospel, which
is the greatest example of the Power of
God, he strikingly calls that Power itself.
(Not, as Jowett, ‘a divine power,’ nor is
δικαιωσ. θεοῦ below to be thus explained,
as he alleges.) So in 1 Cor. i. 24 he calls
Christ, the Power of God. But not only
is the gospel the great example of divine
Power; it is the field of agency of the
power of God, working in it, and inter-
penetrating it throughout. The bare

substantive δύναμις here (and 1 Cor. i. 24)
carries a superlative sense: the highest
and holiest vehicle of the divine Power,
the δύναμις κατ' ἐξοχὴν. “It is weighty
for the difference between the Gospel and
the Law, that the Law is never called
God's power, πῶς, but light, or teaching,
in which a man must walk, Ps. xxxvi. 10;
cxix. 105; Prov. vi. 23; Isa. ii. 5.” Umbreit.
And the direction in which this power acts
in the gospel is εἰς σωτηρίαν—it is a

γὰρ θεοῦ ἐστὶν ἡ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- s = ver. 5 text
t ch. iii. 5, 21,
22. x. 3.
3 Cor. v. 21.
James 1.
20. 2 Pet. i. 1. (Micah vi. 5.)
δαίμ τε πρῶτον καὶ Ἑλληνι. 17 ἡ δικαιοσύνη γὰρ ἡ τοῦ θεοῦ ἐν

om eis σωτηρίαν G. for ιουδαιω τε, ιουδε(sic) N¹(text N-corr¹). om πρῶτον
BG Tert.; ins ACDKL[P]N 17 rel [vulg syrr copt aeth arm] Orig[and -int, Eus, Did,]
Chr, Thdr̄t Damasc Thl Œc Bede.

healing, saving power: for as Chrysostom reminds us, there is a power of God *eis πόλιν*, and *eis ἀπάλειαν*, see Matt. x. 28.

But *to whom* is this gospel the power of God to save? *παντὶ τῷ πιστεύοντι*. The *universality* implied in the *παντὶ*, the *condition* necessitated in the *πιστεύοντι*, and the *δύναμις θεοῦ* acting *eis σωτηρίαν*, are the great subjects treated of in the former part of this epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shown to be *by faith* (ch. iii. 21—v. 11). Then the *δύναμις θεοῦ* in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: *τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation*: whereas the argument extends *beyond this*, to the *death unto sin* and *life unto God* and *carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion. 'Ιουδ. πρῶτον κ. Ἑλλ.] This is the *Jewish* expression for all mankind, as

'Ἑλλ. κ. βαρβ. ver. 14 is the *Greek* one. 'Ἑλλ. here includes *all Gentiles*. πρῶτον is not *first* in order of time, but *principally* (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord *οἱ Ἰβῆαι*, John i. 11. Salvation was *ἐκ τῶν Ἰουδαίων*, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτος ἐστὶ, καὶ πλέον λαμβάνει τῆς χάριτος ἢ γὰρ αὐτὴ δωρεὰ καὶ τούτῳ κακίην δίδεται· ἀλλὰ τῷ εὐεστὶ ἐστὶ τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445. 17.] An explanation, *how* the gospel is the *power of God to salvation*, and *how* it is *so to the believer*:—

because in it God's *righteousness* (not His *attribute* of righteousness,—'the righteousness of God,' but *righteousness flowing from, and acceptable to Him*) is unfolded, and the more, the more we believe. I sub-

join De Wette's note on *δικ. θεοῦ*. "The Greek *δικ.* and the Heb. *נִפְתָּר* are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: *δικ.* is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of '*Imputation*' (ch. iv. 5). It may certainly be imagined, that a man *might obtain* justification by *fulfilling the law*: in that case his righteousness is an *ἰδία* (*δικαιοσύνη*) (ch. x. 3), a *δικ. ἐκ τοῦ νόμου* (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, *δίκαιοι* (iii. 24; Gal. iii. 8):—*δικαιοῦν* is not only negative, '*to acquit*,' as *נִפְתָּר* Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 (where however see my note), but also positive, '*to declare righteous*;' but never '*to make righteous*' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensus forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is *δικαιοσύνη ἐκ πίστεως*, and as He imparts it freely, it is *δικαιοσύνη θεοῦ* (gen. subj.) or *ἐκ θεοῦ*, Phil. iii. 9: so Chrys. &c. (*δικ. θεοῦ* is ordinarily taken for *δικ. παρὰ θεοῦ*, as Luth.: 'die Gerechtigkeit die vor Gott gilt:' compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is the *acquittal from guilt, and cheerfulness of conscience, attained through*

αὐτῷ ὡς ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέ-
 γραπται Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
 18 Ὁ Ἀποκαλύπτεται γὰρ ὁ ὅργη τοῦ θεοῦ ἀπ' οὐρανοῦ ἐπὶ
 α = Matt. xi. 25. xvi. 17. al. Isa. lvi. 1.
 v Habb. ii. 4. w = Luke xiii. 30. 1 Cor. iii. 13. 2 Thess. ii. 3. z John iii. 26. (ch. iii. 6. ix. 22.) Eph. v. 6. Rev. xix. 16. y = Acts xiii. 11 reff
 ABCDG KL[PM] abcd f ghk l m n o p 17 [47]

17. for γαρ, δε A Clem., aft δίκαιος ins μου (as LXX-A) C¹; aft εκ πίστεως (as LXX-BN) syr Eus [Orig-int.] Jer., txt ABDGKL[P]N rel Clem., [Did.] Chr Thdrt Iren-int., Ambr.

faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example. ἐν αὐτῷ] in it, 'the gospel:' not, in τῇ πιστεύοντι.

ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel. ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction: (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquilizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Ecum.) seems the most probable interpretation, making πίστιν almost = τοῦ πιστεύοντος, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith may be given to it' (Fritzsche, Tholuck,

Krebs),—'proceeding from faith, and leading to a higher degree of faith' (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π. καθὼς γέγρ.] He shews that *righteousness by faith is no new idea*, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, δ δίκαιος — ἐκ πίστεως ζήσεται, and δ δίκαιος ἐκ πίστεως — ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη, by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He first states the general fact, of all mankind; but immediately passes off to the consideration of the majority of mankind, the Gen-

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πάσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τὴν ἀλήθειαν ἔν ἀδικίᾳ κατεχόντων, 19 διότι τὸ γνωστὸν τοῦ θεοῦ

18, 19 only. Jer. v. 6. (βγε, ch. iv. 5. -βειν, 2 Pet. ii. 6.) a = 2 Thess. ii. 6 (see note).
b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.) constr., see Winer, § 34. 2.

18. ins τῶν bef ἀνθρώπων D¹G.

tiles; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the RIGHTEOUSNESS of God is revealed. The necessary condition of this revelation is, the DESTRUCTION of the righteousness of MAN by the revelation of God's anger against sin. ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed. 1, Reiche): not in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct ἐν οὐρανῷ,—that it is a providential, universally-to-be-seen revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an objective reality here, not of an evangelic internal and subjective unfolding. ἐργὴ θεοῦ is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to Love (De W.). ἀπ' οὐρ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ἐργὴ θεοῦ (ἢ ἀπ' οὐρ.). ἀσέβειαν, godlessness; ἀδικίαν, iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the fountain (but at the same time partially the result) of ἀδικία, —which ἀδικ. is more the result (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles [where it, and its opposite εὐσέβεια are the ordinary terms for an unholy and a holy life]. ἀνθρ. τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it is emphatic,

'to hold fast,' or 'to keep to,' or 'to take or have complete possession of': see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατὰ, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in (the spurious John v. 4) Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατέχον ἐν ἀδικίᾳ, i. e. crushed, quenched, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδικίᾳ (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.

19.] διότι, because, may either give the reason why the anger of God is revealed, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τὴν . . . κατέχ. (so Thol.): which latter seems most probable: the subauditum being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they had the ἀλήθεια; then (vv. 21 ff.) that they held it back.

τὸ γνωστὸν, that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., Eccl., Erasmus, Beza, Grot., al. [and E. V.]), which would assert what, as simple matter of fact, was not the case,

4 — ch. ii. 16. φανερόν ἐστιν ἔν αὐτοῖς ὁ θεὸς γὰρ αὐτοῖς ἑφάνερωσεν. ABCDG
 e ch. iii. 21. 20 τὰ γὰρ ἰδωτά αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς KL[P]m
 xvi. 26. John 21 ἀποκαλύπτει αὐτοῖς τὰς ἀποκαλύψεις. a b c d f
 i. 31 al. fr. 1 ποιήμασιν κινούμενα καθοράται, ἡ τε αἰδῖος αὐτοῦ g h k l
 Jer. xl. (xxviii.) 6 only. m n o 17 [47]
 Col. i. 15, 16. δύναμις καὶ θεϊότης, οἷς τὸ εἶναι αὐτοὺς ἀναπολογή-
 1 Tim. i. 17. τούς, 21 ὁ δὲ διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν
 Heb. xi. 37 only. Gen. i. 2. Isa. xiv. 3. 2 Macc. ix. 6 only. g = Matt. xxv. 34. h = Mark x. 6. xiii. 19. 2 Pet. iii. 4.
 1 Eph. ii. 10 only. Isa. xxix. 16. k = Matt. xxiv. 16. 2 Tim. ii. 7. Heb. xii. 3. Prov. i. 3, 6. i here
 only. Num. xxi. 2. Job x. 4 only. m Jude 6 only. r. Wisd. vii. 26 only. (-ὅτι, Wisd. vii. 26
 BF [not AM].) n here only. Wisd. xviii. 9 only. (-ὅς, Acta xvii. 29.) o ch. iv. 11
 ref. = 2 Cor. viii. 6. p ch. ii. 1 only. q = 1 Cor. x. 9. r 1 Cor. i. 21 ref.
 = 1 Cor. vi. 29. Mal. i. 11. Dan. v. 23. xl. 26 Theod.

19. for διότι, οτι D¹G Chr., rec γὰρ bef θεος, with D³KL[P rel] Ath, Thl
 Ec: txt ABCD¹GN in 17 Orig, Eus, Ath, Chr Thdr.
 20. for αὐτῶν, ὁρατά G-gr 115. om αἰδῖος L. [θεοτης P Did,(txt,εμπ).]

that *all which could be known of God* was *φανερὸν ἐν αὐτοῖς*. He speaks now not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. λογ. ἐν αὐτοῖς] is evident in them, i.e. in *their hearts*: not, *to them* (as Luth.),—nor, *among them* (as Erasmi, Grot., &c.): for if it had been a thing acknowledged *among them*, it would not have been *κατεχόμενον*. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of nature.

ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.

Notice, and keep to, the *historic aorist*, ἐφάνηκεν, not 'hath manifested it' (perf.), but manifested it, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) His invisible attributes (hence the plur. applying to δύναμις and θεϊότης which follow), ἀπὸ κτίσεως κόσμ., from the time of the creation, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world;' which would be tautological, τοῖς ποιήμασι κινούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i.e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοῖς ποιήμα. κινούμεν.] being understood (apprehended by the mind, see ref.) by means of His works (of creation and sustenance,—not here of moral government), καθ.

ὁρατά, are perceived; not, 'are plainly seen,'—this is not the sense of καθορά, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἡ τε αἰδῖος αὐτοῦ. δὲν.]

His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θεϊότης] and Divinity (not *Godhead*, which would be *θεότης*). The fact that the Creator is *divine*;—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine*. εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τὸ with an inf. never properly indicates only the *result*, 'so that;' but is often used where the *result*, and the *intention*, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, *all results are purposed*,—to give the sense 'in order that they might be inexcusable,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present *God's sovereignty in dealing with man*, but *man's inexcusableness in holding back the truth by unrighteousness*. εἰς τὸ, then, in this case, is most nearly expressed by *wherefore*, or *so that*. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα τεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προῦθηκεν, ἀλλ' ἵνα αὐτὸν ἐκτινῶσιν ἀγνωμοσύνας διὰ πείρας ἐαυτοῦ ἀπεστήσαν ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διότι] expands ἀναπολογήτους—'without excuse, because . . . γινόντες] 'with the knowledge above stated.' This participle testifies plainly that matter of

ταῖς ^{mn} ἐπιθυμίαις τῶν ⁿ καρδιῶν αὐτῶν εἰς ^o ἀκαθαρσίαν ^{ABCDG}
 τοῦ ^q ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, ²⁵ οἵτινες ^{KL[P]M}
 μετέλλαξαν τὴν ^a ἀλήθειαν τοῦ θεοῦ ^a ἐν τῷ ^b ψεύδει καὶ ^{abcdf}
 ἐσεβασθήσαν καὶ ^z ἐλάτρευσαν τῇ ^κ κτίσει ^z παρὰ τὸν ^{mno17}
 κτίσαντα, ὃς ἐστὶν ^b ἐυλογητὸς ^{bc} εἰς τοὺς αἰῶνας, ἀμήν.
 διὰ τοῦτο ^a παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ^o πάθη ^a ἀτιμίας
 αἷ τε γὰρ ^b θήλειαι αὐτῶν ^κ μετέλλαξαν τὴν ^h φυσικὴν
 χρῆσιν ^k εἰς τὴν ^l παρὰ ^m φύσιν, ²⁷ ὁμοίως ⁿ τε ⁿ καὶ οἱ
 ἄρσενες ^p ἀφέντες τὴν ^h φυσικὴν ^κ χρῆσιν τῆς ^θ θηλείας
 [47]

Ath.-mss., [om eis ακαθαρσίαν A¹(insd eadem manu, appy).] rec eautois, with
 D¹EGKL[P] 17 rel [Orig., Chr., Thdrt Damasc Thl &c: txt ABCD¹N.]

[25. ἐσεβαστήσαν P.] τὴν κτίσιν P.]

26. for χρῆσιν, κτίσιν D¹: sensum D-lat. aft παρα φύσιν, add χρῆσιν D¹G vulg
 arm [Ambrst] Jer.

27. for τε, &c AD¹G[P] d l 17 [47] vulg syr Clem., [Eus.,] Ath., Chr., Thdrt Damasc
 Thl [Orig.-int.,] Aug Ambrst: om C a¹ b h o copt Orig., [and int.,] Jer., txt BD²KL¹N
 Syr sath [Ephr.,] &c. om ei L k [Euthal.-ms.] [Steph.] (1st) apperes,
 with ACD¹[K, e sil] L[P]¹N rel Ath., Chr Thdrt [Ephr., Damasc] Thl: txt BD¹G (o?)

honour took place. ἀκαθαρσίαν] more than mere profligacy in the satisfaction of natural lust (as Olsh.); for the Apostle uses cognate words ἀτιμάζεσθαι and ἀτιμία here and in ver. 26:—bestiality; impurity in the *physical*, not only in the social and religious sense. τοῦ ἀτιμάζεσθαι the genitive may imply either (1) the *purpose* of God's delivering them over to impurity, 'that their bodies should be dishonoured,' or (2) the result of that delivering over, 'so that their bodies were dishonoured,' or (3) the nature of the ἀκαθαρσία, as πάθη ἀτιμίας below,—*impurity, which consisted in their bodies being dishonoured.* The second of these seems most accordant with the usage of the Apostle and with the argument. ἀτιμάζεσθαι is most likely *passive* (Beza, al. De Wette), as the middle of ἀτιμάζω is not found in use. And this is confirmed by the old and probably genuine reading αὐτοῖς, which has been altered to εαυτοῖς from imagining that 'they' was the subject to ἀτιμάζεσθαι. So that their bodies were dishonoured among them. 25.] This verse casts light on the τὴν ἀλθθ. ἐν ἀδικίᾳ κατεχόντων of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into (see on

ἐν, ver. 23) a lie (ψεύδος = ὑψ, used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good. σεβάζομαι, of the honour of respect and observance and reverence,—λατρεύω, of *formal worship with sacrifice and offering*. Both verbs belong to τῇ κτίσει; though σεβάζομαι would require an accusative, λατρεύω, the nearest, takes the government. τῇ κτ.] the *thing made*, the creature—a general term for all objects of idolatrous worship. παρά, beyond—which would amount to the exclusion of the Creator.

The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply εἰ καὶ οὗτοι ὀβρισην, as Chrys. εὐλογητός is *Blessed, καὶ ἔφοχόν*: the LXX put for it the perf. part., Ps. cxvii. 24. The adjective is usually of *God*: the participle, of man. 26.] πάθη ἀτιμ.,—see above, ver. 24,—stronger than ἀτίμα πάθη, as setting forth the *status*, ἀτίμα, to which the πάθη belonged. Contrast 1 Thess. iv. 4, τὸ εαυτοῦ σκεῦος κτᾶσθαι ἐν τιμῇ. χρῆσιν] *usum venereum*; see examples in Wetstein. This abuse is spoken of first, as being the most revolting to nature. "In peccatis arguendis scapula debet scapula dici. Pu-

^a ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ^o ἄρσενες ^q ἐν ὁ ἀρσεσιν τὴν ἄσχημοσύνην ^u κατεργαζόμενοι καὶ τὴν ^r ἀντιμισθίαν ἣν ἔδει τῆς ^v πλάνης αὐτῶν ἐν ἑαυτοῖς ^x ἀπολαμβάνοντες. ²⁸ καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ^y ἔχων ἐν ^z ἐπιγνώσει, ^b παρέδωκεν αὐτοὺς ὁ θεὸς ^c εἰς ^d ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ ^e καθήκοντα, ²⁹ ^f πεπληρωμένους ^g πάσῃ ^h ἀδικίᾳ, ⁱ πονηρίᾳ, ^j πλεονεξίᾳ, ^k κακίᾳ,

xii. 23. - moveiv, 1 Cor. vii. 36.) u = ch. ii. 9 ref. v 2 Cor. vi. 13 only t. w = James v. 20. 2 Pet. ii. 18. Jude 11. Esch. xxiii. 10. z Luke vi. 34. xiii. 41 al. Num. xxiv. 14. 2 Macc. iv. 44. vi. 31. viii. 6 only. y = here only z. Jos. Ant. ii. 7. 4. see ch. xiv. 22 ref. 1 Cor. iii. 13 ref. s = 1 Tim. iii. 4. so ὅχειν ἐν αἰνίαις or δὲ αἰνίαις. Thuc. ii. 18. see Vigor. p. 249. a ch. iii. 20 ref. Hos. iv. 1. b ver. 24. c 1 Cor. ix. 27. 3 Cor. xii. 6, 7. 2 Tim. iii. 9. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xiv. 4. Isa. i. 23 only. d Acta xii. 22 only. Deut. xxi. 17. 3 Macc. vi. 4. e constr. Luke ii. 40. 2 Cor. vii. 4 only. 3 Macc. vii. 21. f = Acta xx. 19 ref. g Luke xiii. 27. Acta i. 18. Pa. xxvii. 2. h Acta iii. 26 ref. i Mark vii. 22. k 1 Cor. v. 6. 1 Eph. iv. 19. 3 Pet. ii. 3 al. Esch. xii. 37. m = 1 Cor. xiv. 20 ref.

Athen, Orig, Eua, Ec. apperes (2nd) ACN¹ b¹ 17 Clem Orig, Ath, [Ephr] Chr Thdrt: txt BDGL[KP] N-corr¹ [Eua, Damasc] Thl Ec. en appesi AN¹ 5. 17 Clem Orig Ath, Thdrt: txt BCDGL[KP] N-corr¹ [Eua, Ephr, Damasc] Ath, Chr Thl Ec. for εαυτ., αυτοις BK 35.

28. om o θεος A N¹(ins corr¹) 2 Nyss Damasc Hil-ms, Vict-tun: Chr, has it bef αυτους.

29. rec aft αδικια ins πορνεια, with L rel syrr [arm Bas, Nyss, (Ephr,) Euthal-ms] Thdrt Thl Ec Ennod, and D¹EG vulg Lucif Ruf Ambrst aft κακια. omg πορνια: [P ins και πορν. (omg πορν.) and m ακαθαρσια πορν.:] on ABCKN 17 copt sēth Ephr, Bas,[and ms.] Chr, Isid Max Gennad Damasc [Orig-int.] Aug. κακια bef πλεονεξ. AN [Syr] Ephr, [Orig-int.] Aug: κακ. πορ. πλ. C 17 copt sēth Damasc: κακ. πορνεια πλεον. D¹(aft πορν. ins πορν.) D² [d] G [(d)] 2. 46. 71. 92: txt B(K[P] omg πορν.) L rel syr Bas, [Nyss,] Chr Thdrt Thl Ec.

dorem præposterum ii fere postulant qui pudicitia carent . . . Gravitas et ardor stilli judicialis, proprietate verborum non violat verecundiam." Bengel. 27.] τὴν ἀσχημ. perhaps, as De W., 'the (well-known, too frequent) indecency,'—'cui ipsa corporis . . . conformatio reclamatur,' Bengel: but more probably the article is only generic, as in 2 Pet. i. 5–8 repeatedly. τὴν ἀντιμισθίαν.] The

Apostle treats this ἀτιμία into which they fell, as a consequence of, a retribution for, their departure from God into idolatry,—with which in fact it was closely connected. This shame, and not its consequences, which are not here treated of, is the ἀντιμισθία of their πλάνη, their aberration from the knowledge of God, which they received. This is further shewn by ἦν ἔδει in the past tense. εἰ γὰρ καὶ μὴ γέγονα ἦν, μὴδὲ κόλασις ἠπερίλητο, τοῦτο πείσας καλέσας χεῖρον ἦν. εἰ δὲ ἦδονται, τὴν προσθήκην μοι λέγεις τῆς τιμωρίας. Chrysa. Hom. v. p. 457. ἐν ἑαυτοῖς, in their own persons, viz. by their degradation even below the beasts. 28.] The play on δοκιμάζω and ἀδόκιμος can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. Because they reprobated the knowledge of God, God gave them over to a reprobate mind, is indeed a very inadequate,

but as far as the form of the two words is concerned, an accurate representation of it. (Mr. Conybeare gives it,—"As they thought fit to cast out the acknowledgment of God, (God gave them over to an outcast mind.") For ἀδόκιμος is not 'judicii expert' (as Beza, Tholuck, &c.), but reprobate, rejected by God. God withdrew from them His preventing grace and left them to the evil which they had chosen. The active sense of ἀδόκιμος, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did not give them up to a mind which had lost the faculty of discerning, but to a mind judicially abandoned to that depravity which, being well able to exercise the δοκιμασία required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the 'videtur meliora probare,' which makes the 'deteriora sequor' so peculiarly criminal.

οὐκ ἔδοκίμασαν ἔχειν is not = ἐδοκίμ. οὐκ ἔχειν (as Dr. Burton): the latter would express more a deliberate act of the judgment ending in rejection of God, whereas the text charges them with not having exercised that judgment which would, if exercised, have led to the retention of God in their knowledge. ἔχειν ἐν ἐπιγν.

^a = Matt. xxi. 30, ch. xv. 14. James iii. 8, 17 al. Ezek. xxxviii. 1. Nah. i. 10 only. ^o [Gal. v. 30, 31.] iii. 3. James iv. 6. 1 Pet. ii. 1 only. Wlad. vi. 23 (36). 1 Mac. viii. 18 only. ^q as above (op). Matt. xxvii. 18 || Mk. Ttl. r 1 Cor. i. 11 reff. ^u here only τ. 3 Mac. iii. 23. vii. 3. κακοφθία, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἄσπαστα, Aristot. Rhét. ii. 13. t here only τ. (-ίσειν, Pa. xi. 7. -σμός, 3 Cor. xii. 30.) u here only τ. (-λία, 3 Cor. xii. 30. -λαίρ, James iv. 11.) v here only τ. w 1 Tim. i. 13 only. Prov. vi. 17 al. (-τρία, Jer. xxvii. [1.] 31. -τιδέ, y as above (x). Luke i. 31. James iv. 6. 1 Pet. v. 6 s as above (x) only. Job xxviii. 9. Prov. xxi. 24. Hab. ii. 6 only. a here only τ.

φονῶν G D¹-lat [tol] Lucif; : [φον. bef φθ. 17:] εριδοι bef φονου A. om δολου A.
30. καταλάλους D. (vv. 27—30 are in a diff hand from the rest of D.)

So Job xxi. 14.—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxi. 15—17.

30—31.] πωληγμένους belongs to the subject of ποιεῖν, understood. The reading πορνεία appears to have arisen out of πορνία, and is placed by some MSS. after that word, by some after κακία, omitting πον. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results of*, and *flowing from*, the licentious practices of idolatry above specified.

Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of injustice; of which on the part of the Romans, Wetst. gives abundant testimonies. πορνεία] Ammonius interprets τὸ πορνῆν, τὸ δραστηκὸν κακοῦ,—used therefore more of the tempter and seducer to evil.

πλεονεξία] covetousness (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. ‘Quando | major avaritiae patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87. κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 8. 6, ὑπόκειται ἄρα ἢ ἀρετῇ εἶναι. . . . τῶν βελτίστων πρακτικῇ ἢ δὲ κακία, τὸναντιον.

φθόνου and φόνου are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὁ Τυνδάρειον ἔρνος, οἴστος· εἰ Διὶς πολλῶν δὲ πατέρων φημί σ’ ἐκπεφικέναι, Ἄλσαστορος μὲν πρώτου, εἴτα δὲ φθόνου, φόνου τε, θανάτου θ’, ὅσα τε γῇ τρέφει κακί. κακοφθία] see reff. ψαθυρ. secret maligners,—καταλ. open slanderers. The distinction attempted

to be set up by Suidas and others, between θεομίσῃς, ὑπὸ θεοῦ μισούμενος, and θεομίσης, ὁ μίσων τὸν θεόν, has been applied to θεοστυγίς also, which has therefore been written θεοστίγεις. But the distinction is untenable; all compound adjectives in ης being oxyton.

θεοστυγίς is never found in an active sense, ‘*hater of God*,’ but always in a passive, hated by God (cf. Eur. Troad. 1205, ἡ θεοστυγὴς Ἑλένη: Cycl. 395, τῷ θεοστυγῇ ἔδου μαγείρῃ: ib. 598: so θεοφιλής, Demosth. 1486 ult.: ἐντυχεστέτην πασῶν πάλιν τὴν θυμέτην ρομίω καὶ θεοφιλεστέτην: and Aesch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between καταλάλους and ὑβριστάς, if θεοστ. is to signify ‘*hater of God*.’ But on the other supposition,—if any crime was known more than another as ‘*hated by the gods*,’ it was that of ‘*delatores*,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores ‘*Principi quidem grati, et Deo exosi*.’ So also Philo, ap. Damascen. (quoted by Wetst.) διὰβολοὶ καὶ θέλας ἀποπέμτοι χάριτας, οἱ τὴν αὐτὴν δίκην διαβολικῇ νοσοῦντες κακοτεχνίαν, θεοστυγίς τε καὶ θεομισεῖς πάντη. It does not follow that the *delatores only* are intended, but the expression may be used to include all those abandoned persons who were known as *Dis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Ec., Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. ὑβριστάς] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, ‘*a discreet and modest man*’: but here perhaps, as said by Paul of himself, ref. 1 Tim., ‘*qui contumeliā afficit*,’

^{xb} ἀπειθείς, ^{31 c} ἀσυνέτους, ^d ἀσυνθέτους, ^e ἀστόργους, ^b Luke i. 17. Acts xxi. 19. 2 Tim. iii. 2. Tit. i. 6, iii. 3 only. L.F. Deut. xxi. 18. (-θείς, -θεύς, ch. xi. 30.) ^e ver. 31 reff. ^d here only. Jer. iii. 6, 10, 11 only. Demosth. p. 383. 6. ^f here only. Prov. v. 8. xi. 17. Heb. ix. 1, 10. Exod. xv. 26. Matt. x. 10 al. Deut. xxv. 2. p ch. i. 20 only. ^g = Acts x. 41 reff. ^k = 1 Cor. n Acts q = ch. xiv. 3, 4 reff.

^f ἀνελεήμονας, ^{32 e} οἷτινες τὸ ^{b1} δίκαιωμα τοῦ θεοῦ ^{hk} ἐπι-
γινόντες, ὅτι οἱ τὰ τοιαῦτα πρᾶσσοντες ^{mn} ἄξιοι ⁿ θανάτου
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ ^o συνευδοκοῦσιν
τοῖς πρᾶσσοσιν.

II. ¹ Διὸ ἡ ἀναπολόγητος εἰ, ὦ ἄνθρωπε πᾶς ὁ ἡ κρί-

^e 2 Tim. iii. 3 only. ^f Machia. p. 47, 29. ^g here only. Prov. v. 8. xi. 17. ^h Job xxiv. 27. ⁱ = Luke i. 6. ch. ii. 28. viii. 4. Heb. ix. 1, 10. Exod. xv. 26. ^j = 1 Cor. xiii. 12 reff. ^k = of persons, ch. xiii. 46. Matt. x. 10 al. Deut. xxv. 2. ^l = 1 Cor. vii. 12, 13 reff. ^m p ch. i. 20 only. ⁿ = Acts x. 41 reff. ^o = 1 Cor. n Acts q = ch. xiv. 3, 4 reff.

³¹. rec aft αστοργους ins ασπονδους (gloss in marg to explain ασυνθετους), with CD²KL[P]^N rel vulg syr [arn Nyss.] Chr, (omg ασυνετους) Thdr̄t; pref, 17. 76 Thl; bef ασυνθετους D³: om ABD¹GN¹ fuld¹ [Syr] copt Ephr, Damasc [Orig-int,] Lucif;

³². επιγινόντες: L 17 [Ephr, (txt.)]: επιγνωσκοντες B 80: γινοντες Thl: ειδotes 116 Chr: add ουκ ενωσαν D Bas: ουκ εγνωσαν G 8-pe: ου συνηκα 15: non intellexerunt, or the like, latt [Orig-int, Cyp, Lucif, Ambrst]. ου μόνον γαρ (see above) D¹: ου μ. δε 46 Bas [Euthal-ma]: και [et] ου μ. vulg[-clem] Ambrst. ποιουντες and συνευδοκουντες B: ου μόν. οι ποιουντες αυτα αλ. και οι συνευδοκουντες some mentd by Isid vulg(not am¹) D²-lat G-lat [(syrr)] arm (Clem-rom), Ephr, [Orig-int, Cyp, Lucif,].

'an insulting person.' ^{ὁ περιφάνους} ἐστὶ δὲ ^{ὁ περιφάνους} καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὀβρισταί and περιφάνοι as examples of τῶ πλούτῳ ἀΐεται ἥδη. ἀλαζόνες] see reff. δοκεῖ δὲ καὶ ἀλαζόν εἶναι ὁ θρασὺς καὶ προσηγορικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δὲ ὁ μὲν ἀλαζὼν προσηγορικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει . . . (ὅτεκα δόξης καὶ τιμῆς) . . . καὶ γὰρ ἡ υπερβολὴ καὶ ἡ λίαν ἑλλειψὶς ἀλαζονικόν, Ibid. iv. 13. ἔφαυρ. κακ.] 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'acelerumque inventor Ulixes,' Virg. Aen. ii. 161: σπασιδάρχει, φιλοπράγμονες, κακῶν εὐρεταί, παρασιόλοι-δες, Philo in Flacc. § 4, vol. ii. p. 520:—πάσης κακίας εὐρετής (of Antiochus Epiph.), 2 Macc. vii. 31. ἀσυνέτους, destitute of (moral) understanding, see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to ἀσυνθέτους, without good faith, οὐκ ἡμείνοντας ταῖς συνθή-καις, Suid. and Hesych. In the same sense, εὐσυνθετεῖν and ἀσυνθετεῖν are op-posed by Chrysippus and Plutarch (see Wetst.). ἀστόργους] μὴ ἀγαπᾶν-τάς τινα, Hesych. And Athenæus, speak- ing of οἱ καλούμενοι ὀρνίθες μελεωγρίδες, —ἐστὶ δὲ ἀστοργον πρὸς τὰ ἔκγονα τὸ ἔρπον, καὶ ἀλιγυρεῖ τῶν νεωτέρων, xiv. p. 655 o. "In hac urbe nemo liberos tol- lit, quis, quiaquis suos heredes habet, nec ad comas nec ad spectacula admittitur." Petronius, 116. (Wetst.)

³².] The Apostle advances to the highest grade of moral abandonment,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and

encouragement of them in others. τὸ δίκαιωμα τ. θ.] the sentence of God, un- mistakeably pronounced in the conscience.

ὅτι κ.τ.λ.] viz. that they who de- such things are worthy of death; this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz. θανάτου, what sort of death? Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov).—nor again, any idea of the con- nexion between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil." p. 246.

The descrip- tion here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: εἰτ' οὐκ ἤρκεσε τὸ πλεῖστας περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . , ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνομήμων εἰδῶ- λων θρησκεία παντὸς ἀρχῇ κακοῦ καὶ αἰτίας καὶ τίρας ἐστίν.

II. 1—29.] Secondly, THE SAME, that all are guilty before God, IS PROVED BY THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted at) must condemn another, for all alike are

1 ch. xiv. 22. 2 Pet. ii. 12. 3 ch. xiii. 8. 1 Cor. iv. 6. vi. 1. x. 24. 29 al. Exod. xvi. 18. 1 Matt. xxvii. 8. (John viii. 10) ch. xiv. 23. Eccl. ii. 1. 1 Mark xiii. 40. Luke xx. 47. ch. iii. 8. xiii. 2 al. Jer. xxviii. (ii.) 17. here only. w = Acts xiii. 11 ref. 20. 2 Cor. xi. 23. 1 Thes. v. 3 (Acts xvi. 27 ref. xix. 8) only. L.P.H. 2 Macc. vii. 25. 21. xi. 32. Eph. i. 7, 18. ii. 7 al. (Paul.) τρυφερός ὡς παλόντων τῆς σοφίας, Plato, Euthyphr. p. 12 A. (= πλεῖστος, LXX. Ps. lxviii. 16 al.) a 2 Cor. vi. 8. Gal. v. 22. b as above (a). ch. iii. 12. xi. 22 (see). Eph. ii. 7 al. P. Pa. xiv. 7. (-τρυφερός, 1 Cor. xiii. 4.) c (=) ch. iii. 25 only +. (1 Macc. xii. 25 only. Jos. Antt. vi. 8. 1.) d see Eph. iv. 2. xiii. 4. -μας, Acts xxvi. 2.) f Matt. xviii. 10. 1 Cor. xi. 23 al. Prov. xxi. 13. (-μας, 1 Cor. m n o 17 [47] ref. h 1 Cor. xv. 23 ref. Pa. xxviii. 8. constr., ch. i. 19, 20. i = ch. viii. 14. Gal. v. 19. 2 Tim. iii. 6. Polyb. i. 15. 13. k here only. = Deut. ix. 27. see Matt. xix. 6. y = Luke xxi. ka. C. a = ch. ix. ABDO KL[P] a b c d f g h k l m n o 17 [47]

CHAP. II. 1. ins κριματι; bef κρίνεις C¹ m 78. 80. 93. 179 syr-w-ast copt. 2. for δε, γαρ CM m 17. 80. 122-79 vulg D-lat copt arm Chr, Pelag: txt AB D-gr GKLP rel Thdrt Damasc Thl Ec [Orig-int, Ambrst] Tert.: om 23 mth. 3. [for λογ. ο πρᾶσσοντας, νομίζεις οὖν ο ταῦτα πρᾶσσαν P.] τούτω A.

guilty. 1.] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πρᾶσσεις δ κρινων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

διό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR thou dost *thine* thyself. Therefore thy setting thyself up as a judge, is unjustifiable. πᾶς δ κρινων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . .] For wherein (not 'in that'), as E. V.—i. e. 'in the matter in which.'

2.] οὗ. 34, 'atque scimus'—now we know. κατὰ ἀλ.] according to truth, as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.)—for οὐδαν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἵστις, i. e., (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the

Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9.

τούτω, viz. δι. σὺ ἐκφ., following. σὺ has the emphasis on it, thou thyself.—'thou above all others.'

4.] ἤ, or (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day (see Eccles. viii. 11), dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?' παλόντων, —a favourite word with the Apostle (see ref.),—the fulness, 'abundance.' χρηστ., as shewn by His ἀνοχή and μακροθ. (ref.)

ἀγνοῶν, not knowing,—being blind to the truth, that . . . Grot., Thol., al. would render it 'not considering': but as De Wette remarks, it is a wilful and guilty ignorance, not merely an inconsiderateness, which is blamed in the question.

ἄγε, is leading thee: this is its intent and legitimate course, which thy blindness will frustrate. 'Malo deducit quam invitat; quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calvin.

5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . . ; it would be σὺ δὲ κατὰ . . . or ὁ θεὸς ἀντίζει δὲ σεαυτῷ κατὰ . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interrogation at ἄγε; or at θεοῦ, as Lachm. does,—

ρότητά σου καὶ ἁμετανόητον καρδίαν ἢ θησαυρίζεις σεαυτῷ ἢ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως ἡ δικαιοκρισίας τοῦ θεοῦ, ὃς ἐὰν ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, τοῖς μὲν καθ' ἵππομονήν ἔργου ἀγαθοῦ δόξαν καὶ

p = 1 Cor. i. 7. 2 Thess. i. 7. al.

q here only. Hos. vi. 5 (for ἔργον) Inscr. [Quinta?] in

Hexapl. (-κρίτης, 2 Macc. xii. 41.)

r = Matt. xvi. 27. Rev. xii. 12. Paov. xxiv. 12.

= Luke xxi. 19. ch. v. 3, 4. Heb. xii. 1 al. Ezra x. 2. see James i. 4. constr., 1 Thess. i. 3. 1 Acts ix.

36 refl. sing., ch. xiii. 2.

u = ch. v. 2. viii. 18. ix. 23 al.

i here only. m = Prov. i. 18. 74 (it. vi. 19, 30 al.)

n abs. [like xxi. 23. ch.

iii. 5. iv. 15 al.

o Rev. vi. 17. Zeph. ii. 3.

5. for ἀποκαλύψεως, ἀνταποδοσεως A (æth[-rom]) Cæs-arela. ins καὶ βεβ. δικαιοκρισίας D³KL[P]N³ 17 rel syr (æth[-rom]) Orig., Eus., Ephr., Bas., Chr., [Cyr., p Euthalms] Thdr̄t^{sc}: τῆς 3. 33-5. 108-21: om ABD¹GN¹ vulg Syr copt goth [arm] Orig., [and int^{sc} Eus.,] Damasc [Ec Iren-int, Cypr Lucif.

but have left the construction to explain itself. κατὰ] not, 'in proportion to' (Meyer), but as E. V. after, 'in consonance with,' 'secundum,'—describing the state out of which the action springs: see ver. 7. καθ' ἵππομονήν. ἀμεταν.] not admitting that μετάνοια to which God is leading thee. ἐν ἡμέρᾳ, not for, nor

= eis ἡμέραν, nor should it be rendered 'against the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for eis' is no where to be tolerated. It belongs to ὀργήν,—wrath in the day of wrath, 'wrath which shall come upon thee in that day,'—not to θησαυρί(εις), imagining which has led to the mistake. The ἡμέρα ὀργῆς is the day of judgment, viewed in its relation to sinners: see refl. ἀποκαλ. δικαιοκρ.] the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment. The reading ἀποκ. καὶ δικαιοκρ. would mean, 'the appearance (refl.) of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This retribution must be carefully kept in its place in the argument. The Apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea

(Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every where, and in all, God punishes evil, and rewards good. 7, 8. τοῖς μὲν καθ' ἔργ. . . . ὀργήν κ. θυμῶς] To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—(ὡν) αἰών. and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ κ. τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . (ἡτοῦσιν,—and τοῖς . . . ἀδικήσιν. Το (ἡτοῦσιν) belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ἵπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (a) (Ecum. and Beza, who divide ἔργ. ἀγ. from καθ' ἵπομ. (is quidem qui secundum patientem expectationem quarunt boni operis gloriam),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . ἀγαθοῦ as meaning 'those who endure in good works' (as Ec. does τοῖς καθ' ἵπομ. those who endure, absol.), and δόξαν . . . (ἡτοῦσιν, as in apposition with it,—(γ) Photius (in Ecum.), Luther, and Estius, who take it, τοῖς . . . (ἡτοῦσιν) (ὡν) αἰών,—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μὲν,—'to the one,'—alone, and makes καθ' ἵπομ. parallel to κατὰ τὰ ἔργα, representing the rule of judgment, taking the rest as (γ). ἔργον, sing. of moral habitude in the whole, the general course of life and action (see refl.). δόξαν, absolute imparted glory like His own, see Matt. xiii. 43; John xvii. 22:—τιμήν, recognition, relative precedence, see Matt.

1 Cor. xv. τιμήν καὶ ἄφθαρσίαν ἡ ζητοῦσιν ζωὴν αἰώνιον ὁ τοῖς δὲ
 2 Tim. i. 10 ἡ ἐξ ἑριθείας καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, ὁ πειθομένοις
 (Eph. vi. 24) δὲ τῇ ἀδικίᾳ, αἰετὸς ὄργῃ καὶ θυμῷ, ὁ θλίψις καὶ ὅστε
 (Wisd. ii. 23) ὁ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἑλλήνος
 33. Col. iii. 1 al. Ps. xxxiii. 16.
 a = John xviii. 37. ch. iii. 26. iv. 13, 14. Gal. iii. 7 al.
 iii. 14, 15 only γ. v. 30 reff. c ch. i. 18 al. d = ch. x. 21. Dent. xxi. 20.
 v. 30 reff. d ver. 6. e Eph. iv. 21. a = 1 John i. 6 al. b = Acts
 xv. 1. Ezek. v. 15. h = 2 Thess. i. 6. f Ps. lxxvii. 49. g = Rev.
 above (1). 2 Cor. xii. 10 only. (-ρεῖσθαι, 2 Cor. iv. 8.) i ch. viii. 26. 2 Cor. vi. 4. Isa. viii. 22. xxx. 6. j ae
 ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. k = Acts xiii. 11 reff. l Acts
 iv. 3. Ps. lxxvii. 31 (26) N⁸ Ald. oompl. m = ch. i. 27. vii. 13, 15, 17, 18. 1 Cor. v. 2. 1 Pet.
 19. 1 Cor. xiii. 6. 2 John ii only. Dent. xxx. 15. n John xviii. 23. ch. vii. 21. xii. 31 (bis). xiii. 4 (bis). xvi.

8. ἐρηθείας A f: ἐρεθίας B¹D²G: ἐριθίας D¹. om μὲν BD¹GN¹ Th[ph-ant,]:
 ins AD²KL[P]N² 17 rel syr Orig.[and int.] Ephr Chr Thdrt Damasc Thl Œc.
 rec θυμος καὶ ὄργη, with D²KL[P] 17 rel syr [Eus, Euthal-ms] Thdrt Œc: txt ABD¹GN
 m vulg Syr [copt] arm Orig.[and int.] Ephr, Damasc Thl.
 9. ιουδαῖος καὶ Ἕλλην G m l. 109 D¹-lat.

x. 32; xxv. 34:—ἀφθαρσίαν, incorruptibility: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain στέφανον ἀφθαρτον. 8. τοῖς δὲ ἐξ ἐριθείας] as in reff., to be supplied by ὁδόν, those who live in, act from, are situated in and do their deeds from—ἐριθεία as a status, as of ἐξ spoken of place. ἐριθεία,—not from ἐρις, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from ἐριθός, a hired workman, whence ἐριθεύω or -ομαι, properly 'to work for hire,' but met. and generally, 'ambitum exerceo,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, 'ambitus,' 'self-seeking,' 'greed.' It stands opposed to ὑπομονὴ ἔργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as 'the party spirit of the Jews,' Rückert. The mistake of rendering it 'contentiousness,' and imagining a derivation from ἐρις prevailed universally (Orig., Chrys., Theodoret, Theophyl., Œcum., Hesych. (ἐριθεύετο, ἐφιλονείκει), Vulg., Erasmus, Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας, i. e. τοῖς ἐρίζουσι) according to De Wette, down to Rückert, who first suggested the true derivation. It appears to have arisen from ἐριθίζω being somewhat similar in sound. Aristotle uses it in the sense of 'ambitus,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἄνευ στάσεως διὰ τε τὰς ἐριθείας, ὅσπερ ἐν Ἡρακλῇ ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι πρόωτο τοὺς ἐριθευομένους. Fritzsche, who has an excursus on the word, renders ὁ ἐξ ἐριθ.,—'malitiosi

fraudum machinatores.' Ignatius, ad Philad. § 8, p. 704, opposes ἐριθ. to χριστομαθία. On the whole, self-seeking seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17. ἀπισθ. μ. τῇ ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity. ὄργῃ κ. θυμῷ] According to this arrangement (see var. readd.) the former word denotes the abiding, settled mind of God towards them (ἡ ὄργῃ τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the outbreak of that anger at the great day of retribution. So the grammarians: θυμὸς μὲν ἐστὶ πρόσκαιρος (ascendenscentia, as Cicero) ὄργῃ δὲ πολυχρόνιος μνησικακία, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131. 9. θλίψ. κ. στεν.] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the suffering Christian, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντί θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are co-existent. ἐπὶ πᾶσαν ψ. ἀνθ.] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). κατεργ.] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our 'commit,' is more naturally used of evil, as manifested and judged of by separate acts among men, whereas ἐργάζομαι, answering to our 'work,' is used indifferently of both good

ABDG
 KL[P]
 a b c d f
 g h k l
 m n o 17
 [47]

10 ὁ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
 τὸ ἀγαθόν, Ἰουδαῖοι τε πρῶτον καὶ Ἕλλησι. 11 οὐ γὰρ
 ἐστὶν προσωπολήψια παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνό-
 μως ἤμαρτον, ἀνόμως καὶ ἀπολούνται, καὶ ὅσοι ἐν
 νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται. 13 οὐ γὰρ οἱ

45. ch. vii. 13 bis. xii. 21. xiii. 3, 4. Philem. 14 al. 2 Kings xiv. 17. see John v. 20. 1 Pet. iii. 11.
 Eph. vi. 9. Col. iii. 25. James ii. 1 only. (-πῶς, Acta x. 34. -πῶς, James ii. 9.) t here bis
 only. 3 Macc. viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) u = Matt. xviii. 14. 1 Cor. i.
 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. v = here only. (Gal. iii. 11. v. 4.)
 w = Acta xvii. 31. ver. 16. ch. iii. 9 al. Ps. xcv. 13. Luke vi.

10. τω εργαζ. το αγαθον bef παντι G.

11. om τω D¹.

and evil. That this is not always kept to, see reff., especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man.

10. εἰρήνη] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. εἰρήνη] Here in its highest and most glorious sense, see reff.

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded*, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows*, it introduces a comparison between him and the Gentile to shew how fairly he will be, for those greater advantages, regarded as *πρῶτος* in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] *The justice of a GENERAL judgment of ALL, but according to the advantages of each.*

12. ὅσοι γ. ἀνόμως . . .] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i. e. it shall not appear against them in judgment. Whether that will *ameliorate* their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of ἀνόμως is clear from 1 Cor. ix. 21. That even these have sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), . . . δ μὲν γὰρ Ἕλλησιν ἀνόμως κρίνεται τὸ δὲ ἀνόμως ἐν ταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει (this is perhaps saying too much, see above) τούτῃστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τοῦτ' ἐστὶ, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. δ δὲ Ἰουδαῖος, ἐννόμως, τούτῃστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος δσων γὰρ πλείονος ἀπέχουσεν ἐπιμελείας, τοσού-

τω μέισον δώσει δίκην. καὶ (De W.) serves to range ἀπολ., as well as ἤμαρτ. under the common condition ἀνόμως: As many as without the law have sinned, without the law shall also perish.

ἀπολούνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, under (in, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.

νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e.g. αὐτοῖς εἶναι νόμος, ver. 14: and even there not 'a law:' see note. And I hope to shew that it is never thus anarthrously used as = δ νόμος, except where usage will account for such omission of the article.

διὰ νόμ. κριθ. Now, shall be judged by the law: for that will furnish the measure and rule by which judgment will proceed.

13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus

z James i. 22, 23, 26 only. ^a ἀκροαταὶ νόμου δίκαιοι ἢ παρὰ τῷ θεῷ, ἀλλ' οἱ ^a ποιηταὶ νόμου ^a δικαιωθήσονται. ¹⁴ ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα ^b φύσει ^c τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος, ¹⁵ ^d οὕτινες ^e ἐνδείκνυνται τὸ ἔργον τοῦ νόμου ^f γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, ^h συμμαρτυρούσης αὐτῶν τῆς ⁱ συνειδήσεως καὶ ^k μεταξὺ

^a = Paul (Acts xiii. 26, ch. iii. 20 al.) only, exc. Luke xviii. 14. James ii. 21, 24, 26. Pa. cxlii. 3. b Gal. ii. 15. iv 6. Eph. ii. 3 only. (ch. i. 26 reff.) c constr., ch. viii. 6. Matt. xvi. 23. Luke ii. 40. Thuc. viii. 31. d = Acts x. 41 reff. e = ch. ix. 17 (from Exod. ix. 16), 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16 (3 Tim. iv. 14 (see note there) al.). Heb. vi. 10, 11) only. P.H. (Gen. i. 15, 17). f see ver. 7 reff. g here only. 2 Chron. xxvi. 22. Exod. ii. 2. 3 Macc. xi. 15 only. h ch. viii. 16. ix. 1 only. i 2 Cor. i. 10 reff. (Eccles. x. 20). Wind. xvii. 11 only. k Acts xv. 9 reff.

13. [om ver P.] rec ins του bef 1st νομου, with KL 17 rel [arm] Mcion-e Chr Thdrt Phot: om ABDGN [47² Orig(Tischdf) Euthal-ms] Damasc. om τω BD¹ k¹ [Orig.]: ins AD²GKLN rel Mcion-e, [Orig.] Chr Thdrt. for ἀλλ' οἱ, ἀλλὰ G. rec ins του bef 2nd νομου, with D³KL 17 rel Mcion-e, Chr Thdrt Phot: om ABD¹GN [Orig, Euthal-ms] Damasc. aft δικαιωθῶσονται ins παρα θεῷ G [spec]. 14. for γὰρ, δε G 5th arm Orig₁[(txt₁ and int₂): om a]. ins τα bef εθνη G k. rec ποιε (grammatical corr), with D³ rel [Eus.] Chr Thdrt: ποιε: KL[P n] 17: ποιουσιν DG [Cyr-p Euthal-ms]: txt ABN [47-marg] Clem, Orig, Damasc. for οὗτοι, οἱ τοιοῦτοι G vulg D-lat Orig₁[and int₂] (Hil). 15. ἐνδείκνυνται A: ἐνδίκν. GN. της συνειδήσεως bef αυτων DG [arm]: αυτοις τ. συν. τοι¹ [Orig-int₂] Chr Jer: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKL[P]N 17 rel [Orig₂-int₁ Chr₁].

justified) the doing of the law. τοῦ has been apparently inserted in both cases in the later mss. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκροαταὶ νόμου. But the οἱ in both cases is generic, and ἀκροατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' a 'doer-of-the-law.' So that the correct English for οἱ ἀκροαταὶ νόμου is hearers of the law, and for οἱ ποιηταὶ νόμου, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροαταὶ νόμου is inadmissible, will hardly in our day be considered as deciding the matter.

14.] ἔθνη, the Gentiles [in general]; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχ., would mean 'those Gentiles who have not the law,' as also would ἔθνη μὴ νόμον ἔχ., whereas the meaning clearly is, the Gentiles not having the law.

νόμον] Again, 'the law,' viz. of Moses. A law, they have; see below. φύσει, by nature, τοῖς φυσικοῖς ἐπέμμενα λογισμοῖς, Schol. in Matthai. τὰ τοῦ νόμου π.] do things pertaining to the law [i. e. the things about which the law is concerned], e. g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle

means that the Gentiles could fulfil the law, do the things, i. e. all the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i. e. make sanctions and prohibitions: but this can hardly be.

The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. ἑαυτοῖς εἰσιν νόμος] are to themselves (so far) the law, not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the law.' Cf. Aristot. Eth. iv. 14, δ δὲ χαλεπὸς κ. ἀνευθέριος ὄντως ἔχει ὅλον νόμον ἐν ἑαυτῷ. 15.] ἐνδείκν., by their conduct shew forth,—give an example of.

τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supplied in the δταν . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to mean the whole works of the law, which the indefinite δταν prevents above.

...επολο- ἀλλήλων τῶν ἰλογισμῶν κατηγορούντων ἡ καὶ ἄπο- 13 Cor. x. 6
 γου F. λογουμένουν. 16 ἐν ἡμέρᾳ ᾗ κρινεῖ ὁ θεὸς τὰ κρυπτά only. Prov.
 ...ο θες vi. 12. Jer.
 G. xi. 19.
 ABDK τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιον μου διὰ Ἰησοῦ m = John v. 45
 L¹ a b c al. Paul,
 d f k h k Acts xiv. 13
 l n n o a¹8. Epp.
 17 [47] here only.
 1 Macc. vii. 6.
 n abe., Luke xii. 14. Acts xxi. 1 (xix. 33 reff.). L.P. Jer. xii. 1. o constr., 2 Cor. i. 4. Matt.
 xiv. 50. q Matt. vi. 4 al. Dent. xix. 29. constr., 1 Cor. iv. 8. xiv.
 26. 2 Cor. iv. 2. Isa. xlii. 9. rch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 5. 1 Thess.
 i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 22. *t = here (Luke x. 6) only. (Num.
 xi. 23.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμῶν G.

16. rec (for β) οτε, with DGKLN 17 rel vulg syr [arm spec Ps-]Ath, Chr Thdr̄t
 Ec [Orig-int₂]: [cum sēth:] txt A B(η ημ.) tol Syr copt Cyr[-p₁] Damasc(ἐν β)
 [O g-int] Ambr Aug Ambrst. χο. bef ησ. B(N¹ ?): εν χριστω ησ. Orig.:
 om ησ. [Meion-in-]Tert: δια τῷ χῡ is written by N-corr¹ over an erasure. add
 του κυριου ημων D G-lat Ambr, [Ambrst].
 17. rec for ει δε, δε (see note), with D²L rel syr Chr Thdr̄t Ec: txt ABD¹KN d²
 [47²] vulg G-lat Syr [copt sēth arm] Clem, Damasc Thl [Euthal-ms Orig-int, Ambrst].
 εταναπαι K 17(sic) [Euthal-ms].

γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the
 tables of stone on which the law was
 written: see a similar figure 2 Cor. iii. 8.

συμμερτ. αὐτ. τ. συνειδ.] This is
 a new argument, not a mere continuation
 of the ἐνδεῖς above. Besides their giving
 this example by actions consonant with the
 law, their *own* conscience, reflecting on
 the thing done, *bears witness to it as good*.

συμμ., not merely = μερτ., as Grot.,
 Thol., nor = *una testatur*, viz. as well as
 their practice,—but confirming by its
 testimony, the *συ* signifying the agree-
 ment of the witness with the deed, as *con*
 in *contestari*, *confirmare*:—perhaps also
 the *συ* may be partly induced by the *συ*
 in *συνειδήσεις*,—referring to the reflective
 process, in which a man confers, so to
 speak, with himself. καὶ μετ. ἑαυτ.

κ.τ.λ.] and their thoughts (*judgments* or
reflections, the self-judging voices of the
 conscience, which being corrupted by sin-
 ful desires are often *divided*) among one
 another (i. e. thought against thought in
 inner strife) accusing, or perhaps excusing
 (these two participles are *absolute*, de-
 scribing the office of these judgments,—
 and nothing need be supplied, as ‘*them*,’ or
 ‘*their deeds*’). Notice the similarity of
 this strife of conscience, and its testimony,
 as here described, to the higher and more
 detailed form of the same conflict in the
 Christian man, ch. vii. 16. 16.] *To*

what has this verse reference? Hardly to
 that just preceding, which surely speaks of
 a process going on *in this life* (so however
 Chrys. takes it. See also a fine passage in
 Bourdaloue’s Sermons, Vol. i. Sermon. ii. p.
 27, ed Paris, 1854): nor, as commonly as-
 sumed, to κριθήσονται (ver. 12), which only
 terminates one in a series of clauses con-
 nected by γάρ:—but to the great affirma-
 tion of the passage, concluding with ver.
 10. To this it is bound, it appears to me,

by the τὰ κρυπτά τῶν ἀνθρώπων, answering
 to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This
 affirmation is the *last* sentence which has
 been in the dogmatic form:—after it we
 have a series of quasi-parenthetic clauses
 οὐ γάρ—δοκοῖ γάρ—οὐ γάρ—δοκῶ γάρ;
 i. e., the reasons, necessitated by the start-
 ling assertion, are one after another given,
 and, that having been done, *the time is*
specified when the great retribution shall
take place. κατὰ τὸ εὐαγγ. μου] See
 reff.

according to (not belonging to
 κρινεῖ as the rule of judgment, but to the
 whole declaration, ‘as taught in,’ ‘as form-
 ing part of’) the Gospel entrusted to me
 to teach. διὰ Ἰησ. χρ.] by Jesus

Christ, viz. as the Judge—see John v. 22:
 —belongs to κρινεῖ. See also Acts xvii.
 31. 17—24.] *The pride of the Jews*
in their law and their God contrasted
with their disobedience to God and the
law.

17. et 24.] This has been in the
 later mss. changed into *Idé*, apparently to
 avoid the anacoluthon, or perhaps merely
 by mistake originally. The anacoluthon,
 however, is more apparent than real. It is
 only produced by the resumption of the
 thread of the sentence with οὐν, ver. 21.
 Omit (in the sense) only that word, and all
 proceeds regularly.—‘*But if thou art de-*
nominated a Jew, and &c. . . , thou that
teachest thy neighbour, dost thou not teach
thyself?’ &c. The et 24 σὺ carries on the
 apostrophe from ver. 5, since when it has
 been broken off by reference to the great
 day of retribution and its rule of judg-
 ment; the σὺ identifies the person ad-
 dressed here as the same indicated by the
 σου and σεαυτῷ there, and by ὁ ἀνθρώπος
 in ver. 1. Thus the Apostle by degrees sets
 in his place as a Jew the somewhat indefi-
 nite object of his remonstrances hitherto,
 —and reasons with him as such. ἐσθον.]
 No stress on ἐσ.—art named, ‘denomi-

u Paul (ver. 17. ch. v. 2, 11. 2 Cor. x. 15. al.) only, exs. James I. 9. iv. 14. Jer. ix. 23, 24. v Acts xxi. 16 ref. w ellipse, here only, see ch. xii. 2. z Phil. i. 10. y — Luke xii. 46. Ps. xvi. 3. a = 1 Cor. xv. 51. Dan. vii. 2. b Luke i. 4. Acts xviii. 26. xxi. 31, 34. 1 Cor. xiv. 19. Gal. vi. 6 only. c Acts i. 16 ref. d Luke i. 70. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 18. Isa. ix. 2. e Hev. xii. 9 only. Hos. v. 2. Sir. xxvii. 10 only. f Luke xi. 40. xii. 30. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 2. g = 1 Cor. iii. 1 ref. h 2 Tim. iii. 5 only. i — (Götsch, Gal. iv. 19.) i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21. 1 = here (Rev. xxi. 8) only. Esod. v. 21.

rec ins τῷ βεφ νόμου, with D³KL 17 rel [arm Euthal-ms] Thdrt Thl Ec: om ABD¹N Clem, Did, Chr-comm, (and mas) Damasc.

20. om διδάσκ. νηπιῶν A.

21. ins τον βεφ ετερον L n 1. 80-8. 93.

nated, — 'hast the name put on thee;' see ref. *ἐναντιω.*] Used of *false trust*, see ref. The τῷ of the rec. has been inserted in the later mss. before νόμου, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not *the law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, in the law: viz. 'which thou possessest.' *καὶ ἐν θ.*] viz. 'as thy *Covenant God*': 'as being peculiarly thine.' 18. γιν. τὸ θεῶν.] *θεός* having been just mentioned, it is left to be inferred that *θέλημα* refers to Him. *δοκιμ. τ. διαφ.*] *provest* (in the sense of sifting and coming to a conclusion on) things which differ,—*ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ.* Theod. *κρίνει τί δεῖ πράξει κ. τί μὴ δεῖ πράξει*, Theophylact. The Vulg. '*probas utiliora*, and E. V. '*approvest the things that are more excellent*,' is somewhat flat in meaning, and not so applicable. *κατηχ. ἐκ τοῦ νόμ.*] *being* (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the *law itself*, out of which the *κατήχησις* takes place). 19.] *πρώτιστος*, sometimes with *ἐαυτῷ* or *ἐφ' ἐαυτῷ* (see Luke xviii. 9), and sometimes with *δτι* (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18),—*regardest thyself as*,—*art confident in thyself as being*. *ἐδηγνεν τυφλ.*] We can hardly say with Olsh., that the Apostle *undoubtedly* refers to the saying of our Lord, Matt. xv.

14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] *μόρφωσιν*, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law *contained a foreshadowing of Christ*,—for the Apostle is speaking now more of *moral truth* and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (*ἔχοντα . . . νόμον*) is not to be pressed as *declaring a fact*, but taken *subjectively* with regard to the Jew, after *τίποιθας*, and understood of *his estimate* of the law. *ἐν τῷ νόμῳ*, because the *book of the law*, the whole law, is denoted.

[21.] "And now the righteous rebuke may no longer be restrained. Such advantages and such pretensions ought undoubtedly to be followed and justified by a corresponding course of holy conduct." Ewbank.] 22. ὁ βεβλ. τὰ εἰδ. *λεροσυλεύς*] The contrast here, must be maintained; which it will not be if we understand *λεροσυλεύς* of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἰδωλα leads into the kind of robbery which is meant. Thou who abhorrest idols, dost thou rob their temples? That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, *μὴ συλῆν ἱερὰ ξενικά, μηδ' ἂν ἐπινομασμένον ᾧ τινι θεῷ κειμήλιον λαμβάνειν*.

ABDK
L¹ a b c
d f g h k
l m n o
p q r s
t u v w
x y z
[47]

^m εἶδωλα ⁿ ἱεροσυλεῖς; ²³ ὅς ^o ἐν νόμῳ ^p καυχᾶσαι, διὰ τῆς ^q παραβάσεως τοῦ νόμου τὸν θεὸν ^r ἀτιμάζεις; ²⁴ τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς ^s βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. ²⁵ περιτομὴ μὲν γὰρ ^t ὠφέλει, ἐὰν ^u νόμον ^v πρᾶσσης· ἐὰν δὲ ^w παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ^x ἀκροβυστία ^y γέγονεν. ²⁶ ἐὰν οὖν ἡ ^z ἀκροβυστία τὰ ^{aa} δικαιώματα τοῦ νόμου ^{ab} φυλάσῃ, οὐχὶ ἡ ^{ac} ἀκροβυστία ^{ad} αὐτοῦ ^{ae} εἰς περιτομὴν ^{af} λογισθῆσεται; ²⁷ καὶ ^{ag} κρινεῖ ὁ ^{ah} ἐκ φύσεως ^{ai} ἀκροβυστία τὸν νόμον ^{aj} τελούσα ^{ak} ὡς ἡ ἀκροβυστία.

Q η περιτομή
ABDG
KLN a b
c d f g h
i l m n
o 17 [47]

m w. art., Acts xv. 20.
1 Cor. xii. 2.
1 Thess. i. 9.
1 John v. 21.
2 Chron. xvii. 2.
here only t.
(-Aos, Acts xix. 37. -Aia, 2 Macc. xiii. 6.)
o ver. 17.
p w. gen., here only. 2 Macc. xv. 10. abs.
q ch. iv. 15 reff. (-βάτης, ver. 25.)
r Isa. lii. 5. Tit. ii. 5.
s here only. see John vii. 19.
t Ezek. xviii. 10 (Montf., not Field).
u Matt. iv. 3 || L. John ii. 9. x. 16.
v x. 36. s indef. pron., Luke xxiii. 51.
w ada. 6, § 22. 3. 2. s a = ch. ix. 8 reff. only.
x abool. = John vi. 63 only. Hab. ii. 18. Xen. Anab. v. 1. 12.
y u here dis. Gal. ii. 16. James ii. 9, 11 only t. Symm., Pa. xvi.
z ch. iv. 9—12 al. Paul only, exc. Acts xi. 3. Gen. xvii. 11.
aa x ch. i. 32 reff. γ act., = Acts xvi. 4 reff. Exod. John viii. 44. Eph. v. 12. 1 Pet. iii. 14. Jude 24 al. Winner, b see ch. xiv. 22. James iv. 11, 12. c here
ab = James ii. 8. Gal. v. 16.

²⁵. om γὰρ d m vulg D-lat sēth arm [Orig-int.] lat.-ff. for πρᾶσσης, φυλάσσης
D¹-gr [arm]; *observes* vulg D-lat [Ambrst]; *custodias* [Orig-int] Aug. ^{akro-}
bustia (but corrd) N¹.

²⁶. for τα δικαιώματα, δικαιώματα G-gr G¹-lat harl¹ [Orig-int, (txt.)]. φυλάσσει
L. for ουχί, ουχ BN 44 Damasc: txt DGKL 17 rel Chr [Cyr¹-p] Thdr¹ Thl (Ec.
(A uncert.)

²⁷. om η εκ φυσ. ακροβ. G.

²³.] ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a παράβασις is τοῦ νόμου, the law being broken as a whole (see James ii. 10: and on παραβάτης νόμον below, ver. 25). And τῆς παρ. τ. νόμ., is thy breaking of the law.

This question comprehends the previous ones. ²⁴.] 'For what is written in the prophet Isaiah [also in Ezekiel, xxxvi. 20, 23], is no less true now of you: 'the fact is so, as it is written.'

²⁵.] Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish mind dwelt with peculiar satisfaction: the Apostle sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.* ἀλλ' ἡ περιτομή μέγα, φησὶν. ὁμολογῶ πᾶν, ἀλλὰ τότε; ὅταν ἔχῃ τὴν ἑνὸν περιτομὴν. καὶ σκόπει σύνειν, πῶς εὐκαίρως τὸν περὶ αὐτῆς εἰσάγαγε λόγον. οὐ γὰρ εὐθέως ἀπ' αὐτῆς ἤρξατο, ἐπειδὴ πολλὰ ἦν αὐτῆς ἡ ἐπάκλησις· ἀλλ' ἦν ἡ εὐδείξεν αὐτοὺς ἀπὸ τοῦ μείζονος προεικονούσας καὶ τῆς εἰς θεὸν βλασφημίας αἰτίας, τότε λοιπὸν λαβὼν τὸν ἀκροατὴν κατεγγυκτά αὐτῶν, καὶ γυμνάσας τῆς προεδρίας, εἰσάγει τὸν περὶ περιτομῆς λόγον, βαρβῶν ὅτι οὐδέως αὐτῇ ψηφισταὶ λοιπόν. Chrys. Hom. vii. 474.

²⁶.] περιτομή, chosen as an example in point, and as the most comprehensive and decisive example; and μὴ γὰρ binds it on to the foregoing reasoning: q. d. 'in the same way circumcision, &c.' νόμον, not τὸν

νόμον, πρᾶσσης,—because the latter would import the *perfect fulfilment of the whole law*: whereas the supposition is of acting according to the law, doing the law.

παραβάτης νόμου here, not τοῦ νόμου, the παραβάτης νόμου, like ἀκροατῆς νόμου and ποιητῆς νόμου, ver. 13, being a designation generally of a *law-breaker*, as those of a *law-hearer* and *law-fulfiller*. ἀκροβ.

γῆν.] counts for nothing: the Jewish transgressor is no better off than the Gentile transgressor. ²⁶. ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκροβυστίᾳ. τὰ δικαιώμα.]

plainly, the *moral requirements*, not the ceremonial: for one of the very first of the latter was, *to be circumcised*. The case is an *impossible one*: nor does the Apostle put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was *subordinate to the keeping of the Law* itself. The articles shew how completely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated. οὐχὶ ἡ . . .] 'In such a case would not he be counted as a circumcised person?' ²⁷.] I prefer with De Wette (and Erasmus), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse.

κρινεῖ, 'shall rise up in judgment against,' judge indirectly by his example. See Matt. xii. 41, 42, where καταρτίζω is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβ.] 'he, who remains in his natural state of uncircumcision.' ἐκ

τ = ch. iv. 11.
xiv. 20.
2 Cor. ii. 4.
Heb. ix. 12.
Winer, edn.
6, § 47 i.
§ see note &
ver. 29 reff.
h here (Matt.
vi. 4, 6 rec.)
only.
i ch. viii. 8, 9.
2 Cor. x. 3.
Gal. ii. 20.
vi. 12. Eph. ii. 11 (his).
Phil. i. 22. iii. 3, 4 (his).
Col. ii. 1. 1 Tim. iii. 16. Philen. 16. 1 Pet. iv. 1, 2. 1 John
iv. 2. 2 John 7. k Matt. as above (h). John vii. 4, 10. xviii. 20. l — 1 Cor. iv. 5. Ezek. xlv. 7, 9.
m ch. vii. 6. 2 Cor. iii. 6. n Paul (1 Cor. iv. 5. Eph. i. 6 al.) only, exc. 1 Pet. i. 7. h. 14.
o = Matt. i. 20. Acts v. 39. ch. v. 16.

σέ τὸν ἰδιὰ ἑγράμματος καὶ περιτομῆς ἡ παραβάτην νόμου. ^{ABDG}
28 οὐ γὰρ ὁ ἑν τῷ ἡ φανερωῖ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἑν ^{KLX a b}
τῷ ἡ φανερωῖ ἑν ἰσαρκί περιτομῇ, ^{c d f g h} 29 ἀλλ' ὁ ἡκ ἑν τῷ ^{k l m n}
ἡκ κρυπτῷ Ἰουδαίος, καὶ περιτομῇ ἡ καρδίας ἐν ἡ πνεύματι
οὐ ἡ γράμματι οὐ ὁ ἡ ἔπαινος οὐκ ὁ ἑξ ἀνθρώπων ἀλλ'
ὁ ἑκ τοῦ θεοῦ.

29. ἀλλὰ (1st) D¹G.
του (bef. θ.) D²G a.

for 2nd εν, os G D-lat.
αὐτ θεου ins εστιν D¹ vulg lat-ff.

ἀλλὰ (2nd) B. om

φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense. 'if it fulfil the law,' but merely restates the hypothesis: fulfilling (as it does, as we have supposed) the law. σέ τὸν παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σέ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σέ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), 'thee who art a professor of the law and a circumcised person,' and understand εἰς αὐτὸν παραβάτην, —shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περιτ.] διὰ (see reff.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered by in E V. [though this gives too much the idea of the state being the instrument by means of which] (not, 'in

spite of,' as Köllner and al.). γράμματος] 'litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law. In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερωῖ (Ἰουδαίος) Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερωῖ ἐν σαρκί (περιτομῇ) περιτομῇ (ἐστίν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος (Ἰουδαίος ἐστίν), καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομῇ ἐστίν). Thus the real Jew only, and the real circumcision only, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasmi, Luther, Meyer, Fritzsche, take Ἰουδαίος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very rapid sense, besides that the opposition of ὁ ἐν τῷ φανερωῖ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also vapid. 29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομῇ, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs. περιτ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] in [the] spir-it, not in [the] letter. Not merely 'spiritually, not externally:' nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Eccl., Grot., Estius, Fritzsche):—nor signify the material ('quod spiritu constat,' Erasmi.): nor the rule (Meyer),—but as De Wette rightly, the living power or element, wherewith that inner sphere of being is filled—ἐν being [used] as in Acts xvii. 28, of that in which any thing lives and moves,—compare χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i. 8,—δουλεῖν ἐν κιν. πν., ch. vii. 6,—εἰς αὐτὸν

γ = Matt. xliii. 23. Tit. ii. 10 al. Prov. xli. 22.
 δ = Paul (ver. 31. 1 Cor. xlii. 8 al. fr.) only, exc. Luke xlii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 6. vi. 4 only. a all. only, exc. Luke xli. 16. Josh. xlii. 29.
 ε = Gen. xlii. 17. b = ch. xi. 6. 1 Cor. xlii. 1 al. Paul. vii. 46, 48. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al. Paal. xiv. 11 (3). c = Acts xxi. 9, 10 al. d = Acts iii. 19 reff. Paal. i. 4 (6). f = Luke vii. 29, 35. 1 Tim. iii. 16. Pa. i. c. g = Acts xxi. 9, 10 al. h = ch. i. 16 al. i ch. i. 17 reff. j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 2 Pet. iii. 6). Wied. vii. 14. Diod. Sic. xiv. 48. k ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8. l = Jude 9 (only). Gen. xxxvii. 22. ἐπιφ. τῶν πόλεμον, Polyb. xv. 18. 4. m = ch. ii. 5, 8. n Gal. iii. 16. 1 Cor. ix. 8. (see ch. vi. 16. 2 Cor. iii. 3, xv. 23. Gal. i. 11. 1 Pet. iv. 6). o ver. 4 reff. p = Luke xi. 16. ch. vi. 2 al. q = ch. ii. 12 reff. r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34. s here only. t. Job xxiv. 6 Aq. Theod. (Symm. (Field, Auct. ad Hex.)).

καταργησῇ L b' o Chr-2 mss: καταργεῖ 47: καταργασεῖ 5: καταργησε 28. 76 syrr Cypre Pelag Vig.

4. for γινέσθω, εστω G-gr: est vulg D-lat Syr Cypre, est and esto G-lat, sit Ambr.: γινέσθω L c Chr.

for δε, γαρ G D-lat Syr Cypre Ambrst Sedul: ουν arm.

for καθως, καθαπερ BN Thdrt: ως 73: καθο 76.

νικησεις ADN n: νικησις 17.

5. δικαιοσύνην beff θεου G vulg [Orig-int.], aft ὁργην ins αυτου N' (N' disapprov-ing) [Syr copt Philastr.].

7. [for ει, η P.]

for γαρ, δε A[N] d 5. 23. 57. 74. 124 harl copt Damasc.

faith also on His P' 4.] μὴ γέν., let it not be: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned anything by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast.*' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. That thou mightest be justified (shewn to be just) in thy sayings (sentences, words of judgment), and mightest conquer when Thou art judged,—πρὸς τὴν 'in thy judging,' which cannot well be our rendering of ἐν τῷ κρίνεσθαι σε,—i. e. 'when thy dealings are called in question by men.' 5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Apostle founds another question:—It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby

His own righteousness has been shewn forth, and established. ἡμῶν] 'of the Jews' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply. δικαιοσύνην] viz. that established by the δικαιούσθαι of ver. 4; not *His goodness* (as Chrys., Theodoret, Grot., al.),—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks in the *person of another*, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that the *Judge of all the earth must do right.* ἔγω, for (i. e. 'if it were so,' alioquin'). τὸν κόσμον is not the *Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the ἡμῶν in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. *How shall God judge the world?* For, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth

g = Matt. viii. 9. ch. vi. 14. 16. Gal. iii. 10. iv. 3 &c. Det. xxiii. 2. h Pa. xiii. 1 &c. BM¹ (A¹) &c. om our vv. 13-18) freely at beg. i Acts iv. 23 ref. k = ch. xv. 21 ref. i Acts xv. 17 ref. m ch. xvi. 17. i Pet. iii. 11 only. = Job xxiv. 27. Mal. ii. 8. Pa. iii. 3 BM¹ &c. (A del.) n here only. 4 Kings iii. 19. Jer. xi. 16. Polyb. i. 14. 6 al. a4 only. Pa. v. 9. 11. cc. (v. xlii.) civ. 25 only. 12. Ep. Jer. 12. 34 only. xi. 12. xlii. 16. i Pet. iii. 10 (from Pa. xxiii. 13) only. only. Hos. iv. 2. a3 only. s = here (Rev. i. 16. ii. 12. xiv. 14, &c. xix. 16) only. Amos ii. 15. xlii. 20. Rev. xvi. 6 only. Gen. ix. 6. Isa. lix. 7, 8. Prov. i. 16 A¹ &c. (not BCM¹). only. Prov. xx. 20 al. c James v. 1 only. Isa. xlviii. 11. (-pos, ch. vii. 34.) only. 1. c. (Pa.) Isa. only. e Pa. xxv. 1. f 2 Cor. v. 11. φ. χρυσού, Eph. v. 31. = Neh. v. 9. Isa. xi. 3. g Matt. xxi. 2. xxvii. 34, 61. Acts iii. 16. xvii. 7 only. Josh. xxi. 34. o = here only. (ch. ii. 4 ref.) Pa. xxvii. 3. q here only. Pa. clix. 6. s James iii. 6. v. 3 only. Pa. (1. c. BM¹) cxxix. 3. Ezech. xlv. 6, 11, 12. u Matt. xv. 8 & Mk. 1 Cor. xiv. 21. Heb. v Pa. ix. 7 (57) (singular). w here y Matt. xxiii. 6, 7. Luke xi. 30. Rev. iv. 6, 8 a (-χών, Acts b here d Luke i. 79 f 2 Cor. vii. 1 only. (φ. γ. κυρίου, Acts ix. 17) g Matt. xxi. 2. xxvii. 34, 61. Acts

for προηγ., ηγιασάμεθα D¹G 31. 89¹ [syrr-lxt(προ w-as, appy)] Chr-3-mss, Ec-comm, καὶ αὐτοὶ συνεκ. latt. om γὰρ D¹ [Syr wth(appy, Treg)]. aft iουδ. τε ins πρώτων A. απαντας G: παντα n. vno B. 10. ουδ D¹ l. 11. om 1st o ABG [(vulg Orig-int Ambret)]: ins DKL[P]M syrr arm Euthal-ms] Chr, Thdr̄t Damasc Thl Ec. om 2nd o BG [latt, as before]. for εκς, (ηγτων B. 12. ηχρεωθησαν AB¹D¹GN. ins o bef ποιων (so P s xlii. 3¹) D [Orig-int, Ambret]. om 2nd ουκ εστιν B 67² Syr. 13. λαρυξ A[P a] d k: -υξ G. 14. aft στομα ins αυτων B(not Tischdf [N. T. Vat.]) 17.

Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προέχουμαι—Have we (Jews) the (any) preference? We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5. οὐ πάντως] No, by no means. This would more naturally be πάντως οὐ, see ref. But we have οὐδὲν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves absolute equality in respect of his argument. προηγ. . . . εἶναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not acc. and inf.,—that Jews and Gentiles are under sin,—but 'Iouδ. . . . πάντας is acc. after the verb, and ἐφ' αὐ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.' 10—18.] Proof of this universal sinfulness from the Scripture, said directly (ver. 19)

of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.). 11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἐστι συνίων ἢ ἐκζητῶν τ. θ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] ἐδολιούσαν, an Alexandrine form for ἐδολούν; see Lobeck, Phrynichus, p. 349. The open sepulchre is an emblem of perdition, to which their throat, as the instrument of their speech, is compared. 15.] The LXX (Isa. l. c.) have of δὲ πόδες αὐτῶν ἐπὶ ποτηρίαν τρέχουσι, ταχύνει ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόβου (διαλ. ἀφρόνων A¹)· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν (ἐγνωνσαν, A). 19.] He proves the applicability of these texts to the Jews by their being found in the Jewish Scriptures: not in any Gentile representation, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews them-

ὀφθαλμῶν αὐτῶν. ¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, ^h τοῖς ^h ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα ¹ φραγῇ καὶ ^h ὑπό-
 δικος γένηται πᾶς ὁ κόσμος τῷ θεῷ. ²⁰ διότι ¹ ἐξ ^m ἔργων
 νόμου ⁿ οὐ ^{lo} δικαιωθήσεται ^{np} πᾶσα ^p σὰρξ ^q ἐνώπιον αὐ-
 τοῦ· διὰ γὰρ νόμου ^r ἐπίγνωσις ἁμαρτίας. ²¹ Nunὶ δὲ ^k
 [47] ^{τοῦτον τι παραβαίῃ ἡ νόμος ἔσται τῷ θεῷ, Demosth. 518. 3. 1 ver. 30. ch. iv. 2. v.}
 (On the ^{1. Gal. ii. 16 (See). III. 9, 24. James ii. 24 (See). 25. m = ver. 28. Gal. ii. 16 (See). III. 2, 5,}
 omission ^{10 only. n Matt. xiv. 22. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Psal. cxlii. 2.}
 of G ^{o = ch. ii. 13 reff. p Acts ii. 17 reff. q = Luke xvi. 16. Ps. l. c. r Paul, ch. i.}
 prog.) ^{26. x. 2. Eph. iv. 13 all. clew., Heb. x. 26. 2 Pet. i. 2, 3, 8. II. 20 only. Prov. ii. 8.}

19. for λέγει, λαλεῖ N¹ vulg D-lat Orig.¹[int, Ambrst]. for λαλεῖ, λέγει D¹F[K
 Syr].

20. ου δικ. bef εξ εργ. νομ. D F(and lat) fuld [Orig-int,(txt,)] Ambrst.
 επιγνωσεως F.

selves. ὁ νόμος] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in 'the law.' τοῖς ἐν τῷ ν. λαλεῖ] it speaks (not says,—λαλέω is not 'to say,' see John viii. 25, note) to (or for, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law. So that the Jews cannot plead exemption from this description or its consequences. ἵνα] in order that—not 'so that,' the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. πᾶν στόμα φραγῇ] If the Jew's mouth is shut, and his vaunting in the law taken away, then much more the Gentile's, and the whole world (see above ver. 6) becomes (subjective, as γινέσθαι ver. 4) guilty before God. 20.] The solemn and important conclusion of all the foregoing argument. But not only the conclusion from it: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, 'wherefore' (which διότι will not bear), but with 'because.' Because by the works of the law (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, by works of law: no such general idea of law seems to have ever been before the mind of the Apostle, but always the law, emanating from God) shall no flesh be justified before Him (the future as implying possibility,—perhaps also as referring to the great day when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from ref. Ps. LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς σὰρξ. οὐ . . . πᾶσα, which we render by nulla, must be kept in the mind to its lo-

gical precision: *All flesh*—subject—*shall be*—copula—*not justified*—predicate). The Apostle does not here say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the ceremonial law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on matters of fact, a result in matter of fact: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.' διὰ γὰρ . . .] For by [means of] the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to render righteous: its office is altogether different, viz. to detect and bring to light the sinfulness of man. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD'S RIGHTEOUSNESS (ch. i. 17) IS SHOWN TO BE BY FAITH. 21—26.] The Apostle resumes the declaration of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.

21. νυνὶ] Is this of time, 'now,' in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26,—or is it merely = 'as things are,' 'now we find?' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable

^a = ver. 20.
 ch. iv. 6. vii.
 8, 9. 1 Cor.
 iv. 9 al.
 t ch. i. 17 ref.
 u ch. i. 19 ref.
 v = John xviii.
 37. 3 John 3.
 Heb. vii. 8.
 w Acts x. 28.
 x Acts xxi. 15.
 y = Phil. ii. 6.
 z constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al.
 2 Cor. xi. 5. d ch. x. 13 ref. e = (but act.) Luke xxi. 36 al. f w. dat., ver. 36. Tit. iii. 7 only. (ch. ii. 13 ref.)
 h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 26, from Ps. xxiiv. 19.) i = ch. v. 16 al.

21. [ins του θεου F.] μαρτυρομένη D¹.
 22. for ης χρ., εν χριστω ης. A: om Chr.; om ηςου B (Tert.): txt CDFKL[P]N
 17 rel vss Clem., Orig., [(int.) Damasc] Thdr̄t Thl Ec Pelag Ambr̄t Chrom Bede.
 om και επι παντας (possibly from homoiotele: on the other hand, the longer text
 may be the junction of two readings) ABCN¹ [P 47¹] copt (with arm Clem., (Orig., [(int.)])
 Cyr[-p], Aug.; ins DFKLN³ 17 [rel] syrr vulg (but am demid [har] al Damasc om
 eis παντ. και) Chr., [Euthal-ma] Thdr̄t Thl Ec Ambr̄t Chrom.

to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20. *χωρις νόμου* without the (help of the) law, 'independently of the law:' not 'without the works of the law;' for here it is not *the way* to the δικ. θεου which is spoken of (which is *faith*), but that δικ. *itself*. δικαιοσ. θεου God's righteousness: in what sense, see ch. i. 17, and note. *ωφανερωται* viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact*—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers.

μαρτυρομένη κ.τ.λ.] being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40). 23. δικαιοσ. δι θε.] but that (so δι in Herod. vii. 8, Ἀριστογύργῳ τῷ Μιλησίῳ, δούλῳ δι ημετέρῳ, —and i. 114, ἐπὶ τοῦ σου δούλου, βουκόλου δι παίδος: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 ff.) the righteousness of God (i.e. 'I mean, the righteousness of God διὰ πίστεως ἰ. χρ.') which is (ή is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιοῦσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ἡμ. ἐν χριστῷ Ἰησ., and Eph. iii. 4, δύνασθε νοῦσαι τὴν συνένοιαν μου ἐν τῷ μυστηρίῳ (συνίεντες ἐν πάσῃ σοφίᾳ

occurs Dan. i. 4 Theod.). See Winer, edn. 6, § 20. 2. b) by the faith in Jesus Christ (gen.: see ref.). εἰς πάντ. [κ. ἐπὶ πάντ.] depends on *ωφανερωται*, — (is revealed) unto ('towards,' 'so as to penetrate to') all[, and upon ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from εἰς; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) all] who believe. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γὰρ ἐστὶ διαστολή (but still no essential difference in the interpretations of εἰς and ἐπὶ must be sought). 23. [δυσχερύνεται should be rendered fall short, not, as E. V., "come short," since this latter may be taken for the past tense, after the auxiliary "have."] τῆς δόξης τοῦ θεοῦ] Of the praise which comes from God, see ref. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): nor, 'of glory with God,' as ch. v. 2 (Ec., Beza, al.), —for the Apostle is not speaking here of future reward, but of present worthiness: nor, of the glorious image of God which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage.

24.] δικαιοῦμενοι agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιοῦνται: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the subjects of πάντες and δικαιοῦμενοι should be in matter of fact strictly commensurate: — 'all have sinned—all are (must be, if justified) justified freely, &c.'

^k ἀπολυτρώσεως τῆς ^l ἐν χριστῷ Ἰησοῦ, ²⁵ ὃν ^m προέθετο ^k ἡθεῖς ⁿ ἱλαστήριον διὰ πίστεως ^o ἐν τῷ αὐτοῦ αἵματι, ^p εἰς ἑνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν ^r παρῆσιν

only. L.P.H. Dem. iv. 32 LXX only. (-οῦν, Exod. xxi. 8. Zeph. iii. 1.) 1 = ch. vi. 11. viii. 3 al.
 m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 8, προθέμενος τοὺς προσφορέμας. n = here
 (Heb. ix. 5) only. see note. o = Matt. xii. 27, 30 al. p ch. i. 5 reff.
 q here b1a. 2 Cor. viii. 24. Phil. i. 28 only r. r here only r. (-ίνας, Sir. xxiii. 2.)

25. ἱλαστήριον F: om arm: *propitiatorum* D-lat vulg-sixt harl² Ambrat Oros, Jcr Ambr: *propitiationem* vulg[-clem(with am &c) F]-lat syr: *placationem* Hil., rec ins της βελ πίστεως, with BC²D²KL[P] 17 rel Chr-txt, [Bas, Euthal-ms] Thdr̄t (Ec: om C'D¹FN Orig, Eus, Bas, Cyr[-p,] Damasc Thl.—om δια πίστεως A Chr-comm(and 2-mss). for 1st αὐτου, αὐτου B 47. for παρῆσιν, παρῶσιν 46: παραινεσιν 69. 116: [παραινεσιν k:] *propositum* D¹-lat Aug, Ambrat Pelag-comm.

δαρεάν] see reff.: here 'without merit or desert as arising from earnings of our own'; 'gratis.' τῇ αὐτοῦ χάριτι] by His grace, i. e. 'His free undeserved Love,' as the working cause (De W.). διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus. ἀπολύτρω-σις, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἐν, redemption from some state of danger or misery: here, —redemption from the guilt of sin by the propitiatory sacrifice of Christ's death, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἀφεσις τῶν παραπτωμάτων. 28.] προέθετο, not here 'decreed,' as in reff. N. T., —but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 24, τὰ δὲ δῶτα προτίθενται τῶν ἀπογενομένων, 'they expose the bones of the deceased to public view.' ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24, —χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θύμα, need be supplied, —the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθηνῇ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἱλαστήριον πύλαον ἦν χρυσοῦν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκπε-ρωθεν δὲ εἶχε τὰ τῶν χειροβίμ ἐκτυπώματα. ἐκείθεν τῷ ἀρχιερεὶ λειτουργοῦντι ἐβλυετο δῆλον τοῦ θεοῦ ἡ εὐμενεία . . . τὸ ἀληθινὸν ἱλαστήριον δὲ θεοπάσης ἐστὶ χριστός· ἐκείνο δὲ τὸ παλαιὸν τοῦτου τὸν τύπον ἐπλήρου.

ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ θύμα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς δὲ τοῦ ἱλαστήριου χρηματίζει. Theodoret: on which Theophylact further, —ἐβλῆεν δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πύμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as reff. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἑνδειξιν κ.τ.λ. (which requires a victim, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὃν, 'a propitiator,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine economy. δὲ πίστις] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert, —for such an expression as πίστις or πιστεύς ἐν τῷ αἵμ. 'I. xp. would be unexampled, —and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἐνδ. τ. δεκ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation by blood, —the well-known typical use of it in sacrifice. εἰς ἑνδειξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not ἰσχύς (Ambrat., al.), —not good-ness (Theodoret, Grot., Hammond, Koppe,

here only τ. 2 Macc. xiv. 3 only. 1 Mark iii. 28, 29. 1 Cor. vi. 18 only. Isa. lviii. 1. u ch. ii. 4 reff. v Acts iii. 10. 1 Cor. vi. 5 al. w ch. viii. 18. xi. 8. 3 Cor. viii. 14 only. Gen. xxx. 20. u ch. ii. 13 reff. a constr., ch. ii. 8 reff. x Acts iii. 19. vii. 19. ch. i. 11, 30 al. a constr., ver. 22. b = 1 Cor. i. 30 c Paul (ch. xv. 17. 1 Cor. xv. 21 al.) only, exc. James iv. 16. Jer. xii. 13.

τῶν ἁποκαταστάσεων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ, 26 ὑπὸς τὴν ἐνδειξὴν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαι- ούντα τὸν ἐκ πίστεως Ἰησοῦ. 27 Πού οὖν ἡ καύ-

ABCDF KL[P] 4 a b c d f g h k l m n o 17 [47]

26. rec om τὴν, with D⁹KL Chr Thdrt [Euthal-ms] Thl Œc: ins ABCD¹N[P 47] Clem, Cyr., (F 17 omit from δικ. αὐτοῦ ver 25 to δικ. αὐτοῦ ver 26.) om καὶ F fuld Ambrst. for δικαιοντα, δικαιουν D¹. om ἡσθον F 52 E-lat: for ἡσθ., ἡσθ. χρ. vulg[with demid harl tol] copt Thdrt [Orig-int.] Ambrst Pelag[comm]: χρ. ἡσθ. D¹-lat: του κυρ. ημ. ἡσθ. χρ. Syr: ἡσθον D-gr L b d f g m o 17 Clem: txt ABCKN[P 47] am fuld D²-lat syr with [arm Euthal-ms] Chr, Thl Œc Aug, Oros.

Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl, B.-Crus.),—not the *righteousness which He gives* (Luther, Elmer, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob *eis τὸ εἶναι αὐτ. δίκαιον* of all meaning,—not *holiness*, which does not correspond to *δίκαιος* and *δικαιοῦν*,—but judicial righteousness, *JUSTITIA* (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of *δικαιοῦν*, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.)

διὰ τ. χάριτος κ.τ.λ.] = διὰ τὸ κατεῖναι τὸν θεὸν τὰ πρὸς ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ, and contains the *reason why* God would manifest His judicial righteousness; on account of the overlooking of the sins which had passed, in the forbearance of God: i. e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered,—but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, *χάρις* is not *forgiveness* [nor "*remission*," as E. V. erroneously renders it], but [passing over, or] overlooking, which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see

ch. ii. 4:—nor is τῶν πρὸς ἡμ., 'the sins of each man which precede his conversion' (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15. The rendering *διὰ*, 'by means of' (Origen, Luth., Calv., Calov., Le Clerc, Elsen., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning. 26.

πρὸς τὴν ἐνδ. κ.τ.λ.] The art. distinguishes this ἐνδειξίς from the former, as the *fuller and ultimate object*, of which that ἐνδειξίς was a subordinate part:—with a view to the (or His) manifestation of his righteousness in this present time. The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial righteousness, justice*) under the Gospel. The joining πρὸς τὴν ἐνδειξίς κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza, Rückert ed. 2, Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἀνοχῇ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] in order that He may be (*shown to be*):—the whole present concern is with ἐνδειξίς, the *exhibition to men* of the righteousness of God) just and (yet, on the other side) justifying him who is of (the) faith in Jesus (τὸν ἐκ πίστεως Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING ALTOGETHER REMOVED by this truth, NOT HOWEVER BY MAKING VOID THE LAW, nor BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, but BY ESTABLISHING THE LAW, and shewing that Abraham was really JUSTIFIED BY FAITH, and is the FATHER OF THE FAITHFUL. 27.] ἡ καύχησης, the boasting, viz. of the Jews, of which he had spoken before, ch. ii., not 'boasting'

χρησις; ^d ἐξεκλείσθη. διὰ *ποίου νόμου; τῶν ἔργων; ^d Gal. iv. 17 only. Exod xxiii. 2 B. 2 Mace. xiii. 21 (only?). ^e = Acts iv. 7 ref. οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸ ε ^{λογιζόμεθα} * γὰρ ^f = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. ^h δικαιοῦσθαι πίστει ἄνθρωπον ἡχωρίς ἔργων ἰνόμου. ²⁹ ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχί καὶ ἐθνῶν; ναὶ καὶ ^f = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. ^g = and const., ch. xiv. 14. Phil. iii. ³⁰ εἴπερ εἰς ὁ θεὸς δὲ ἰδικαιώσει περιτομὴν καὶ ἐκ ^g = and const., ch. xiv. 14. Phil. iii. ³¹ νόμον ^h w. dat., ver. 24 ref. ⁱ ver. 21. ^j ver. 20 (ref.). ^k ch. viii. 9 ref. ^l Paul (ch. ii. 26. iv. 9, &c. 1 Cor. vii. 18, 19 al.) only, exc. Acts xl. 2. Gen. xvii. 11.

27. aft καυχῆς ins σου F latt [Orig-int₄] Aug₂. for ουχι, ουκ D¹: ου F. om 2nd δια D¹.

28. λογίζεσθαι D³K[P]. * rec οὖν (proð corra from misunderstanding of λογίζομαι to convey a conclusion: see note), with BCD³KL[P] 17 rel syrr Chr, Thdrt [Euthal-ms] Thl Ec: γαρ AD¹FN [47] latt copt [(æth arm)] Cyr[-p.] Damasc [Orig-int.] Ambrst Aug, Ambr. rec πιστει bel δικαιουσθαι (to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion), with KL[P]N³ 17 rel syrr [arm] Chr Thdrt [Euthal-ms Thl Ec]: for πιστει ἄνθρωπον, ἀνθρ. δια πίστεως F vulg æth [Orig-int, Ambrst] Aug: txt ABCDN¹ [47] (copt). αρθρωτον B¹.

29. om η n 39¹ Thdrt: μη A¹(appy) 39² [Julian(in Cyr)]: ei 77: an latt [Orig-int.] monen B a b [o] 23. 39. 47-8. 76 Clem, Ath, Chr, (mas vary) Cyr Thl (but aft ioud. Clem, Ath.): monos D: txt ACFKL[P]N 17 rel Ath, [Eus, Chr, Cyr-p (with some variation of mas) Damasc] Thdrt Ec, tantum latt. rec aft ουχι ins δε, with L[P] 17 rel syr Chr Cyr, [-p] Thdrt Thl Ec: om ABCDFKN k [47] latt Syr copt [(æth arm)] Clem, Ath, Chr-ms, Cyr[-p.] Damasc [Orig-int, Hil, Ambrst].

30. rec επειπερ (corra), with D¹⁻³FKL[P]N³ 17 [47-marg] rel Eus, Ath, Chr, Thdrt Thl Ec: quoniam quidem latt Ambr[st Orig-int.]: txt ABCD³N¹ [47-text] Clem, Orig, Cyr, [mas vary] Did, Damasc: siquidem Jer, Pacian., om o D¹ Orig.

in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα.—Chrys., Theophyl., Ec.:—Vulg.: *gloriatio tua*: Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ. ουκ ἐτι χάρων fye, Theodoret. δὲ α. v. κ. τ. λ. By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith.

28.] λογίζομεθα, not 'we conclude,' but we hold, we reckon, see ref.: the former is against N. T. usage; and has probably caused the change of γαρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified by faith [apart from] (without [but more than without—so distinctly without as to be utterly and entirely separate from and independent of]) the works of the law (not works of law); and therefore boasting is

excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τίθεικε σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject.

30. εἴπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πιστ. and its expression in διὰ τῆς πίστεως, are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means

m ver. 3 reff.
n ver. 4 reff.
o = Heb. x. 9.
Num. xxx.
14. 1 Macc.
xv. 5. -ἀνω,
see ch. vi.
18. 1 Cor. iii. 1 reff.
8. xxvi. 12.

οὖν κατὰργούμεν διὰ τῆς πίστεως; ἢ μὴ γένοιτο, ἀλλὰ νόμον ὁ ιστάμενος.

IV. 1. Ἦ Τί οὖν ἐροῦμεν [ἡ εὐρηκέναι] Ἀβραὰμ τὸν

p ch. iii. 5 reff.

q = Luke ix. 18. Acts vii. 11. 3 Tim. i. 18. Gen. vi.

ABCD
EF[P]M
abcdf
ghkl
mno17
[47]

81. rec ισταμεν, with D³KLN³[P 47-marg] rel Chr, Thdr̄t [Euthal-ms] Thl Ec: [ισταμεν 47-txt:] συνισταμεν 17. 65. 98 lect-6: περιστανομεν D¹: txt ABCD⁴FN¹ Orig, Cyr[-p₁] Damasc.

CHAP. IV. 1. rec αβρααμ τὸν πατέρα ἡμῶν bef εὐρηκεναι, with KL[P] 17 rel syrr Chr[-txt Euthal-ms] Thdr̄t Thl Ec Gennad Phot: om εὐρηκεναι B 47¹ [Chr-comm₁]; ius bef αβρααμ ACDFN latt [copt æth arm] Cyr[-p₁] Damasc [Orig-int₁] Ambrst [aft

whereby the man lays hold on justification, διὰ τῆς πίστεως, by his faith: the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιτομὴν ἐκ πίστεως, 'the circumcision that is of faith,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders 'and the uncircumcision through their faith.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned 'by the instrumentality of the identical faith which operates in the case of the circumcised,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2.

81.] But again the Jew may object, if this is the case, if Faith be the ground, and Faith the medium, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose original recipient was justified by faith, and whose main promise was, the reception and blessing of the Gentiles. νόμον, not 'law,' but the law, as every where in the Epistle. We may safely say that the Apostle never argues of law, abstract, in the sense of a system of precepts,—its attributes or its effects,—but always of THE LAW, concrete,—the law of God given by Moses, when speaking of the Jews, as here: the law of God, in as far as written in their consciences, when speaking of the Gentiles: and when including both, the law of God generally, His written as well as His unwritten will.

Many Commentators have taken this verse (being mislead in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, have no place here: the design being to

shew that the law itself contained this very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] Abraham himself was justified by faith. The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάροπα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together,—and then, because Abraham is distinctly proved (ver. 11) to have been in another sense the father of the faithful, πατέρα to have been altered to the less ambiguous προπάροπα, ancestor, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last [7th, not 8th] edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best mss., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CDFN &c., bracketing εὐρηκέναι as of doubtful authority, omitted as it is by B.

Grot., Le Clerc, and Wetst. punctuate, τὶ οὖν ἐροῦμεν; εὐρηκ. . . . σάρκα:—and Matthai, τὶ οὖν; ἐροῦμ. . . . σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τὶ) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh: which is not the case.

1. οὖν] The Apostle is here contending with those under the law from their own standing-point: and he follows up his νόμον

¹ προπάτορα ἡμῶν ² κατὰ ³ σάρκα ; ² εἰ γὰρ Ἀβραὰμ ⁴ ἐξ ἔργων ⁵ ἐδικαιώθη, ⁶ ἔχει ⁷ καύχημα. Ἀλλ' οὐ ⁸ πρὸς θεόν ⁹ τί γὰρ ἡ ¹⁰ γραφή λέγει ; ¹¹ Ἐπίστευσεν δὲ Ἀβραὰμ

^v Gal. vi. 4. ^w Paul (1 Cor. v. 6 aB) only, exc. Heb. iii. 6. ^x w. dat., Gen. xv. 6. ^y ch. ix. 17 ref. ^z here only t. Ps. xlix. 8. ^{aa} Symm. ^{ab} sch. l. 3 ref. ^{ac} t. iii. 50 ref. ^{ad} u = ch. xv. 17. ^{ae} 1 Cor. xv. 31. ^{af} x = Mark xii. ^{ag} Acts xvi. 34 ref.

σάρκα 47-marg]. rec (for προπατ.) πατέρα, with C⁸DFKL[P] N-corr¹ 17 rel latt syr Chr[txt and comm Euthal-ms] Thdrt Gennad Phot Thl Gc: patriarcham Syr: txt ABC¹N¹⁻³ copt aeth arm Eus Cyr[-p₁] Damasc.

2. ἀλλὰ F. rec ins τον bef θεον, with D⁸KL[P] 17 rel Chr, Thdrt [Euthal-ms Damasc]: om ABCD¹FN.

3. in N γαρ has been written twice, but the first erased. om δε (as unnecessary) D¹F b o latt [Syr aeth arm] Chr, [Euthal-ms Orig-int.] Cypri.

ιστάμεν, by what therefore ('hoc concessio,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ἴσθ., and are therefore introduced, not with γάρ, but with οὖν. εὐφημῆσαι [if read] viz. towards his justification, or more strictly, earned as his own, to boast of. κατὰ σάρκα belongs to σάρ., not (as Chrys., Theophyl., Erasmus) to προπάτορα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 8, 5). This being so, what does κατὰ σάρκα mean? It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the plural, but also by the consideration, that circumcision was no ἔργον at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11).—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that the father and head of the race himself was justified not by works, but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα, and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5.

2. For if Abraham was [not 'were' as E. V.] justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken generally: the proposition being assumed,

'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e.g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that he has none before God. (πρὸς, probably as in the second ref., with, in the sense of *chez*: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) righteousness.

The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being God's righteousness imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man's justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became partaker of this blessing. But this blessing was, justification by faith in Christ. Now Abraham could not, in the strict sense of the words, be justified by faith in Christ,—nor is it

α = ch. ix. 8
 ref. Prov.
 xvii. 26.
 1 Macc. ii. 52.
 Ps. cv. 31.
 b abool., Acts
 xviii. 3 ref.
 c = Matt. xx.
 8. Luke xi.
 7. 1 Cor. iii.
 9 al. Gen.
 xxxi. 7.
 d ver. 16.
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. 1.
 17. 18. 2 Pet. ii. 5. iii. 7. Jude 4. 16 (bis) only. Prov. xxi. 20. (-βεια, ch. i. 18.)
 xii. 13 al.⁹ only, exc. Heb. iv. 2. Lev. xxvii. 6 only (?). see Heb. v. 4.
 e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.)
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. 1. g ch. ii. 13 ref. h ch. v. 6. 1 Tim. i. 9. 1 Pet.
 17. 18. 2 Pet. ii. 5. iii. 7. Jude 4. 16 (bis) only. Prov. xxi. 20. (-βεια, ch. i. 18.) i Paul (ch. xii. 4. 1 Cor.
 xii. 13 al.⁹ only, exc. Heb. iv. 2. Lev. xxvii. 6 only (?). see Heb. v. 4. j = John viii. 27. Phil. iii. 18.
 f ver.
 [47]

4. rec ius το βελ οφειλημα (agreeing better with the idea of a definite obligation incurred: i. e. = τὸ δφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it): om ABCDFKL[P]N rel [arm]. B¹ repeats from ο μισθός to εργαζομένου, ver 5, but the passage is marked for erasure, except the first ο.

5. ἀσεβην D¹FN.

6. for καθάπερ, καθώς DF.

ins ο βελ δαυειδ DF [g].

necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet manifested. He believed implicitly, taking the promise, with all it involved and implied, as true. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus his faith itself, the mere fact of implicit trust in God, was counted to him for righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—26 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete. 4. τῷ εργαζομ.] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ εργαζ. following)—to the workman (him that works for hire, that earns wages, compare προσωργάστο, Luke xix. 16) his wages are not reckoned according to (as a matter of) grace (favour), but according to (as a matter of) debt. The stress is on κατὰ

χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of imputing or reckoning, but of allotting or apportioning:—its use being occasioned by the stricter λογίζεται below. And the sentence is a general one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ἐν τῷ Ἀβραάμ, if we will; for this is evidently assumed.

5.] But to him who works not (for hire, —is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious': stronger than 'unrighteous':—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is general and of universal application, must also be general,—including of course Abraham: ἀσέβεια is the state of all men by nature),—his faith is reckoned as righteousness. κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 6, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them.

ἀσεβεία and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of righteousness,—but it is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness—that there is no negative state of innocence—none intermediate between acceptance for righteousness, and rejection for sin.

6. λέγ. τὸν μακ.] pronounces the blessedness, 'the congratulation:' in allusion perhaps to the Heb. form, 'רַחֵם' '(O) the blessings of,' It is

^k μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς ^h λογίζεται δικαιοσύ-
νην ^m χωρὶς ἔργων, ⁷ Μακάριοι ὧν ⁿ ἀφέθησαν αἱ ὀνομαίαι
καὶ ὧν ^p ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἀνὴρ ᾧ
οὐ μὴ ^l λογισθῇ κύριος ἁμαρτιῶν. ⁹ ὁ ^k μακαρισμὸς οὖν
οὗτος ^a ἐπὶ τὴν περιτομήν, ⁱ ἢ καὶ ^a ἐπὶ τὴν ^a ἀκροβυ-
στίαν; λέγομεν γὰρ ὅτι ^l ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις
¹ εἰς δικαιοσύνην ¹⁰ πῶς οὖν ^l ἐλογίσθη; ⁱ ἐν περιτομῇ
δντι, ἢ ⁱ ἐν ^a ἀκροβυστίᾳ; οὐκ ⁱ ἐν περιτομῇ, ἀλλ' ⁱ ἐν
^a ἀκροβυστίᾳ. ¹¹ καὶ ⁿ σημεῖον ἔλαβεν ⁿ περιτομῆς, ⁿ σφρα-
γίδα τῆς δικαιοσύνης τῆς ⁿ πίστεως τῆς ⁱ ἐν τῇ ^a ἀκροβυστίᾳ,

reff. Mark ix. 12, 13. Heb. vii. 12. r 1 Cor. ix. 8 reff.
t = ch. iii. 19 reff. u = Matt. xxvi. 48. 1 Cor. xiv. 23. Gal. xvii. 11.
apposit. Acts iv. 22. 2 Cor. v. 5. Col. iii. 34. Winer, edn. 6, § 20. 2. a.
ll. 19. Rev. v. 1 alms. only. (Hagg. ii. 24.) w = 1 Cor. ix. 8 (2 Tim.

7. for επεκ., εκκαλυφθησαν B².

8. for φ, οὐ (so LXX-ABN¹) BD¹GN¹: txt (so LXX-edd N^{2a}) ACD³FKL[P]³ rel
[Euthal-ms Thdrt Damasc]. λογισται K[P] n 17 [Euthal-ms].

9. [αυτος F²(not G: -τους F¹).] aft περιτομην ins μονον D [vulg-clem] harl¹
(not am demid fuld) Ambrst. for 2nd επι, eis C: om 29. 33: om επι την a.
om οτι BD¹N [47]. om η πιστις K: ins aft δικαιοσ. 17. 62.

10. om οντι F vulg(not fuld¹) D²-lat [Syr] Cyr².

11. περιτομην AC¹ [m-marg-corr(sic Treg) 47 arm] syr Orig-schol[and int.] Chr.
Procop. Damasc: txt BC²DFKL[P]³ 17 rel latt copt Orig-c Chr, Cyr,[-p] Thdrt Thl
QEc [Euthal-ms Ambrst]. aft σφραγίδα ins δια F: της περιτομης L. om
της (bef δικ.) A. om τη DF b c o Procop Damasc.

very clear that this righteousness must be *χωρὶς ἔργων*, because its imputation consists in the remission and hiding of *offences*, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογισθῇ, as the same construction usually in the N. T., is *future* (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in UNCIRCUMCISION, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.* μακαρισμός of course includes the *fact*, on account of which the congratulation is pronounced,—the *justification itself*.

9. ἐν] sc. λέγεσθαι, see reff. The form of the question, with ἢ καὶ, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—On the uncir-

cumcision (-cised) *also*. For we say, &c. The stress is on τῷ Ἀβραάμ, not on ἡ πίστις: for we say that to ABRAHAM faith was reckoned for righteousness.

10.] *What, under what circumstances?* The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years. 11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff.).

The reading *περιτομῆν* appears to have been an alteration on account of *σφραγίδα* following, a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Sohar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγίς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition (but not in appos. with δικ. by construction),—'of the righteousness which consisted in his faith,'—not, 'of his justification by faith:' the present argument treats of faith *accounted* as righteousness) which was (or, 'which he had:' τῆς may refer either to δικ. or to πίστ.,—but better to the former, because the object is to show that the righteous-

z Acts iii. 19.
vii. 19. ver.
18. ch. i. 11,
20 al.
a = ch. ii. 27
reff.
b = ch. ii. 8
reff.
c Acts x. 46
reff.
d Acts xxi. 24.
Gal. v. 25.
vi. 16. Phil.
iii. 18 only.
Eccles. xi. 8 only, but not =.
42. 7. (dat., ch. xiii. 13.)

^x εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ^z δι'
^z ἀκροβυστίας, ^z εἰς τὸ ¹ λογισθῆναι [καὶ] αὐτοῖς τὴν δι-
καιοσύνην, ¹² καὶ πατέρα περιτομῆς τοῖς οὐκ ^{bc} ἐκ ^c περι-
τομῆς μόνον, ἀλλὰ καὶ τοῖς ^d στοιχοῦσιν τοῖς ^e ἔχουσιν
τῆς ^f ἐν ^g ἀκροβυστίᾳ πίστεως τοῦ ^f πατρὸς ἡμῶν ^h Ἀβραάμ·
¹³ οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ ^h Ἀβραάμ ἢ τῷ ^g σπέρ-
ματι.

ABCD F
KL[P]N
a b c d f
g h k l
m n o 17
[47]

for δι, δια AD¹F L[e sil]: txt BCD²⁻³ [K(e sil) P]N rel [Euthal-ms Thdrt Damasc].
om κα: ABN¹ [47] a demid tol [copt] Orig-schol Cyr[-p]. Damasc: ins CDFK
L[P]N³ 17 rel latt syrr sath [arm Orig-int.] Thdrt Thl Ec. om την C²D¹N [arm
Damasc]: for την, eis A d 82 [47] 114-24 Syr, ad justitiam vulg D²-lat G-lat[(in j.)
Orig-int.] Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομης (homotot) N¹(ins N-corr¹). [στοιχοῦσιν qui sec-
lantiur F: τυχοῦσι l m(m¹, Treg).] rec ins τη bef ακροβυστια, with D³KL[P] rel
Chr¹ [Euthal-ms] Thdrt Thl: om ABCD¹FM^a c f h l m n [47 Cyr-p] Procop Damasc.—
της πιστ. της εν (τη) ακροβ. DKL [P(τ. π. τοις)] a b c f (g) h k l n o 17 vulg(not am
fald harl¹) [Euthal-ms] Thdrt lat-ff: om πιστεως N¹(ins N-corr¹).
13. om η N¹(ins N-corr¹).

ness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen. xvii. 1—14). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 5, 8,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, not in circumcision, but in uncircumcision. εἰς τὸ εἶναι . . .] In order that he might be (not 'so that he is,' see Gal. iii. 7) the father of all in uncircumcision (διδ, see reff.,—'conditionis') that believe. Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also. On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φίλιππος ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωταί (ζηλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." εἰς τὸ λογ. κ. τ. λ.] (is in fact parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of

God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also. 12. καὶ (eis τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . .]

And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) while he was in uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.) 13—17.] Not through the

LAW, but through THE RIGHTEOUSNESS OF FAITH, WAS THE INHERITANCE OF THE WORLD PROMISED TO ABRAHAM: so that not only they who are of the law, but they who follow Abraham's faith are HEIRS OF THIS PROMISE. 13.] γὰρ, strictly for.

The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's seed, then his promised inheritance is theirs. διὰ νόμου] not, 'under the law,'—nor, 'by works of the law':—nor, 'by the righteousness of the law:' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact. For not through the law was the promise (made) to Abraham, or (if in negative sentences answers to καὶ in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specifica-

ματι αὐτοῦ, ^h τὸ ⁱ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ ^h τὸ ^v lat. ⁱ Thess. iii. 2. ¹ Tit. iii. 7. ² Heb. i. 2. ³ vi. 17. ⁴ James ii. 5. ⁵ Micah i. 16. ⁶ 1 Cor. i. 17. ⁷ 1 Cor. ix. 15. ⁸ 2 Cor. ix. 3 (Phil. ii. 7) only; (Jer. — ch. v. 3. vii. 15. 2. ix. 15. 2. ix. 20. 30 al.) ⁹ ch. iii. 3 reff. ¹⁰ n abael., ch. v. 14. ¹¹ Gal. iii. 19. ¹² 1 Tim. ii. 14. ¹³ Heb. ii. 2. ix. 20. 30 al. ¹⁴ w. gen., ch. ii. 23. ¹⁵ 2 Macc. xv. 10 only.

ματι αὐτοῦ, ^h τὸ ⁱ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ ^h τὸ ^v lat. ⁱ Thess. iii. 2. ¹ Tit. iii. 7. ² Heb. i. 2. ³ vi. 17. ⁴ James ii. 5. ⁵ Micah i. 16. ⁶ 1 Cor. i. 17. ⁷ 1 Cor. ix. 15. ⁸ 2 Cor. ix. 3 (Phil. ii. 7) only; (Jer. — ch. v. 3. vii. 15. 2. ix. 15. 2. ix. 20. 30 al.) ⁹ ch. iii. 3 reff. ¹⁰ n abael., ch. v. 14. ¹¹ Gal. iii. 19. ¹² 1 Tim. ii. 14. ¹³ Heb. ii. 2. ix. 20. 30 al. ¹⁴ w. gen., ch. ii. 23. ¹⁵ 2 Macc. xv. 10 only.

xiv. 2. xv. 9 only.) ¹ ch. iii. 3 reff. ² = ch. ii. 5, 8 reff. ³ = ch. v. 3. vii. 15. 2. ix. 15. 2. ix. 20. 30 al. ⁴ w. gen., ch. ii. 23. ⁵ 2 Macc. xv. 10 only.

[εἶναι] bef αὐτον K n 17.] rec ins του bef κοσμου, with KL[P] 17 rel [Euthal-ms] Thdr̄t Thl [Ec: om ABCDFN d [47 arm] Damasc. for δια δικαιοσυνης, δικαιο-
συνην F[-gr: om δια a² c]. (δικαιοσυνης G¹.)

15. for ου, που [F]G¹ [arm]. rec (for δε) γαρ (see note), with DFKL[P]N⁸ rel
lat̄t syrr Chr̄[oti o νομ. for o γαρ v. above] [Ec [Euthal-ms Orig-int,] Ambr̄st Aug²:
txt ABCN¹ syr-mg copt [arm Cyr-p,] Thdr̄t Thl [Damasc Orig-int,] Julian Ambr¹.
παράβασις (itacism) A F[-gr].

16. aft πιστεως ins ησου D¹(and lat¹).

aft ινα ins η A 45. 80 arm.

tion of the promise has perplexed most of the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the land of Canaan. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, 'In thee (or in thy seed) shall all families of the earth be blessed,' than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to this promise, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.).—'Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, "et eris benedictio"' (see other citations in Wetst.). The inheritance of the world then is not the possession of Canaan merely (so that κόσμου should = γῆς) either literally, or as a type of a better possession,—but that ultimate lordship over the whole world which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the former figuratively indeed and only implicitly,—the latter personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24. Another difficulty, that this promise was made chronologically before the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the whole process of its assertion, during which Abraham's faith was shewn, and the promise continually confirmed. αὐτὸν includes his seed. 14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. For if they who are of the law (who belong to the law, see reff.: not, 'who keep the law,' nor is δικαιοσ to be supplied) are inheritors (i. e. inherit 'ejus rei causā,' by virtue of the law: they may be inheritors by the righteous-

ness of faith, but not quoad their legal standing), faith is (thereby) made empty (robbed of its virtue and rendered useless), and the promise is annulled (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence);—but where (or, for where; but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. 'where the law is not'), neither (is there) transgression. 'We should rather expect (says De W.) the affirmative clause, "And where the law is, there is transgression:" but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.' Yes; but not because there was no transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to reveal transgression more,—not to unfold grace. So that comparatively (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be altogether absent (as in the brute creation), there would be no transgression whatever.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience in the light of the law: for παράβασις is not natural corruption, but an act of transgression: nor does the Apostle here

p ver. 4. ellipse. p κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν ABCDF
Gal. ii. 9. v. 13. KL[F]M
q ver. 11 ref. παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ a b c d f
r 2 Cor. i. 7. Heb. ii. 3. καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ πάντων g h k l
iii. (6 v. r.) 14. vi. 19. ix. ἡμῶν 17 (καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν m n o 17
17. 2 Pet. i. τῷ τέθεικά σε) x κατέναντι οὐ ἐπίστευσεν θεοῦ, τοῦ ζωο- [47]
10, 19 only τ. ποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς
Wisd. vii. 23 only.
† Acts i. 4 ref. i = ver. 13.
u ch. ii. 8 ref. v Gen. xvii. 8. w = 1 Tim. ii. 7. 3 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5. x = 3 Cor.
ii. 17. xii. 19 (Mark xi. 23 L. (Mt. and Matt. xvii. 26, v. r.) xii. 41. xiii. 3) only. Exod. xxxii. 11 A Ald. (Num.
xxv. 4.) y attr., Luke i. 4. Wisn., edn. 6, § 24. 2. b. a Johns v. 21. ch. viii. 11. 1 Cor.
xv. 22 al. 4 Kings v. 7. z see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἀπέλευσε
ἐξ ἐκείνου, Philo de Creat. Princ. § 7, vol. ii. p. 367.

aff νομον ins εστιν D⁴. om μονον and και F (and lat) 91 D-lat: om και fuld harl¹.
17. ἐπιστευσας F, credidisti vulg-mss (demid flor fuld tol, besides F-lat) D-lat Syr
Ambrat Vig Pelag; credent with: ἐπιστευσαν D¹-gr. [θεω F.]

deny the former, even in the imaginable total absence of the law of God. 16.] For this (viz. the following) reason it (the inheritance,—not the promise; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως (compare *oi ἐκ νόμου* above, and ref.) could hardly be without harshness described as being κατὰ χάριν) was by faith that it might be (strictly the purpose,—not, ‘so that it was’) according to grace (free unmerited favour. As the law bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God’s free grace,—the end for which it was given); in order that the promise might be sure (not, ‘so that the promise was sure’ this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God’s grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make *Abraham* depend on *σπέρματι* expressed or understood, as *Ecum.*, *Koppe*, and *Fritzsche*). The part of the seed which is of the law *here* is of course confined to believing Jews; the seed being *believers only*. This has been sometimes lost sight of, and the whole argument of vv. 18—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved*, and now *presupposed*,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham’s history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὃς ἐστὶν πατὴρ πάντων ἡμῶν]

By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to *all who are of his faith*; here therefore it is asserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγρ.] The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὃς ἐστὶν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὐ ἐπίστευσεν θεοῦ] The meaning appears to be, ‘Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.’

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὐ ἐπίστευσεν, as in ref. Luke, before God, in whose sight he believed. (Chrysostom’s interpretation (and similarly Theodoret, al.),—ὥστε δ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ ‘κατέναντι’ ὁμοίως ἐστίν,—does not fall in with the context, and is certainly a mistake.)

τοῦ ζῶντος. τ. νεκρ.] Who quickens the dead,—a general description of God’s almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκροὺς is a wider

δυντα. 18 δς^b παρ' ἐλπίδα^c ἐπ' ἐλπίδι^d ἐπίστευσεν, ° εἰς τὸ^b
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ 'εἰρημένον
° Οὕτως ἔσται τὸ 'σπέρμα σου, 19 καὶ μὴ^{h1} ἀσθενήσαςⁱ τῇ
πίστει, [οὐ]^k κατενόησεν τὸ ἑαυτοῦ σώμα [ἤδη]ⁱ νενε-

thing, Luke xiv. 26 only.
h = 2 Cor. xi. 21. xiii. 9. ch. xiv. 2, 21.
24. Isa. lvi. 1.

° ver. 11 reff.
1 Macc. xi. 49.
1 Col. iii. 5. Heb. xi. 12 only.

f Acts xiii. 40 reff.
1 ch. xiv. 1 only.

b = Acts xviii.
13. ch. i. 26.
xvi. 17 al.
c Acts ii. 26
(from Ps. xv.
5). ch. vii.
20. 1 Cor.
ix. 10 al. L.P.
Hos. ii. 18.
d w. dat. of
g Gen. xv. 5.
h = Heb. x.

18. εφ. ελπίδι C¹D¹F. γενέσθαι F (but not G). (in N κατα seems to
have been written twice, and the first erased.) [for εἰρημ., γεγραμμενον K Syr.]

at end add ως αἱ ἀσπερες του ουρανου και το αμμου της θαλασσης F vulg-sixt (with
for F-lat al) some lat-fl, simply 106-8 marg Thl [demid]; sicut stellæ calis har! G-lat;
sicut arena maris fuld mar, sicut arena quæ est in litore maris tol.

19. ins εν βετ τη πιστει D¹F vulg-sixt (with [fuld¹] F-lat) D¹-lat G-lat [Orig-int,
(om_u)] Julian. om ου (see notes) ABCN am fuld-corr Syr copt Chr, [and ms,]

Damasc Julian: ins DFKL[P] rel latt syr Chr, [-montf Chron,] Thl (Ec Ambrat.
om ηδη BF [47] am (and demid har!) old-lat Syr æth Chr, Epiph, [Orig-int,]:
ins ACDEKL[P]N rel syr-w-ast [copt arm] Thdrt [Enthal-ms Chron, Damasc Thl

term than νεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., 'to summon into being,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elen., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, Who calleth (nameth, speaketh of) the things that are not, as being (as if they were). This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγέλματο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλεῖ ὡς ὄντα, spoke of as having an existence, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Om-

nipotence and Omniscience, all one. His purposes, when formed, are accomplished, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] A more detailed

description of this (Abraham's) faith, as reposed on God's Omnipotence. 18.] Who against hope (where there was nothing to hope) believed in (ἐν, with dat, in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) hope, in order to his becoming the father of many nations (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γεν. 'that he should become,' and connect it with ἐπίστευσεν (Theophyl., Beza, all, De Wette) is against Paul's usage, who never connects πιστεῖν with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere consecutive sense, 'so that he became,' here, as every where, is a weakening of the sense (see however note on ch. i. 20),—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

ὁὕτως] viz. as the stars of heaven: see l. c.,—and compare Ps. cxlvii. 4.

19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be, And not being weak in faith, he paid no attention to, &c. Omitting οὐ, 'And not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with εἰς δὲ

^m here only. ^{Gm.} xvii. 17 only. ⁿ of time, here (Heb. ii. 6, iv. 4) only. ^o Acts viii. 16 reff. ^p 3 Cor. iv. 10 only. ^q Luke ii. 23 (from Exod. xiii. 2) only. ^r Gen. x. 14. ^r constr. [Acts xiv. 20], Soph. Ant. 373. ^s Acts i. 4 reff. ^t = Acts x. 20 reff. ^u ch. iii. 3 reff. ^v Acts ix. 23 of Paul, otherwise Paul (Eph. vi. 10 al.) only, exc. Heb. xi. 34. ^w Luke xvii. 18. ^x = ch. xiv. 8 reff. only. ^y = sign. act., Heb. xii. 26 only. ^z = sign. pass., Gal. iii. 19. ¹ = sign. 1st. ² = sign. 2nd. ³ = sign. 3rd. ⁴ = sign. 4th. ⁵ = sign. 5th. ⁶ = sign. 6th. ⁷ = sign. 7th. ⁸ = sign. 8th. ⁹ = sign. 9th. ¹⁰ = sign. 10th. ¹¹ = sign. 11th. ¹² = sign. 12th. ¹³ = sign. 13th. ¹⁴ = sign. 14th. ¹⁵ = sign. 15th. ¹⁶ = sign. 16th. ¹⁷ = sign. 17th. ¹⁸ = sign. 18th. ¹⁹ = sign. 19th. ²⁰ = sign. 20th. ²¹ = sign. 21st. ²² = sign. 22nd. ²³ = sign. 23rd. ²⁴ = sign. 24th. ²⁵ = sign. 25th. ²⁶ = sign. 26th. ²⁷ = sign. 27th. ²⁸ = sign. 28th. ²⁹ = sign. 29th. ³⁰ = sign. 30th. ³¹ = sign. 31st. ³² = sign. 32nd. ³³ = sign. 33rd. ³⁴ = sign. 34th. ³⁵ = sign. 35th. ³⁶ = sign. 36th. ³⁷ = sign. 37th. ³⁸ = sign. 38th. ³⁹ = sign. 39th. ⁴⁰ = sign. 40th. ⁴¹ = sign. 41st. ⁴² = sign. 42nd. ⁴³ = sign. 43rd. ⁴⁴ = sign. 44th. ⁴⁵ = sign. 45th. ⁴⁶ = sign. 46th. ⁴⁷ = sign. 47th. ⁴⁸ = sign. 48th. ⁴⁹ = sign. 49th. ⁵⁰ = sign. 50th. ⁵¹ = sign. 51st. ⁵² = sign. 52nd. ⁵³ = sign. 53rd. ⁵⁴ = sign. 54th. ⁵⁵ = sign. 55th. ⁵⁶ = sign. 56th. ⁵⁷ = sign. 57th. ⁵⁸ = sign. 58th. ⁵⁹ = sign. 59th. ⁶⁰ = sign. 60th. ⁶¹ = sign. 61st. ⁶² = sign. 62nd. ⁶³ = sign. 63rd. ⁶⁴ = sign. 64th. ⁶⁵ = sign. 65th. ⁶⁶ = sign. 66th. ⁶⁷ = sign. 67th. ⁶⁸ = sign. 68th. ⁶⁹ = sign. 69th. ⁷⁰ = sign. 70th. ⁷¹ = sign. 71st. ⁷² = sign. 72nd. ⁷³ = sign. 73rd. ⁷⁴ = sign. 74th. ⁷⁵ = sign. 75th. ⁷⁶ = sign. 76th. ⁷⁷ = sign. 77th. ⁷⁸ = sign. 78th. ⁷⁹ = sign. 79th. ⁸⁰ = sign. 80th. ⁸¹ = sign. 81st. ⁸² = sign. 82nd. ⁸³ = sign. 83rd. ⁸⁴ = sign. 84th. ⁸⁵ = sign. 85th. ⁸⁶ = sign. 86th. ⁸⁷ = sign. 87th. ⁸⁸ = sign. 88th. ⁸⁹ = sign. 89th. ⁹⁰ = sign. 90th. ⁹¹ = sign. 91st. ⁹² = sign. 92nd. ⁹³ = sign. 93rd. ⁹⁴ = sign. 94th. ⁹⁵ = sign. 95th. ⁹⁶ = sign. 96th. ⁹⁷ = sign. 97th. ⁹⁸ = sign. 98th. ⁹⁹ = sign. 99th. ¹⁰⁰ = sign. 100th.

Ec]. (vulg (with fuld) join it with εκατοντ.) ^νπαρχαι D¹[-gr].
 20. om δε F æth. ^αλλα B. ^{for ενεδ., ενδυναμωθη F [ενδυν. m].}
 21. om lat ^{as unnecessary: but the repetitions of και are characteristic} D⁴F
 latt [Ambrat].

22. om και BD¹F Syr copt [arm]: ins ACD³KL[P]¹N rel vulg syr Thdrt Thl Ec
 [Euthal-ms Chron, Damasc, Orig-int₂] Ambrat Julian Sedul.

23. ^{μονον} bef δι αυτων DF latt. ^{at end ins εις δικαιοσυνην} D⁴ vulg(not am
 [fuld]) Syr Chr Cyr[-p₁] Thdrt(prefixing η πιστις) Thl [Orig-int₁] Ambrat Sedul.

την *ἐκ*. ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of *οὐ* seems to have been occasioned by the use of *καί* instead of *οὐδέ* before *τὴν νέκρωσιν*. And the following *δε*, without being strongly adverbial, falls well into its place—He took no account of, &c. but . . .

The rendering, 'And he did not, being weak in faith, take account of, &c.' (omitting *οὐ*, and making *μή* the ruling neg. particle of the clause), is ungrammatical: *οὐ* would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

^{ἐκατοντ.} Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. 20.] On *δε*, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεύειν εἰς τι,—that *εἰς τ. ἐκ.* is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong (lit. 'was strengthened,' 'shewed himself strong') in faith (dat. of reference, 'with

regard to faith.' τῇ *ἐκ.* and τῇ *πιστ.*, because both are here strictly abstract, being set against one another as opposites). *δοὺς δὲξ. τῷ θ.*] viz. by recognizing His Almighty power (see reff., especially Luke). 21.] πληρ., see ch. xiv. 5, being fully persuaded.

ἐπηγγελαί is not passive (nor 3^d nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform. 22.] διό, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—

because it was a simple unconditional credence of God and His promise. If we read *καί*, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—*ἐλογίσθη*, viz. τὸ πιστεῦσαι τῷ θεῷ. 23—25.] Application of that which is said of Abraham, to all believers on Christ. 23.] ἐγράφη, was written, not the more usual γέγραπται, 'is written,' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The socrat asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written for his sake alone (merely to bear testimony to him and his faith) that it was reckoned unto him,—but for our sake also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that *did* in the two clauses has not exactly the same sense,—'for his sake' being = (1) to celebrate his faith,—and (2) for our sake = for our profit; see on ver. 25), to whom it (i. e. τὸ πιστεῦναι τῷ θεῷ, as ver. 22) shall be reckoned (for righteousness:—

οἷς μέλλει ^a λογίζεσθαι, τοῖς ^b πιστεύουσιν ^b ἐπὶ τὸν ^b ver. 5 ref.
^c ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ^c ἐκ νεκρῶν, ²⁵ δς ^c 1 Cor. xv. 12
^d παρεδόθη διὰ τὰ ^d παραπτώματα ἡμῶν καὶ ἡγήρθη διὰ ^d = ch. viii. 32.
^e τὴν ^e δικαίωσιν ἡμῶν. ^e 1 Cor. xi. 23.
^f Gal. ii. 20.
^g Eph. v. 25.
^h 1st. liii. 12.
ⁱ ch. v. 15, 2r.
^j Matt. vi. 14.
^k Gal. vi. 1.
^l Ps. xviil.

V. 1 ^h Δικαιωθέντες οὖν ^h ἐκ πίστεως ^{ik} εἰρήνην ^k ἔχωμεν

¹² Ezek. xviii. 25.
^h ch. iii. 20 ref.

^f = Acts x. 40 ref.
ⁱ = ch. ii. 10 ref.

^g ch. v. 18 only f. Levit. xxi. 22 only.
^k John xvi. 33. Acts ix. 31 only.

24. [μελλεῖς F-gr(not G) : μελλῃ P m¹(? Scr).] ^{εγείραντα A.}

25. for δικαιοσιν, δικαιοσυνην(sic) D⁴, δικαιοσυνην a 17. 78-7. 89¹. 93 lectt-18-14 Cyr, Chron₁.

CHAP. V. 1. rec *εχωμεν*, with B³ F-gr [P] N-corr¹ rel Syr(Etheridge: see also Mehrling p 457 ff) syr Did, Epiph, Cyr,[-p] Sedul: txt AB¹(sic: see table) CDKLa¹ f h¹ m 17 latt(including F-lat) Syr copt [æth arm] Chr, Thdrt Damasc Thl (Ec [Tit, Orig-inst, Ambrst] Pelag Oros Aug Cassiod.

μέλλει λογ. is a *future*, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), who believe on (this specifies the *hūas*: and the belief is not a mere historical but a *fiducial* belief) Him who raised Jesus our Lord from the dead (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the *ἡμοιοῦσαι τοὺς νεκρούς*).

24.] *ἐκ νεκρῶν* is almost (see Col. ii. 12; 1 Thess. i. 10) always anarthrous, as indeed *νεκροί* sometimes is (for 'the dead') in classic writers, e. g. Thucyd. iv. 14; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application.

25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i. e. *not because we had been*, but *that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these,

He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e. g. (1) ch. v. 9, we are said to be justified *by His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.

It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on *did* is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, *δικαιωθέντες ἐκ πίστεως*, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle introduces the great subject of chaps. v.—

1 = Acts ii. 47. xxiv. 16.
 2 Cor. vii. 4.
 1 John iii. 21.
 v. 16.
 m Eph. ii. 18.
 iii. 13 only
 (in both places, w. art.)
 xv. 1. 2 Cor. i. 24.
 n = vv. 17, 20, 21. ch. vi. 1 al. fr.
 p ch. ii. 17 reff. w. ἐπί and dat. here only. Ps. xlviii. 6.
 o = John viii. 44. 1 Cor. [47]
 ABCDF
 KL[P]M
 abcd f
 g h k l
 m n o p r

2. rec aft εσχῆκαμεν ins τη πιστει (marginal gloss), with CKL[P]N¹ rel vulg syr copt aeth-pl [arm] Chr₁ Thdrt [Cyr-p₁ Euthal-ms Damas Orig-int₁] lat-f: εν τη πιστει A N-corr¹(but εν erased) 98. 124 fuld Syr Tit, Chr₁: om BDF old-lat aeth-rom [Orig-int₂]. for χαριν, χαραν A d¹: χαρ(ς) m. for εω, εφ D¹F.

viii.—DEATH, as connected with SIN, —and LIFE, as connected with RIGHT-EOUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.]

It is impossible to resist the strong manuscript authority for the reading *ἐχωμεν* in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*. 'Being then justified by faith, let us have peace with God.' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: *ἴωμεν*, 'that we go,' i. e. 'it is time,' or in an address, 'permit, &c. that we go.' Thus Od. χ. 77, *ἔλθωμεν ἀνὰ δόρυ*: ἰλ. χ. 450, *ἴδωμ', ἄνω' ἔργα τέτυκται*. See other examples in Kühner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles (see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner (§ 464), is of this kind. Besides, to call the sense 'we ought to have,' *deliberative*, seems a misnomer.) But how can man be exhorted to have peace with God? To be reconciled to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (been allowed to believe in and enjoy) *peace with God*, depends on, not our reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His reconciliation to us*. If, as some say, *ἐχωμεν* = *κατέχωμεν*, Heb. x. 23, the article would be required before *εἰρήνην*, and (perhaps) before *πρὸς* or *διδ*. Besides which there are two objections in the *form of the sentence* to this reading: (1) *καὶ* is coupled by *καὶ* (δὲ οὐ καὶ) to *ἐσχῆκαμεν*, and this connexion necessitates, in my view, that the first verb should *assert* a fact, as the second undoubtedly does. With the former verb in the subjunctive we

should hardly have expected the *καὶ* where it is. (2) If *ἐχωμεν* be hortatory, *καυχώμεθα*, in verse 2, must be so likewise: (for if we were exhorted to the *lesser* degree of confidence, *εἰρήνην ἔχειν*, such exhortation can hardly be founded on the existence already of the *greater* degree, *καυχᾶσθαι κ.τ.λ.*) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our mss. to give such assertions a *hortatory*, or, where interrogative, a *deliberative* form: thus we have *συνθησώμεθα* in some mss., ver. 10,—*ζήσωμεν*, ch. vi. 2,—*πιστεύωμεν* or *πιστεύσωμεν*, and *συνζήσωμεν*, ch. vi. 8,—*ὑπακούσατε*, ch. vi. 17,—*προσεύξωμαι* (bis), 1 Cor. xiv. 15,—*πείθωμεν*, 2 Cor. v. 11,—*πιστεύωμεν*, John iv. 42,—*συνζήσωμεν* and *συμβασιλεύσωμεν*, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the *ω* is better shifted to a more general habit of the mss. (even the greatest and best, see instances in prolegg. to Vol. I. ch. vi. § i. 36, 37) to confound *ο* and *ω*: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is *declaratory of the consequences flowing from justification by faith*, and does not *exhort*, but *assert*. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. *Being therefore justified* ('*having been justified*.'—it is an *act past* on the Christian, not like sanctification, an abiding and increasing work) by (as the ground) *faith*, let us (believers in Christ: I render the *existing text*) *have peace* ('reconciliation; the opposite of *ἔργη*, see ver. 9) with ('in regard of,' see reff.) God through (by means of) our Lord Jesus Christ. With regard to the nature of this peace (= *state of reconciliation*, 'no more condemnation,' as ch. viii. 1) see above, on the reading *ἐχωμεν*. 2.] Through whom we have also (so δὲ [καὶ], ch. i. 24; iv. 23, where *καὶ*, if read, serves to

ἡ δόξης τοῦ θεοῦ. 3 ὁ οὐ μόνον δέ, ἄλλὰ καὶ ῥ καυχώμενοι ῥ = ch. ii. 7
 ῥ ἐν ταῖς ῥ θλίψεσιν, εἰδότες ὅτι ἡ ῥ θλίψις ῥ ὑπομονὴ ῥ ch. viii. 23.
 ῥ κατεργάζεται, ῥ ἡ δὲ ῥ ὑπομονὴ ῥ δοκιμὴν, ἡ δὲ ῥ δοκιμὴ ῥ 2 Cor. viii. 19
 ἐλπίδα. ῥ ἡ δὲ ἐλπίς οὐ ῥ καταισχύνει, ὅτι ἡ ῥ ἀγάπη τοῦ = Matt. xiii.
 θεοῦ ῥ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν ῥ διὰ ῥ πνεύματος 21. Acts vii.
 ἀγίου τοῦ δοθέντος ἡμῖν ῥ εἰ γε χριστὸς ὄντων ἡμῶν ῥ ch. ii. 7 reff.
 9. viii. 2. ix. 13. xiii. 2. Phil. ii. 23 only ῥ. Pa. lxviii. 31 Symm. w ch. ix. 23 & x. 11 (from Isa.
 xlviii. 16). 2 Cor. vii. 14 al. x = ch. viii. 30. 2 Cor. xiii. 13. y = Acts ii. 17 (from
 Joel ii. 28) al. 2 Acts xi. 26 reff.

3. aft ou monon de ins touto D¹[-gr]. rec καυχώμεθα (*mechanical repetition*
from preceding ver.) with ADFK L(-a-) [P]N rel [vulg copt aeth arm spec] Tit, Clur
 Thdr^t Thl Ec [Orig-int,] Cypr; txt BC Orig₂ [Ephr.] Tert₁.

5. for ἡμῶν, ὑμῶν N¹.

6. rec (for εἰ γε) εἰ γε γαρ, with ACD¹⁻²K[P]N rel [syr arm] Epiph, Chr, Thdr^t
 Damasc [Orig-int,] : εἰς τι γαρ D²F : ut quid enim latt Iren-int, Faustin : εἰ γαρ h : εἰ
 γαρ εἰς fuld¹ Isid, Aug₂ : εἰ δε L Syr : txt B.

show the coherence and likelihood of that which is asserted,—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would *normally* take place in baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively (from what follows); not, τὸ πᾶντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν (Chrys. al.), which is inconsistent with ἐν ᾧ ἐστήκαμεν; not, ‘the Gospel’ (Fritz), for the same reason; not, ‘hope of blessedness’ (Beza), for that follows: least of all ‘the grace of the apostolic calling’ (Semler), which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. *abide accepted and acquitted with God*; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχωμεν, not to ἐν ᾧ ἐστήκαμεν) glory in the hope (καυχόμεθα is found with ἐπὶ, ἐν, περὶ, ὅτι, and (Thol.) with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς δαψίδος) of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.). 3.] And not only so (not only must we triumph in hope, which has regard to the future), but glorying in (not *amidst*; the θλ. is the *ground* of triumph) [our] tribulations, knowing (because we know) that tribulation works endurance (supposing, i. e. we remain firm under it), and endurance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, ‘proof’ (δοκιμασία), as Grot.; nor ‘experience,’ as E. V.,—‘δοκιμή est qualitas ejus, qui est δοκιμος.’ Bengel,—the *result* of proof), and approval (fresh) hope; and hope (but for ἀπὸ τῆς ἐλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us

not’); because God’s love (not ‘the love of God,’ i. e. *man’s love for God*,—as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out (‘effusa,’ not ‘diffusa’ (Vulg.), which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, ἐκείν. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) which was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).

‘Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun *χριστὸς ὄντων ἡμῶν ἀπὸ τῶν ἐπὶ* . . . When this found its way into the text, *ἐπὶ* was repeated. This offended the transcribers: but the first *ἐπὶ* could not be *erased*, because γάρ followed; it may then have been conjecturally emended to *εἰ* (and γάρ to γέ as in B, or δέ as in L), or *εἰς* τὶ,—some retaining *ἐπὶ* in both places. The place of *ἐπὶ* is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so *ἐπὶ αὐτοῦ λαλοῦντες*, Matt. xii. 46,—*ἐπὶ δὲ αὐτοῦ μακρὰν ἀπὸ χόρτος*, Luke xv. 20, &c. On reconsidera-

^a ἄσθενῶν ἔτι ^b κατὰ καιρὸν ^c ὑπὲρ ^d ἀσεβῶν ἀπέθανεν. ABCDF
^a 1 Cor. ix. 22. see 1 Cor. iv. 10. Prov. xlii. 22. Ps. cvi. 12. b = here only. Num. xliii. 23. (John v. 4.) see Num. ix. 12. c = John vi. 61. x. 15. xi. 51. 52. Luke xlii. 19 al. fr. d = ch. iv. 6 reff. 15 only. Wind. xlii. 6. xiv. 19 only. e Acts xiv. 18. xxvii. 7, 8, 16. 1 Pet. iv. 18 (from Prov. xi. 31) only. f Philen. g = 1 Cor. vi. 1 reff. h ch. iiii. 6 reff. i ch. iiii. 7 reff. k Paul (here, &c., four times. 1 Cor. xii. 22. 2 Cor. iiii. 9, 11. Phil. i. 23. ii. 12) only, exc. 1 Acts xiii. 39. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iul. Matt. vi. 30. Mark x. 48. L. see Heb. xii. 9, 25. 11. v. 4. [47]

7 ὁ μόνος γὰρ ὁ ὑπὲρ δικαίου τις ἀποθάνειται. ὁ ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ ὁ τολμᾷ ἀποθανεῖν ^h συν-ιστήσιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὁ ὑπὲρ ἡμῶν ἀπέθανεν. 9 κ πολλῶ οὖν κ μαλλόν ⁱ δικαιοθύντες νῦν ^j ἐν τῷ αἵματι

rec (aft *ασθενων*) om *ετι*, with D⁸KL[P] rel [Orig-int₁]; ins ABCD¹FN latt Damasc Iren-int [Orig-int₁].

7. *μονος* N¹ (txt N-corr¹) [Orig₁]. om 2nd γαρ L 2. 32. 62. lect-18 : δε 238.

8. rec aft *ημας* ins ο θεος (*supplementary inserta, as is shown by the variations in its position*), with ACK[P]N rel copt [Orig, Cyr, Euthal-ms Damasc] Chr₁ Ec: bef *εις ημας*, DFL latt syr Dial₁ Chr-ms, Thdr₁ Thl Iren-int, [Orig-int₁] Aug: [aft] δε arm: transp freely Syr [αθη]: om B. om *ετι* 109 Dial₁: for *ετι*, *ει* Syr Chr₁: *ει ετι* D⁸b (and lat¹) F tol [spec Orig-int₁] Cyp₁, Hil₁ Aug₁ Polng Ambrst. *ημων* bef *οντων* L Chr₁.

9. om ουν D¹F fuid¹ [demid spec] copt arm Dial₁ Iren-int₁ [Orig-int₁, Hil₁, Ambrst] Cyp₁. aft *δικαιοθύντες* ins *εν* (but erased) N¹.

tion, however, seeing that if we follow the most ancient MSS., we must either repeat *ετι*, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on *ει* γα, see note, 2 Cor. v. 3, and Eph. iiii. 2), Christ when we were yet weak ('powerless for good;')—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—*σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ διήλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἴδου καίρος σου . . . καὶ διετέτασσα τὰς πτέρυγας μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ἔωσά σοι καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), in due season (i. e. at the appointed time; compare reff. and Gal. iv. 4, and *καίρος* in the quotation above) Christ died for ('on behalf of,' see reff.) ungodly men (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).*

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among men, nay that such a self-sacrifice,—not unexampled where a good man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just. For hardly will any one die on behalf of a just man (masc.,—not neuter, for justice or 'righteousness sake,' as Jer., Brasm., Luth., al.: for the matter in hand is Christ's death on behalf of persons)—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood)

on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (*τάχα* opens a possibility which *μόλις* closes) one doth even dare (i. e. is even found to venture; the pres. implies habitually—it may occur here and there) to die.

The distinction here made between *δικαίος* and *ἀγαθός*, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus.' (But some edd. read 'istum virum bonum.')

The interpretation which makes *δικαίος* and *ἀγαθός* refer to the same man, and the second clause = 'I do not say that such a thing may not sometimes occur,' is very vapid, and loses sight of the antithesis between *δικαίος*, and *ἀδικος* (= *ἀσεβής* = *ἁμαρτωλός*).

8.] But (as distinguished from human examples) He (i. e. God). The omission of *θεός*, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with *τις*, not *ἀνθρώπων τις*. The subject is supplied from *ἡ ἀγάπη τοῦ θεοῦ* ver. 5) gives proof of 'establishes' (reff.);—not 'commends' His own love (*οὐκ*, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next verse) sinners (= *ἀσθενῶν* = *ἀσεβῶν* [ver. 6]), and opposed to *δικαίος* and *ἀγαθός*, ver. 7) Christ died for us.

9—11.] The Apostle further shows the blessed fruits of justification, viz. *salvation*, both from *wrath*, and *with life*. The argument proceeds from the beginning of the chapter: but the connection, as so frequent with St. Paul, is

w = Acts vii. 8. τὸν ὅλον κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, ABCDF
 xvii. 33. καὶ οὕτως εἰς πάντας ἀνθρώπους [ὁ θάνατος] εἰσῆλθεν, KL[P]M
 xxviii. 14. 1 Cor. xi. 26. 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. a b c d f
 xiv. 26. 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. g h i l
 x 2 Cor. i. 16 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. 13 εἰς πάντας ἡμαρτον. m n o p
 ref. 2 Cor. v. 4. see Matt. xix. 9. Acts iii. 16. s = ch. i. 13 al. [47]

12. εἰς τὸν κόσμον διὰ τῆς ἁμαρτίας DF latt(am fuld &c though not vulg-ed) Ambr.
 rec aft ἀνθρώπων ins ο θάνατος (marginal gloss specifying the subj of διηλθεν,
 as is shown by the varr), with ABCKL[P]N rel vulg [(Syr) Orig., int.,] Euthal-m
 Damasc Thl (Ec [Ambrst] Augall; aft διηλθεν arm Chr, Thdr.; bef εἰς π. a. syr-w
 nest: om DF [fuld æth Orig.] Augampe Ambr, Pac, Leo, Bede.

both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint: 'this state of things, thus brought about, will justify the following analogy.' Thus we must take *διὰ*, either (a) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example of this use of *διὰ* in Matt. xxv. 14, and of *καθώς*, Gal. iii. 6.

Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman*: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') sin (as a *POWER* ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* (Calv.) to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit* of *sinning* (as Olsh.): nor is it merely the *propensity to sin* (as Rôthe): nor is sin *personified* merely as in ch. vii. 8, 11) entered into the world (not 'esse cepit,' 'primum commissæ est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δεῖν εἰσελθεῖν τὴν πίστιν, 'before the faith came

in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) death (primarily, but not *only*, physical death: as ἁμαρτία, so θάνατος, is *general*, including the lesser in of sin and death; i. e. in fact, by this *connexion* of *sin and death*, as appears by ἐφ' ἧς πάντες ἡμαρτον) death (whether δ *θάν.* be genuine or not, death is the subject of διηλθεν) extended to all men (see ref. De W. well says that πᾶν. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσέρχεσθαι, as the going from house to house differs from the entering a town.

Obs., that although the subject of διηλθεν is plainly only *death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the *ὅπως*, partly in the following clause), because (ἐφ' ἧς, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned.

Orig., Aug., Beza, and Estius render it as Vulg., 'in quo' (Adam): Chrys., Theophyl., Ec., Elaner, 'propter quem' Grot., 'per quem') all sinned (see ch. iii. 23:—not 'were sinful,' or 'were born in sin,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual*: in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογείται μὴ ὄντος νόμου, ^{a here only.}
 14 ἀλλὰ ^{bc} ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ^d μέχρι ^{γὰρ, Philom.}
 Μωυσέως καὶ ^e ἐπὶ τοὺς μὴ ἁμαρτήσαντας ^f ἐπὶ τῷ ^{16 only γ.}
^{b = vv. 17, 21.}
^{ch. vi. 13.}
^{c Luke i. 32.}
^{xix. 14.}

^{27. Gen. xxxvii. 2.}
^{e Luke i. 32. Ezra ii. 61. Neh. vii. 63.}

^{d of time, Matt. xli. 22. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19.}

13. ἔλλογεται A N-corr¹-marg[-ται]: ἐλλογείται f, ἐνελογεῖτο (imputabatur) N¹ ([ελογ.] 52. 106) vulg(but not am) G-lat syrr copt aeth lat-f: λελογισται lect-19: εὐλογεῖται 71-7.

14. (ἀλλὰ, so BD.)

for 2nd ἐπὶ, εν B, in similitudine (or -nem) latt Iren-int

[Orig-int] Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτώματων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, 'suffered the punishment of sin,' as Grot. and Chrys., θνητοὶ γεγόνασιν).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not 'during the time of the law,' as Orig., Chrys., τοῦ νόμου δοθέντος, . . . ἔως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, 'as far as there was law, there was sin,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were *accounted* sinners because of Adam's sin; the Apostle reminds us of the *historical fact*, that *there was sin in the world during this period*): but sin is not reckoned (as transgression) where the law is not.

ἔλλογείται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human consciousness*, but throughout of *objective*

truths with regard to the divine dealings: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἔλλ. is, reckoned, 'set down as transgression,'—'put in formal account,' by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is *reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which was *before* culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνθρώποι ἥμαρτον, ἀνόμιμοι καὶ ἀπειθεῖνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογείται *relatively*, 'is not fully reckoned,' will hardly be urged by those who bear in mind the Apostle's habit of constantly *stating relative truths as positive*, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ἔβειν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἄχρι νόμου above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, *the universality of death is a proof that all sinned*,—for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἄμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.) of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὄμ. belongs to ἁμαρτ. and not to ἱσθαί-

f = ch. vi. 8 (1. 22 reff.),
g ch. iv. 15 reff.
h = 1 Cor. x. 1.
i = Matt. xii. 33. Acta xxi. 23 al. Wied. xix. 1.
j = ch. iv. 25 reff.
k = ch. vi. 23. xl. 20.
l = ch. vi. 23. xl. 20.
[47]

ὁμοιώματι τῆς ἑ παραβάσεως Ἀδάμ, ὃς ἐστὶν ἡ τύπος
τοῦ ἑ μέλλοντος, 15 ἀλλ' οὐχ ὡς τὸ ἑ παράπτωμα, οὕτως
καὶ τὸ ἑ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς ἑ παραπτώματι

15. om 1st καὶ B [Syr copt].

aft πολλῶν ins οὖν A Syr.

λευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who did not sin. (2) The emphasis lies on παράβασις, as distinguished from ἁμαρτία. Photius (in De W.),—δὲ μὴν (Ἀδ.) ἑρισμένην κ. νομοθετήθεισαν ἐντολὴν παρέβη κ. ἥμαρτον· οἱ δὲ ἡμάρτανον τὸν αὐτοδιδάκτον τῆς φύσεως λόγον ἐνυβρίζοντες. They all sinned: but had not, like Adam, transgressed a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of children and idiots,—nor (as Grot., Wetst.) to those who lived pious lives. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. not as Adam did, and as those after Moses did: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, as far as it extends, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) sinners, and have thus incurred death, so &c.' (see below). ὃς ἐστὶν τύπος τ. μέλλ. who is a figure (or type: not thus used by LXX, see Unbreit's note) of the future (Adam [the second Adam, viz. Christ]). This clause is inserted on the first mention of the name Adam, the one man of whom he has been speaking, to recall the purpose for which he is treating of him,—as the figure (ref.) of Christ. τοῦ μέλλ., not 'qui futurus erat,' as Beza [and E. V.], Reiche; but spoken from the Apostle's present standing, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὃς be taken by attr. for δ, and τοῦ μέλλοντος be interpreted 'of that which is to come,' viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὃς ἐστ. τύπ.

τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished. But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ἐπακοή in ver. 19: the Apostle has more in mind here the consequence of the παραπτ., and to that opposes the χάρισμα. De W.).

15. εἰ γὰρ κ.τ.λ.] Distinction the first, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.' For if by the transgression of the one (man) the many (have) died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. (1) The first question regards πολλῶν μᾶλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπερίσσευεν as quantitative, describing the degree of abounding? Chrys. (πολλῶν γὰρ τοῦτο εὐλογότερον), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of abounding, a matter of degree, there, of reigning, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join πολλῶν μᾶλλον with ἐπερίσσευεν, in the sense of much more abundant (rich in diffusion) was the gift, &c. (2) χάρις, not the grace working in men, here, but the grace which is in, and flows from, God. (3) ἐν χάριτι τῇ τοῦ, not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρι. (which would be allowable), but with ἐπερίσσευ. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The aorist ἐπερίσσευ. should here be kept to its indefinite his-

^m οἱ πολλοὶ ἀπέθανον, ⁿ πολλῶ ^m μᾶλλον ἢ χάρις τοῦ θεοῦ ^m = ver. 19 bis. ch. xii. 6.
καὶ ἡ ὁδωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ ¹ Cor. x. 17, 33.
χριστοῦ ^p εἰς ^m τοὺς πολλοὺς ^q ἐπερίσσευσεν. ¹⁶ καὶ οὐχ ⁿ vv. 9, 10 reff.
ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ δῶρημα. τὸ μὲν γὰρ ^o Acta ii. 38
^r κρῖμα ¹ ἐξ ἐνὸς ^u εἰς ^v κατὰκριμα, τὸ δὲ ¹ χάρισμα ¹ ἐκ ^q ch. iii. 7 al.
πολλῶν ^k παραπτωμάτων ^u εἰς ^w δικαίωμα. ¹⁷ εἰ γὰρ ¹ ch. iii. 7 al. constr., Eph. i. 8. 2 Cor. ix. 8, but sup. translat. ch. ii. 29 reff.

tive. r James i. 17 only t. s see 1 Pet. iv. 17. Rev. xx. 4. t ch. ii. 29 reff.
u = ch. i. 5. xvi. 26. 1 Pet. i. 22. v here bis. ch. viii. 1 only t. (reun, ch. ii. i. -tis, 2 Cor. iii. 9. vii. 3.) w = here only. see note and ch. i. 32 reff.

om εν F-gr.

16. for ἀμαρτήσαντος, ἀμαρτηματος D(and lat¹) F [vulg-clem demid] fuld¹(not an harl¹ al) Syr [æth Orig-int,(txt Orig.) Aug,(txt_{supra}): ἀμαρτητος(sic) M¹. om γαρ F-gr 45 lect-19, syr has it w-asst. at end add (ως) D¹(and lat¹) fuld¹ æthl.

torical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal. And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ.

Röthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διδ would = ἐκ or vice versa, whereas διδ characterizes the bringer in, and ἐκ the occasion. Others have supplied τὸ κρῖμα (Bengel, Köllner): τὸ κατὰκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γενόμενον, 'that which took place by one,' [or '(it was) through one,'] &c.

τὸ μὲν γὰρ κ.τ.λ.] For the judgment (pronounced by God upon Adam) came of (was by occasion of) one (man having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλ. παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, (ἐγένετο) εἰς πάντας ἀνθρώπους); but the gift of grace was by occasion of many transgressions (where sin abounded, ver. 20, there grace much more abounded: the existence of the law

being implied in παραπτ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed:' so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἔδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον ἔδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τᾷδε: τὸ αὐτὸ δὲ τοῦτο δταν πραχθῇ, ἀδικημά ἐστι: πρὶν δὲ πραχθῆναι οὐτω, ἀλλ' ἔδικον. ὁμοίως δὲ καὶ δικαίωμα καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and Röthe, suit the context as contrasted with κἀκριμα. Other renderings are, 'an abso-lutory sentence' (Meyer, Fritz., al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note); 'a righteous cause,' or plea (I. XX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κἀκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατὰκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification.

17.] *Distinction the third*, also in KIND; that which came in by the one sinner, was the reign of DEATH: that which shall come in by the One, Jesus Christ, will be a reigning in LIFE. For (carrying on the argument from ver. 15, but not so as to make parenthetical (Röthe) ver. 16—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one (man; the reading ἐν (τῷ) ἐνὶ παραπτώματι goes with ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of

p ver. 14 reff.
q ver. 16 reff.
r ch. iii. 6 reff.
s = ch. xi. 23,
23. Col. i.
23. 1 Tim.
iv. 16. L. P.
[exc. John
viii. 7.]
[Exod. xii.
30 B.]
t ch. v. 20 reff.
u ch. iii. 4 reff.
v Acts x. 41
reff.
w = and
constr., Gal.
ii. 19. (ver. 10. ch. xiv. 8.) w. ἀπό, Col. ii. 20.
y = Col. (ii. 20.) iii. 7 only.

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ῥεβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ῥεβασιλεύσῃ διὰ δικαιοσύνης ²² εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

ABCDP
KL[P]M
a b c d e
g h k l
m n o p
[47]

VI. 1 Ὅτι οὖν ῥεοῦμεν; ἡ ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις ἡ πλεονάσῃ; ² μὴ γένοιτο. ὅτι οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ, ³ πῶς ἔτι ζήσομεν ἐν αὐτῇ; ⁴ ἡ ἀγνοεῖτε

21. om τῷ F. for βασιλευσῃ, -σει KL c l' o [47] 77. 115-6-21-2. χρ. bef
ιησ. B.

CHAP. VI. 1. rec επιμενομεν, with rel Chr, Thdr Gennad-c Diod-c Thl Cc Tert, [perseuerabimus (perseveremus Tert-ms)], permanebimus vulg G-lat [F-lat Orig-int,] Aug^{sup}: επιμενομεν KN[P d n 47] l. 57. 68. 109 lect-13 copt [Euthal-ms]: επιμενωμεν L' [k] 98. 124: txt ABCD F[-gr] b' m o 17 Syr Damasc. ins en bef τη A] Woide, e contra Cowper, expr, in peccato latt.

2. aft oitines ins γαρ F latt syrr (not Tert).

ζησωμεν CFL 17 Diod Chr-ms.

measure abound (not 'did much more abound,' as E. V.: for words compounded with *ὅτι* have a *superlative*, not a *comparative* signification, e. g. ref. *ὑπερβίωσας*, *ὑπερβίβωσας*, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words *πλεονέξω* and *περισσεύω* both by one word 'abound').

21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.* That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) in death (*ἐν*, of that in and by which the reign was exercised and shewn: *death* was the central act of sin's reign. He does not here say, '*death reigned by sin*,' as in vv. 12—14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*), so also *grace* may reign by means of (not *ἐν* here, though it might be so, if *δικαίωσις* applied to *our being made righteous*: but as it applies to the *Righteousness of Christ* making us righteous, it is *did* righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord ('Jam ne memoratur quidem Adamus, solius Christi mentio viget,' Bengel).

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby* (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God.*

1.] What then shall we say?—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch.

iii. 5. επιμένωμεν, 'must we think that we may persist,'—the deliberative subjunctive. So *εἴπωμεν ἡ στήσωμεν*, Eur. Ion 758: *παρέλθω δόμου*, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. [Are we to continue ('Must we think that we may persist,' in other words) "May we persist"? in (our natural state and commission of) sin, that (God's) grace may be multiplied (ch. v. 20)?

2.] *μὴ γέν.* (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin.

We who (*οἵτινες* describing quality, not merely matter of fact) died (historic aorist, not perf. as in E. V. [the true reference is thus most unfortunately lost]: the time referred to being that of our baptism) to sin (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: *μενεῖν ἀκίνητον ὥσπερ τὸν νεκρόν*, Chrys. 'Sin,' τῇ ἁμ. = as above), how shall we live any longer therein (= *περιπατεῖν ἐν*—but not, as De W., *ζῆν* with a dative: *ζῆν ἐν τινι* is a further step than *ζῆν τινι*, implying *introduction*, and not merely *sympathy*)?

3.] Or (supposing you do not assent to the argument in the last verse, see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been [not as E. V., again most unfortunately, "so many of us as were;" giving it to be understood that some of them had

κ = 1 Cor. iv. 16 ref. Rom. 11. a. 81, f. 1 = Acts i. 23 ref. m Eph. iv. 23. Col. iii. 9. see 1 Cor. v. 7, 8. n Matt. xxvii. 44 q Mk. J. Gal. ii. 20 only r. 13. Col. ii. 11. e Acts xliii. 39 only. Sir. xxvi. 39. q 1 Cor. x. 13 ref. o ch. iii. 3 ref. p gen. = ch. vii. 23, 24. viii. r Matt. vi. 24. ch. vii. 6 al. Deut. xlii. 4 A M.

ἡ ἀλλὰ καὶ τῆς ἁναστάσεως ἐσόμεθα, ὁ τοῦτο γινώσκον- ABCDF
 τεσ, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, KL[P]M
 ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι
 δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ὁ γὰρ ἀποθανὼν δεδι- [47]

δ. for ἀλλὰ, αμα F latt.

aft αναστ. ins αυτου F Syr [copt sath] arm.

6. ins και βελ τουτο B: τουτο δε 179.

καταργηση A sath.

ref., and Hartung, Partikellehre, ii. p. 40) with His Resurrection (a change of construction: because it could not well have been said *σύνφυτοι* τοῦ *μοιώματος* τ. θ. above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken (cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203.—*σύντροφος*, Eur. Hel. 1508.—*σύνφωνος*, Aristoph. Av. 658.—*σύνφυής*, Plato Legg. iv. p. 721.—*συνήθης*, ib. v. p. 739.—*σύνψυφος*, Cratyl. p. 398), and hardly the mere figure or likeness of it,—and similarly it could not well here be said *σύνφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the inference, as a logical sequence,—‘If, &c. . . . A shall = B:’—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we ‘shall wake up after his likeness’).

6.] Knowing (recollecting) this, that our old man (former self, personality before our new birth—opposed to *καρὸς* or *νέος ἄνθρωπος*, *καὶνὴ κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22–24,—not merely the guilt of sin, nor the power of sin, but the *man*). The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) was (at our baptism) crucified with Him (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the *likeness* of, Christ’s death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), in order that (the aim and end of the *συνσταυρωθῆναι*) the body of sin might be annulled (“τὸ σῶμ. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with *καταργ.* as being = ἀπὸ τῆς ἁμαρτ. (Theodore, Wahl);—nor is τὸ σῶμ. τ. ἁμ., ‘the totality of sin’ (Orig.

2, Theophyl. 1, Grot.); nor ‘the *substance* or *essence* of sin,’ after the Heb. (Rabbinical) usage of *עַרְךָ* and *עָרְוָה* (Schöttg.): nor, ‘the *mass* of sin’ (Thol. 1);—nor a mere figure to carry out the idea of being crucified with Christ (Calov., Wolf, Reiche, Olsh., Stuart 2, al.);—nor = ἡ *σὰρξ* τ. ἁμαρτ.; but ‘the *body*, which belongs to or serves sin,’ in which sin rules or is manifested, = τὰ μέλη, ver. 13, in which is δ νόμος τῆς ἁμαρτίας, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αὐτὸ πρᾶξις τοῦ σῶματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.” De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat* of sin, or at all events must not so understand those words as if the *principle* of sin lay in the *body*, which is not true, for it lies in the *will*).

καταργηθῇ, might be rendered powerless (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul’s Epistles (elsewhere, Luke xiii. 7, Heb. ii. 14 only), and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1825), that we might no longer be in bondage (be slaves to) sin (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12).

7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: ‘For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God’s* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.’ I express δεδικ. by this periphrasis in both cases, because I believe that all this is implied in it: ‘is acquitted,’ ‘has his quittance,’ from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται * ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ἄπεθάνομεν σὺν ^{t = 2 Cor. v. 15.}
 χριστῷ, ^a πιστεύομεν ^a ὅτι καὶ ^a συνζήσομεν αὐτῷ, ^a εἰδότες ^a
 ὅτι χριστὸς ^a ἐγερθεὶς ἐκ ^a νεκρῶν οὐκ ἔτι ἀποθνήσκει· ^a
 θάνατος αὐτοῦ οὐκ ἔτι ^a κυριεύει. ¹⁰ ὃ γὰρ ἀπέθανεν,
 τῇ ^a ἁμαρτίᾳ ἀπέθανεν ^a ἐφ' ἧς ^a ὃ δὲ ζῇ, ^a ζῇ τῷ θεῷ. ^a
¹¹ οὕτως καὶ ὑμεῖς ^a λογιζέσθε ^a ἑαυτοὺς ^a νεκροὺς μὲν τῇ
 ἁμαρτίᾳ, ^a ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹³ μὴ

iii. 16. y acc. of object, Gal. ii. 20. Rev. xviii. 7. s dat., Col. iii. 23 al.
 a — Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only r. b = Gal. ii. 19. 1 Pet. ii. 24. c = and
 constr., ch. xiv. 14. Phil. iii. 13. Wind. xv. 15. d 2nd pers., 2 Cor. vii. 11 reff. e constr.,
 here only. see ch. vii. 8. x here bis. Luke xxi. 26. ch. vii. 1. xiv. 9. 2 Cor. i. 34. 1 Tim. vi. 15 only. L. P. Gen.

8. for δε, γὰρ F[-gr] tol: οὐν Syr. (G-lat has autem aut enim.) rec (for συνζ.)
 συζ., with B²CKL[P] rel: txt AB¹DFN n 17.—οἰμεν CK[P] k [Bas, Damasc] Thl:
 συζησομεθα F. for αυτω, τω χριστω D¹F latt(not demid fuld tol [spec]) Syr
 Aug₁[(txt₂). 17 def.]

11. rec aft νεκρους μεν ins ειναι, with KL[P]N³ rel [vulg spec syr Orig-c(and int.)
 Chr-ed, Euthal-ms] Did, Thdrt Hil₁ [Ambrst]: bef νεκρ. μεν, BCN¹ Damasc: om
 ADF 17 [Syr arm] copt æth Chr-ms₁ Tert₁. rec at end adds τω κυριω ημων, with
 CKL[P]N³ rel [vulg-clem arm] Syr(but pref to χρ. ιησ.) copt Chr, Thl [Did, Orig-
 int₁] Ambrst: om ABD F[(but a space is left) spec am fuld] demid flor harl tol æth
 syr Bas, Cyr[-p₁] Thdrt Thl-comm Ec-comm Tert₁ Hil, Aug₁[æpæ] Pelag Sedul Bede.

ence is thus given to δεδix. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἁμαρτία, the service of which is guilt, and the deliverance from whose service necessarily brings with it acquittal.

8—11.] *This new life must be one dedicated to God.* 8.] Now

(continuing the train of argument) if we died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) live with Him.

9.] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died*.

10.] For (the proof of the foregoing) the death which He died (not 'in that He died,' as E. V., nor is δ for καὶ δ, either here or in ref. Gal., but the accus. objective, governed by the verb. So also of δ δὲ (ᾧ below), unto sin He died (De Wette well remarks that

we must in *expressing* this verse abide by the *indefinite* reference to sin in which the death of Christ is placed; if we attempt to make it more definite, 'for sin,' or 'to that state, in which He suffered the punishment of sin,' we shall lose the point of comparison, which lies in 'to sin,' and 'to God.' If we are to *expand* the words 'died to sin,' we must say that our Lord at death passed into a state in which He had 'no more to do with sin'—either as *tempting* Him (though in vain), or as *requiring to be atoned for* (this having been now effected), or as *met by Him* in daily contradiction which He endured from sinners) once for all (so that it is not to be repeated: see reff.); but the life which He liveth (see above) He liveth unto God (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's (properly so called) work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and *to* (for) *God*, as being the manifestation and brightness of the Father's glory). 11.]

An exhortation to realize this state of death unto sin and life unto God with Christ. Thus (after the same manner as Christ) do ye also (imperative: Meyer only holds it to be indic.) *account yourselves* (better than 'infer yourselves to be,' as Chrys. and Beza,—see reff. and on ch. iii. 28) *dead* (indeed) unto sin (as ver. 2 and following), but alive unto God in Christ Jesus (i. e. 'by virtue of your union with Him': not *through* (did) Christ Jesus; in this chapter it is not Christ's Mediator-

τ = ch. v. 14
 ref.
 g ch. viii. 11.
 1 Cor. xv. 53,
 54. 2 Cor.
 iv. 11. v. 4
 only. Job
 xxx. 23.
 h ch. iv. 11 ref.
 i ch. i. 34 ref.
 k = here &c.
 (5 times).
 Luke ii. 22.
 ch. xii. 1.
 Pa. v. 3.
 l Paul (here
 bis. ver. 19
 bis. 1 Cor. vi. 15 [3ce] al²³ only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al.
 bis. John xviii. 3. ch. xiii. 12. 2 Cor. vi. 7. x. 4 only. Jer. xxi. 4. m here
 o 1 Cor. ix. 30 ref.

12. σκακουειν F [Meth.-ms.]. rec αυτη εν ταις επιθ. αυτου (σργγ a combination
 of the two readings), with C²KL[P] rel syr [Baa, Euthal.-ms] Chr, Thdrt Thl Œc: a combination
 αυτη, omg the rest, DF spec Iren-int₁ [Orig-int₁] Tert, Vict-tun₁: txt ABC²N [47] vulg
 (not F-lat) D²-lat Syr coptt æth arm Orig₂[int₂] Epiph, Antch, Damasc Jer Aug_(supra)
 Sedul Bede.

13. rec (for ωσει) ωs, with DFKL[P] 17 rel [Baa.] Chr, Thdrt Thl Œc: txt ABCN
 [47] Epiph, Damasc. ζυντες D¹F. om τα (bef 2nd μελη) B.

14. for 1st ου, ουκει N¹ (marked for erasure by N² but the marks erased) [K Orig-c,
 Thdrt]. (αλλα, so BCD¹FN¹.)

ship, but His *Headship*, which is prominent.—*ἐν χρ. ἰσ.*, is not (Reiche, Meyer, Fritz.) to be joined with both *νεκρ. τῇ ᾧ.* and (*ὡν. τ. θ.*), but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively (*τῷ ὁμοίῳ*, ver. 6) and negatively true).

12, 13.] *Hortatory inferences from ver. 11*: from *μὴ το τῇ ἁμαρτία*, negative, answering to *νεκροὺς τῇ ᾧ*,—then positive, answering to *ζῶντας τῷ θεῷ*.

12.] *βασιλευέτω* answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) *οὐκ εἶπε μὴ οὐδ ἦτοι ἡ σὰρξ μὴδ ἐνεργεῖται, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω. οὐ γὰρ τὴν φύσιν ἔλθεν ἀνελκεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι*: it is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*.

But why *τῷ θνητῷ ὁμ. σώματι*? Orig., al., explain it '*dead to sin*,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of the *other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal body*; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali corpore* hæret nec nisi fragilis vitæ meminisse videtur'; De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin* and *death* on the one hand, and *that συζῆν which is freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty

in the reading of the latter part of this verse. That which I have adopted is supported by the primary mss. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette.

13.] *Nor render* (see ref.;—as a soldier renders his service to his sovereign, or a servant to his master) *your members* (more particular than 'your bodies'; the individual members being instruments of different lusts and sins) as instruments (or, '*weapons*,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὁψώνια* below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*) of *unrighteousness to sin*; but *render* (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *asorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) *yourselves* (not merely *your members*, but your whole selves, body, soul, and spirit) to God, as alive from having been dead (as in vv. 4 ff. and Eph. ii. 1—5), and *your members* as instruments (see above) of *righteousness to God* (dat. '*commodi*,' as indeed is *τῇ ἁμαρ.* above, the dat. after *παριστ.* being there left to be supplied, because of *τῇ ᾧ*. following).

14.] An assurance, confirming (by the *γὰρ*) the *possibility of the surrender to God* commanded in the last verse, *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future *κυριεύσει* cannot be taken as a

15 ὦ Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὁ ὑπὸ νόμον ^{p ch. iii. 9.}
^{xl. 7.} ἀλλὰ ὁ ὑπὸ χάριν; ἢ μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὧ ^{q ch. iii. 4 reff.}
^{r ch. v. 16 reff.} ἡ παριστάνετε ἡ αὐτοὺς δούλους ἑῖς ὁ ὑπακοήν, δούλοι ἐστε ^{s ch. i. 6 reff.}
^{t constr. Matt.} ὧ ὑπακούετε, ἦτοι ἁμαρτίας ἑῖς θάνατον ἢ ὁ ὑπακοῆς ^{xix. 11. xx. 24.}

15. rec *αμαρτήσωμεν*, with rel Chr₁ Thdrt, [Damasc] Thl Ec: *ημαρτήσαμεν* F, *procuramus* am [suld] harl D³-lat G-lat: txt ABCDKL[P]N c m n 17 [47 Euthal-ms] Clem., (αλλὰ, so BCFN¹ [Damasc].)

16. ins η bcl ουκ D¹F demid flor harl¹ sah Sedul. om eis θανατον DE [am] Syr sah arm-zoh(1805) [Orig-int.] Aug.

command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like *ἁμαρτία*.

The second part of the verse refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on κυριεύσει: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1. It will be seen from the above, that I interpret *κυριεύσει* rather of the eventual triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are bound by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument

confounded.

15—23.] *The being under grace (free from the condemnation of sin) and not under the law, is no encouragement to sin: for (vv. 16—19) we have renounced the service of sin, and have become the servants of righteousness: and (vv. 20—23) the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.* 15.]

τί οὖν (sc. *ἐστίν*); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin? may we sin?—the aor. because he is speaking of committing acts of sin [not of a habit of living in sin, although that would be induced by such acts]: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses.* 16.]

'You are the servants either of God or of sin,—there is no third course.' The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *servant*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you with regard either to sin or to God.' Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἦτοι—ἢ only occurs here in N. T. ἦτοι in alternatives is exclusive, cf. Herod. i. 11, *διδάμι αἰρεσιν, δοκτέραν βούλει τραπέσθαι* . . . ἦτοι κείνόν γε τὸν ταῦτα βουλευσάντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν ἐμέ . . . Isocr. *ἀντιδ.* p. 317, *ἤλθεν ἂν ἦτοι κατηγορήτων ἢ καταμαρτυρήτων*, and see Hartung, *Partikellehre*, ii. 355 f.) (servants) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH (by sin) in its most general sense, as the contrast to (life by) RIGHTEOUSNESS,—the state of misery

u = ch. vi. 25. ¹ Cor. xv. 57. ² Cor. ii. 14. viii. 16. ix. 16. ¹⁰ Mark xii. 30. ²³ Luke x. 27. ¹ Tim. i. 5. ² Tim. ii. 22. ¹ Pet. ii. 22. ¹ Deut. iv. 29. ^w constr. ch. i. 24. see note. ^x Acts xxiii. 25. ³ Macc. iii. 30. ¹ 21 Ald. ² Macc. i. 27. ⁱⁱ 22 only. ^c 1 Cor. ii. 3 reff. ^f ch. i. 24 reff. ¹⁷ ^a χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ἠπηκούσατε δὲ ^v ἐκ καρδίας ^w εἰς ὃν ^x παρεδόθητε ^y τύπον ^z διδασχῆς, ¹⁸ ^a ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ^b ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ ^b ἀνθρώπων λέγω διὰ τὴν ^c ἀσθενειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ ^d παρεστήσατε τὰ ^e μέλη ὑμῶν ^f δοῦλα τῇ ^g ἀκαθαρσίᾳ καὶ τῇ ^h ἀνομίᾳ ⁱ εἰς τὴν ^j ἀνομίαν, οὕτως

^{ABCD} ^{EFGH} ^{IKLM} ^{OPQR} ^{STUV} ^{WXYZ} ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

17. ins καθαρὰς bef καρδίας A 13. 26 Chr., mss (txt. 1), ex toto corde wth.

18. for δε, ουν CN¹ [attm]: om m 39. 62 lect-12 tol (copt).

19. for δουλα (twice), δουλευειν F latt [Orig-int, Ambrat].

om eis την ανομιαν

B Syr Sedul.

induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (τοῦ θεοῦ, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTTOUNESS in its most general sense as the contrast to death,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, eternal life: and so throughout this passage)†

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state past. So Eph. v. 8: on account of which stress apparently the μέν, which would naturally follow it, is omitted. 17. ὅτι. . . . διδασχῆς] Attr.: the simple construction would be ἠπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν (or ὃν) παρεδόθητε, ye obeyed (δκ. on account of ἀπακοή above) from the heart. (reff.) that form of teaching (so μόρφωσις ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered (not as E. V., ‘which was delivered you’) this inversion to the passive agrees admirably with τύπος, as a mould, exemplar, or pattern after which they were to be fashioned: so κατὰ τὰ δόγματα τυποῦσθαι, Arrian. Enchir. ii. 19 (Thol.): and Beza,—‘hoc dicendi genus magnam quandam emphasin

videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi ejusdem esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.’ (Thol.) And Chrys. remarks, τὸ παραδοῆναι, τὴν τοῦ θεοῦ βοήθειαν αἰνέττεται. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἀλευθ. . . . δουλασος.] And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the fact of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. 19.]

For the expression ἐδουλώθητε the Apostle apologizes: ‘it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word: I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. ‘because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.’ Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: ‘I require of you nothing which your fleshly weakness will not bear’): for (explanatory of ἐδουλώθητε) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness, (two divisions of ἁμαρτία—impurity, against a man’s self,—lawlessness against God), unto lawlessness (both which, ἀκαθ. and ἀνομ., lead to ἀνομία, result in it: ‘qui iustitias servant, proficiunt: ἀνομοι, iniqui, sunt iniqui, nihil amplius.’ Bengel: not ‘from one ἀνομία to another,’ as Œcum., Theophyl., Luth., Grot., Eras.,

νῦν ^d παραστήσατε τὰ ^d μέλη ὑμῶν ὡς δούλα τῇ δικαιοσύνῃ ⁱ Paul (here bis. ver. 23.)
^b εἰς ἁγιασμόν. ²⁰ ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας,
 ἐλεύθεροι ἦτε τῇ ^k δικαιοσύνῃ. ²¹ τίνα οὖν ⁱ καρπὸν
 εἶχετε τότε; ^m ἐφ' οἷς νῦν ⁿ ἐπαισχύνεσθε, τὸ μὲν γὰρ
 ὁ τέλος ἐκείνων θάνατος. ²³ νυνὶ δὲ ^p ἐλευθερωθέντες ὦ ἀπὸ
 τῆς ἁμαρτίας, ^p δουλωθέντες δὲ τῷ θεῷ, ⁱ ἔχετε τὸν
 καρπὸν ὑμῶν ^b εἰς ἁγιασμόν, τὸ δὲ ὁ τέλος ζωῆς αἰώ-
 νιον, ²³ τὰ γὰρ ὁψώνια τῆς ἁμαρτίας θάνατος, τὸ
 δὲ ⁱ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ

iii. 19. ^p ver. 18.
 iii. 20. xiv. 22 only.

^q Luke iii. 14. ⁱ Cor. ix. 7. ² Cor. xi. 8 only. ^r Esdr. iv. 50. ⁱ Macc. 7. 20. ^z ch. v. 16, 18. xi. 23.

aft. οὐτως ins και K 7 tol Syr [coptt] arm Tert, Sedul. for 2nd δούλα, σπλα A.

21. [ποτε D¹-gr(appy).] rec om μεν, with ACD³KL[P]N¹ rel [vulg copt arm]
 Clem, Chr, Thl Ec [Damas Orig-int, Tert, Ambrst]: ins BD¹FN³ syr Chr-mas
 Thdr. at end ins εστιν F latz(not fuld) [Orig-int].

22. for δε, τε(but corrd) N¹.

[23. om τα γαρ το αωνιος (passing from αων. to αων.) P.]

al.: because (De W.) ἀνομία is not an act, but a principle, so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) sanctification (contrast to ἀνομία, and both embracing their respective consequences). 20—23.]

As a further urging of the above exhortations, the Apostle contrasts the end of their former life with that of their present.

20.] γάρ introduces a motive for the foregoing: but the verse [properly] belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness.

There is doubtless a latent irony in the use of ἐλευθεροί: here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared.

21.] 'Well, then, ye were free: and what was the benefit?' οὖν concedes and assumes.

There are two ways of pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., Ec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz, Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages,' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck,

Rückert, Köllner, Olah., Lachm., Griesb., De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς ν. ἐπαισχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. τὸ μὲν γὰρ τέλ. ἐκ. θ.] the reason of their present shame.

For the end (= virtually ὁψώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of these things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we are all involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.] Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λέγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument).—fruit (see on καρπός, above, ver. 21,—and remark ὅν καρπόν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπόν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting.

23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid

m ch. vi. 3 (ref.).
 n ch. vi. 9, 14 ref.
 o generic sing., Matt. xix. 10. Mark ii. 27 al.
 p 1 Cor. vii. 30. Gal. iv. 1. see 2 Pet. i. 13. Deut. xii. 19.
 q here only. Num. v. 29. Prov. vi. 24. 29. Sir. ix. 9. xii. 21 only.
 r = 1 Cor. vii. 27, 30.
 s ch. iii. 3 ref.
 t ver. 6. Gal. v. 4. u = ch. vi. 18, 22. 2 Cor. xi. 3. v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn. 6, § 30. 2. β. w ch. v. 18 ref.
 x here bis. Matt. xii. 30. xvi. 4; Mk. James iv. 4. 2 Pet. ii. 14 only. Ezek. xvi. 38 al.
 y = Acts xi. 26 only. χρηματίζει βασιλεύς, Diod. Sic. x. 53. a Deut. xxiv. 2 (4). Jer. lili. 1. b ver. 23 ref.

τῷ κυρίῳ ἡμῶν. VII. 1 ^m Ἡ ^m ἀγνοεῖτε, ἀδελφοί, γινώ- ABCDF
 σκουσιν γὰρ νόμον λαλῶ, ^m ὅτι ὁ νόμος ⁿ κυριεύει ^o τοῦ KL[F] ^m
 ἀνθρώπου ^p ἐφ' ^p ὅσον ^p χρόνον ^q ζῇ; ² ἡ γὰρ ^q ὑπανδρος ^{g h k l}
 γυνὴ τῷ ζῶντι ἀνδρὶ ^r δέδεται νόμῳ. ^s ἐὰν δὲ ἀποθάνῃ ὁ [47]
 ἀνὴρ, ^t κατήργηται ^u ἀπὸ τοῦ νόμου ^v τοῦ ἀνδρός. ³ ^w ἄρα
^w οὖν ζῶντος τοῦ ἀνδρός ^x μοιχαλὶς ^y χρηματίζει, ἐὰν
^z γένηται ἀνδρὶ ^{ab} ἐτέρῳ. ^{ab} ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ

CHAP. VII. 1. γινώσκουσιν L.

3. aft ζῶντος, add χρ G. χρημ. bef μοιχ. DF latt goth [copt Orig-int₂].
 add η γυνη A copt Orig₁[om₂(and int₁)] Chr₁[om₁]. aft ο ανηρ ins αυτης DF [d] Syr.

down,—eternal life is no *δψάνιον*, nothing earned, but the free gift of God to His soldiers and servants;—and that in (not 'through,'—*true* enough, but not implied in *εἰ*, see above on ver. 11) Christ Jesus our Lord. VII. 1–6.] The explanation and proof of the assertion ch. vi. 14, οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vi. 16–23. 1–4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23: 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c. Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with *δψάνια τῆς ἀμαρτίας*. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e.g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead* with Christ and alive to Him *is freed from the law* (ver. 4). ἀδελφοί] Not addressed particularly to Jewish Christians: see below: but generally to the Roman church. γινώσκουσιν γ. νόμ. λαλ.] For I am speaking (writing) to men acquainted with the law; i.e. the persons to whom I address this epistle are such as know the law: not 'I speak to *those who know* the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ

γινώσκουσιν τὸν νόμον τοῦτ' εἶπμι, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. εἰ δὲ νόμ. κυρ. τοῦ ἀνθρ. . . .] that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he (the man, see vv. 4 and 6:—not *the law*, as Origen, Erasmus, Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian to the law*) lives.

2.] For (not merely = e.g., but, as Thol., the example is itself the proof) the married (ref.) woman is bound by the law to the living husband: but if the husband die, she is set free from (lit. annulled from) the law of ('regarding,' compare ref. and ὁ νόμος τοῦ λεπροῦ, Levit. xiv. 2) the husband (no hypallage).

3.] And accordingly (ἀρα οὖν, 'from the same consideration, it follows that') while her husband lives she shall be called (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) an adulteress, if she attach herself to (become the wife of) another man: but if her husband die, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μὴ is the *result* or the *purpose*: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress,

ἐστὶν ^a ἀπὸ τοῦ νόμου, ^c τοῦ μὴ εἶναι αὐτὴν ^x μοιχαλίδα ^c 1 Cor. x. 13
²² γενομένην ἀνδρὶ ^{ab} ἑτέρῳ. ⁴ ὥστε ἀδελφοί μου, καὶ ὑμεῖς ^d Matt. x. 21
^d ἐθανατώθητε ^e τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς ^{aj5. ia}
τοῦ ²² γενέσθαι ὑμᾶς ^{ab} ἑτέρῳ, τῷ ^f ἐκ νεκρῶν ⁱ ἐγερθέντι, ἵνα ^{gosp. ch.}
⁵ καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ ^h σαρκί, ^{viii. 13, 36}
^e dat., ch. vi. 10, 11. ^f 1 Cor. xv. 12 ref. ^g here bis. ^h Matt. xiii. 23 ff. ⁱ Mark iv. 26. ^{Col.}
1. 6, 10 only. ^{Hab. iii. 17.} ^{Wind. x. 7 only.} (^{-pos}, Acts xiv. 17.) ^h = ch. viii. 12 al. ^{see note.}

4. και υμεις bef αδελφοι μου N [goth arm Damaseo]. μοι F. καρποφορεσωμεν
and -φορεσαι in ver 5 F.

5. ημην D¹[-gr]. om 1st εν F[-gr].

though she have attached herself to another man. So far all is clear.

But when we come to the application of the example, this must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another.*—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the example, the liberated person is the survivor,—in the thing treated, the liberated person is the dead person. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by the law having died to us, (which matter here is not treated,) but by our having died to the law. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, 'we are dead to the law,' instead of 'the law is dead to us;' indeed such a supposition would, from what is said above, much weaken the argument, which rests on our being slain with Christ, and so freed from the law. 4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), my brethren, ye also (as well as the woman in my example, who is dead to the law of her husband) were

slain to the law (*crucified*, see Gal. ii. 19, 20. The more violent word is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historia aorist* to remind them of the great Event by which this was brought about) by means of the (crucified) Body (compare διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γένηται ἀνδρὶ ἑτέρῳ, and to ch. vi. 4, 5, ἵνα ὁ θς. ἡγέρθῃ χριστὸς κ.τ.λ.), that we should (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *obative*, as Fritzsche) bring forth fruit (alluding to καρπὸν, ch. iv. 22, and at the same time (Luke i. 42) carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) to (dat. commodi, 'to the honour of') God.

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the multiplier of sin. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. For when we were in the flesh (= virtually, "under the law:" see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrat., Calov., Olsh., al., who interpret it of the state of the unregenerate. But how does ἐν τῇ

τὰ ἰπαθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνη-
 γείτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορήσαι
 τῷ θανάτῳ· οὐκ ἐννὶ δὲ καταργήθημεν ἀπὸ τοῦ νόμου,
 ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς
 ἐν καಿನότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.
 7· Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο·

1 Paul, ch. viii. 18 ad. Heb. ii. 9, 10, 12. i. 11 ad. only. k gen. obj., ch. i. 26. 1 Acts iii. 16. 1 Pet. i. 21. m Matt. xiv. 2. n Mk. Paul, 1 Cor. xii. 6 all. James v. 16 only. Isa. xli. 4. v. 4. ch. i. 16. 2 Thess. ii. 6. 7 ch. vi. 6. Acts xx. 19 ref. o ver. 12 ref. p ver. 2. q = (John 8 ch. vi. 4 only. Essē. xlii. 12 only. Eurip. Hel. 1042. (-os, ch. vi. 6) [47]

6. [for οὐκ, οὐκ F.] rec αποθανόντες (see note): του θανατου DF latt Jer: txt
 ABCKL[P]K rel am¹ syrr copt goth sēth arm Bas, Chr, Cyr[-p Did, Euthal-ms]
 Thdrt Damasc [Orig-int₂] Tert₁. om ημας BF [Tert₁].

σὰρκι denote 'under the law?' Some say, on account of its carnality, as more or less Theodoret, Ec., Hammond, Grot., al.: some, on account of the power of sin under the law,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period before death with Christ, in which we were sensual and sinful: so that ἐν τῇ σαρκὶ εἶμαι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν (τῇ) σαρκὶ (εἶμαι),—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings ('passions of sins,' objective gen., which led to sins: not by hendiadys for παθῆμ. ἁμαρτωλῶ, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of διὰ τοῦ νόμου must be kept, 'which were by means of the law: i. e. the law occasioned them. Locke argues for the rendering, 'under the law,' 'in the time of the law,' which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought ('energized: not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρπός. was the final object of their energizing, not the mere result. In καρπός, here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death (only a verbal antithesis to τῷ θεῷ: —'whose end was death'). 6.] But now (opposed to ὅτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held (the reading αποθανόντες cannot even be

brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text (and of Chrysostom's commentary, who did not read it),—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ᾧ either refers directly to νόμου, αποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of αποθανόντες, or perhaps on account of the prepos. ἀπὸ in composition, as in ch. x. 14, πᾶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;), so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state: —understand 'God' after serve) in the newness of the Spirit (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι (ζῆς, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25.] An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been simply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου τὴν ὅτι τε

11. Gal. iv. 15. Winer, edn. 6, § 42. 2.

y = ch. i. 26. [2 Cor. x. 6.]

why St. Paul suddenly changes here to the first person? And the answer is, because he is about to draw a conclusion negating the question (ὁ νόμος ἁμαρτία;) upon purely subjective grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own*? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all styles exhibits), then we must dismiss from our minds all exegesis which explains the passage of any other, in the first instance, than of Paul himself: himself indeed, as an exemplar, wherein others may see themselves: but not himself in the person of others, be they the Jews, nationally or individually, or all mankind, or individual men. This being done, there arises now a question equally important,—Of what self is it that he speaks throughout this passage? Is it *always the same*? If so, is it always the *carnal, unregenerate* self? or always the *spiritual, regenerate*? Clearly *not the latter always*; for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the present, of ver. 14. Clearly *not the former always*: for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the *complex self*, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? *Not always this*: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔσχω χάρις νόμον ποτέ, and in ἐγὼ σαρκενὸς εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is clearly the carnal man. Therefore not always the same. If not always the same, where is the distinction? If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 13, he there has occasion to say οὐκ οἶκτι ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἶκτι ἐν ἡμῖν: he therefore finds it necessary to cor-

rect himself by an explanation, *what ἐγὼ he meant*, and adds to ἐν ἐμοί,—*τοῦτέστιν ἐν τῇ σαρκὶ μου*. So that ἐγὼ there is equivalent to ἡ σὰρξ μου, i.e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the approval of the law of God is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Apostle adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases shewing that (see notes below) he speaks of the *complex man*, himself made up of an ἔσω, and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: *no such will existing in the carnal unregenerate man*. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical*, and the ἐγὼ there is the *historical self*, under the working of conviction of sin, and shewing the work of the law; in other words, *the carnal self in the transition state*, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position*,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14), ἡ σὰρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγὼ e.g. in ver. 17, of whom it is said, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, being the entire personality, the *complex self*, is of far wider extent than the ἐγὼ of whom it is said οὐκ οἶκτι ἐν ἐμοί, τοῦτέστιν ἐν τῇ σαρκὶ μου, ἀγαθόν. But the latter ἐγὼ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγὼ, but ἡ οἰκῶσα ἐν ἐμοὶ ἁμαρτία,—and so it *passes altogether out of sight* after ver. 20, and its place is taken by the actual then existing *complex self* of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law

1 ch. i. 24.
ref.

ἵνα γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ

ABCDF
KL[P]M
a b c d f
g h k l
m n o 17
[47]

of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγὼ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there), the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—consequences to the *car-*
nal,—and *uses to the spiritual*,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients suppose *ἐγὼ* to represent *mankind*, or the *Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] *τί οὖν ἐπ.*, see note, ch. vi. 1.

δὲ ν. ἁμαρτία:] Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) *sin*?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' δ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, δ νόμος ἅγιος, ver. 12. The question itself refers back to ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἄλλ᾽]

Is but here in contrast to δ νόμ. ἁμαρτ., meaning, 'so far from that,'—or is it a qualification of μὴ γένοιτο, meaning 'but still it is true, that . . . ?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἄλλ᾽, but what I mean is . . .,—I say not

that, but . . . There surely is no contrast to δ νόμ. ἁμαρτία, see ver. 8.

οὐκ ᾔγων] 'non cognoscebam, ni . . .,'—I was living in a state of ignorance of sin, were it not . . . This construction comprehends in it οὐκ ἂν ᾔγων as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.

There is some difficulty in understanding the mutual relation of the clauses, τὴν δμ. οὐκ ᾔγων, and τὴν τε γὰρ ἐπιθ. οὐκ ᾔδειν. It is well known that *τε* differs from *καί*, in not coupling things co-ordinate, but attaching things subordinate, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τέ μοι δοκεῖ . . ., on which Poppo remarks (cited by Thol.), 'Sequitur exemplum auctæ Græcorum opulentis: . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ; an example being a subordinate verification of a general categorical statement. The γὰρ also shows that the second clause is subordinated to, and alleged in substantiation of the first. Then what is ἁμαρτία? Is it sin in act, or sin in principle,—the principle of sin? Not sin in act, so that δμ. οὐκ ᾔγν. should mean, 'I had not entered into contact with sin,' i.e. 'had not sinned:' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, sin in act, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πᾶσα ἐπιθ.) than the particular acts which it induced. But the reference must be to sin in principle, the principle of sin: I had not recognised such a thing as sin, but by means of the law. So Calv., Melancth., Calov., Rückert, Kölln., Olsh., Thol., De Wette. The law here is in the full sense of the *Mosaic law* as regarded himself,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to others.

τὴν τε γὰρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') coveting (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this motion he would not have perceived, because he was simply moving with it) if the law had not said, Thou shalt

ἐπιθυμήσεις^a ὁ^b ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ^c τῆς^d ἐντολῆς^e καταργάσατο ἐν ἐμοὶ ὁ^f πᾶσαν ἐπιθυμίαν^g ἡ^h χωρὶς γὰρ νόμου ἁμαρτίαⁱ νεκρά. ὁ^j ἐγὼ δὲ ἔζων^k χωρὶς νόμου^l ποτέ. ὁ^m ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτίαⁿ

^a 12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only. ^c = Luke xxiii. 66. 1 Tim. vi. 14.
^d ch. iv. 5 ref. ^e = Acta xx. 19 ref. ^f ch. iii. 21 ref. ^g = James ii. 17 al.
^h (subjective), here only. ⁱ = John ix. 13. ch. xi. 30 al. ^j = but objective, Gal. iii. 23, 25.
^k = Luke xxiii. 66. 1 Tim. vi. 14.
^l = James ii. 17 al.
^m = Luke xxiii. 66. 1 Tim. vi. 14.
ⁿ = Luke xxiii. 66. 1 Tim. vi. 14.

7. om τὸ F latt [copt Orig-int.], for 2nd νόμος, λόγος L. ἐπιθυμησις K [P].
 8. om δε D¹ (and lat¹). rec καταργάσατο, with AB³CFKL¹ rel: txt B¹D [P] d.
 ins η βεφ ἁμαρτία N³ [Meth, Chr, Gennad-c, Isid-c,]. aft νεκρά ins ην F
 latt Syr [copt arm Orig-int,] Jer Aug Sedul Ambros Pel [pref K goth].
 9. εἴην B: εἶουν 17.

not covet (reff. Exod. Deut.). 'Covet,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμήσεις. And it may well be said and strictly, that the 'coveting' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere. 8.] But (proceeding with the development of sin by means of the law) sin (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) having found occasion (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς [which belongs to καταργάσατο, see below]:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as *παρὰ* or *ἐκ*, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle's meaning, seeing that the *source itself* was the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.) by means of the commandment (not = τοῦ νόμου, but the *tenth* commandment, the prohibition in question) wrought in me (not 'wrought out,' 'brought into action,' but 'originated' [using this commandment as its instrument]) all (manner) of coveting; for without the law sin is (not 'was': the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) dead (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened:

such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,— 'Quam ante legem proditam (but see below) quaedam peccata nascimur, quaedam ita scire, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitionis copit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit:' and ib. iii. 4. 17, 'Nitimur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.' 9.] It is a great question with Interpreters, of *what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a *Pharisee*: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time, be it mere childhood or much more, before the law began its work*

1 Luke xv. 24
(32. ch. xiv.
9. Rev. xv.
8 v. r.) only.
m = 1 Cor. iv.
3 reff.
n ellipse, ver. 8.
o = Matt. xix.
17. Deut.
xxx. 16.
p = ch. v. 12.
q ver. 8 reff.
r ch. xvi. 18.
1 Cor. iii.
18. 3 Cor.
xi. 2. 2 Thess. ii. 2. 1 Tim. ii. 14 only. P. Exod. vii. 20 B &c. only. Sam. 26 Theod.
t μέν solitar., Acts i. 1 (and note). iii. 12. Col. ii. 22. Heb. xii. 9 al. Winer, § 63, 1. 2. e. γ.
v ch. ii. 10 reff. w ch. iii. 4 reff.

1 ἀνέζησεν, 10 ἐγὼ δὲ ἡ ἀπέθανον καὶ ἡ εὐρέθη μοι ἡ ἐντολή ἈΒCDE
ἡ ἡ εἰς ὁ ζωήν, αὕτη ἡ εἰς ὁ θάνατον. 11 ἡ γὰρ ἁμαρτία ΚL[P]M
ἡ ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἡ ἐξηπάτησέν με, καὶ a b c d f
δι' αὐτῆς ἡ ἀπέκτεινεν. 12 ὥστε ὁ ἡ μὲν νόμος ἁγιος, καὶ ἡ g h k l
ἡ ἐντολὴ ἡ ἀγία καὶ δικαία καὶ ἀγαθὴ. 13 Ὁ οὖν ἡ ἀγαθὸν m n o 17
ἐμοὶ ἐγένετο θάνατος; ἡ μὴ γένοιτο ἄλλ' ἡ ἁμαρτία, ἵνα [47]

10. om 2nd η L m¹ 48. 77. 100 [Meth.] Chr-ms.

13. [for το οὖν, τιουν το P Meth.] rec for *γενετο, γεγοτε* (*corra*, the *historic aor*
not being understood), with KL rel Chr Cyr-c Gennad-c Thdrt (Ec Thl: om F: txt
ABCDN[P 47(Tischdf)] Meth, Damasc. (αλλ, so BCF[P] a k m[(Scr, e contra

within him,—before the deeper energies of his moral nature were aroused (see on *ἀποθέσης* below). But (*ὅσον* opposed, but only formally, to *κατά*, and so having 34: so Meyer and De W.) I was alive (not merely '*lived*,' 'went on,' but emphatic, '*was alive*,' as Ang., i. e. 'lived and flourished,'—contrasted with *ἀπέθανον* below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not '*was enacted*,' 'came in,'—but '*came to me*,' as we say, '*came home to me*,' 'was brought home to me'), sin sprang into life (not '*revived*;' however true it may be that sin was merely dormant, the idea insisted on here, is, that it was *dead* and *came to life*, began to live and flourish:—but this is not to be compared with *ἀνέβλεψα* in John ix. 11; see note there). 10.] but I died (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls *θάνατος*, ver. 24, ch. viii. 2): and (not an additional particular, but = 'and so,' merely changing the *subject* from 'I,' to 'the commandment') the commandment which was for (tending to) life (compare ch. x. 5, ὁ ποιήσας αὐτὰ ἀνθρώπους ζήσους ἐν αὐτοῖς, and reff. there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring (x. 5) a higher interpretation), this (very commandment) (*αὕτη* directs attention in a marked way to the antecedent subject: so frequently *αὕτός* and *ἐκεῖνος*: see Matt. xxiv. 13: Winer, edn. 6, § 23. 4) was found (subjective—*οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονε μοι θάνατος*, ἀλλ' ἐπείθη, τὸ καὶν καὶ παρόξυνον τῆς ἀτοκίας οὕτως ἐρμηνεύων, Chrys.) by me (to be) unto (tending to) death (explained on *ἀπέθ.* above). 11.] For (explanatory how ver. 10 happened) sin (the sinful principle within me) having found occasion

(absol. as in ver. 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and last after the forbidden thing: see reff. 2 Cor., 1 Tim.), and by it slew me (i. e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). 12.] So that (seeing it was not the law in general, nor this particular commandment, that wrought coveting in me, but the *sinful principle in me taking advantage of these*, which themselves were given *eis* (*ὅτι*) and not *eis* (*ὅτι*) the law (indeed) is holy (*μὲν*, as understanding a *δέ* to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), and the commandment (*οὐκ ἐπιθυμήσεις*, ver. 8) holy and just and good (Theodoret thus accounts for the epithets: *ἀγίαν προσηγόρευσεν ὅτι τὸ δέον διδάσκειν δικαίαν δέ, ὅτι ὁρθῶς τοῖς παραβάταις τὴν ψῆφον ἐνεργεῖν ἀγαθὴν δέ, ὅτι (ὅτι) τοῖς φυλάττουσιν ἐντροπίζουσιν*. See also 1 Tim. i. 8). 13.] Did then the good (= 'that which was good,' i. e. ἡ ἐντολή, but made abstract for the sake of greater contrast) become death (so δ νόμ., ἁμαρτία, ver. 7) to me? Was it, after all, *the commandment itself* that became to me this death of which I speak? Far from it: but (it was) sin (that became death to me). The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἡμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατος, is hardly admissible:—that it might appear (be shewn to be) sin, (by) working death to me by means of the good (that which was good: see above. The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good)

φανῇ ἁμαρτία, διὰ τοῦ ἁγαθοῦ μοι ἡ κατεργαζομένη
θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ
ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ οἶδαμεν γὰρ ὅτι ὁ νόμος
πνευματικός ἐστίν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος
ὑπὸ τὴν ἁμαρτίαν. ¹⁵ ὁ γὰρ κατεργάζομαι οὐ γινώσκω

only. P.† (-βάλλειν, 2 Cor. iii. 10. -ἀλλότως, 2 Cor. xi. 23.)
e ch. ii. 2. iii. 19. viii. 23, 26. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor.
xii. 1. xiv. 1 al.† e 1 Cor. iii. 1. 2 Cor. iii. 2. Heb. vii. 16 only. 2 Chron. xxiii. 8. Ezek.
xi. 19. xxvii. 23 only. (-ὡς, ch. xv. 27.) f—here only. 4 Kings xvii. 1. 1 Macc. i.
15. (Acts iv. 34 red.)

Treg 47]. (A uncert.)) ἡ ἁμαρτία bef ἁμαρτωλὸς DF tol [copt] arm Ang, Ambrost.
¹⁴ for γὰρ, δε A D[-gr] L syr-mg Orig, [int, Bas,] Cyr[-p,] Thdr Aug, : om seth
arm Aug, Jer, : txt BCFK[P]N rel [latt syr copt goth] Orig, [int, Meth,] Tit, Did,
Chr, [Damasc Hil,]. rec σαρκινός (corrū to more usual and appy more appro-
priate word? but the two are constantly confused), with K(e sil) L[P]N^s Orig, Chr,
[Euthal-ma] Thdr, Phot, Thl (Ec : txt ABCDFN¹ b' o 17 Meth, Ephr, Nys, Bas,
[ms vary] Cyr[-p,] Damasc.

commandment into a cause (evil) of death, was shewn in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death, &c.' ('so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically): there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), that (explains and runs parallel with the former *ἵνα*, as in 2 Cor. ix. 8, where he adds to the 2nd *ἵνα*, καθὼς λέγουσιν) by means of the commandment sin might become exceeding (above measure) sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shown to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

¹⁴.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Apostle passes to the *present time*, keeping hold yet of the carnal *ἐγὼ* of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see *reff.*) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and De W. observe, well be united): but I (see beginning of section)

am carnal ([subject to the law of the flesh, and in bondage to it, see below] *σάρκινος*, stronger than *σαρκινός*; *carneus* rather than *carnealis*, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see *reff.*; but the similitude must not be exacted in *all particulars*, for it is only the fact of slavery, as far as its victim, *the man*, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The *ἐγὼ* appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio'; the *ἐγὼ* is a slave, and has not his own will: as ver. 23 shews, the *ἐγὼ* which is hostile to sin, the νόμος τοῦ νόου, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: *ἔπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη βέβαιον τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦσθαι εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι."*

The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

¹⁵.] For (a proof of this *πεπραμένος* under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοροῦμαι φησί, συναρπάζομαι, ἐτήρειαν ὑπομένω, οὐκ οἶδα πῶς ὁποσσεύομαι, Chrys. The meaning, 'I approve not,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last assertion, shewing how such

g here only +. οὐ γὰρ δ θέλω, τοῦτο πράσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ABCDF
 Xen. Anab. 16 εἰ δὲ δ οὐ θέλω, τοῦτο ποιῶ, εὐσύνφημι τῷ νόμῳ ὅτι KL[P]m
 v. 8. 2. h = 1 Tim. i. 18. iv. 4. see h καλός. 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ κ καταργάζομαι αὐτό, a b c d i
 below (p). 1 - ch. xi. 6. ἄλλα ἡ ἰμ οἰκοῦσα ἔν ἐμοὶ ἀμαρτία. 18 οἶδα γὰρ ὅτι οὐκ g h k l
 1 - ver. 12. ἰμ οἰκεῖ ἔν ἐμοί, π τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ m n o 17
 1 here Sec. ch. viii. 9, 11. 1 Cor. iii. 16. γὰρ θέλειν ὁ παράκειται μοι, τὸ δὲ κ καταργήσεται π τὸ [47]
 Gen. iv. 16. 1 Cor. vii. 12, 13. 1 Tim. vi. 16 only. p καλὸν οὐ. 19 οὐ γὰρ δ θέλω ποιῶ ἀγαθόν, ἀλλὰ δ οὐ θέλω
 n Acta xix. 4 reff. o here only bis +. Sir. xxxiv. (xxxi.) 16. Rom. Od. 65. Polyb. iv. 38. 7. iii. 57. 3. Xen.
 Anab. vii. 3. 22. p here bis. 2 Cor. xlii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st *τοῦτο* DF goth Meth, [Orig-int₁] Pelag (copt om both): ins ABCKL[P]M
 rel vulg [syrr æth arm] Orig₁[int₁] Meth₁ Chr₁ [Bas, Euthal-ms] Thdr̄t Aug₁ [Ambrst].
 ἀλλὰ N.

16. συνφημι DFN. for καλός, καλὸν ἐστίν F.

17. (ἀλλὰ, so BDF L[sil, Tischd̄f].) for οἰκουσα, ἐνοικουσα BN [Meth₁(in
 Phot-ms)] Ambrst (ἐνοικεῖ am Ambrst in follg ver).

18. ins to bef *ἀγαθόν* F Meth, Cyr[-p, Thdr̄t-c₁]. for δε, γαρ, and for καλόν,
 ἀγαθόν F [Euthal-ms Damasc Orig-int Ambrst₁]. rec (for ου) ουχ ευρισκω, with
 DFKL[P] rel [vulg syrr goth (æth)] arm-mg Chr₁ Thdr̄t Jer Sedul: txt ABCN [47]
 copt arm Meth, Cyr[-p] gr-mss-mentd-by-Aug Aug_{apre}.

19. ins *τοῦτο* bef *ποιῶ* C c vulg [Orig-int₁] Jer_{allg}. (ἀλλὰ, so BD¹N.)
 for ου θέλω, μισῶ F vulg-sixt(with F-lat) Thdr̄t [Orig-int,(txt₁)] : om G.

blind service comes to pass) not what I desire, that do I (this θέλω is not the *full determination of the will*, the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), but what I hate (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), that I do (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20).

The Commentators cite several parallel passages from profane writers: e.g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle';—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει ποιεῖ:—the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor':—Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser':—&c.

16.] But if (= *now seeing that*; takes up the foregoing and draws an inference from it) what I wish not, that I do, I agree with (bear witness to) the law that it is good (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] Now however ('quod autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or

Koppe, 'ex quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, *that*;' see reff.) I that perform it (*κατεργ.* as recalling vv. 8—15), but sin that dwelleth in me. Here the ἐγὼ is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the WILL in its higher sense*, the *ἑαυ ἑνθροῦτος* of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e.g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the *ἔργα* of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] An explanation of the οἰκοῦσα ἐν ἐμοὶ ἀμαρτία of the last verse. For I know (by experience, detailed in the next verse) that there dwells not in me, that is, in my flesh, (any) good (thing). I said, *sin that dwelleth in me*, because I feel sure, from experience, that in me (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) dwells no good thing. And what is my proof of this? How has experience led me to this knowledge? For (the proof from experience) the wish (to do good) is present with me (*εἰπ.* not metaphorical, see reff., but, as *προκειμαι* in

κακόν, τοῦτο πράσσω. ²⁰ εἰ δὲ δ οὐ θέλω [ἐγώ], τοῦτο ποιῶ, ¹ οὐκ ἔτι ἐγὼ ² κατεργάζομαι αὐτό, ἀλλὰ ³ ἡ οἰκούσα ¹ ἐν ἐμοὶ ἁμαρτία. ²¹ εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν ² τὸ καλόν, ὅτι ἐμοὶ ³ τὸ κακόν ⁴ παράκειται. ²² ¹ συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ² ἔσω ³ ἄνθρωπον, ²³ ¹ βλέπω δὲ ² ἕτερον νόμον ἐν τοῖς ³ μέλεσιν

iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 509.
w = Matt. viii. 21. vv. 3, 4 al. x ch. vi. 13 reff.

v — and constr., Heb. x. 25.

²⁰ rec aft θελω ins εγω (corrps for emphasis: or for conformity with εγω below f), with AKL[P]N rel syr copt goth Thdrt [Damasc Orig-int,] Augampe: om BCDF b o latt Syr[appy] æth arm [Meth,] Chr-ms, Cyr Ambr Ambrost Pelag Aug, (αλλα, so BD'N.)

²¹ om οτι το παρακειται F.

²² for θεου, κυριου 34: νοος B.

Homer, used commonly of meats served up to, lying before, any one); but to perform that which is good, is not (the absence of εὐρίσκω in ABCN, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me). ¹⁹] And this οὐ παρακείσθαι of the doing good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do. ²⁰] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νοῦν δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγὼ which in the present verse does not the evil thing, is the better ἐγὼ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the lower ἐγὼ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

²¹] I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 (De W.)). This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer (ed. 1, but in subsequent editions he has altered his view more than once), De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodore, Tholuck, Olsh., Fritzsche, Köllner; the great objection being, that all these do violence to the context. Tholuck's remark, that had νόμον meant as above, it would have been anathorous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὐρίσκω, to which he also ob-

jects as inadmissible in any language, is justified by Soph. CEd. Col. 966, οὐκ ἂν ἐξέουροι ἐμοὶ ἁμαρτίας ὑνεῖδος οὐδέεν,—and by Plato, Rep. iv. p. 421, ἔτερα . . τοῖς φύλαξιν εὐρήκαμεν, 'alia invenimus nostris custodiibus observanda,' Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

²², ²³] Explanation of the conflict above alleged to exist. For I delight in (σύν not signifying participation with others, but as perhaps in συναντῶμενοι, Mark iii. 5, and in the phrase συνοῖδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find'—as if he were a spectator of that which is going on

^y here only +.
¹ Luke xxi.
^{24.} 2 Cor.
^{x. 8.} 2 Tim.
^{iii. 8} only.
³ Kings
^{viii. 48.}
^{(-rog, Luke}
^{iv. 18)}
^{only.} -τενέω, Eph. iv. 8 only. -σία, ib. and Rev. xiii. 10 bte only.)
^b Rev. iii. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεν, James iv. 9.)
^{i. 10 al.} Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Pa. cxxxix. 1.
^a genit., = ch. vi. 6 reff.
^c — and constr., Luke i. 74. 2 Cor.
^d = ch. vi. 17 reff.

23. [for 1st μου, μοι F-gr.] αντιστρατ. κ. αιχμαλ. (omg με) τω νομ. του νοος μου
 τω ορτι A. rec om 2nd εν, with (A)CL rel syrr [arm] Meth, Cae, Chr, Cyr[-p,
 Damasc:] ins BDFK[P]N b¹ c k m n o 17 latt coptt goth Clem, Thdr [Euthal-ma
 Orig-int, Ambrst. [47(sic).]]

25. rec for χαρις τω θεω, ευχαριστω τω θεω (see notes), with AKLN¹ rel syrr goth
 Orig, Chr (Ec Thl: η χαρις του θεου D vulg [Orig-int, Ambrst Jer,], η χαρις του κυριου
 F: txt B 213 sah (eth) Meth, Orig., and χ. δε τω θ. C²(C¹ uncer) N-corr¹ 10-7. 31. 73.

within) a different law (differing in kind
 and aim, not = ἄλλος merely) in my
 members (= ἐν τῇ σαρκὶ μου, ver. 18),
 warring against ([in continual dissension
 and conflict with] ἀντιστρ. is not to be
 joined with βαλέω so as to = ἀντιστρατεύ-
 εσθαι, though that would be an allowable
 construction, see Acts viii. 23; 1 Cor. viii.
 10,—but βαλέω—μον forms an independ-
 ent sentence antithetic to συνήδομαι—
 ἀνθρώπων) the law of my mind (the con-
 sent viz., to the law of God, which my
 mind yields; not = the law of God, any
 more than the different law in my mem-
 bers = the law of sin,—but both meaning
 the standard or rule set up, which inclina-
 tion follows:—the one in the νοῦς, in har-
 mony with the law of God,—the other in
 the μέλη or σάρξ, subversive, and causing
 subversion, to the principle or law of
 sin), and bringing me (the whole complex
 self—the 'me' of personality and action)
 into captivity with (ἐν, not exactly 'by
 means of,' but pointing out the department
 in which, the investiture with which, the
 taking captive has place. Nor would the
 simple dative be 'by means of,' as Chrys.,
 Theodoret, Theophyl.,—but merely 'to.'
 the dat. commodi aft. αιχμαλ.) the law
 of sin (the sinful principle, of resistance to
 God's law, ἡ ἀμαρτία as awakened and set
 energizing, ver. 9, by that law) which is
 in my members. Commentators have
 much disputed whether the ἕτερος νόμος,
 and the νόμος τῆς ἀμαρτ., both ἐν τοῖς
 μέλεσιν μου, are different, or the same.
 The former view is held by Calv., Beza,
 Köllner, Rückert, De W.: the latter by
 Reiche, Meyer, Fritz., Tholuck. It ap-
 pears to me (see above) that the identity
 cannot be maintained without introducing
 great confusion into the sentence.

24.] The division of the man against him-
 self,—his inward conflict, and miserable
 state of captivity to sin in the flesh, while
 with the mind he loves and serves the law
 of God. From this wretched condition,
 which is a very death in life, who shall

deliver him? σώματος cannot well be
 figurative, 'universitas vitiorum,' or 'mor-
 tifiera peccati massa,' but must, on account
 of the part which ἡ σάρξ and τὰ μέλη have
 hitherto borne, be literal. Then how is
 τούτου to be taken? Some (Syr., Eras-
 mus, Calv., Beza, Olsh., Winer) join it with
 σώματος, and (not Winer) justify the
 construction as a Hebraism: but Winer has
 refuted the notion (edn. 6, § 34. 8. b) of
 a Hebraism, and the arrangement has no
 Greek example. It can only be joined with
 θανάτου;—and that most fitly, as the state
 which he has been describing is referred to
 by τοῦ θανάτου τούτου. Then the body
 of this death will mean, 'the body whose
 subjection to the law of sin brings about
 this state of misery,' compare σῶμα τῆς
 ἀμαρτίας, ch. vi. 6. From this body, as
 the instrument whereby he is led captive to
 the law of sin and death, he cries out for
 deliverance: i.e. to be set free, as ch.
 viii. 2, from the law of sin and death.
 Some Commentators, misled by the notion
 of a Hendiadys (σώματος τοῦ θ. = θνητοῦ
 σώματος), a most fruitful source of error in
 exegesis, have imagined that the verse im-
 plies a wish to be delivered from the body
 (by death), and expresses a weariness of life.

The cry is uttered, as De Wette well
 observes, in full consciousness of the deli-
 verance which Christ has effected, and
 as leading to the expression of thanks
 which follows. And so, and no otherwise,
 is it to be taken.

25.] The rec. εὐ-
 χαριστῶ has but slender authority, and
 in the great variety of readings, it is
 not easy to determine. ἡ χάρις τοῦ
 θεοῦ is evidently a correction to answer
 to τὸ above; so that our choice lies be-
 tween χάρις τῷ θ. and χάρις δὲ τῷ θ.
 The sentence is (not, of course, construc-
 tionally, as the var. readg. ἡ χάρις τοῦ
 θεοῦ, but logically) an answer to the pre-
 ceding question: Thanks to God (who hath
 accomplished this) by means of Jesus
 Christ our Lord. This exclamation and
 thanksgiving more than all convince me,

ABCDF
 KL[P]N
 a b c d f
 g h i
 m n o 17
 [47]

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. * ἄρα * οὖν
 αὐτὸς ἐγὼ τῷ μὲν ἔνι * δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ
 νόμῳ ἁμαρτίας. VIII. ¹ οὐδὲν ἄρα νῦν ^h κατάκριμα
 τοῖς ἐν χριστῷ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ ⁱ πνεύματος τῆς

o ch. v. 18 ref.
 f = ver. 23.
 see 2 Thess.
 ii. 2.
 5 Acts xx.
 19 ref.
 h ch. v. 16, 18
 only +.
 i (ver. 10.) Rev.
 xi. 11.
 Ezek. xxxvii. 8.

80. 98 copt arm Cyr[-p₁]. ^{εγω bef avtos} D¹(and lat) vulg [spec Orig-int¹,
 Ambros¹. om μὲν FN¹ latt [Orig-int₁] lat-fl.

CHAP. VIII. 1. om νῦν D¹[-gr 47-marg] Syr æth arm Cyr[-p₁] (Jer.) Victorin,
 Prædest. rec at end ins μη κατὰ σάρκα περιπατοῦσιν (so far, with AD² vulg
 [spec F-lat] Syr goth arm Bas, Chr, lat-fl) ἀλλὰ κατὰ πνεῦμα (supplied from ver 4,
 from a misunderstanding of the argument: see notes), with D²KL[P]N² rel [syr]
 Thdr¹ Thl Ec: om BCD¹ F[-gr(a space is left)] N¹ [47-txt] coptt æth Orig-schol Ath¹
 Dial Cyr[-p₁ Orig-int₁] Aug².

that Paul speaks of none other than him-
 self, and carries out as far as possible the
 misery of the conflict with sin in his mem-
 bers, on purpose to bring in the glorious de-
 liverance which follows. Compare 1 Cor.
 xv. 56, 57, where a very similar thanks-
 giving occurs. ἄρα οὖν κ.τ.λ.] These
 words are most important to the under-
 standing of the whole passage. We must
 bear in mind that it had begun with the
 question, IS THE LAW SIN? The Apostle
 has proved that it is NOT, but is HOLY.
 He has shewn the relation that it holds to
 sin, viz. that of vivifying it by means of
 man's natural aversion to the command-
 ment. He has further shewn, that in him-
 self, even as delivered by Christ Jesus, a
 conflict between the law and sin is ever
 going on: the misery of which would be
 death itself, were not a glorious deliverance
 effected. He now sums up his vindication
 of the law as holy; and at the same time,
 sums up the other side of the evidence
 adduced in the passage, from which it
 appears that the flesh is still, even in the
 spiritual man, subject (essentially, not prac-
 tically and energetically) to the law of sin,
 —which subjection, in its nature and con-
 sequences, is so nobly treated in ch. viii.
 So then (as appears from the foregoing),
 I myself (I, who have said all this against
 and in disparagement of the law; I, who
 write of justification by faith without the
 deeds of the law: not 'I alone,' without
 Christ, as opposed to the foregoing.—as
 De Wette, Meyer: nor, 'ego idem,' I, one
 and the same person, as Beza, Eras-
 mus, Calv., Olsh.: nor 'ille ego,' as Grot., Thol.
 See, for the meaning given above, ch. viii.
 26 (ἀντὶ τοῦ πνεύματος); ix. 3; xv. 14;
 2 Cor. xii. 13, in all which places (see on
 ch. xv. 14) it has the same force) with
 my mind (indeed) (ὁ νόμος = ὁ ἐσω ἄνθρωπος.
 as in ver. 23) respects the law of God (cf.
 συνήθημαι, ver. 22), but with my flesh
 (the ἐγὼ of ver. 18; and the ἀδὸξ through-

out of ch. viii.) the law of sin. It re-
 mains to be seen how this latter subjection,
 which in the natural man carries all with
 it, is neutralized, and issues only in the
 death of the body on account of sin, in
 those who do not walk after the flesh, but
 after the Spirit. CHAP. VIII. 1—39.]
 In the case of those who are in Christ
 Jesus, this divided state ends in the glo-
 rious triumph of the Spirit over the flesh;
 and that (vv. 1—17), though incompletely,
 not inconsiderably, even here in this state,
 —and (vv. 18—30) completely and glo-
 riously hereafter. And (vv. 31—39) the
 Christian has no reason to fear, but all
 reason to hope; for nothing can sever him
 from God's love in Christ. 1—17.]
 Although the flesh is still subject to the
 law of sin, the Christian, serving not the
 flesh, but walking according to the Spirit,
 shall not come into condemnation, but to
 glory with Christ. 1.] There is there-
 fore (an inference from ch. vii. 25, because
 with their mind, and that mind dwelt in
 and led by the Spirit of Christ, they
 serve, delight in, the law of God) now
 (this νῦν is emphatic, and follows upon
 the question and answer of vii. 24, 25,
 —*rebus sic stantibus*,—now that a de-
 liverance has been effected from the body
 of this death, by Christ. This is certain
 from the γὰρ which follows, setting forth
 the fact of the deliverance) no condemna-
 tion (ref: = the penal consequence of sin
 original and actual) to those (who are) in
 Christ Jesus. The expression ἐν χρῷ Ἰησ.
 refers particularly to the last place where
 God's gift of life eternal in Christ Jesus
 our Lord was spoken of, ch. vi. 23,—and
 generally to all that was said in that chap-
 ter of our incorporation into and union
 with Him. The words μη κατὰ σάρκα
 περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking
 as they do not according to the flesh but
 according to the Spirit,' are probably a
 gloss introduced from ver. 4, right enough

h ch. vi. 18 ref. 1 are Acta xiv. 8 ref. const. nom., see Heb. viii. 1. acc., 2 Cor. xii. 17. m = Heb. ii. 18. 2. [om εν χρ. ιησ. K Chr, Tert,] * σε BFN spec Syr Chr, (but mas vary) [Tert,]; ημας copt with Dial. Meth,; με ACCKL[P] rel vulg syr sah goth sct [arm (but some mas om) Clem, Did^{al} Ath,] Chr, Thdr̄t [Cyr, p Damasc Orig-int,] Tert, Ambr Jer.

2. [om εν χρ. ιησ. K Chr, Tert,] * σε BFN spec Syr Chr, (but mas vary) [Tert,]; ημας copt with Dial. Meth,; με ACCKL[P] rel vulg syr sah goth sct [arm (but some mas om) Clem, Did^{al} Ath,] Chr, Thdr̄t [Cyr, p Damasc Orig-int,] Tert, Ambr Jer.

in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. 2.] For (a reason why there is no condemnation) the law (*nomos*, method = influence, as in *ερεον νόμον*, ch. vii. 23,—used here perhaps for sharper contrast to the *νόμος ἀμαρτ.* below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than *ζωή* in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it (as so often), to bring out more clearly the glorious deliverance to follow. If *σε* be read, the address is a general one to the reader, leading on to the *ἡμῶν* below: and the foregoing argument does not apply) in Jesus Christ (I follow the more regular grammatical arrangement in taking *εν χρ. ιησ.* with the verb. Thus also Thol. and De Wette.

It may be taken (notwithstanding the absence of the art., at which indeed only tiros will stumble) with *ωής*, as Luther, which seems to suit ch. vi. 23,—or with *τοῦ πν. τ. ζ.*, as Piscator and Flatt,—or with *δ νόμ. τ. π. τ. ζ.*, as Calv.) from the law of sin (vii. 25) and death (*death* again here bears a higher meaning than in ch. vii. *We are now on higher ground*:—κατάκριμα having been mentioned, which is the punishment of sin, death now involves *that*, and is not only temporal misery, but eternal ruin also. This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him).

3.] For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a nominativus pendens, as in ref. Heb., in apposition with the following sentence, *δ θεός κ.τ.λ.*: so Rückert,

Meyer, Frits., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by *ἐποίησεν* understood (stating however in edn. 6, the nom. pendens as an alternative; see also § 63. I. 2. d): Olsh. al., make it an acc. absol. or supply *κατὰ*: Camerarius and Beza, *διὰ*;—but the above seems the simplest. *τὸ ἀδύνατ. τοῦ νόμου* may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as *τὸ γνωστὸν τοῦ θεοῦ*, ch. i. 19;—or, 'the inability of the law' = *ἡ ἀδυναμία τ. ν.*, as *τὸ χρηστὸν τοῦ θεοῦ*, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because *νόμος* must be the subject of *ἐν ᾧ ἡσθ. κ.τ.λ.*:—the second would give the first clause the meaning, 'that wherein the inability of the law shewed itself,' viz. its powerlessness *διὰ τ. σαρκός*. The third yields by far the best meaning: see below on *διὰ τ. σ.* in that (this clause gives a reason and explanation of the *ἀδύνατον*, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, *δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ . . . οὐδὲ γὰρ εἴτε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν ἐν ᾧ ἡσθέει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε*. Hom. xiv. p. 563) through the flesh (i.e. in *having to act* through the flesh: not, 'on account of the flesh,' i.e. of the hostility, or weakness of the flesh, which would be *διὰ τὴν σάρκα*. The flesh was the *medium through which* the law,—being a *νόμος ἐντολῆς σαρκίνης*, Heb. vii. 16,—*wrought*, and *οἱ ἐν σαρκὶ* the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, *ἐγραψα ὑμῶν διὰ πολλῶν δακρύων*, and 1 Pet. v. 12, *δὲ ὀλίγων ἐγραψα*, indicating the state in or medium through which, the action is carried on),—God (did) sending His own Son (the stress is on *ἑαυτοῦ*, and the word is pregnant with meaning:—His own, and therefore like Himself, holy and *sinless*. This implication should be borne in mind, as the suppressed antithesis to *ἀμαρτ.*, three times repeated afterwards. Another antithesis may be implied—*ἑαυτοῦ*, and therefore *spiritual*, not acting merely through

υἱὸν πέμψας ἐν ὁμοιώματι ὁ σαρκὸς ὁ ἁμαρτίας καὶ ὁ περὶ ὁ ἁμαρτίας ὁ κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ὁ ἵνα τὸ

viii. 8. Lev. v. 11.

o ch. i. 23 ref.
p constr., Phil.
iii. 21 b.
q = Heb. x. 6,
18. Num.
r ch. ii. 1 ref.

the flesh, though in its likeness, but bringing a higher spiritual life into the manhood in the likeness of the flesh of sin (the flesh *whose attribute and character was SIN*). The gen. is not = ἁμαρτωλοῦ, but implies far more—[not merely the contamination by, but] the belonging to and being possessed by. De Wette observes, 'The words ἐν ὁμοίῳ. σὰρ. ἁμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἁμαρ. is *flesh* (human nature, John i. 14; 1 John iv. 2; Heb. ii. 14) *possessed with sin*: the Apostle could not then have said ἐν σαρκί ἁμ. without making Christ *partaker of sin*: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοίῳ. σαρ. ἁμ.,—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον συνπαθεῖναι ταῖς ἀσθενείαις ἡμῶν, πειρασμῶν δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. The likeness must be referred not only to σὰρξ, but also to the epithet τῆς ἁμ.:—it did not however consist in this, that He took our sins (literally) on Himself, and became Himself sinful (as Reiche), which would not amount to likeness of nature,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of pain, which in other men break out into sin, but in Him did not.' See Phil. ii. 7, and note. σὰρξ is not = σῶμα, but as in John i. 14, the *material*, of which man is in the body compounded),—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, "und verdammte die Sünde in Fleisch durch Sünde." The 'for,' or 'on account of,' sin, is at present *indefinite*, and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, = *to put away sin*, as ref. Heb.), condemned sin in the flesh (not 'the sin which was in the flesh,' which would probably (not certainly) have been τὴν ἐν τ. σ., and which is against the context, in which ἁμ. is throughout an *absolute principle*. κατέκρινεν is allusive to *κατάκριμα* ver. 1. Hence it has been taken to mean that God condemned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasmus, Calv.,

Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the *guilt*, but of the *practice* of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν *κατάκριμα* on the δουλεύει νόμῳ θεοῦ—on the *new and sanctifying power of the Spirit by Christ*, in spite of the *continued subjection of the flesh to the law of sin*. 2. The context shews that the weakness of the law was, its having no *sanctifying power*;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying power* in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the *δικαίωμα* of the law no matter of mere imputation, but of *περιπατεῖν κατὰ πνεῦμα*.

We must then look for the meaning of *κατακρίνειν* in the effects and accompaniments of condemnation,—*victory over, and casting out of sin*. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἄρχων τοῦ κόσμου τούτου δεβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus (Hær. iii. 20. 2, p. 214) this was seen to be the sense: 'ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:—'so Chrys., ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε,—Ecum. 2, πῶς ἐξήρκε; κατακρίνας αὐτήν—καὶ δέλεις ἀλούσαν. πῶς οὖν ἐδάω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσεῖναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἐδάω κ. ἡττήται,—and Theophyl. (τὴν σάρκα) ἡγήσατο κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθεῖσα καὶ δέλεις ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it 'interfecit' or 'supplicio affecit,' and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong confirmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of

r = ch. i. 23
 ref.
 s = ch. xiii. 9 al.
 t ch. i. 3, 4
 (ref.).
 u ch. vi. 4 ref.
 v constr., Matt.
 xvi. 23. Luke
 ii. 46. ch. ii.
 14. Theoc.
 viii. 31.
 w = Matt. xvi.
 23 = Mā. ch.
 xii. 16.
 Phil. iii. 19.
 Col. iii. 2.
 1 Macc. x. 20.
 x here 3cc.
 ver. 27
 only 4. 2 Macc. vii. 21. xiii. 9 only.
 a Luke xxiii. 12. Gal. v. 20. Eph. ii. 15, 16. James iv. 4 only. y = ch. ii. 10 ref.
 b Luke
 xi. 51 al. Dan. vi. 13 Theod. 1 Chron. xxi. 34. c ch. ii. 26 ref.
 xv. 1, &c. 1 Cor. vii. 22, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 31. d Acts vi. 5 ref. ch.
 [47]

7. for διότι, ὅτι F. for δύναται, οὐκ δύναται N¹. 8. ins τω bef θεῷ D.

(ver. 2) my being freed from the law of sin and death: because, viz. Christ's victory over sin is mine, by my union with Him and participation in His Spirit. ἐν τῇ σαρκί is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. (Peschito), Beza, Grot., Reiche, Olah., al., but 'in the flesh,' which Christ and ourselves have in common). 4.] in order that (the purpose of God's condemning sin in the flesh) the righteous demand (or, requirement) of the law (= all its requirements (statutes), but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering *δικαίωμα*, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Apostle has a much deeper meaning, viz. that the aim of God is giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olah., Thol., De Wette) who walk (not 'walking as we do,' which would be anarthrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit (who, notwithstanding that we are bound up with a *σάρα ἀμαρτίας*, do not walk in our daily life according to, or led by, the *νόμος τῆς ἀμαρτίας* δ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the *νόμος τοῦ πνεύματος τῆς ζωῆς*, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). 5.] For (explanation of the last) those who live according to the flesh

(*ὄντες* not quite = *περιπατοῦντες*, but nearly:—the latter is the evidence of the former, and a consequence of it: *οἱ κατὰ σάρκα ὄντες* = *οἱ σάρκινοι*) mind ('think of,' 'care for, and strive after,' see ref.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= *οἱ πνευματικοί*, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life). 6.] For (the spiritual man cannot seek the things of the flesh, because) the mind (*thoughts, cares, and aims* as above) of the flesh is (ends in—the copula (=), as when it joins the two signs of an algebraic operation;—'*amounts to, being worked out*') death (not merely *physical*, nor were *unhappiness*, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (*thoughts, cares, and aims*) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premise, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition *καὶ εἰρήνη* seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to *εἰρήνη* above) against God (it being assumed that God is the source of *ζωή*, and that *ἐχθρὰ* against Him is the absence of all true peace): for it does not submit itself (better [than the passive of the E. V.] to the law of God,—for neither can it (this was proved in ch. vii.): 8.] but (takes up the other and inferential member of the proposition, answering to a suppressed *μὲν* preceding,—τὸ *μὲν φρόνημα* κ.τ.λ. [bringing in a further consequence: if the mind of

⁹ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ¹⁰ εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹¹ εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. ¹² εἰ δὲ τὸ πνεῦμα τοῦ ἐλείφαντος [τὸν] Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐλείφρας χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ

vii. 9.
= ch. vi. 12 refl.

11 Cor. vii. 40. Jude 19.

h 1 Cor. xv. 12 refl.

1 ch. iv. 17 refl.

9. (αλλά, so BD¹N [Meth₁].)

10. om ei δε χρ. εν υμ. F. aft σωμα ins εστιν F. (δια αμ., so ABCD⁸F [e sil, Tischdf (8i Treg)] d g m.) for (ση, η F vulg (not am fuld harl¹) arm.

11. ins τον βεφ ησο. AB¹N o [47]: om CDFKL[P]¹N³ rel (Clem.) [Meth, Euthal- ms] Cyr-jer, Chr, Thdr, Thl Ec. rec ins τον βεφ χριστον, with KL[P]¹N³ rel Hipp, [Ps-Ath, Sevrn,] Thdr Thl Ec: om AB(C)D¹⁻³FN¹ [Valent, Meth, Epiph Bas, Dial-trin, (and, adding ησο., Ath, Did, Cyr-p Damasc)].—for χριστον, χρ. ησο. A(aft νεκρ.) D¹ N¹ (aft νεκρ. [so Cyr-p]) [Ath, Did, Cyr-p Damasc]: ησο. χρ. C(aft νεκρ.) vulg copt sth[-rom arm-use Ath, Did, Cyr-p Orig-int, Aug,]: τον ησους lect-13, τον κυριον 114-5, τ. κυρ. ημ. ησο. χρ. Syr [Orthod,]: txt BD²FKL[P] rel syr sah [sth-pl arm-zoh Valent, &c (as above) Orig-int, Ambrst] Iren-int, Tert, Hil, oin και AN 39. 47 [arm-edd Orig, Meth, Epiph]. elz δια του ενικοιουτου αυτου πνευ-

the flesh cannot be subject to God's law, then they who are in the flesh, and are led by that mind, cannot please God]. Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously they who are in the flesh (as their element of life and thought: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦν-τες οὐ κατὰ σάρκα στρατευόμεθα) can- not please God. Melancthon remarks (Thol.),—'Hic locus maxime refutat Pela- gianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.'

9.] But (oppos. to εἰ κατ. σάρ. ὄντες) ye are not in the flesh (see above), but in the Spirit, if so be that ('provided that,' not 'since,' as Chrys., Olsh., al., which would be εἰνεπερ: Chrys. tries to prove εἰνεπερ = εἰνεπερ here by adducing ref. 2 Thess., where, however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not ([not 'have not,' as E. V.; the case is put as an existent one] οὐκ, and not μὴ, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] Now ([in slight] contrast to the last verse [he brings out one point,

which might seem to be an exception to the blessed consequences of the life-giving power of Christ indwelling in us]) if Christ is in you (= πν. θεοῦ εἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical (and eternal?) because of sin which it, per se, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἥδὴ γερμεν- μένην. Schol. ap. Matthæi (Thol.): or rather perhaps he [now] uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if only our human spirits were meant, but the description would be in the adjectival form) on ac- count of righteousness (not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sancti- fication of the Spirit. This appears not only from the context, but also from the διὰ ἁμαρτίαν, which answers to it).

11.] But (δέ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular (whence the contrast) τοῦ ἐλείφαντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore powerful over death, and besides renders you partakers of Christ's Resurrection), He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name,

2 Cor. vi. 16. ^a ἐνοικούν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 ὅρα ὁ οὖν, ἀδελφοί, ^{ABCDP}
 Col. iii. 16. ^b ὀφείλεται ἔσμεν οὐ τῇ σαρκὶ ὁ τοῦ ὁ κατὰ ὁ σάρκα ζῆν. ^{KL(P)N}
 2 Tim. i. 9. ^c εἰ γὰρ κατὰ ὁ σάρκα ζῆτε, ὁ μέλλετε ἀποθνήσκειν εἰ δὲ ^{a b c d f}
 14 only. Lev. ^{g h k l}
 xxv. 32. ^{m n o i 7}
 o ch. v. 13 reff. ⁽⁴⁷⁾
 p ch. i. 13 reff.
 q coms. 1 Cor.
 x. 13 reff.
 r ch. i. 3 reff.
 v = Heb. x. 36. xli. 9.

ματος (see notes), with ACN^[P² rel mes-in-]Dial-trin (Dial iii. 20, *Athanas. Opp. vol*
 iv. p 452 [1234, ed. Migne]. *The Maced. has previously said οὕτως οὐ γέγραπται διὰ*
τοῦ . . . ἀλλὰ διὰ τό . . . and adds ἐὰν οὖν τοῦ ἐν ἡ δευτέρου ἀντίγραφου εὐρεθῇ ἐσφαλ-
μένον παρ' ὑμῖν . . . to which the Orthodox replies, ἔχουμεν δεῖξαι ὅτι ἐν δλοῖς ἀρχαίοις
ἀντιγραφοῖς οὕτω γέγραπται· ἐκεῖ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορηθῆναι
καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως. Maced. εἰπέ, τοῦτο γὰρ ἀντιλέγεται syr copt *with*
[sah-woide arin] Clem, Hipp, Cyr-jer, Ath, Did, [int, Meth, (and ms.)] Bas, Epiph,
 Chr, Cyr[-p Damasc] Mac, Ambr Aug^{sup} Vig: txt BDFKL^[P¹] b c f g h k l u o 17
 [47] latt Syr sah Orig^[int, Ruthal-ms] Meth, Chr, Thdrt Sevrn, Iren-int, Tert, Hil,
 Ambrst Jer Ambr^{slc} Aug, Pelag Sedul Fulg.

13. for τὸν σωματός, τῆς σαρκος DF latt [Ephr.] Iren-int Orig^[int,] Did^[-int,]
 Tert, Cypr, Ambrst Ambr Jer Aug Pelag Sedul Bede: txt ABCKL^[P]N rel [syrr
 copt *with*] sah Orig, Chr, Thdrt [Did, Damasc].

CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) shall quicken (not merely *ἐγερῆ*, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) even your mortal bodies (the higher phase of the *ζωοποιεῖν* takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death (eternal),—the other, the quickening it out of death (physical) to be a new and glorified body. And the *καὶ* joined with *θηγά*, here, signifies that the working of the πνεῦμα *ζωοποιεῖν* shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*), on account of His Spirit which dwells in you. Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified *for what reason* it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus *δοῦν* may imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, how-

ever it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on πνεῦμα (sow., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the *whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, celestem vitam in nobis instaurat.' Calv. :—but perhaps 'non *solum* de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

13, 13.] So then, brethren, we are (inference from the assurance in the last verse) debtors (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ δάλλειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἰὺ οὖν μὴ νομίζετε ὅτι ταύτην ἀναρεῖ τὴν διακονίαν, εἰπὼν οὐκ ἔσται. ὁφ. τῇ σαρκ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν . . . τουτέστι μὴ ποιῶμεν αὐτὴν κυρίαν τῆς (ωῆς τῆς ἡμετέρας. Hom. xiv. p. 576): for if ye live according to the flesh, ye [must (or,) will, μέλλετε of the *certains* end of your present course] die (ζῆν and ἀποθ. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from any

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν
 θεοῦ. 15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
 φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ ἐκρά-

α constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7. a ver. 21. Gal. iv. 24. v. 1. Heb. ii. 15 only. Exod.
 22. 2 al. b — ch. v. 16 reff. c ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only v.
 d = Gal. vi. 1. e Gal. iv. 6. f Mark x. 48 h L. Pa. lxxvi. 1. cvi. 6, &c.

14. rec εἰσιν υἱοὶ θεοῦ (corrⁿ of order, as is also v. θ. εἰ.), with KL[P] rel [vulg-
 clem(with harl tol) copt syr arm Clem.] Chr, Thdrt [Cyr., p Euthal-ms Gennad-c
 Orig-int.] Iren-int.; vi. θε. εἰσ. ACDM [47 spec] fuld mth Orig,[int] Did₂] Damasc
 Cypr, [Ambrst] Cassiod Gaud: txt BF am(with demid al) Syr Orig,[int₂] Did[-int,]
 Hil, Aug Beda.

15. (ἀλλὰ, so ABCN [Clem, Orig,].) —

resurrection—only from that which is truly
 (ἡν,—any more than the spiritual are
 exempted from *all* death, but only from
 that which is truly θάνατος): but i' by
 the Spirit ye slay (abolish, annul) the
 deeds (hardly as Thol. 'sensu obscuro,'
 but as Col. iii. 9, the whole course of habits
 and action which has the flesh for its
 prompter) of the body (= τῆς σαρκός, but
 here concrete to give more vivid reality:
 compare τὰ ἔργα τῆς σαρκός, Gal. v. 19),
 ye shall live (not μᾶλλον ἡν, this *Life*
 being no natural consequence of a course
 of mortifying the deeds of the body, but
 the gift of God through Christ: and com-
 ing therefore in the form of an assurance,
 'ye shall live,' from Christ's Apostle. On
 (ἡν, see above).

14.] For (ground of
 the assurance contained in (ἡσέσθε) as
 many as are led by (reff.)—the slaying
 the deeds of the body by the Spirit, implies
 the being under the Spirit's guidance) the
 Spirit of God, these (emphatic—'these
 and no others') are sons of God.

υἱός θ. differs from τέκνον θ. in implying
 the higher and more mature and conscious
 member of God's family, see Gal. iv. 1—6,
 and note on 6. Hence our Lord is *never*
called τέκνον but always υἱός θεοῦ. This
 latter, applied to a Christian, signifies 'one
 born of God' in the deepest relation to
 him,—and hence a partaker of His nature,
 1 John iii. 9; 1 Pet. i. 23 (Tholuck, simi-
 larly Olsh.).

15, 16.] *Appeal to the*
consciousness of the Christian to confirm
the assertion (assumed for the moment
 that he is led by God's Spirit) *that he is*
a son of God. For (confirmantis) ye did
 not receive (at your becoming Christians)
 the spirit of bondage (= 'the Spirit which
 ye received was not a spirit of bondage.'
 πν. is not merely a spirit, a disposition,
 but evidently refers to the same πν. which
 afterwards is πν. υἰοθεσ., and αὐτὸ τὸ πν.
 The Apostle seems however in this form
 of expression, both here and elsewhere, see
 reff., to have combined the objective Πνεῦμα
 given to us by God with our own subjective
 πνεῦμα. In the next verse they are sepa-
 rated) [leading back (or.) again; but
 the latter word is undesirable, as] it has

been imagined here that the πάλιν must
 refer to a former bestowal of the πνεῦμα
 δουλείας, and consequently that the refer-
 ence is to the O. T. dispensation. In this
 two different sets of Commentators have
 found difficulties; (1) those, as Chrys.,—
 who would hold from John vii. 39, that the
 Holy Spirit was *absolutely not given* under
 the O. T., and (2) those, as Cocceius, who
 holding Him to have been given, *deny that*
His character was πν. δουλείας. But
 there seems to me to be no occasion to go
 back for the reference of πάλιν to the
 O. T. The state of the *natural man* is
 δουλεία: the Holy Spirit given to them,
 the agent of their birth into, and sustainer
 of, a new state, was not a πν. δουλείας
 πάλιν εἰς φ., a spirit merely to retain
 them in, or take them back into their old
 state, viz. a state of *slavery*:—to *whom*,
 or whether to *different masters*, is not
 here in question, but the *state* merely—
 the object of the gift of the Holy Spirit
 was not to lead them *back* into this)
 towards fear (so as to bring about or
 result in fear, see ch. vi. 19. πάλιν can
 hardly, as De W., be taken with εἰς φθ.).
 but ye received the Spirit of (the Spirit
 whose effect was, see above) adoption (this
 stricter meaning, and not that of *mere*
sonship, is plainly that intended by the
 Apostle, both here and in reff. So Fritz.,
 Meyer, Olsh., Harless on Eph. i. 5, Tho-
 luck: on the other hand Luther, Winer,
 Rückert, De Wette, al., see on ver. 23.
 Of course, the adoption to be a son involves
 sonship, but not the converse), in whom
 (compare ἐν πνεύματι ch. ii. 29, and ver. 9.
 Luth. and Tholuck, 'through,' by means
 of, whom: but τὸ πνεῦμα = Him in
 whom, not merely Him by whom, not
 being merely an external agent, but an
 indwelling and pervading power) we cry
 (the earnest expression of supplicating
 prayer, see reff. LXX) Abba, Father (I
 have said, on ref. Mark, that ὁ πατ. does
 not appear to be a mere explanation of
 πατ, but to have been joined to it in one
 phrase, as a form of address: expressing
 probably, a corresponding 'my father,'
 πατ, in the Heb. expression. Luther, to

g Gal. as above
(c). Mark
xir. 34 only.
h aboul., Acts
x. 19 reff.
i ch. ii. 15. ix.
1 only t.
k = Acts xvii.
16 reff.
l = ver. 31. ch.
ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 26, 31. Eph. v. 8.) m ch.
iv. 13 reff. n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only t. (-μεν, Sir. xxi. 22.) o ver. 9 reff.
p 1 Cor. xii. 26 only t. 1 Kings xxi. 8 Symm. [or Anon.] q here only t.

16. at beg ins *οστε* D[-gr]: aft *αυτο* ins *γαρ* 115-24 vulg(demid harl¹ mar¹: not am [fuld tol]) Thdr̄t Thl [Orig-int, Did-int,] Pel.

17. for 1st κληρον., συγκαληρονόμοι D¹[-gr]. (συντασχ., so AB¹CDFN.—χωμεν A[P b (m) 17. 47 Tert, Cyr̄r.]

express the familiarity of Abba, renders 'lieber Vater,' *dear Father*'. See on the whole, the strictly parallel place, ref. Gal.

16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησί, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκεται . . . οὐ γὰρ τοῦ χαρίσματος ἰσχυρὸν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεάν παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὕτως ἐβίβασε διὰ τοῦ χαρίσματος οὕτως ἐβίβασθαι. Hom. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, *κράζομεν*,—as if it were αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. The Spirit itself (not '*idem Spiritus*,' as Erasmi. and similarly Luth., Reiche, al.: the αὐτὸ expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) testifies to our spirit (see ch. ii. 15, and note: not '*una testatur*,' the σύν in composition does not refer to τῷ πν. ἡμ., but to *agreement in the fact*, as in 'contestari,' 'confirmare') that we are children of God. What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is *something separate from, and higher than, all subjective inferences and conclusions*. But on the other hand it does not consist in mere indefinite feeling, but in a *certitude of the Spirit's presence and work continually asserted within us*. It is manifested, as Olah. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, ultimately, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' = '*conviction personally applied*') has its foundation in this experience of the

divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sim* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17). τέκνα Θεοῦ] Here, (not *vul*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God*: the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him.

17.] *CONSEQUENCES of our being children of God.* But (announcing a result, as in a mathematical proposition: 'but, if &c.') if children, also heirs (which is the universal rule of mankind: but κληρ. here must not be carried to the extent of the idea of heir in all directions: it is merely the *one side of inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham); heirs of God (as our Father, giving the inheritance to us), and joint-heirs with Christ (whom God has made κληρονόμον πάντων, Heb. i. 2. Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity of the inheritance* is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—

ABCDF
KL(P)X
a b c d f
g h k l
m n o p r
[47]

μεν¹⁸ ὁ λογιζομαι γὰρ ὅτι οὐκ ἔστιν ἡ παθὴματα τοῦ
 νῦν καὶ πρὸς τὴν μέλλουσαν δόξαν ἀποκα-
 λυφθῆναι εἰς ἡμᾶς. 19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως

24. Prov. iii. 16. viii. 11. Sir. xvi. 16. (see note.) u. ch. vii. 8 reff. v. ch. iii. 26 reff.
 w = Jer. xliii. 28. x = ver. 12. w. inf. acc., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of
 words, Gal. iii. 23. 1 Cor. xii. 22. y 1 Pet. v. 1. s = ch. ii. 7 reff. a = Luke
 xvii. 20. ch. i. 18. b = here only. e Phil. i. 20 only. (see note, p. xxvii.)
 f Aq. Jos. B. J. iii. 7. 34. Polyb. xvi. 2. 2. d = Mark xvi. 15. (ver. 39.) Judith xvi. 14.

18. for γὰρ, δε A[P] 9 esth: ergo Ambrst [om Lucif].

23; John xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12"); if at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found*, to be glorified with Him.

Thol. takes the *ἐν* as dependent on *συγκληρ.* (= *εἴπερ*), and *εἴπερ* *συμμ.* as quasi-parenthetical; but the above seems to me more satisfactory.

The connexion of *suffering with Christ*, and *being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the *παρουσία* of Christ) are insignificant (οὐκ ἔστιν = ἀνέστιν,—no gen. or verb understood. *ἔστις* and *ἀνέστις* are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, νῦν δ' οὐδ' ἐπὶς ἔστις ἐμὲν "Εκτορος, and Plato, Protag. (Wetst.), ἀνέστις ἐστὶν ὁ ἀγαθὸς τῶν κακῶν, and again τίς ἄλλη ἀναξία ἡτοῦ καὶ πρὸς λόγῳ ἐστὶν;) in comparison with the glory which is to be revealed (μέλλ. put first, as in reff., but apparently not, as De W., for the sake of

emphasis. Thol. cites Demosth., p. 486.

10, *ἐν τοῖς οὐδοῖς νόμοις κυρίοις*, in which there is no emphasis, as neither in reff.

1 Cor. ἀποκαλ., at the ἀποκαλύψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῶν, as spectators, but *εἰς ἡμᾶς*, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the *εἰς* in a pregnant sense as *ἡ καρπύσων ἐκ τὰς σπυρ.*, Luke iv. 44 [but it must not be understood as meaning *within us*, in our hearts]). Bernard amplifies this—de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condigne passionis hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] *The greatness of this glory is shown by the fact that ALL ORATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.* For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφόδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better *προσδοκία εἰς τὸ τέλος*,—the *ἀπὸ* denoting, as also in ἀπεκδέχεσθαι, that the expectation continues till the time is exhausted, and the event arrives) of the creation (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('revelatur gloria: et tum revelantur etiam filii Dei.' Beng.

υἱὸν, not *τέλειον*, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to *inanimate creation*, as Chrys., Theophyl., Calv., Beza, Aret., 'mundi machina,' Luther, the Schmidts, al. Fritz., 'mundi machina, cæli sidera, aer, terra':—against this are the words οὐχ ἐκὼσα and συνεκδέξαι. *συνεκδίδει*, implying *life* in the *κτίσις*,—

ε ch. ii. 6. τὴν ὁ ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῇ
 1 Cor. i. 7. γὰρ ἡ ματαιότητι ἡ κτίσις ὑπετάγη οὐκ ἐκούσα ἀλλὰ
 2 Thess. i. 7. διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ
 1 Matt. v. 9. α b c d f
 Luke vi. 36. g h k l
 xx. 36. ver. m n o 17
 14. Gal. iii. 26. Rev. xxi. 7. g here &c., 3os. 1 Cor. i. 7. Gal. v. 6. Phil. iii. 20. Heb. ix. 26. 1 Pet.
 iii. 20 only. h = here (Eph. iv. 17. 2 Pet. ii. 18) only. Eccles. i. 2. (-οὐσῶσα, ch. i. 21.)
 1 ver. 7 reff. k 1 Cor. ix. 17 only. Esod. xxi. 13 only. 1 act., 1 Cor. xv. 27 & Heb. ii. 8, from
 Ps. viii. 6. Eph. i. 23. Phil. iii. 21. m ch. iv. 18 reff. [47]

19. om του F.

21. διότι D'FN.

20. for ουχ εκουσα, ου θελουσα F.

om η F.

εφ B'D'FN.

for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*: (6) al., of *all Christians*:—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of *κτίσις* too wide, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it too indefinite, as Koppe and Rosenm.: '*tota rerum universitas*.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; Lxx. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the REASON WHY all creation waits, &c.* For the creation was made subject to vanity (= ὕψι, Ps. xxxix. 6,—where (xxviii. 5) the LXX have τὰ σῶματα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) not willingly ('cum a corrptione naturæ res omnes abhorreant.' Bucer in Thol.) but on account of (δὴ is so far from losing its proper meaning by the reference of τὸν ὑποτάξαντα to God, as Jowett affirms, that it gains its strictest and most proper mean-

ing by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) Him who made it subject (i. e. God. Chrys., al., interpret it of Adam, who was the occasion of its being subjected; and at first sight the acc. with δὴ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοῖς πόδας αὐτοῦ ὅταν δὲ κ.τ.λ., δὴλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. δὴ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i. e. διὰ τὸ θέλημα αὐτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the *occasion pointed at* by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*.

The explanation of ὁ ὑποτάξας as meaning '*the devil*' (Locke, al.), hardly needs refutation. See Matt. x. 28, and note),—in ('*on condition of*,' '*in a state of*,' see ch. iv. 18, and note on ἐφ' ὃ, ch. v. 12) hope (ἐρ' ἐλπίς must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the υποτάξας*,—but with ὑπετάγη, being the hope of the ὑποταγίσια), because (not '*that*,' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subordinate to the ἐλπίς*, would be to attribute to the yearnings of creation, *intelligence* and *rationality*,—consciousness of itself and of

^a κτίσις ^a ἐλευθερωθήσεται ἀπὸ τῆς ^a δουλείας τῆς ^b φθοράς ^a εἰς τὴν ^a ἐλευθερίαν τῆς ^c δόξης τῶν ^a τέκνων τοῦ ^a θεοῦ. ^a οἰδαμεν γὰρ ὅτι πᾶσα ἡ ^a κτίσις ^a συνσπεννάζεται καὶ ^a συν-
^a ὠδίνει ^a ἅχρι τοῦ ^a νῦν ^a οὐ μόνον δέ, ^a ἀλλὰ καὶ
^a αὐτοὶ τὴν ^a ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
^a αὐτοὶ ἐν ^a ἑαυτοῖς ^a σπεννάζομεν, ^b υἰοθεσίαν ^c ἀπεκδεχόμενοι,
^a ver. 16 ref. ^b here only. ^c here only. ^a ch. i. 13. 1 Cor. iv. 11. 2 Cor.
^a iii. 14. Gal. iv. 2 al. ^b Phil. i. 5. ^c ch. v. 2. 2 Cor. viii. 19 al. ^a ch. xi.
^a xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. 2 Thess. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xxiii. 19 al. fr.
^a 1st pers., 2 Cor. iii. 1 ref. ^b Mark vii. 24. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa.
^a xxi. 7. ^b ver. 16 ref. ^c ver. 18.

22. for γαρ, δε A: om uth.
 ὠδυει F.

(συνσπεννάζει, so B¹DF 17.)

for συνωδ.,

23. rec 2nd και bef ημεῖς, with (DF)KL[P] 17 rel [syrr] Chr, Thdr^t, (readg κ. ημ. αυτ. before) [Thl] (Ec: txt ACN [47] Damasc.—DF transpose και ημεῖς αυτοι και αυτοι: B [Meth, Orig-int, Aug.] (omg ημεῖς) have και αυτοι both times: for other variations see Scholz. *συνσπεννάζομεν* (or *συσπ.*) D f 38. 72. om *υιοθεσιαν* DF Ambrat.

God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the freedom of the glory (beware of the fatal *hendiadys*: 'the freedom of the glory' is not in any sense 'the glorious freedom'; in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious': in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children (*τέκνον* and not *υἱον* here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory).

22.] For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travaills together (not, groans and travaills *with us* or *with mankind*, which would render the *ὅτι μὲν* δὲ ἀλλὰ of the next verse superfluous. On the figure in *συνωδινει* see John xvi. 21, note) [until now (i.e.) up to this time = *from the beginning till now*: no reference to time future, because *οἰδαμεν γὰρ* expresses the results of *experience*).

23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not '*who possess*,' *οἱ ἔχοντες*, but '*though we possess*') the firstfruit of the Spirit (i.e. the indwelling and influences of the Holy Spirit *here*, as an earnest of the full harvest of His complete possession of us, *πνεῦμα* and *σὰρξ* and *ψυχὴ*, hereafter.

That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are.—(1) '*the first outpouring of the Spirit*,' in point of time, —Wetst., Reiche, Kölln., Mey., al.—which would be irrelevant: (2) '*the highest gifts of the Spirit*,' as the Schmidts, al.

The gen. *ων* may be partitive or subjective:—the firstfruit of the Spirit,—which *Spirit* is the harvest,—or the firstfruit of the Spirit,—which the *Spirit* gives:—or even in apposition, the firstfruit of the Spirit, i.e. which *consists in* (the gift of) the *Spirit*. I prefer the first, from analogy—the Spirit being generally spoken of as *given*, not as *giving*,—and God as the Giver), even we ourselves (repeated for emphasis, and *ἡμεῖς* inserted to involve himself and his fellow-workers in the general description of the last clause. Some (Wolf, Kölln.) have imagined the *Apostles only* to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of [the (or,) our] adoption (*ἀρεσθ.*, as above, ver. 19, but even more strongly here, '*wait out*,' '*wait for the end of*.' Our adoption is *come already*, ver. 15, so that we do not wait for it, but for the *full manifestation of it*, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before *ωσθ.* is probably on account of its preceding its verb, —*ωσθ.* *ἀρεσθ.* = *ἀρεσθ.* *τὴν ωσθ.*, for emphasis' sake) the redemption (in apposition with *ωσθ.*, or rather with the fulness

δ ch. iii. 24 reff. τὴν ἁ ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
 ε = 2 Cor. iv. ἐσώθημεν, ἐλπίς δὲ ὁ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
 18 (4 times). 18 (4 times). 18 (4 times). 18 (4 times).
 f 1 Cor. xv. 26, βλέπει τίς, 'τί [καὶ] ἐλπίζει; 25 εἰ δὲ ὁ οὐ βλέπομεν,
 20 Heb. xii. 1. ἐλπίζομεν, εἰ δ' ἐν ὑπομονῇ ὁ ἀπεκδεχόμεθα. 26 ὡσαύτως
 h ch. ii. 7 reff. ἐλπίζομεν, εἰ δ' ἐν ὑπομονῇ ὁ ἀπεκδεχόμεθα. 26 ὡσαύτως
 i 1 Cor. xi. 25 reff. δὲ καὶ τὸ πνεῦμα ὁ συναντιλαμβάνεται τῇ ἁσθενείᾳ ἡμῶν.
 k Luke x. 40 only. Gen. xxx. 8 Ed-
 vat. (B def.) m τὸ γὰρ τί προσευξόμεθα ὁ καθὼ δεῖ οὐκ οἶδαμεν, ἀλλ'
 22 Num. xii. 17. Pa. λαζαρίῳ. 21
 18 only. (ἀντιλ., Acts xx. 36.) 1 Matt. vii. 17. 1 Cor. ii. 3 reff. m art., Mark ix. 23. Luke i.
 21. Acts xiii. 30. 1 Thess. iv. 1. principally L.P. Winer, edn. 6, § 18. 3. o 2 Cor. viii. 12 (bis). 1 Pet.
 iv. 13 only. Levit. ix. 5 B. p here only. q Acts vii. 34 only. Job iii. 24 al. r here
 only. = ἀντιλ., 1 Pet. i. 8.

24. ins η bnf βλεπομένη F 55. om τι B¹ (added by original scribe: see table)
 N¹ [47 copt]. rec ins καὶ, with ACKLN [P 47¹]: om BDF 47-marg (noting τὸ πα-
 λαῖον οὐκ ἔχει [ο γὰρ βλέπει τις ἐλπίσει]) latt. for ἐλπίσει, υπομένει ΔN¹ 47-marg
 [but see above]: expectat syr Ambr.

28. rec τὰς ἀσθενείας (see note), with KL[P] 17 rel [syr copt] Chr, Thdrt Thl Ec:
 τῆς δεσπείας F: txt ABCDN m [47] vulg Syr [æth arm] Cyr-jer, Damasc [Orig-int₂]
 lat-ff. [om ἡμῶν D¹ (and lat¹).] προσευξόμεθα DKL[P] rel Orig, Naz Cyr-
 jer, Mac, Chr, [Cyr, p] Damasc Ec: προσευξόμεθα F: txt ABCN Chr, Thdrt, Thl.
 rec aft ὑπερεντυγχάνει ins υπερ ἡμῶν, with CKL[P] N¹ 17 rel vulg D² lat [F-lat]
 Syr [syr copt arm-mss] Cyr-jer, [Eus.] Did Epiph[-ms], Chr, Thdrt Aug^{pp} Jer:
 [pref 47 Hil₂]: om ABDFN¹ arm[-zoh] Orig₂ (always adds τῶ θεῷ) Epiph[-ed] Damasc
 Aug₁.

of sense implied in *vloθ*, ἀπεκδ., q. d. 'ex-
 pecting that full and perfect adoption
 which shall consist in . . .' of our body
 (not, 'rescue from our body,' as Erasm.,
 Le Clerc, Reiche, Fritz., al.,—which though
 allowable in grammar,—see Heb. ix. 15,—
 is inconsistent with the doctrine of the
 change of the vile and mortal into the glo-
 rious and immortal body,—Phil. iii. 21;
 2 Cor. v. 2—4,—but the (entire) redemp-
 tion,—rescue,—of the body from corrup-
 tion and sin). 24, 25.] For (confirma-
 tion of the last assertion, proving *hope* to
 be our present state of salvation)—in hope
 were we (not, 'are we,' nor 'have we been')
 saved: i. e. our first apprehension of, and
 appropriation to ourselves of, salvation
 which is by faith in Christ, was effected in
 the condition of *hope*: which hope (Thol.)
 is in fact *faith in its prospective attitude*,
 —that faith which is *ὁδοστασις* ἐλπίς (ο-
 μέναι, Heb. xi. 1. The dat. ἐλπίδι is not
 a dat. of reference,—'according to hope,'
 —but of the form or condition. Now
 hope that is seen (the object or fulfilment
 of which is present and palpable) is not
 hope: for that which any one sees, why
 does he (also (or, at all)] hope for? If
 καὶ is to stand in the text, it conveys, after
 an interrogative word, a sense of the utter
superfluity of the thing questioned about,
 as being irrelevant, and out of the ques-
 tion. 'Qui interrogat τί χρὴ προσδοκῆν;
 expectat aliquid, sed dubius est quid eveni-
 at. Qui interrogat τί χρὴ καὶ προσ-
 δοκῆν; desperat de salute, nec eam usquam
 expectari posse existimat.' Bremi in De-
 coeth. Phil. i. 46, cited in Hartung, Par-

tikellehre, i. 137. 25.] But if that
 which we do not see, we hope for, with
 patience we wait for it. Patience (en-
 durance) is the state, in which,—through
 which as a *medium*,—our waiting takes
 place: hence εἰ ὑπομονῇ, as ἔγραφε
 ὁμ. διὰ πολλῶν θαυμάτων, 2 Cor. ii. 4.

26.] Likewise (another help to
 our endurance, co-ordinate with the last
 —our patience is one help to it, but not
 the only one) the Spirit also (the Holy Spi-
 rit of God) helps our weakness (not, helps
 us to bear our weakness, as if the weakness
 were the burden, which the Spirit lifts for
 and with us,—but, helps our weakness,—
 us who are weak, to bear the burden of
 ver. 23. And this weakness is not only
 inability to pray aright, which is only an
example of it, but *general weakness*. This
 has been seen, and the reading consequent-
 ly altered to the plural, which was at first
 perhaps a marginal gloss). For (example
 of the help above mentioned;—the *τὸ* bind-
 ing together the clause,—see reff.,—and
 here implying 'exempli gratia,'—'for this
 viz. what to &c.') what we should pray as
 we ought (two things;—what we should
 pray,—the *matter* of our prayer;—and how
 we should pray it,—the *form* and *manner*
 of our prayer) we know not: but the Spirit
 itself (Thol. remarks,—*αὐτὸ* brings into
 more prominence the idea of the *πνεῦμα*,
 so as to express of what dignity our Inter-
 cessor is,—an Intercessor who knows best
 what our wants are) intercedes (*ὁρῶ* here
 does not intensify the verb, as in *ὁρῶ-
 νικῶν* and the like, and as Ec., Erasm.,
 Luth., Bengel, render it,—but implies

27 ὁ δὲ ἔρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ

u 2 Cor. vii. 9-11.

x 1 Cor. viii. 3 reff.

vii. 2. 1 Macc. xii. 1 only.

v Acts xxi. 24 reff.

y Mark xvi. 20. 1 Cor. xvi. 16.

(-γος, ch. xvi. 2.)

w ch. i. 7 al. fr.

Acts ix. 13 reff.

xxv. 6, 7 reff.

Prov. xi. 27.

ii. 23 only.

Edr.

27. (ερευνῶν N: txt R(Verc expr, Tischdf) [Ac.: ερευνῶν m])
L[Tischdf] 78: ἐντυγχάνει N.

ὑπερεντυγχάνει

the *advocacy*.—‘convenire aliquem super negotio alterius,’ as Grot.,—to express which the *ὁπὲρ ἡμῶν* of the rec. has been inserted) with groanings which cannot be expressed:—i.e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the *χάρισμα* of prayer—and adds ὁ γὰρ τοιαύτης καταβύθους χάριτος, ὥστε μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προστίττων, τὰ συμφέροντα πάντων ἡμῶν:—similarly Ec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been *unutterable by us*: and similarly Beza, Grot.

ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—*mute* (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: compare ἀνεκδήγητος, 2 Cor. ix. 15,—ἄρρητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.).

Macedonius gathered from this verse that the Holy Spirit is a *creature*, and *inferior to God*, because He *prays to God for us*. But as Ang. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.’ No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] But (opposed to ἀλαλήτοις—‘though unutterable by us’) He who searcheth the hearts (God) knoweth what is the mind (*intent*, or *bent*, as hidden in those sighs) of the Spirit. A difficulty presents itself in the rendering of the next clause. If *ὅτι* be *causal*, because He (the Spirit) pleads for the saints according to the will of God, it would seem that *οἶδεν* must bear the meaning ‘*ap-proves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render *ὅτι*, ‘*that*,’ and construe,—

‘*knows what is the mind of the Spirit*,—*that He pleads with God* (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) *for the saints*: justifying the repetition of *θεός*, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεός ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of *οἶδεν* need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it κατὰ θεόν*,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the *οἶδεν*. A minor objection against the explicative *ὅτι* is, that we have *οἶδαμεν ὅτι* immediately following. All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case.

28.] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. But (the opposition seems most naturally to apply to ver. 22, the groaning and travailing of all creation) we know (as a point of the assurance of faith) that to those who love God (a stronger designation than any yet used for believers) all things (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrupt. et Grat., c. ix. (24), vol. x. pt. i. p. 930, the *sins* of believers in this *várta*, as making them ‘*humiliores et doctiores*,’ is manifestly to introduce an element which did not enter

a = ch. xiii. 4 * εἰς ὁ ἀγαθόν, τοῖς κατὰ ἡ πρόθεσιν ὁ κλητοῖς οὖσιν. ABCDF
 ref. KL[P]M
 a Acts xxvii. 29 ὅτι οὗς ὁ προέγνω, καὶ ὁ προώρισεν ὁ συμμόρφους τῆς a b c d f
 15 ref. g h k l
 b ch. i. 7 al.
 c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only. Wind. vi. 13. viii. 2. xlviii. 6. (-γενεσε, Acts ii. 22.) m n o 17
 d 1 Cor. ii. 7 ref. e Phil. iii. 21 only. (-φύσεσθαι, Phil. iii. 10.) (47)

28. * aft συνεργεῖ ins ὁ θεὸς AB (Orig, [meth]): om CDFKL[P]M rel vulg [syrr
 copt arm] Clem, Orig, [int, Eus, Cyr-c.] (Cyr-jer,) Chr, Thdrt Qc Thl Lucif, Ambr
 Aug[empe]. ins το bef αγαθον L a f k 48. 57. 72-3-4. 109-77 lectt-8-13 Clem, Orig,
 Cyr-jer, Chr-ms [Ephr, Thdrt-txt Antch,] Thl.

into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead to sin* work together (*συνεργεῖ*, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'loving God' being a 'working for good:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, *all things*, as *one party working*, set over against *οἱ ἀγαπῶντες τ. θ.*, the other party working: whereas πάντα συνεργεῖ gives rather the sense of *all things co-operating one with another*. If the reading of AB be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνεργεῖ as from συνέργω, *conclude*: or (2) that, as Syr. renders it, "*in every thing He helpeth them for good*." But in this last case, we should require τὰ πάντα for (towards, to bring about) good (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only *invited*, but effectually called—see below) according to (His) purpose. In this further description the Apostle designates the believers as not merely *loving God*, but being *beloved by God*. The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things*, but also because *He who worketh all things hath loved and chosen them*, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary.

It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being *from Him*:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY, —on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom*. They belong, as truths, no less to *natural* than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are *futile* in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decrees of God* where it is treated of, as I have done, in other places, *the free will of man*. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc. 29, 30.] The Apostle now goes backward from κλητοῖς, to explain *how this calling came about*. It sprung from God's *fore-knowledge*, co-ordinate with His *fore-determination* of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

ἡ εἰκόνας τοῦ υἱοῦ αὐτοῦ, ὃ εἰς τὸ εἶναι αὐτὸν ὡς πρῶτον·
 τοκοῦν ἐν ἰπολλοῖς ἀδελφοῖς. 30 οὗς δὲ ὡς πρῶτον ἰπορῶρισην,
 τοῦτοῦς καὶ ὡς ἐκάλεσην καὶ οὗς ὡς ἐκάλεσην, τοῦτοῦς καὶ
 ἰἐδικαῖωσεν οὗς δὲ ἰἐδικαῖωσεν, τοῦτοῦς καὶ ἰἐδόξασην.
 31 ὡς τὸ οὖν ὡς ἐροῦμεν πρὸς ταῦτα· εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
 τίς ὡς καθ' ἡμῶν; 32 οὗς γε τοῦ ἰδίου υἱοῦ οὐκ ὡς ἐφέισατο,
 ἰ. 4. s. Matt. xxi. 38. Heb. ii. 10. ix. 26. k = ch. ix. 11. 1 Cor. vi. 18. Gal.
 iv. 8. Eph. iv. 1. 2 Thes. ii. 14. m (of Christ), John vi. 18. o = Matt.
 paschu. Of us, here only. see Esther iii. i. vi. 6. n ch. iii. 5 rev.
 xii. 30. Gal. iii. 21. v. 24. p ch. xi. 11 rev. Gen. xii. 16.

80. for προωρίσεν, προσεγγυν Δ [Orig-int,].

καὶ οὐς εἶκ. A sēth [Syr Orig-int.].

32. *os oude uiou idiou ephais.* F; *os* (add *γε* D²) *oude tou idiou uiou ephais.* D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because to *Him who sees the end from the beginning*,—*past, present, and future ARE NOT*, but ALL is ACCOMPLISHED WHEN DETERMINED. Because whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘*eos quos præcæverat credituros*,’ is taken by Orig., Chrys., Ec., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Eras. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Eras. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His;—that of *elected, adopted as His sons*, by Calvin,—‘*Dei autem præcognitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discevit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of *foreknew*, especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9). He also *fore-ordained* (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) conformed (i.e. to be conformed) to the image of His Son (the dat. and gen. are both found after words like *σύμμορφος*; compare *σὺμφωνος*, ch. vi. 5. The image of Christ here

ch. vi. 5. The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body and sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God: not merely to rescue us

from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both ‘the form of *God*’ in which Christ was, and ‘the form of a *servant*’ in which He became incarnate), that He might (or *may*, as Calv., but the reference in the aorist is to the *past* decree of God) be *firstborn among many brethren* (i. e. that He might be shewn, acknowledged to be, and glorified as THE SON of GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): 30.] but whom He fore-ordained, those he also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλειπεν, supply, *eis tēn tauteō*
βασιλείαν καὶ ἔδξαν 1 Thess. ii. 12; or other
expressions are found in 1 Cor. i. 9;
2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet.
10); and whom He called, these He also
justified (the Apostle, remember, is speak-
ing entirely of *God's acts* on behalf of the
believer: he says nothing *now* of that faith,
through which this justification is, *on his*
part, obtained): but whom He justified,
them He also glorified (He did not merely,
in His premundane decree, acquit them of
sin, but also *clothe them with glory*: the
aorist, *ἐδόξασεν* being used, as the other
aorists, to imply the completion in the
divine counsel of all these, which are to
us, in the state of time, so many successive
steps,—simultaneously and irrevocably. So
we have the perfect in John xvii. 10, 22).

31—39.] *The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God's love in Christ.* **31.]** *What then shall*

we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God's love on behalf of the believer)? If God is for us (and this He has been proved to be, vv. 28-30,—in having foreknown, predesti-

q ch. iv. 26 ref. **ἀλλὰ ὑπὲρ ἡμῶν πάντων ἡ παρέδωκεν αὐτόν, πῶς οὐχὶ**
 r Acts xxv. 11. **καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν ἡ χαρίζεται; 33 τίς ἐγ-**
 16. 1 Cor. ii. **καλέσει κατὰ τὴν ἐκλεκτῶν θεοῦ; θεὸς ὁ δὲ δικαίων; 34 τίς**
 12. 2 Cor. **ὁ κατακρίνων; χριστὸς ὁ ἀποθανών, μᾶλλον δὲ [καὶ]**
 ii. 7, 10 al. **ἐγερθεῖς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ**
 L. P. 2 Macc. **ἐντυγχάνει ὑπὲρ ἡμῶν; 35 τίς ἡμᾶς χωρίζει ἀπὸ τῆς**
 iii. 23. **ἀγάπης;**
 s Acts xix. 38 **ἀγαπᾷ.**
 ref. couns. **ἀγαπᾷ.**
 here only. **ἀγαπᾷ.**
 Soph. Phil. **ἀγαπᾷ.**
 loc. 228. **ἀγαπᾷ.**
 t Matt. xx. 16. **ἀγαπᾷ.**
 xlv. 22, 26. **ἀγαπᾷ.**
 ch. xvi. 13 al. **ἀγαπᾷ.**
 w Matt. xxvii. 9. [Joh. viii. 10, 11.] ch. ii. 1 al. **ἀγαπᾷ.**
 y ver. 11. **ἀγαπᾷ.**
 a = and w. **ἀγαπᾷ.**
 ver. 30. **ἀγαπᾷ.**
 Heb. vii. 26. **ἀγαπᾷ.**
 Wied. i. 2. **ἀγαπᾷ.**
 u Col. iii. 12. **ἀγαπᾷ.**
 Tit. i. 1. **ἀγαπᾷ.**
 gen. i. 6, 7. **ἀγαπᾷ.**
 v ver. 30. **ἀγαπᾷ.**
 z = Gal. iv. 9. **ἀγαπᾷ.**
 Eph. iv. 26. v. 11. **ἀγαπᾷ.**
 1 Pet. iii. 23 only. **ἀγαπᾷ.**
 Ps. xv. 11. **ἀγαπᾷ.**
 b Matt. xix. 6. **ἀγαπᾷ.**
 Ezek. xlv. 19. **ἀγαπᾷ.**
 w. **ἀγαπᾷ.**
 o 17 [47] **ἀγαπᾷ.**

(αλλα, so BD¹FN.) om τα D¹F [arm].

34. aft **χριστος** ins **ἡσους** ACFLN 17 vulg copt sct arm Did, Cyr[-p] Damasc
 [Orig-int.] Aug, Maximin.; om BDK rel syrr Cyr-ger, Chr, Thdr [Euthal-ms Iren-
 int, Hil,] rec ins 1st **καὶ**, with DFKL rel latt (but not am¹) [Syr(omg **μαλλον**
δε)] syr Cyr-ger, Chr, Thdr, Iren-int Hil, Ambr Aug Maximin.; om ABCN g k l 17
 copt [sct arm] Did, Damasc [Orig-int,]. (**καὶ** is left out in B ed Mai, as in Tischdf
 and in the collations of Btlv and Beh; but Mai has got into some confusion with re-
 gard to Beh's reading.) aft **εγερθ.** add **εκ νεκρων** ACN¹(om N²?) 17 copt
 aeth[("ut solet," Tischdf) Did,] Chr, Damasc. om **καὶ** (bef **εστιν**) ACN¹ b c o
 [47] vulg D¹-lat copt [goth] Cyr-ger Did, Chr, Cyr[-p,] Damasc Thdr Iren-int, [Orig-
 int, Hil, Ambr, Aug,] ins B D[and lat²] FKLN² am harl² syrr (Ec Thl Maximin,
 Ambrst. om **του** B o.

35. aft **τις** ins **οὐν** F latt(not am) [arm Orig-int,]ins_{syrr}. **χωρῶν** A c Orig,
 (txt_{syrr}).

nated, called, justified, glorified us), who
 (is) against us? 32.] (God) Who
 even (taking one act as a notable example
 out of all) did not spare His own Son (His
 own, — His *υἱὸς μονογενῆς*, the only one of
 God's sons who is One with Him in nature
 and essence, begotten of Him before all
 worlds. No other sense of *υἱὸς* will suit
 its position here, in a clause already made
 emphatic by *γε*, in consequence of which
 whatever epithet is fixed to *υἱὸς* must par-
 take of the emphasis), but delivered Him
 up (not necessarily *εἰς θάνατον* only, but
 generally, as *ἔδωκεν*, John iii. 16: 'largitus
 est, quem sibi retinere poterat,' as Tho-
 luck, from Winer) on behalf of us all (so
 that every one of us believers, even the
 most afflicted, has an equal part in Him.
 Of others, nothing is said here), how shall
 He not (how can it be that He will not)
 also with Him (in consequence of and in
 analogy with this His greatest gift: it is
 a question 'a majori ad minus') give
 freely to us all things (all that we need
 or hope for; or even more largely, all
 created things for ours, to subserve our
 god, and work together for us: compare
 1 Cor. iii. 22)? 33.] The punctua-
 tion of these verses is disputed. Many
 (Aug., Ambr., Reiche, Köllner, Olsh.,
 Meyer, De Wette, and Griesb., Knapp,
 Lachmann) follow, in vv. 33, 34, the un-
 doubted form of ver. 35, and place an in-
 terrogation after each clause, as in the
 text; while Luther, Beza, Grot., Wolf,
 Tholuck, al., make *θεὸς ὁ δὲ* and *χριστὸς ὁ*
δὲ *ἀποθ.* κ.τ.λ. the reply to and rejection of

the questions preceding them. The former
 method is preferable, as preserving the form
 of ver. 35, and involving no harshness of con-
 struction, which the other does, in the case
 of *χριστὸς* followed by the two participles.

Who shall lay (τι) any charge against
 the elect of God (*ἐγκαλέω* usually with a
 dat. see ref.)? Shall God (*ἐγκαλέσει*),
 who justifies them (Chrys. strikingly says,
οὐκ εἶπε "θεὸς ὁ ἀφ' οὗ ἀμαρτήματα," ἀλλ'
ὁ πολλὰ μείζων ἢ θεὸς ὁ δικαίων. ὅταν
γὰρ ὁ τοῦ δικαστοῦ ψῆφος δίκαιον ἀπο-
φῇ, καὶ δικαστοῦ τοιοῦτου, τίνος ἔστιν ὁ
κατηγορῶν; Hom. xv. p. 597)? Who is
 he that condemns them (the pres. part.
 as expressing the official employment, 'is
 their accuser,' is better than the fut., as cor-
 responding more closely with *δικαίων*)? (Is
 it) Christ who died, yea who rather is also
 risen, who also is at the right hand of
 God, who also intercedes for us? "All the
 great points of our redemption are ranged
 together, from the death of Christ to
 His still enduring intercession, as reasons
 for negating the question above." De W.

35.] Who (i. e. *what*: but masc.
 for uniformity with vv. 33, 34) shall se-
 parate us from the love of Christ? Is
 this (1) *our love to Christ*, or (2) *Christ's*
love to us, or (3) *our sense of Christ's love*
to us? The first of these is held by Origen,
 Chrys., Theodoret, Ambr., Erasmus, al. But
 the difficulty of it lies in consistently in-
 terpreting ver. 37, where not our *endurance* is
love to Him, but our *victory by means of*
His love to us, is alleged. And besides, it
 militates against the conclusion in ver. 39,

ἀγάπης τοῦ χριστοῦ; ° θλίψις ἢ ° στενοχωρία ἢ ° διωγμός
 ἢ ° λιμός ἢ ° ὑμνήσις ἢ ° κίνδυνος ἢ ° μάχαιρα; 36 καθὼς
 γέγραπται ὅτι ἔνεκεν σοῦ ἠθανατούμεθα ὅλην τὴν ἡμέραν,
 κ¹ ἐλογίσθημεν ὡς πρόβατα ° σφαγῆς. 37 ἀλλ' ἐν τοῦ-
 τοις πᾶσιν ° ὑπερνικῶμεν διὰ τοῦ ° ἀγαπήσαντος ° ἡμᾶς.
 38 ° πέπεισμαι γὰρ ὅτι οὔτε ° θάνατος οὔτε ° ζωή, οὔτε
 ἄγγελοι οὔτε ° ἄρχαί, οὔτε ° ἐνεστῶτα οὔτε ° μέλλοντα,

1 ch. vii. 4 reff. Ps. xlii. 22.

h = ch. ix. 8 reff.

11 Cor. iv. 1. 2 Cor. x. 2. Job xli. 20.

o Acta viii. 32. James v. 8 only.

1 c. Isa. xxxiv. 2, 6. gen., Zech. xi. 4.

a here only f.

o of Christ, Gal. v. 20. Eph. v. 2.

p constr., ch. xiv. 14. xv. 14. 2 Tim. i. 5, 12.

acc. and inf.,

2 Mac. ix. 27.

q so 1 Cor. iii. 22.

r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan.

vii. 27 Theod.

s = 1 Cor. vii. 36 reff.

t Acta xxi. 26 reff.

for χριστου, θεου B([adding] της εν χριστου ιησου) N a¹ [Cyr-p₁(txt₂)]. om 2nd η
 D¹(and lat¹) F-gr¹.

36. rec ενεκα (so LXX-B), with CK [Ephr, Bas,] Thdr̄t Damasc Thl Ec: txt (so
 LXX-AN) ABDFLN m n 17 [47] Clem, Orig, Meth, Chr.,

37. τον αγαπησαντα DF latt [Tert, Cyr, Hil, Lucif,]
 38. αγγελος DF [copt] Aug, Ambrost: not Hil, Aug^{amp}.

οὗτε εξουσιας (see Col ii. 15 at) C f n 48. 73. 80. 109-21 syr-w-ast [Bas, Antch,]:
 pref, D[not D¹-lat].

rec οὗτε δυναμεις bef οὗτε ενεστῶτα o. μ., with KL rel
 vulg[-ed demid hari²] Syr goth Chr, Thdr̄t, Ec Thl Aug: txt ABCDFN m [47 am
 fold hari¹] tol syr copt [meth arm-zoh] Eus, Ephr, Cyr[-p₁] Damasc Orig[-int^{amp}] lat-ff
 (ovt. dur. has been suspected as spurious [Fritz., Tholuck, in De Wette]: but no ass
 omit it, unless (appy) [116] (Mt) and [Clem, Antch, Orig-int, and] one or two lat-ff
 who have οὗτε εξουσιας).

which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i. e. shall ever be able to pluck us out of the Father's hand.

36.] The quotation here expresses,—‘all which things befall us, as they befall God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’

37.] But (negation of the question θλίψις . . . μάχαιρα:) in all these things we are far the conquerors (hardly, ‘more than conquerors’: the δὲ ἐπ intensifies the degree of νικῶ, as in ὑπερπερισσεύειν and the like, but does not express a superiority over νικῶ) through Him who loved us (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).

The reading διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—‘on account of Him who loved us’ im-

plying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπήντι ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ αἵματι αἰτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that where unexplained, as here, it would also designate Him.

38.] For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 (see note); of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, generally.

ἄγγελοι, absolutely, seems never to be used of bad angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8), nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαί οὐτ. ἐξουσία οὐτ. ἐνεστ. οὐτ. μέλλ. οὐτ. δυνάμεις οὐτ. ἄγγελοι;

u = Matt.
xxiv. 29 ff.
1 Pet. iii. 22.
Isa. xxiv. 4.
v 2 Cor. x. 5
only. Job
xxiv. 34.
Judith x. 6.
xiii. 4 only.
w Eph. iii. 16 al.
xiii. 9. 1 Tim. i. 10.
xii. 6. Eph. iv. 28. Ps. xiv. 2.
i. 20. 1 Tim. ii. 7.

οὕτε ὡς δυνάμεις, ³⁹ οὕτε ὡς ἕψωμα οὕτε ὡς βάθος, οὕτε τις
κτίσις ἑτέρα δυνήσεται ἡμᾶς ὡς χωρῖσαι ἀπὸ τῆς ἀγά-
πης τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

IX. 1 ὅτι Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι,

ABCD F
KLW a b
c d f g h
i l m n
o 17 [47]

z = ch. i. 26. (vv. 19, 20.) Heb. iv. 12. Judith ix. 12. 7 = ch.
v. 35. a = ch. v. 5. 2 Cor. xiii. 12. b = 2 Cor.
c = 2 Cor. xii. 19. Eph. iv. 17. d 2 Cor. xi. 24. Gal.

39. om τις DF latt syrr [copt goth æth Orig.(txt.)-int.(txt.) Tert, Hil, Ambrst
Auguape]. τοῦ κυρίου AC F[-gr].

Basil, οὕτε ἄγγ. οὕτ. ἀρχ. οὕτ. ἔξουσ. οὕτ.
δυνάμεις οὕτ. ἐνεστ. οὕτ. μέλλ. I follow,
with Griesb., Lachm., Tischdf., the very
strong consent of the ancient mss., nor
height nor depth (no extremes of space),
nor any other created thing (κτίσις cannot
here be the whole creation, as Chrys.,
—ὁ λέγει τοιοῦτόν ἐστιν εἰ καὶ ἄλλη
ποσαῦτη κτίσις ἢν δοῇ ἡ δρωμένη, δοῇ ἡ
νοητή, οὐδὲν ἂν με τῆς ἀγάπης ἐκείνης
ἀνέστησε,—but any creature, such as are
all the things named) shall be able to
sever us from the love of God which is
in Christ Jesus our Lord (here plainly
enough *God's love to us in Christ*,—to us,
as we are in Christ, to us, manifested in
and by Christ).

CHAP. IX.—XI.] The Gospel being now
established, in its fullness and freeness, as
the power of God unto salvation to every
one that believeth,—a question naturally
arises, not unaccompanied with painful dif-
ficulty, respecting the exclusion of that
people, as a people, to whom God's ancient
promises were made. With this national
rejection of Israel the Apostle now deals:
first (ix. 1–5) *expressing his deep sym-
pathy with his own people*: then (vv.
6–29) *justifying God, Who has not* (vv.
6–13) *broken His promise, but from the
first chose a portion only of Abraham's
seed, and that* (vv. 14–29) *by His un-
doubted elective right, not to be murmured
at nor disputed by us His creatures: ac-
cording to which election a remnant shall
now also be saved*. Then, as to the rejec-
tion of so large a portion of Israel, *their
own self-righteousness* (vv. 30–33) *has
been the cause of it, and* (x. 1–12) *their ig-
norance of God's righteousness,—notwith-
standing that* (vv. 13–21) *their Scriptures
plainly declared to them the nature of the
Gospel, and its results with regard to
themselves and the Gentiles, with which
declarations Paul's preaching was in per-
fect accordance. Has God then cast off
his people* (xi. 1–10)? *No—for a rem-
nant shall be saved according to the elec-
tion of grace, but the rest hardened, not
however for the purpose of their destruc-
tion, but* (xi. 11–24) *of mercy to the
Gentiles: which purpose of mercy being*

*fulfilled, Israel shall be brought in again
to its proper place of blessing* (xi. 25–32).
He concludes the whole with a *humble
admiration of the unsearchable depth of
God's ways, and the riches of His Wisdom*
(xi. 33–36).

In no part of the Epistles of Paul is it
more requisite than in this portion, to bear
in mind his habit of *INSULATING the one
view of the subject under consideration,
with which he is at the time dealing*. The
divine side of the history of Israel and the
world is in the greater part of this portion
thus *insulated*: the facts of the divine
dealings and the divine decrees insisted on,
and the *mundane or human side* of that
history kept for the most part out of sight,
and only so much shewn, as to make it
manifest that the Jews, on their part, failed
of attaining God's righteousness, and so lost
their share in the Gospel.

It must also be remembered, that, what-
ever inferences, with regard to God's dis-
posal of *individuals*, may justly lie from the
Apostle's arguments, the assertions here
made by him are universally spoken with
a *national* reference. Of the eternal salva-
tion or rejection of any individual Jew there
is here no question: and however logically
true of any individual the same conclusion
may be shewn to be, we know as matter of
fact, that in such cases *not the divine, but
the human side*, is that ever held up by the
Apostle—the universality of free grace for
all—the riches of God's mercy to all who
call on Him, and consequent exhortations
to all, to look to Him and be saved. De
Wette has well shewn, against Reiche and
others, that the apparent inconsistencies
of the Apostle, at one time speaking of ab-
solute decrees of God, and at another of cul-
pability in man,—at one time of the elec-
tion of some, at another of a hope of the
conversion of all,—resolve themselves into
the necessary conditions of thought under
which we all are placed, being compelled
to acknowledge the divine Sovereignty on
the one hand, and human free will on the
other, and alternately appearing to lose
sight of one of these, as often as for the
time we confine our view to the other.

[X. 1–5.] *The Apostle's deep sympathy*

* συμμαρτυρούσης μοι τῆς 'συνειδήσεώς μου ἐν πνεύματι • ch. ii. 15, viii. 16 only.
 ὀρίψ, 2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος f 2 Cor. i. 12
 ὁδύνη τῇ καρδίᾳ μου. 3 ἡνύχουμένη γὰρ ἡ ἀνάθεμα εἶναι g 2 Tim. i. 3
 αὐτὸς ἐγὼ ἂπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, h 1 Tim. vi. 10
 viii. 18. 1 Acts xxvii. 29 reff. imperf., = Acts xxv. 28 reff. only. Jer.
 ii. 3. xvi. 22. Gal. i. 6, 9 only. Deut. vii. 26. h Acts xxi. 14. 1 Cor.
 ii. 30. 2 Thess. i. 9. 1 = ch. vii. 2. 2 Cor. xi. 3. Col.

CHAP. IX. 1. aft χριστῶ add ἡσού D¹ [and lat] F [arm-mss Orig-int₁(om₂)] Ps-Ath, Ambrst. for 2nd εν, συν F[-gr].

2. τῆς καρδίας K 17. 219¹.

3. ευχαρην DKL c k l n 17 [Orig-c.] Thdrst-ms: ευχαμαι 41. εἶναι bef ἀνάθεμα N. rec avtos εγω bef ἀνάθεμα εἶναι, with CKL rel vas [Orig-c.-int₂] Ath, Thdrst [Damasc] Cypr, : txt ABDF(N) syr goth Chr, [Orig-int₁] Ambr, Fac₁. vno DG.

with his own people Israel. The subject on which he is about to enter, so unwellcome to Jews in general, coupled with their hostility to himself, and designation of him as a *witness* (2 Cor. vi. 8: compare also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a *προσπαράκλησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. I say (the) truth in Christ (as a Christian, —as united to Christ; the ordinary sense of the expression *ἐν χριστῷ*, so frequent with the Apostle. It is not an oath, 'by Christ,'—for though *ἐν* with *δυνάμει* bears this meaning, we have no instance of it where the verb is not expressed),—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—my conscience bearing me witness of the same (the *ὅτι* in composition, as in reff., denoting *accordance with the fact*, not *joint testimony*) in the Holy Spirit (much as *ἐν χριστῷ* above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula *jurandi*, and connect them with *ὁ ψεύδομαι*), that (not *because*, or *for*, as Bengel: *εἰ*, as in 2 Cor. xi. 10, introducing the *matter* to which the asseveration was directed,—I say the truth, when I say, that . . .) I have great sorrow and unceasing anguish in my heart. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not *historical*, alluding to his days of Pharism, as Pelag. and others, but *quasi-optative*, as in reff. 'I was wishing,' *had it been possible*,—*ἡνύχουμένη εἰ ἐνέχαιρε*, *εἰ*

ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy's reading): the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . .,' the completed sentence being, 'faciebam, et perfecissem, ni . . .') that I myself (on *αὐτὸν ἐγὼ* see ch. vii. 25; it gives emphasis, as *ἐγὼ Παῦλος*, [2 Cor. x. 1] Gal. v. 2: 'I, the very person who write this and whom ye know') were a curse (a thing accursed, *ἀνάθεμα* in the LXX = *syn*, an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen."—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. *ἀπὸ* in the sense of *πρὸς*, making Christ the *agent* of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elanar,—*ἀπὸ* with *ἡνύχουμένη*. On this wish, compare Exod. xxxii. 32) in behalf

6 οὐχ^a οἶλον δὲ ὅτι^a ἐκπέπτωκεν ὁ^b λόγος τοῦ^b θεοῦ οὐ^c : here only. Winer, edn. 6, §64. 6. b Acts xi. 1 reff.

alone, and protested against their application to the Son; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 5, 6, εἰς κύριος, and εἰς θεός κ. πατήρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He is ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεός ὁ εὐλογητός εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 821. Wetst.) τὸν γοῦν Ἰησοῦν οὕτε Παῦλος ἐνόλησεν εἰπεῖν θεόν, οὕτε Ματθαῖος οὕτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after σάρκα, thus insulating ὁ ὧν ἐπὶ πάντων . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (ἡγῶ) precedes the name of God. (In the one place, Ps. lxvii. 19 LXX, κύριος. ὁ θς. εὐλογητός, εὐλογητός κυρ. ἡμέραν καθ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxli. 2, are no exceptions, as in all of them the verb εἶη or γένοιτο is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted. (2) That the ὧν, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid

in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent insanity of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the incarnation of Christ is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression εὐλογητός εἰς τοὺς αἰῶνας is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, ch. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητός εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor. xi. 31, ὁ θεός κ. πατήρ τ. κυρ. Ἰησοῦ. οἶδτε, ὁ ὧν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice uses the phrase εὐλογητός ὁ θεός as an ascription of praise, without joining εἰς τοὺς αἰῶνας. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, ὁ ὧν, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after πάντων and refer ὁ ὧν ἐπὶ πάντων to Christ, understanding by πάντων all the preceding glorious things, or the πατέρες only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read ὁ θεός.

Variety of reading there is none worth notice: the very fathers [Ephr. Cypr-ed. Hil-ed. Leo] generally cited as omitting θεός, having it in the best manuscripts and editions. Crell (not Schlichting, see Thol. p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transpose ὁ ὧν into ὧν ὁ;—but besides the objection to the sense thus arising, εὐλογη-

c John viii. 23. γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· ἡ οὐδ' ὅτι εἰσὶν ABDF
 27. (Acts iii. 25. vii. 5, 6.) ὁ σπέρμα ὁ Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ ὁ κλη- KLM a b
 ch. xi. 1. θήσεται σοι σπέρμα. 8 ὁ τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς ο d f g h
 2 Cor. xi. 22. θήσεται σοι σπέρμα. 8 ὁ τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς k l m n
 Gal. iii. 29. ἡ σαρκός, ταῦτα ἵ τέκνα τοῦ θεοῦ, ἀλλὰ τὰ ἵ τέκνα τῆς ο 17 [47]
 Heb. ii. 16. ἡ ἐπαγγελίας ἡ λογιζεται ἡ εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
 Isa. xli. 8. ὁ λόγος οὗτος, ἱ Κατὰ τὸν καιρὸν τοῦτον ἱ ἐλεύσομαι
 d Gen. xxi. 12. καὶ ἔσται τῇ Σάρρᾳ υἱός. 10 ὁ οὐ μόνον δέ, ἀλλὰ καὶ
 = Isa. xlviii. 1.
 e Acts xix. 4.
 f ch. viii. 18.
 g Gal. iv. 28.
 h ch. ii. 26 (reff.). v. 3, &c. viii. 36. Acts xix. 37. Wld. ix. 6. i Gen. xviii. 10 (see note). see Acts
 xli. i. xix. 23. j see John xiv. 23. k ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd Ἰσραὴλ, Ἰσραηλεῖται DF latt(not tol) [arm] Chr-ms.(and Mtt's mss.)
 [Orig-int.] Ambret Ang; txt ABKLM rel Orig, Cms, [Nys, Cyr-p Procop] Aug,ape
 Tich.

7. Ἰσακ N¹ [DG fuld (so D ver 10)].

8. aft τούτ ἐστιν add στ: B¹ (sic: see table) N³ m 116 [arm] Orig. om του F
 m 67². 70. 114-20.

9. om e D.

τὸς would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions. The rendering

given above is then not only that most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever.

ἀμήν implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25. 6—13.] God has not broken His promise: for He chose from the first but a portion of the seed of Abraham (6—9), and again only one out of the two sons of Rebecca (10—13).

6.] Not however that (οὐχ οἶον δέ, στ: = οὐ τοῖον δὲ λέγω, οἶον στ:, 'but I do not mean such a thing, as that,' or 'the matter however is not so, as that') De W. cites from Athen. vi. p. 244, οὐχ οἶον βαλῆναι, and from Phrynich. p. 332, οὐχ οἶον ἀρῆσθαι, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily οἶον τε with an infinitive,—and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing (see reff., so Lat., excidit); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.

For not all who are sprung from Israel (= Jacob, according to Tholuck: but this

does not seem necessary: Israel here as well as below may mean the people, but here in the popular sense, there in the divine idea), (these) are Israel (veritably, and in the sense of the promise).

7.] Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be called" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by erwecken, 'to raise up').

8.] that is (that amounts, when the facts of the history are recollected, to saying) not [they which are] the children of the flesh (begotten by natural generation, compare John i. 13, and Gal. iv. 29) are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise (Gal. iv. 28, 29), as Isaac) are reckoned for seed. 9.] For this word

was (one) of promise (not, 'For this was the word of promise,' i. e. οὗτος γὰρ ὁ λόγος τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of promise are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of promise). According to this time (τῷ καιρῷ, 'when the time (shall be) reviscent,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐκπαστρέφωμ ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ἄρας, κ. ἔξει υἱὸν Σάρρᾳ ἢ γυνή σου. The change into ἔσται τῇ Σάρρᾳ υἱός is probably made for the sake of emphasis—the promise was to Sarah) I will come, and Sarah shall have a son.

10, 11.] And not only (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by another

13 καθὼς γέγραπται Ὁν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. 14 Ὅτι οὖν ἐροῦμεν; μὴ ἁδικία ἡ παρὰ τῷ θεῷ; μὴ γένοιτο. 15 τῷ Μωσῇ γὰρ λέγει Ἐλεῆσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. 16 Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

ABDF KL[P] KL[P] a b c d e f g h i j k l m n o p q r s t u v w x y z 17 [47]

13. καθὼς γέγραπται Ὁν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. 14. Ὅτι οὖν ἐροῦμεν; μὴ ἁδικία ἡ παρὰ τῷ θεῷ; μὴ γένοιτο. 15. τῷ Μωσῇ γὰρ λέγει Ἐλεῆσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. 16. Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

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13. καθὼς γέγραπται B Orig.

14. om τῷ D F.

16. rec γὰρ bef μωσῇ, with AKL rel Chr Thdrt: txt BDF[P]N Damasc. μωσῇ. FKL[P] rel: txt ABD [g].—σεῖ B F c d g Chr-2-mas [Damasc]: -ση AB'DKL[P] rel Thdrt.

16. rec ἐλεῶντος, with B K [rel Orig, Eus, Chr Thdrt Damasc]; εὐδοκούντος L: txt AB'DF[P]N.

characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W.

Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.,—it was said to her (στῇ is recitantis; the LXX have καὶ), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations,—λαὸς λαοῦ διερρέξει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free, and troubled Judah (2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7),—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who (Jos. Antt. xiii. 9. 1) reduced them finally, so that thenceforward they were incorporated among the Jews): as it is written, Jacob I loved, but Esau I hated (there is no necessity here to soften the 'hated' into 'loved less': the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

14.—29.] This election was made by the indubitable right of God, Who is not therefore unjust.

14.] What then shall we say (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)? Is there unrighteousness (injustice) with (in) God (viz. in that He chooses as He will, without any reference to previous desert)? Let

it not be:

15.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and [I] will have compassion on whomsoever I have compassion." The citation is from the LXX, who insert the indefinite ὃν, the Heb. being ὅτι ὅστις ὅστις, the meaning apparently being, 'whenever I have mercy on any, it shall be pure mercy, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἂν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεῶ: because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] So then (inference from the citation) it is not of (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes. At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the immediate subject is

- 17 λέγει γὰρ ὁ ἡ γραφή τῷ Φαραὼ ὅτι 'εἰς αὐτὸ τοῦτο
 ἡ ἐξήγειρά σε, ὅπως ἔνδειξωμαι ἐν σοὶ τὴν δύναμίν μου
 καὶ ὅπως ἡ διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
 18 ἄρα οὖν ὃν θέλει * ἔλεει, ὃν δὲ θέλει ἰσκληρύνει.
- g Acts xxiv. 16 reff. h = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Antt. viii. 11.
 f and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16. k Luke ix. 60. Acts xxi. 28 only. l c.
 1 Acts xix. 9. Heb. iii. 8, 12, 18. iv. 7 only. Exod. iv. 21 (פָּרַח). vii. 3 (פָּרַח), al.

17. ἐνδείκωμαι F[not G] L[P 17] c¹ Chr. ms. aft [2nd] σπας ins αω F. διαγ-
 γελες L[P] f o [-γενλη m].
 18. In A, from ον δε θ. το η ουκ εχει ver. 21 is in a later hand. [aft 1st θελει
 ins ο θεος D.] * ἐλεᾷ D'F.—aft ελ. ins ον δε θελει ελεει B¹ (Tischdf: om
 B²).

the national rejection of the Jews: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to every exercise of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful not to fall short of what is written: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us. 17.] The same great truth shewn on its darker side:—not only as regards God's mercy, but His wrath also. For (confirmation of the universal truth of the last inference) the Scripture (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Scripture is introduced by ἡ γραφή λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the mere ordinary words of any man in the historical Scriptures, Ahab, or Hezekiah,—but only where the text itself speaks, or where God spoke, or, as here, some man under inspiration of God) saith to Pharaoh, For this very purpose (ὅτι recitantis; the LXX have καὶ ἔνεκεν τούτου) did I raise thee up (LXX διερρήθης; 'thou wert preserved to this day': Heb. פָּרַחְתָּ from נָחַץ, statit, in Hiph. stare fecit; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32; Isa. xxi. 6 (LXX σταντῶ στήσον σκάνον); Esth. iv. 5,—(2) 'constitit,' as 1 Kings xv. 4 al.,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11; Neh. vi. 7: the meaning 'incolumem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters [perhaps] to avoid the strong

assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξέγειρα, in its transitive sense, is often used by the LXX for 'to rouse into action': see besides reff. Ps. lvi. 8; lxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐξέγειρα), that I may shew in thee ('in thee as an example,'—'in thy case,'—'by thee') my power (τ. ἰσχύον μου LXX-B: δόν. (which is read in A) is perhaps chosen by the Apostle as more general, ἰσχύος applying rather to those deeds of miraculous power of which Egypt was then witness), and that my Name may be proclaimed in all the earth (compare as a comment, the words of the song of triumph, Exod. xv. 14—16). 18.] Therefore He hath mercy on whom He will (ref. to ver. 15, where see note), and whom He will, He hardeneth. The frequent recurrence of the expression σκληρύνει τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνει the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of hardening, making severe) is Job xxxix. 18, where ἀνταναρπυε τὰ τέκνα αὐτῆς (αὐτῇ AN) the LXX version of the Heb. נִתְּנָהּ, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness;' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that

19 ἐρεῖς μοι οὖν τί [οὖν] ἐτι μέμφεται; τῷ γὰρ ὁ βουλή-
 ματι αὐτοῦ τίς ἄνθεσθηκεν; 20 ὦ ἄνθρωπε, μένουγγε
 σὺ τίς εἶ ὁ ἄνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ
 m ch. iii. 7. 19 Gal. v. 11. n Heb. viii. 8 (Mark vii. 3 rec.) only. Sir. xi. 7. xii. 7. 3 Macc. ii. 7 only. o Acts xxvii. 43. 1 Pet. iv. 3 only. 2 Macc. xv. 5 only. p Acts vi. 10 reff. q ch. x. 16 (Luke xi. 23 v. r.) only. r Luke xiv. 6 only. Judg. v. 29 A Ald. compl. Job xvi. 9. xxxii. 13 only. ABDF KL[P]N a b c d f g h k l m n o p q r [47]

19. rec 1st *ovv* bef μοι, with DFKL [rel] latt [copt] Orig.^[int.] Chr, Thdrt: om *ovv* 78. 118 arm: txt ABN[P 47] m syr goth Orig, [Damasc]. rec om 2nd *ovv*, with AKL[P]N rel vulg [syrr copt sct arm] Orig, Chr, Thdrt Aug^[supra] Ambrosi: ins BDF Jer, Sedul. elz om γαρ, with G-lat: ins ABDFKL[P]N rel [vss] Orig.^[int.] Ath, Chr, Thdrt Thdor-mops Damasc Aug.

20. rec *μενουγγε* bef ω ανθρ. (to suit the arrangement in other places: see reff. Had the *μενουγγε* been transposed in A &c to avoid placing it first in the sentence (see Phryn Lobeck, p. 343), the same various reading would have occurred in the other places, which it does not), with D²KL²[P 47-marg(sic)] rel syrr copt [goth (arm)] Orig, Chr, Thdrt Thdor-mops, (Ec Thl: om *μενουγγε* D²F latt sct [(Meth) Orig-int, Aug^{supra}] Jer: txt A(B)N¹ m [47-txt Orig,] Chr-ms, Damasc.—om γε B.

God *hardeneth* whom He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. xciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum carnenti quod perfectum set, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordia per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissima veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest iudiciorum ejus tam magnum profundum, — verumtamen caveat precipitium."

19.] Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression ὦ ἄνθρωπε seems to confirm this). Why then doth He yet find fault (ἐτι as ch. iii. 7, assuming your premises,—'if this be so': at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum fremitum,' Bengel. μέμφομαι has a stronger sense than mere blame here: Hesych. interprets it ἀλιτῶτα, ξεουθενεῖ, καταγινώσκει: see the apocryphal roff. Thol.)? For who resists (not, *hath resisted*: ἀνθέσθηκεν, like ἔσθηκεν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἐφέσθηκεν, 2 Tim. iv. 6)

His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (*μενουγγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'). O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic *σύ* following, and we have ἄνθρωπε unemphatic in ch. ii. 1), who art τῶν that repliest against (the *ἀντί* seems to imply contradiction, not merely dialogue: see besides reff., ἀνταρῳρεῖν, Job xiii. 22, BCM) God?—implying, 'thou hast neither right nor power, to call God to account in this manner.'

Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφερόντως καὶ τοῦτο τοιῶν ἀλλ' ἐπιστομίζει πρῶτον (ἡ τοῦτα, λέγων οὕτω μένουγγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἶδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πειθεσθαι δεῖ ὥστε ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστella κ. λέγων τὴν γνώμην, τότε μετὰ πολλῆς εὐκολίας ἐπ.

* πλάσμα τῷ ἑξουσίαν ὁ ἑραμεύς τοῦ πηλοῦ, ἐκ τοῦ οὐκ ἔχει * φεράματος ποιήσαι ὃ μὲν * εἰς τιμὴν * σκευός, ὃ δὲ * εἰς ἀτιμίαν; 23 * εἰ δὲ θέλων ὁ θεὸς ἔνδειξασθαι τὴν ὀργὴν καὶ * γνωρίσαι τὸ ἰδνατὸν αὐτοῦ * ἤνεγκεν ἐν πολλῇ ἡ μακροθυμία ἰσκευὴ ὀργῆς * κατηρτισμένα εἰς ἀπώλειαν, 23 καὶ ἵνα * γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ ἰσκευὴ ἐλέους, ἃ προητοίμασεν

x ch. xi. 16. 1 Cor. v. 6, 7. Gal. v. 9 only. Exod. xii. 34. y 1 Cor. xi. 21 ref. i. 1, 6 al. fr. a = 2 Tim. ii. 30, 31. Heb. ix. 31 al. Exod. iii. 22. b ch. i. 26 ref. c Acts xiii. 9. d constr., ch. ii. 15. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, see ver. e 1 Cor. xii. 3 ref. f = here only. constr., ch. i. 18, 30. viii. 3. g = Heb. xii. 30 only. (see Heb. xiii. 13.) φέρων τὴν πρῶτον, Xen. Cyr. ii. 2. 9. h ch. ii. 4 ref. i = ver. 31. Jer. xxvii. (l.) 28. constr., Acts ix. 15. k = Heb. x. 6 (from Ps. xxxix. 6). xi. 3. (Matt. iv. 21.) l = Acts viii. 20 ref. John xvii. 12. Jer. xxi. (xli.) 21. m constr., see Winer, edn. 6, § 63. l. 1. n ch. ii. 4 ref. o Eph. i. 18. iii. 16. (Phil. iv. 19.) Col. i. 27. p Luke i. 50 &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 8 only. r = ch. b ch. i. 26 ref. d ch. ii. 10, 11, see ver. f = here only. constr., ch. i. 18, 30. viii. 3. h ch. ii. 4 ref. k = Heb. x. 6 (from Ps. xxxix. 6). xi. 3. m constr., see Winer, edn. 6, § 63. l. 1. n ch. ii. 4 ref. o Eph. i. 18. iii. 16. (Phil. iv. 19.) Col. i. 27. p Luke i. 50 &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 8 only.

for εποίησας, ευλασας D[-gr] Syr Thl-marg.

23. om ηνεγκεν F D¹-lat Julian.

23. om 1st και B m 39. 47-marg 67³. 80. 116 vulg copt goth arm [Griech, not Treg.] (Orig[-int,]) Jer Pol Sedul Fulg., for τον πλεοντον, το πλουτος F. [for δεξης, χρηστοτης P.]

ins eis def σκενη F [D¹-lat] Ambros Julian.

ins eis def σκενη F [D¹-lat] Ambros Julian.

ἀγων τὴν λύσιν, εὐπαρόδεκτον αὐτῷ ποιῆσθαι τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemias retandit, argumento ab hominis conditione sumpto. Alteram mox subijciat, qua Dei iustitiam ab omni criminatione vindicabit.' Shall the thing formed (properly of a production of plastic art, moulded of clay or wax) say to him who formed it, "Why madest thou me thus?"

These words are slightly altered from Isa. xix. 16 LXX.—μὴ εἶπὶ τὸ πλάσμα τῷ πλάσαντι αὐτόν (om. αὐτὸς AN), Οὐ σύ με ἐκλασας; ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετὼς με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. In Sir. xxxvi. (xxxi.) 18, we have a very similar sentiment: ὅς πηλὸς κεραμεύς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θάλασσαν ἐπιμοχθον πλάσσει πρὸς ὑπερρίαν ἡμῶν ἐκαστον (ἐκ ἐκ. ACN), ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνελάσαστο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκευὴ τὰ τε ἐναντία πᾶσθ (πάντα AN) ὁμοίως τούτων δὲ ἐκαστον (ἐτέρου BN³, ἐτέρων N¹) τίς ἐκαστου ἐστὶν ἢ (om. ἢ N) χρήσις, κριτὴς δὲ πηλοῦργός. See also Jer. xviii. 6), out of the same lump to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not here the moral purity or impurity of the human vessels, but their ultimate glorification or perdition. The Apostle in asking

this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv. 23.] But what if (by the elliptical εἰ δὲ the answer to the question of the objector, var. 19, seems to be introduced; ἐάν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. (Ed. Col. 590.—ἀλλ' εἰ θέλωντας γ' οὐδὲ σοὶ φεγγεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endured with much long-suffering vessels of wrath fitted [prepared, made complete and ready] for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνωρίσῃ, — but 'towards,' on, 'with regard to,' dependent on πλοῦτον, as πλουτῶν eis, ch. x. 12) the vessels of mercy, which He before prepared for glory? I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δὲ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st δ θ., ἵνα ἐνδείχῃται . . . κ. γνωρίσῃ, — or the 2nd, καὶ θέλων γνωρίσῃ. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . ἀπώλ., as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took place,' viz. this δν θέλει, ἐλεῖ. Other constructions

r = ch. ii. 7
 ref.
 s = Mark i. 2.
 Heb. iv. 7.
 see ch. xi. 2.
 t Hosea ii. 23
 (B).
 u Hosea i. 10.

εἰς ἰδόξαν; 24 οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ
 Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, 25 ὡς καὶ ἐν τῷ Ὡση
 λέγει Καλέσω τὸν οὐ λαὸν μου λαὸν μου, καὶ τὴν οὐκ
 ἡγαπημένην ἡγαπημένην 26 ἃ καὶ ἔσται ἐν τῷ τόπῳ
 οὐ ἐβρέθη αὐτοῖς Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κληθήσονται

ABDP
 K1[P]N
 a b c d f
 g h k l
 m n o p r
 [47]

25. om εν B.

26. for οὐ, ω N¹(txt N-corr¹?) [Thdrt]. rec ερρηθη, with B²D²L rel (Ec: txt
 AB¹ D¹-gr K[P]N d f h k l² [eur. l²] n 17 [Euthal-ms Damase] Thdrt Thl.—for
 ερρ. αυτ., αν κληθησονται F[-gr] (D¹-lat Ambrst): in loco liberata (ερρηση?) in quo
 vocabatur Iren-int.

have been,—to make *Isa* depend on *κατηρ-
 τισμένα*—‘prepared to destruction for this
 very purpose, that &c.’ So Fritz. and
 Rückert, ed. 2; but this seems to overlook
καί, or to regard it as = *καὶ τοῦτο*:—to
 take ver. 23 as a new sentence, supplying
ἐκάλεσεν ἡμᾶς, as Tholuck.

Stuart
 supplies *θέλων* before *Isa γν.*, and *ἡλῆσεν*
 before *οὗς ἐκάλεσεν ἡμᾶς*. This in fact
 amounts to nearly the same as my own
 view, but appears objectionable, inasmuch
 as it joins ver. 24 to ver. 23: see below.

The argument is, ‘What if God, in the
 case of the vessels of wrath prepared for
 destruction, has, in willing to manifest His
 power and wrath, also exhibited towards
 them long-suffering (to lead them to repent-
 ance, ch. ii. 4,—a mystery which we cannot
 fathom), and in having mercy on the ves-
 sels of mercy prepared for glory, has also
 made manifest the riches of His glory?’
 Then in both these dispensations will ap-
 pear, not the arbitrary power, but the rich
 goodness of God.

The theological dif-
 ficulties in *κατηρτισμένα* and *προητοίμασεν*
 (in both cases *God* is the agent; not they
 themselves, as Chrys., Theophyl., Olsh.
 Bengel, however, rightly remarks, “non
 dicit quæ προκατήρτισε, cum tamen ver.
 seq. dicat ‘quæ præparavit.’ Cf. Matt. xxv.
 34 cum ver. 41, et Act. xiii. 46 cum ver.
 48”) are but such as have occurred re-
 peatedly before, and, as Stuart has well ob-
 served, are inherent, not in the Apostle’s
 argument, nor even in revelation, but in
*any consistent belief of an omnipotent
 and omniscient God*. See remarks on ver.
 18.

σκεύη ὀργῆς and *σκεύη ἐλέους*
 are *vessels prepared to subserve*, as it
 were to *hold*, His *ὀργή* and *ἐλεος*: hardly,
 as Calvin, *instruments to shew forth*:
 that is *done*, over and above their being
σκεύη, but is not necessary to it.

The *σκ. ὀργ.* and *σκ. ἐλ.* are not to be,
 with a view to evade the general applica-
 tion, confined to the instances of Pha-
 raoh and the Jews: these instances give
 occasion to the argument, but the argu-
 ment itself is general, extending to all the

dealings of God.

24.] Of which kind
 (*qualis*, agreeing with *ἡμᾶς*—i. e. *σκεύη
 ἐλέους*) He also called us, not only from
 among the Jews, but also from among
 the Gentiles. It being entirely in the
 power of God to preordain and have mercy
 on whom He will, He has exercised this
 right by calling not only the remnant of
 His own people, but a people from among
 the Gentiles also.

25, 26.] It is diffi-
 cult to ascertain in what sense the Apostle
 cites these two passages from Hosea as
 applicable to the Gentiles being called to
 be the people of God. That he *does so*, is
 manifest from the words themselves, and
 from the transition to the Jews in ver. 27.

In the prophet they are spoken of *Israel*;
 see ch. i. 6—11, and ch. ii. throughout:
 who after being rejected and put away, was
 to be again received into favour by God.
 Two ways are open, by which their citation
 by the Apostle may be understood. Either
 (1) he brings them forward to shew that it
 is consonant with what we know of God’s
 dealings, to *receive as His people*, those
 who were formerly *not His people*—that
 this may now take place with regard to the
 Gentiles, as it was announced to happen
 with regard to Israel,—and even more,—
 that Israel in this as in so many other
 things was the prophetic mirror in which
 God foreshewed on a small scale His future
 dealings with mankind,—or (2) he adduces
 them from mere applicability to the subject
 in hand, implying, ‘It has been with us
 Gentiles, as with Israel in the prophet
 Hosea.’ I own I much prefer the former
 of these, as more consonant with the dignity
 of the argument, and as apparently justified
 by the *καί*,—as He saith *also* in Hosea,
 implying perhaps that the matter in hand
 was not that directly prophesied in the
 citation, but one analogous to it. Chrys.
 takes the same view: *εἰ γὰρ ἐπὶ τῶν
 ἀγνωμονησάντων μετὰ πολλὰς ἐβεργείας,
 καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι
 ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μετα-
 βολή, τί ἐκάλεσε καὶ τοὺς οὐ μετὰ τὴν
 οἰκείωσιν ἀλλοτριωθέντας, ἀλλ’ ἐξ ὀργῆς*

ται υἱοὶ θεοῦ ζώντος. 27 Ἡσαΐας δὲ ὡς κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ ὡς ἔαν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ συντελῶν καὶ συντέμνων [ἐν δικαιосύνῃ] ὅτι λόγον συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς προεῖρηκεν Ἡσαΐας Εἰ μὴ κύριος σαβαὼθ ἔγκατέλειπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμόθυγημεν. 30 Τί οὖν ἐροῦμεν; ὅτι

ll. 17. Jer. vi. 11. Isa. xxviii. 22. d here only. l. c. h 2 Cor. iv. 9 reff. e Acts xvii. 31 reff. i = Acts xiv. f = 2 Pet. iii. 2. Jude 17. g Isa. l. 9. h ch. iii. 8 reff. i = Acts xiv.

[aft κληθ. ins αυτοι P: αυτοι 71-3 arm.]

27. τοc καταλειμμα (corrupt to LXX where no MS has υπολ.), with DFKL[P] N-corri¹ rel Thdr̄t: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt ABN¹ Eus.

28. om εν δικαιωσιν οτι λογον συντετμημενον (by mistake from similarity of συντεμων and συντετμημενον?) ABN¹ [47¹] Syr copt Eus, Damasc Aug, (meth has the ver thus: quia consummationem et praecisionem verbum enarrat Deus in munda: om συντελ. to λογον Thdr̄t): ins DFKL[P]N¹ rel latt syr goth [arm(omg ori) Euthal.] Eus, Chr, Ec Thl Jer Ambrat Bede.

29. εγκατελειπεν AD¹FKL[P n]. AFL[P Euthal.ms].

εγενηθεν B¹(Tischdf).

ομοιωθημεν

ἄλλοις δὲντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἐξισθῆναι; Hom. xvi. p. 618. The fem. τὴν is used because the Jewish people was typified by the daughter of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted. By ἐν τῇ πόλει . . . ἐκεῖ must not I think be understood, in any particular place, as Judaea, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] A proof from Scripture of the fact, that a part of Israel are excluded. Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel.

28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γὰρ (which is found in AN but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having καταλειμμα for ὑπόλειμμα (see digest), and ἐν τῇ οἰκουμένῃ ὅλην for ἐν τῇ γῇ. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be,

the Lord will complete and soon fulfil His word in righteousness (viz. his denunciation of consuming the Assyrian and liberating the remnant of His people): for the Lord will make a rapidly accomplished word in the midst of all the land. The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness.

29.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of προελπ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one (see all the reff.) suits much better.) "ὁμοιωθῆναι" is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. 3 ὅμοιος, Ps. xlix. 13, 21; compare Mark iv. 30.¹ Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico ῥεῖξ in libro 1 Sam. et Jesaia σαβαὼθ ponitur; in reliquis libris omnibus παντοκράτωρ." (This is not strictly the case: συνάμεινον is found in several places: and σαβαὼθ occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put σπέρμα for the Heb. תרומה, 'residuum,'—implying a remnant

ἐθνή τὰ μὴ^{1m} διώκοντα^m δικαιοσύνην, κατέλαβεν δικαιο-
σύνην, δικαιοσύνην δὲ τὴν ὅ ἐκ πίστεως. 31 Ἰσραὴλ δὲ
δίωντων νόμον δικαιοσύνης, ρεῖς νόμον οὐκ ἔφθασεν.
1 = ch. xii. 13. 2 = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Dent. xxviii. 46.
xiv. 16. Phil. iii. 12, 14. 1 Thess. v. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

[30. for τὴν, τῆς F.]

31. [δικαιοσ. bef 1st νομον P: δικαιοσύνην omg νομ. k P] rec aft 2nd νομον ins
δικαιοσύνης (corr'n for clearness' sake? see notes), with F (but with a mark inserted
before it) KL[P]³ rel D³-lat vulg syrr goth [arm Euthal-ma] Chr, Thdor-mops, Thdrē
(Ec Thl Jer, Aug.; om ABDGN¹ [47] copt Procop, Damasc Orig-int, Ambrst-comm
Sedul. [—om eis νομ. also o 17.] εφθοχεν F (and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shows how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Ec., Theophyl., the τοῦ χωρίου παντός λόγος—this λόγος is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that runneth: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below). What then shall we say? This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I can not agree with Flatt, Olsh., al., that δὲ κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τὶ οὐν ᾠοῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τὶ, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negated; and (3) the answer, δὲ κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. That the Gentiles (not, as Meyer and Fritz., 'some Gentiles'), which pursue not after (see especially ref.

Phil.) righteousness (not justification, which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but righteousness itself, is the aim and end of the race) attained to (the whole transaction being regarded as a historical fact) righteousness, even (δὲ brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6. § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is of faith: 31.] —but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμον, as Chrys., Theodoret, Ecum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrys., al.,—see above,—the law of Moses, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as matter of fact, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμος δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of 'the law of righteousness,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὀνόματι δικαιοσύνης, Matt. xxi. 32), arrived not at [notice the change in the verb] the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμος without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. δὲ τοῦ νόμου the Apostle defines, ch. x. 5, to

a = here only. Sir. xviii. 31. (Matt. xi. 28 al.)
 b Acts xi. 18. ch. vi. 22. Jude 21.
 c Acts xxii. 8. Gal. iv. 15. Col. iv. 13.
 d = John ii. 17, from Ps. lxviii. 9. 2 Cor. vii. 7, 11.
 e 2 Cor. xi. 2. see Acts xxii. 3. 27 reff. xxi. 14.
 f Acts iii. 17 reff. i ch. i. 17 reff. m = 1 Cor. xv. 28. 2 Mac. xiii. 23. see ch. viii. 7 reff.
 g ch. iii. 20 reff. h Acts xiii. 1 = ch. iii. 21. Heb. x. 9. Num. [47]
 ABDF KL[P]M a b c d f g h i m n o 17 [47]

X. ¹ Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² μαρτυρῶ γὰρ αὐτοῖς ὅτι ^{de} ζῆλον ^e θεοῦ ἔχουσιν, ἀλλ' οὐ ^f κατ' ^g ἐπὶγνωσιν. ³ ἠ ἀγνοοῦντες γὰρ τὴν τοῦ ^h θεοῦ ⁱ δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] ^k ζητοῦντες ^l στήσαι, τῇ ^m δικαιοσύνῃ τοῦ ⁿ θεοῦ οὐχ ^o ὑπετάγησαν.

CHAP. X. 1. rec aft η δεησις ins η (corrη: see note), with KL rel Chr Thdrt [Euthal-ms Damasc: μου P]: om ABDFN [47 arm]. *προς τον θν* is written over an erasure by N¹. rec for αυτων, του ισραηλ (explanatory gloss), with KL rel Thdrt Cc Thl: txt ABDF[P]N 17 [47-txt] latt syrr copt arm Chr, Cyr[-c] Damasc [Orig-int,] Ambrst Aug^{ms} Pel Sedul Bede. rec ins εστιν bef eis σωτηριαν, with KL[P]N^s rel syr Chr, Thdrt [Euthal-ms Thl Cc]: om ABDFN¹ [47-txt] Syr goth [(with) arm] Cyr[-c] Damasc] Aug¹.

3. for γαρ, de A 57 Leo. om 2nd δικαιοσυνην ABD[P 47-txt] vulg copt arm Clem, Cyr[-p,] Bas, Chr, Procop, Damasc [Ambrst] Aug^{ms}: ins FKL¹N rel [D-lat¹] syrr goth with Chr, Thdrt Cc Thl [Orig-int,] Iren[-int,]-mas Tert, Ambr, Aug, and aft ζητουσες m.

οὐ μὴ κατασχυνθῇ, gives a secondary meaning of the Heb. וְיִתְּנָה, 'shall not make haste': i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1-13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness (1-3), as revealed to them in their own Scriptures (4-13).*

1.] Brethren ('nunc quasi superata præcedentis tractationis severitate comiter appellat *fratres*.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the *motion of desire*, but imports the *rest of approving satisfaction*. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their *salvation itself*,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was eis σωτ.

The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτηρία is brought out), and my supplication to God on their behalf (Israel, see ch. ix. 32, προσέκοψαν), (is) for (their) salvation (lit. 'towards salvation.' The insertion of the art. after δέησις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δέησις to any other than God, the omission would be more natural. τοῦ Ἰσραὴλ has been substituted by the adoption of a gloss: ἰσραὴλ to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter. 2.] For (reason why I thus sympathize with their efforts, though

misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge (accurate apprehension of the way of righteousness as revealed to them).

3.] For (explanation of οὐ κατ' ἐπίγνωσιν) not recognizing ('being ignorant of' is liable to the objection, that it may represent to the reader a state of excusable ignorance, whereas they had it before them, and overlooked it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.: but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and seeking to set up their own righteousness (again, not *justification*, but *righteousness*: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the MS. authority against δικαί. after ἰδίαν, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), they were not subjected (historical: *implying*, but not itself *bearing*, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the *result only*; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God (the δικ. τ. θ. being considered as a *rule or method*, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4^a τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁵ Μωυσῆς γὰρ ὁ γράφει τὴν δικαιοσύνην τὴν ἐκ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται

p Phil. iii. (6) 9. see Gal. iii. 21.

q Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του βεφ νομου, with DFKL[P] rel [arm Chr Thdr Damasc] : om (A)BN. —for νομου, πιστεως A. om ταυτα (as LXX-AB(not Ed-vat [&c])) A D-gr N¹ vulg Damasc [Orig-int₄] : eam D²-lat copt[-wilk] goth Cassiod₁ : ταυτα 17¹ m¹ aeth. om ανθρωπος F Syr Chr₁ Hil.

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the Law (i. e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) End, finis, chronological: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the transitoriness of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, end in the sense of object or aim, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κὼν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὼν μὴ ᾗ κατωρθώκως τὸν νόμον, τὸ πᾶν εὐηφέ. καὶ γὰρ τέλος ἱατρικῆς θυγία. ὁπὼρ οὖν ὁ θυλάκιος θυγὶ ποιεῖν, κὼν μὴ τὴν ἱατρικὴν ἔχρ, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κὼν μετέπειτα δοκῇ τὴν τέχνην, τοῦ πατρὸς ἐξέπαισεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὴ ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔκω ὢν, ἀφοπότερον ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly the law of Moses: see Middleton in loc.)

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unto righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) everyone that believeth. "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (δ_{τι} recitantis, not γὰρ δ_{τι} δ_{τι}, in which case we should have αὐτήν. The eam of some versions has apparently arisen from misunderstanding δ_{τι}) the man who hath done them (the ordinances of the law) shall live in (in the strength of, by means of, as his status) it (the righteousness accruing by such doing of them). As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless did impart, compare Deut. xxx. 20; but even there, as Thol. observes, 'life' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and

E 2

r ch. ix. 30.

g Gal. iii. 8.

s Deut. xxx.

12.

t Acta ii. 34

reff.

u = ch. ix. 8.

v Acta xxiii. 15 reff.

ἐν αὐτῇ. ὁ ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ABDF
KL(P)N
a b c d f
g h k l
m n o p
[47]
 ὁ Μὴ εἶπης ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν
 οὐρανόν; ὁ τοῦτ' ἔστιν χριστὸν ὁ καταγαγεῖν ὁ ἡ Τίς

rec (for αὐτῇ) *avrois* (from LXX), with DFL[KP]N^s rel [syrr arm(Treg) Chr, Thdrt Ambrot]: txt ABN¹ 17 [47] vulg D^s-lat copt goth arm[-ed-ven(Sz) Orig-int,] Damasc Pel Sedul Bede.

difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end of the law*, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now '*God's commandment*.' If spoken of *the law* as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the *end of the law and the prophets*. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Platt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *show it described already in the words of the law*. The Commentators who have taken more or less the view that the Apostle cites the words as *bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh. But the righteousness which is of faith speaketh on this wise (personified, as Wisdom in the Prov.), *Say not in thine heart* (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ὁμολογῶν). The Apostle cites freely, giving the explanation of λέγων, viz. *thinking*). Who shall go up to heaven (LXX, ἀναβ. ἡμῶν(ἡμῶν, A) εἰς τ. οὐρ., see Prov. xxx. 4) !—that is (see note above:—that imports in its full and unfolded mean-

ing), to bring down Christ:—or who shall go down into the abyss (LXX, τὸς διαρεπάσει ἡμῶν εἰς τὸ πέρας τῆς θαλάσσης; The Apostle substitutes τὸς κατ. εἰς τ. ἔδ. as the direct contrast to τὸς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows) !—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Ec., Eras., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt or the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer *καταρ.* to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come). (2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible*. You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible . . .

καταβήσεται εἰς τὴν ἄβυσσον; ὡς τοῦτ' ἔστιν χριστὸν ὡς Eph. iv. 9, 10. ἢ
 ἐκ νεκρῶν ἡ ἀναγαγεῖν. ὡς ἀλλὰ τί λέγει; ὡς Ἐγγύς σου ὡς Luke viii. 24
 τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου only, exc.
 ὡς τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν ὡς ὅτι Rev. ix. 1,
 Gen. i. 2, 3, 11 ad.
 ὡς Heb. xiii. 20. Ps.

xxix. 2. ὡς Deut. xxx. 14. constr., John iii. 23. vi. 19, 23.
 i. 25. (John vi. 63. xiv. 10, plur.)

a = Acts x. 37. 1 Pet.

8. aft λέγει ins η γραφή D [17] vulg(not demid tol) [arm] Orig[₄[-int₂] Cyr[-p, (om₂)]
 Thdr̄t Hil, Ambrst Pel Sedul Bede: aft τ₁, F [copt s̄th]. 1st εστιν bef 1st το
 ρημα (see LXX) DF [vulg goth arm Orig-int₂ Hil, Ambrst].

It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . . In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." [I will now take up the three views afresh, and state the objections.] (1) The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts too forward the allegation of the great matters of historical belief, which are not here the central point of the argument, but introduced as the objects which *faith*, itself that central point, apprehends. (2)

The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ὅλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truth to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain* and *simple*, and therefore *apprehensible*; and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of the law, but of that which is of *faith*.

8.] But what says it? The word is near thee, in thy mouth (to confess), and in thine heart (to believe): that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach. This verse has been explained in dealing with vv. 6 and 7.

9.] Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take *ἐν* here as in ver. 5, merely recitantis, making *ἐν* κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence

b = John ix. 22. xii. 42. Acts xxiii. 6. 1 Tim. vi. 12. c = ch. xv. 6 only. Ps. lxxviii. 1. d Acts ix. 26 ref. e = 1 Cor. xv. 12 ref. f vt. 1, 4. g sing., ch. ix. 17 ref. h ch. ix. 33, from Isa. xlviii. 16. i see Sir. ii. 10. 1 ch. iii. 23. 1 Cor. xiv. 7 only. = Exod. viii. 23. 1 Acts ii. 21 ref. John ii. 22. ABDF KL[P]K a b c d f g h k l m n o i 17 [47]

ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ γραφή Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. ¹² οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

h = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 13.

9. aft ὁμολογήσης ins το ρημα B 71 Clem. for κυριον ιησουν, στι κυριος ιησους B Clem. Cyr[-p(sometimes omg σι)]: so, addg εστιν, copt Hil Aug. aft ιησουν ins χριστον A Bas[-ed(omg κυρ-). πιστευεις P: -σεις m, σις 17.] ηγειρεν bef αυτον A b k o [arm Clem.] Cyr[-jer, Cyr[-p[-p].

[10. for στοματι, στομα P m.]

11. ins μη bef κατασχυνησεται (see ch ix. 23 v. r.) DF.

12. ιουδαιου και ελληνι D[-gr].

given to that duty shews a reference to the words of Moses: (2) the making *εἰ* render a reason for *ἐγγύς σου κ.τ.λ.* suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first, if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' (see the readg of B al.): this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for 'the Lord Jesus,'—see (ch. xiv. 14 after a prep.) 1 Cor. i. 3 al.; Phil. (ii. 19) iii. 20; Col. iii. 17 (1 Thess. i. 1; iv. 1). 1 Cor. xii. 8 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inherit eternal life). Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead. 10.] For (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύειν ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward

to salvation') with the mouth confession is made unto salvation. Clearly the words *δικ.* and *σωτ.* are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., *σωτ.* is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11.] For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. *ἡς* is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up *παντὶ τῷ πιστεύοντι*, ver. 4. See ch. ix. 83. 12.] For (an explanation of the strong expression *ἡς ὁ πιστεύων*, as implying the *universal* offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile. See ch. iii. 22); for the same Lord of all (*viz. Christ*, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Ec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make *ὁ αὐτός* the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of *ὁ αὐτός* thus standing alone, and because this Apostle uses the expression *ὁ αὐτός κύριος*, 1 Cor. xii. 5, and even *ὁ αὐτός θεός*, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle *πλουτῶν* be taken as *συγγελῶν κ. συν.* in ch. ix. 28) is rich towards all ('by *εἰς* is signified the direction in which the

13 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. 14 πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐ οὐκ ᾔκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξωσιν ἂν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ὡραῖοι οἱ πόδες τῶν [ἑὺαγγελιζομένων εἰρήνην, τῶν] εὐαγγελιζομένων ἀγαθὰ. 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ

C μη
απο-
σταλ-
σιν...
ABCDP
KL(P)N
a b c d f
g h k l
m n o 17
[47]

III. 7.)

q = Luke I. 19. II. 10.

r Acts x. 36 ref.

m constr.,
Euphr. med.
751, ὁνομα-
...ἐμμελῶν
...σου εὐλῶν.
n. x. 43, Acts
x. 43 ref.
o = w. gen.,
here only.
Xen. Mem.
III. 5. 9.
Hom. Od. x.
220, see
Acts xliii. 16.
p Acts III. 2
ref. (Iaa.
s Acts vi. 7 ref.

14. rec επικαλεσονται (see note), with KL[P] rel Clem, [Ath, Euthal-ms] Thdor-mops, Chr, Thdrt Damasc Thl Ec: txt ABDFN a. ins η bef 1st πws δε F latt [Syr arm Ambrst]. rec πιστευουσιν, with AKL rel Clem, [Pa-]Ath Chr[-montf Euthal-ms] Thdrt Damasc Thl Ec: txt BD F[-gr(ειστ.) P]N Chr-ms, rec ακου-
σουσιν, with L rel Clem, [Ath,] Chr-montf, Thdrt Thl Ec: ακουσονται DFKN[P 47] d Damasc: txt A²BN² n 17 Chr-2-mss. (A¹ illegible.) [for χωρις, αυεν P.]
15. rec κηρυξουσιν, with rel Clem, Chr[-montf,] Thdrt Damasc: [ε]κηρυσσουσιν F[-gr]: ακουσωσιν c: txt ABDKL[P]N a 17 Chr-2-mss, [Euthal-ms]. καθαπαρ
B: καθα Chr-ms. om ευαγγελιζομενων ειρηνην των (homotote) ABCN¹ [47-txt]
coptt with Clem, Orig, [-int, Euthal,] Epiph, (Thdor-mops,] Damasc: ins D(F)KL[P]N²
rel latt syrr goth arm Chr, Thdrt Thl Ec Tert, Ambr, Jer, Hil, —om των F.—evang.
dona evang. pacem Iren-int Tert, Hil, —om evang. dona Epiph, Hil, rec ins τα
bef αγαθα, with D²-KLN¹ rel Clem, Chr, [Euthal, (and ms)] Thdrt: om [as LXX]
ABCD¹FN² [P 47-txt Eus,] Orig, Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) N¹.

stream of grace rushes forth.' Olsh.) who call upon Him. 13—21.] *Proof from Scripture of this assertion, and argument thereon.* 13.] For every one, whosoever shall call upon the Name of the Lord (ΚΕΝΟΒΑΗ, —but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) shall be saved. 14, 15.] It has been much doubted to whom these questions refer, —to Jews or to Gentiles? It must, I think, be answered, *To neither exclusively.* They are generalized by the πᾶς ὃς ἂν of the preceding verse, to mean *all*, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20. At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the πᾶς ὃς ἂν of ver. 13) call on (I have followed the majority of the chief mss. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can they believe (in Him)

of whom they have not heard (construction see ref.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of (τὰ) is excluded by the strong manuscript testimony against it) good things. The Apostle is shewing the *necessity and dignity* of the preachers of the word, which leads on to the *universality* of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb; —he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite, —but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed. But not all hearkened to (historic: dur-

Μωσῆς λέγει Ἐγὼ ^a παραζηλώσω ὑμᾶς ^o ἐπ' ⁱ οὐκ ἔθνη, ^d ch. xi. 11, 14.
^e ἐπὶ ἔθνη ^h αἰσυνέτω ^h παροργιῶ ὑμᾶς. ²⁰ Ἡσαίας δὲ ¹ Cor. x. 22.
ⁱ ἀποτολμᾷ καὶ λέγει ^k Εὐρέθην [ἐν] τοῖς ἐμέ μὴ ^m ζητοῦ- ^{xxii. 31.}
 σιν, ⁿ ἐμφανῆς ἐγενόμην τοῖς ἐμέ μὴ ^o ἐπερωτῶσιν. ^o = Luke i. 29,
²¹ πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ^f = 1 Pet. ii. 10.
^q ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ⁱ ἀπειθοῦντα καὶ ^g ch. l. 21 reff.
^h Eph. vi. 4
ⁱ only. l. c.
² ἀντιλέγοντα. ³ Kings xv.
 30 al.
 (-σπῆς, Eph.
 iv. 26.)
 i here only +
 Jos. Ant.

xv. 10. 3. h Isa. lxx. 1. i = 1 Tim. i. 16. m = Acts xvii. 27 (reff.)
 only. n Acts x. 40 only. Exod. ii. 14. o = here only. Isa. i. c. Ezek.
 xx. 3 (?). p = Luke xviii. 9. xx. 19. Hab. i. 7, 8. q here only. Isa. lxx. 3.
 r ch. ii. 9 al. Deut. xxi. 20. s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 13. Hos. iv. 4.

ABCD¹⁻³F[P]N d m [47] latt coptt goth [æth] arm Chr, Damasc [Orig-int,] Hil,
 forlst *umas, autous* (from LXX) CN³ [æth]. for *επι, επ'* BC²D[AN] m
 [Clem.]. for 2nd *umas, autous* N³.

20. om *αποτολμα και D*¹⁻³ and D-lat¹ (not D², appy(Tischdf))F. rec om *εν*
 (corr^u to *επι* LXX?), with ACD¹⁻³L[P]N rel vulg Clem, Chr, Thdrt [Euthal-ms
 Damasc] Hil, : ins BD¹F sah[appy] goth[appy] Ambrst. aft *εγενομην* ins *εν*
 BD¹ [Orig-int,].

21. for 2nd *προς, επι* D Clem., om *και αντιλεγοντα* F Hil, : for *αντιλεγ., λεγ.*
 D¹[and lat].

allow this)?—First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, *πρῶτος Ἰμμων κ.τ.λ.* Thol., after Rückert, observes, "The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint (of Israel's unbelief) is found") Moses saith, I will provoke you (Heb. and LXX, 'them') to jealousy against (those who are) no nation (the Gentiles, as opposed to the people of God), against a nation that hath no understanding (ἔν, the spiritual fool of Ps. xiv. 1; lili. 1; Prov. xvii. 21) will I anger you. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle's argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it.

20.] But (even more than this: there is stronger testimony yet) Esaias is very bold and says (i. e. as we say, 'dares to say,' *ventures to speak thus*

plainly.' Thol. compares *Æschin. de Falsa Leg. c. 45: κἂν ἐθέλῃσιν σχετλιάζεω κ. λέγειν*, I was found (so LXX, the Heb. is *נִמְצָא*), 'I was sought:' but apparently in the sense of Ezek. xiv. 3; xx. 8, 'enquired of:' which amounts to *εὐρέθην*. In Ezek. xiv. the LXX render it *ἐπερωτῆσθαι* —and so Stier here, *3d gebe Antwort . . .*) by (or among) those who sought me not, I became manifest to those who asked not after me. The clauses are inverted in order from the LXX.

De Wette and other modern Commentators have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxx. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxx. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier's valuable work, "*Ἡσαίας, nicht 3[schweizer] Esaias*," pp. 797 ff., who remarks that '*the nation which was not called by my Name*,' in lxx. 1, can only primarily mean the Gentiles.

21.] But of (not 'to,' but 'with regard to:' see reff. The words are not an address) Israel (evidently emphatic; —the former words having been said of the Gentiles) he saith (ibid. ver. 2), All the day (after *μου* in LXX) I stretched forth my hands (the attitude of gracious invitation) to a people disobedient and gainsaying

t ch. x. 16, 19.
ver. 11.
u Acts vii. 27,
32. xlii. 46.
1 Tim. i. 19
only. L. P.
Psa. xciii. 14.
Ezek. xliii. 9.
v ch. iii. 4 reff.

XI. 1^t Λέγω οὖν, μὴ ἂ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ; ἢ μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμί, ἐκ² σπέρματος Ἀβραάμ, φυλῆς Βενιαμὲν. 2 οὐκ ἂ ἀπόσωτο

u John i. 46. Acts ii. 22. 2 Cor. xi. 22 al.† Jos. Antt. ii. 9. 1.

x ch. ix. 7 reff.

CHAP. XI. 1. for τὸν λαὸν, τὴν κληρονομίαν F Ambr., Ambrst. aft αὐτοῦ ins
on προγενν AD¹N² [Chr.] Thl Ambrst-comm Aug., (Βενιαμὲν, so A B²(Rl :
Tischdf ascribes it to his B²-s [Βενιαμ B¹(Tischdf N. T. Vat)]) CN m 17.)

(rebellious; the same word τὸ occurs
Deut. xxi. 18).

CHAP. XI. 1—10.]

Yet God has not cast off His people, but
there is a remnant according to the election
of grace (1—6),—the rest being hardened
(7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question with what intent the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators—but this is hardly probable,—for in this case (a) he would not surely bring one only example to prove his point, when thousands might have been alleged—(8) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γένοιτο, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of

God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῇ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῇ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποὶ, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast off his people which he foreknew (προέγνω as in reff.: 'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depository of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be self-contradictory, and this negation a

ὁ θεὸς τὸν λαὸν αὐτοῦ δν ὡς προέγνω. ἡ οὐκ οἶδατε ἐν τῇ ἡλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ, ὁ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, ἀλλὰ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; ἡ Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. εἰ δὲ χάριτι, οὐκ ἔτι ἔξ ἔργων,

f here only. Gen. xx. 38 al. (-λειμμα, ch. ix. 37.)

h here only. Prov. xxxi. 1. 2 Macc. ii. 4. xi. 17 only.

only. 3 Kings xix. 18. k ch. xiv. 11. Eph. iii. 14. Phil. ii. 10. 1 Chron. xxix. 20. see

Acts vii. 60 reff. l fem. (not l. c.), 2 Macc. ii. 13 & iii. 7 (A. Ald. compl.). Zeph. i. 4. Hos. ii. 8 al.

m ch. iii. 26 reff. n here only. Josh. xiii. 12 f (not A) compl. 4 Kings xix. 4 only. (ὄρα, ch. ix.

27.) o ch. ix. 11 reff. p gen. subject, Luke iv. 22. q = ch. vii. 17, 30.

g = Matt. ii. 30 only. Exod. iv. 19.

i = Luke xx. 31. Heb. iv. 1

only. 3 Kings xix. 20. see

Acts vii. 60 reff. l fem. (not l. c.), 2 Macc. ii. 13 & iii. 7 (A. Ald. compl.). Zeph. i. 4. Hos. ii. 8 al.

m ch. iii. 26 reff. n here only. Josh. xiii. 12 f (not A) compl. 4 Kings xix. 4 only. (ὄρα, ch. ix.

27.) o ch. ix. 11 reff. p gen. subject, Luke iv. 22. q = ch. vii. 17, 30.

2. rec at end ins λεγων, with LN¹ rel Syr [αθ] Thl Cc: om ABCDF[P]N³ [47(sic)] latt [syr] copt arm Eus, Chr, Thdrt Damasc [Orig-int₂] Ambr.

3. rec ins καὶ δὲ τα θυσιαστήρια, with DLN³ rel syr [αθ arm] Just Chr, Thdrt [Euthal-ms Damasc]: om ABCF[P]N¹ 17 [47(sic)] latt copt Eus, Chr¹ [Orig-int₂].

4. κατέλειπον ACFL[P] n. for τη, το F: τω G.

5. λιμμα AB¹CD¹FN: λημμα B². [17 uncert.] κατ' ἐκλογῆς D¹.

trium. It would be inconceivable, that God should cast off *His elect*. Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) know ye not what the Scripture saith in (the history of) Elias (better thus than 'with regard to,' as Luth., Erasmus, Calvin, Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3.—ἔστιν ἐν Ἡρας ὄρεσιν τὰ ἑπη, —i. e. in that part of the Iliad (ξ. 278) where Hera swears by the Titans: from Thucyd. i. 9.—καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παραδόσει εἰρηκεν αὐτὸν πολλῶσι νῆσσοις κ. Ἀργεῖ παντὶ ἀνδρῶσιν, i. e. in that part of the Iliad (β. 106) where the transmission of the sceptre is related)? how (depends on οὐκ οἶδατε) he pleads with (see reff.—and note, ch. viii. 26) God against Israel, &c. The citation is a free one from the LXX. The clauses τοὺς προφ., and τὰ θυσιαστ. are inverted, ἐν βομφαῖς is omitted, and κατὰ ὑπελείφθ. μόνος is put for καὶ ὑπολείμμαι ἐγὼ μονότατος. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] But what saith the divine response to him (χρηματισμός, see reff. and reff. to the verb, Acts x. 22)? I have left to myself (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. καταλείψω. He has added to the Heb. נִשְׁאַרְתִּי.—'I have left,' 'kept as a remainder,'—ἐμαυτῷ, a simple and obvious filling up of the sense) seven thousand men, who (the sense of the saying, as far as regards the present purpose,

viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the faithful men*,—ἐπὶ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ἔκλασαν γόνυ (om. γόνυ Δ) τῷ B. κ. πᾶν στόμα δ' οὐ προσκύνησεν (προσκύνησεν A) αὐτῷ. But this was not necessary to be brought out here) never bowed knee to Baal. "Here the LXX, according to the present text, have τῷ, not τῇ Bαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy." Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olah., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical פִּתְיָה, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῇ Bαλ as put for τῇ τοῦ Bαλ, scil. ἐκόνι or στήλῃ, as Erasmus, Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5 AB, we have, τᾶσαι αἱ φυλαὶ αἱ συναποστάσαι ἔθνη τῇ Bαλ τῇ θαμάλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in M (in this part published by Tischd. in Codex Friderico-Augustanus) refers expressly to their establishment by Jeroboam. 5.] Thus then (analogical inference from the example just cited) in the present time also (or, even in the present time, scil.

r ch. iii. 9. *ἐπεὶ ἡ χάρις ὅκ ἐτι γίνεται χάρις* [εἰ δὲ ἐξ ἔργων, ABCD
 vl. 15. *ὅκ ἐτι χάρις, ἐπεὶ τὸ ἔργον ὅκ ἐτι ἐστὶν ἔργον.* FL[P]N
 Matt. vi. 32. *τί οὖν; δ' ἐπιζητεῖ Ἰσραὴλ, ταῦτο ὅκ ἐπέτυχεν,* a b c d f
 xii. 30 al. *ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν,* g h k l
 1 Kings xii. m n o p 17
 t Acts ix. 20. [47]
 rēf.
 u here bis.
 Heb. vi. 15.
 xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only. v ch. ix. 11 rēf. = here only.
 w Mark vi. 62. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 BN &c. only. (-pewse, ver. 26.)

6. for *γίνεται*, εστ[α] C' (appy) [F-lat: *εστι*] 54 syrr Chr, Thdrt: *est* vulg D-lat lat.-ff. om last clause ACD FN' [P 47-txt] latt coptt (mth) arm Damasc [Orig-int,] Ambr Ambrst Aug: [om εἰ δε το χάρις 17:] ins (with some variations) BLN² rel syrr Chr Thdrt ('both, in text: they do not expl it in comm; but that does not prove its omn': Tischdf [ed. 7]) Gennad-c, Thl Ec. (See notes.)—(rec ins *εστι* bef 3rd *χάρις*: omd by B.—for *εργον* at end, *χάρις* (by mistake?) B.)

7. *ἐπιζητεῖ* F 73 latt syrr [Orig-int,] lat.-ff. rec *τουτου* (grammatical corr), with d g h l² Chr-montf Thdor-mops[-c, Cyr-c, Damasc] Thdrt: txt ABCDFL[P]N rel Chr, Chr,-2-mas. *ἐπωρώθησαν* (sic) C (m? [sic, Tischdf]): *ἐπορεύθησαν* c: *ἐπηρεώθησαν* 68²: *επεσκατι sunt* latt [arm Orig-int,].

of Israel's national rejection) there is a remnant (a part has remained faithful, which thus has become a *λείμμα*) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being *precision*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for *χάρις* in the first, *ἐξ ἔργων* in the second,—for *γίνεται* *χάρις*, *ἐστὶν ἔργον*;—and the plur. *ἔργα* would probably have been retained in the inference of clause 2. But (directing attention to the consequence of the admission, *ἐκλ. χάριτος*) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being)

of (arising out of, as its source) works: for (in that case) grace no longer becomes (i. e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be *all earned*, or *none*: *none conferred by free grace*, or *all*). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, *why* is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may

8 καθὼς γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς ἡ πνεῦμα
 9 κατανώξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα
 10 τοῦ μὴ ἀκοῦειν, ἕως τῆς σήμερον ἡμέρας. 11 καὶ
 12 Δαυεὶδ λέγει Ἐγενήθη ἡ τράπεζα αὐτῶν εἰς παγίδα
 13 καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἄντ-
 14 ἀπόδομα αὐτοῖς, 15 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
 16 τοῦ μὴ βλέπειν, καὶ τὸν ὥτον αὐτῶν διὰ παντός

= ch. viii. 1
 bis. 1 Cor.
 iv. 21. 2 Cor.
 Gal.
 i. 17. 1. Eph.
 i. 17. al. Isa.
 xlix. 10.
 here only. 1 c.
 & 24. 3.
 (v) only.
 Acta ii. 37.
 Sir. xx. 21.)
 = Deut. xlix.
 = conit. 1 Cor.

b Paul, Acts xviii. 27 bis (from Isa. vi. 10). 1 Cor. ii. 9. xii. 16 only. c Matt. xviii. 16. Acts
 xx. 26. 2 Cor. iii. 14 only. Josh. v. 9. d constr., Acts v. 36 ref. Ps. lxxvii. 52.
 e 1 Cor. x. 31 bis. Ps. lxxvii. 30. f Luke xxi. 35. 1 Tim. ii. 7. vi. 9. 2 Tim. ii. 26 only. Prov.
 vii. 23. g Ps. xxxiv. 6. h Josh. xiii. 13. Ps. exl. 9. i here only. = Hoo.
 v. 2. k Matt. xvi. 23. ch. ix. 33 al. 1 Kings xviii. 21. l Luke xiv. 13 only. Ps.
 xxvii. 4. 3 Chron. xxxii. 26. (-*scilicet*, Col. iii. 24.) m = ch. i. 21 (ref.) only. l. c.
 n Acts ii. 25. x. 2 al. Isa. xlix. 16.

8. καθάπερ BN. δ is written twice in N.

[8, 9. *ἡμερας καὶ δαυιδ* is supplied at the foot of the page in F-gr(not G).]

9. ins καθαπερ bef και δαυειδ C.

set in view the *ὁ λαός*?) That which Israel is in search of (viz. *δικαιοσύνη*, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on *ἐπιτυχθεὶς* w. an acc., see *Matthiæ*, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the more individual cases of converted Jews in the idea of an *elect remnant*) found it:

8.] but the rest were hardened (not 'blinded'; see note on Eph. iv. 18:—*σκληροτέρων ἢ ἀπιστία τὴν καρδίαν αὐτῶν περιργάσαντο*. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, *ἔδωκεν αὐτοῖς θεὸς κ.τ.λ.*, not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*,—as it is written (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the '*perspective of prophecy*, in staffing' such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and *especially that great one*, in which the words 'are most prominently fulfilled'), *God gave to them* (LXX and Heb., *πεποίηκεν θύας*) a spirit (see *ref.*) of stupor (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on *κατάνοσις*, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from *καταύωσσω*, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import *stupor* or *numbness*.—so *ref.* *Ps. ἐποίησας θύας ὅλον καταβύζων*,—which Hammond explains to mean the stupefying wine given to them that were to be put to death. Haum. also cites from

Marcus Eremita, *νοῦθεσ. ψυχ.* p. 948, a passage where he describes *πόνον τῆς καρτερίας*; as the consequence of *οἰνοποσία*. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*.—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, *καὶ οὐκ ἔβλεπεν κύριος θ. ο. ψυχῶν κ.τ.λ.*) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to *ἐπαυρόσαν*: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15. 9.] And David saith, Let their table be for a snare and for a net (*θήρα* more usually 'a hunt,' or the act of taking or catching, —but here and in ref. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), and for a stumbling-block and for a recompense to them (the LXX have *eis παγίδα κ. eis ἀνταπόδοσιν κ. eis σκάνδαλον*. The Heb. of *eis ἀνταπόδοσιν*, as at present pointed, is *עֲרִיבָה*, 'to the secure.' It has been supposed that the LXX pointed *עֲרִיבָה* or *עֲרִיבָה*, 'for retritions.' See Ps. xci. 8: but qu. P.) 10.] let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, *תַּרְסוּ לְעִוְיוֹ*. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm, a weakened, humbled, servile condition, just as in

ο here only.
 l. c. 4 Kings
 iv. 35 only.
 p ver. 1 al.
 q (=) James ii.
 10. iii. 2 (his).
 2 Pet. i. 10
 only. 1 Kings
 iv. 2.
 r = ch. xiv. 4
 ref.
 s ch. iii. 4 ref.
 t ch. iv. 28 ref.
 vi. 7 only. Isa. xxxi. 8 only. (see 2 Cor. xii. 13 ref.)
 28. ver. 24. Philem. 16. Heb. ix. 14 only.
 u ch. iv. 11 ref.
 v ch. x. 19 ref.
 w = Heb. xi. 28.
 x 1 Cor.
 y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24,
 Matt. xii. 13. Heb. x. 39 only.
 z as above (y).
 ABCD
 FL[P]m
 a b c d f
 g h k l
 m n o 17
 [47]

12. om ver A.

Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of age to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck. 11—24.] Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration. 11.] I say then (see on ver. 1). Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the result merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting God's intent in the παράπτωμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔκτασαν is the αὐτοί of the following verses, i. e. the Jews, as a people: not the unbelieving individuals, who are characterized as πεισόντες, ver. 22. He regards the λοιποί as the representatives of the Jewish people, who have nationally stumbled, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πταίσμα of theirs, and intends to raise them nationally from it in the end. This distinction, between the πταίσματα, the whole nation as a nation, and the πεισόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end. The stress is on πείσων, and it is the fall which is denied: not on ἵνα πείσων, so that the purpose merely should be denied, and the fall admitted? God forbid: but (the truer account of the matter is) by their trespass (not fall, as E. V.) salvation (has come) to the Gentiles, for to provoke them (Israel) to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission

of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the Apostle argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorum effectum causæ melioris:—But ('posito, that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world's wealth (the occasion of that wealth,—the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)! On ἔκτασμα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν [αὐτῶν] as subjective: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!' But several other interpretations are possible. (1) ἔκτασμα may mean as in ref. 1 Cor., degradation, and πλήρωμα would then be fulness, re-exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says οὐδὲν ἔκτα (ζῆς) πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 26, we shall be tempted here to render it, 'full number,' and similarly ἔκτασμα, 'small number.' So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ. :—he renders ἔκτ. with Luther, Schabe) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much

h Acts xxvii. 22 only (reff.) f. 1 (=) ch. v. 11. 2 Cor. v. 18, 19 only f. (Isa. lii. 5.) 2 Macc. v. 20 only. j here only r. (λαμβάνειν, ch. xiv. 3.) k ch. viii. 23 reff. 1 Num. xv. 21. n ch. ix. 21 reff. n Matt. iii. 10. xiii. 6 al. Job xiv. 8. o Matt. xiii. 32 al. here &c. (5 times) only in Epp. Ezek. xxxi. 7.

ABCD
FL[P]M
a b c d f
g h i
m n o 17
[47]

15. κοσμο F. for προσλ., πολ. CF k¹.

18. for δε, γαρ A: om C² goth [æth]. om 2nd ε: F[P¹] 70-1. 109 lect-13 arm Chr-ms.

and Beng., by which the antithesis to *πρόσ-λημψις* is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' 'of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead! ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved* in καταλλαγὴ κόσμ., and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκρ. Stuart well compares Ezek. xxxvii. 1-14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16-24.] Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and

their own position, as engrafted Gentiles, brought to the mind of the readers. But (a further argument for their restoration following on ἀλλὰ, ver. 11) if the first-fruit be holy, so also the lump (not here the firstfruit of the field, as Grot., Rosenm. (nor is φύραμα the cake made by the priests out of the firstfruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.);—but the portion of the kneaded lump of dough (φῆμα), which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. Who are the ἀπαρχή and the ῥίζα? First of all, there is no impropriety in the two words applying to the *same thing*. For though, as Olsh. remarks, the branches being evolved from the root, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the firstfruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, the ἀγιάτης is the point of comparison, and in ἀγιάτης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent the patriarchs; and I believe rightly (except that perhaps it would be more strictly correct to say, Abraham himself). The ἀγαπητοὶ διὰ τοῦ πατέρος of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be our Lord. But He is Himself a branch, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, the whole tree (John xv. 1). De Wette prefers to take as the firstfruit and root, the ideal theocracy founded on the patriarchs,—the true, faithful children of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the common acception, the κλάδοι who are cut off ought to be severed from their physical connexion with Abraham, &c., which they are not. This objection I do not conceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of genealogical

17 εἰ δὲ ^οτινες τῶν ^οκλάδων ^οἐξεκλάσθησαν, σὺ δὲ ^οἀγρί- ^{p here &c. see only. Levit. i. 17 only.}
 ἐλαιος ὢν ^οἐνεκεντριβήης ἐν αὐτοῖς καὶ ^οσυγκοινωνὸς ^{q ver. 24 only t. see Isa. xlv. 14 f (not A) compl. Jer. u ver. 24. James}
 τῆς ^ορίξης τῆς ^οπίότητος τῆς ^οἐλαίας ἐγένου, 18 μὴ ^{1 Cor. ix. 23. Phil. i.}

xvii. 8. ^{r here &c. (8 times) only t.} Wind. xvi. 11 only. ^{t here only. Judo. ix. 9. Gen. viii. 11.}
 7. Rev. i. 9 only t. (εἰς, Eph. v. 11.)
 iii. 12. Rev. xl. 4 only, exc. (w. ὅπως) in Goepp.

17. for ἐνεκ., ἐκεντριβήης L. om εν C¹(appy). rec ins και βελ της πισοτητος, with AL(D³·P)N³ rel [vulg syr goth æth arm Chr, Thdrt Antch, Orig-int₁]: om BC(D¹F)N¹ copt Damasc[-txt]. ^{εγενου της πι. της ελαιας [omg της ριξης] D¹F k (Cyr-jer.) Iren-int₂.}

disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φάρμακον and the κλάδοι*? ISRAEL, considered as the people of God. The lump, which has received its *ἀγιάτης* from the *ἀραρχή*, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again. See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The *ἀγιάτης* then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar *ἀγιάτης* (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called *ἅγια*) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this *ἀγιάτης*. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their place of life and fruitfulness.' Surely this is a new meaning of 'holy': the same would be true of a Hottentot: in his case,

too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the *ἀγιάτης* just mentioned) if some of the branches (the *τινες*, as Thol. remarks, depreciates the number, in order to check the Gentile pride) were broken out (from the tree), and thou (a Gentile believer) being a wild olive (*ἀγρίελαιος*, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make *ἀγρ.* an adj., 'of wild olive,' which can only be used of that which *is made out of the wood*, as *ἀγρίελαιος σκυτάλη*. Thol.) wast grafted in (Clem. Alex. Strom. vi. [15] § 119, p. 799 P., enumerates four different kinds of *ἐγκεντριβόμεν*, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wildling*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature: but makes a supposition perfectly legitimate,—that a wildling graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wildling graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wildling from the tree, not one *conferred* by the wildling on it) among them (i.e. among the branches,—*τοῖς κλάδοις*: or perhaps *αὐτοῖς* may imply the *remnants* of the branches broken off.) The renderings, 'in their stead,' 'in locum,' as De W. after Chrysa., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker,' *ὅν* not implying *fellows in participation*, but merely the participation itself) of the root of the fatness (of that root, on union with which all the develop-

v (-) here bis. ^{James ii. 13.}
^{iii. 14 only.}
^{Jer. xxvii.}
^{(1) 11, 36}
^(Zech. x. 12)
^{only}
 w ch. xv. 1.
^{Matt. xx. 12.}
^{John xvi. 12.}
^{4 Kings xviii.}
^{14. Sir. vi. 25}
^{only. Bel &}
^{Dr. 36 Theod.}
 x Matt. xv. 7.
^{John iv. 17 al.} 2 Kings iii. 13.
^{vi. 17 only t. see ch. xii. 18 reff.}
^{below (1).} c Paul (Acts xx. 29. ch. viii. 33. 1 Cor. vii. 26 al.) only, exc. 2 Pet. ii. 4, 6. Esch. xxxvi. 21
 d = 1 Cor. viii. 9. ellipse, here only.

ὡ κατακαυχῶ τῶν ὁ κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ
 σὺ τὴν ῥίζαν βασιτάξεις, ἀλλὰ ἡ ῥίζα σέ. 19 ἐρεῖς
 οὐν ῥ' Ἐξεκλάσθησαν ὁ κλάδοι ἵνα ἐγὼ ἔγκεντρισθῶ.
 20 καλῶς. τῇ ἁπιστίᾳ ῥ' ἔξεκλάσθησαν, σὺ δὲ τῇ πίστει
 ἔστηκας. μὴ * ὑψηλοφρόνει, ἀλλὰ φοβοῦ 21 εἰ γὰρ ὁ
 θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφέισατο, [ἃ μὴ

18. for κατακαυχᾶσαι, συ καυχᾶσαι D¹F Ambros. (ἀλλὰ, so BD¹N.)
 19. for ἐξεκλάσθησαν, εἰ κλάσθησαν [ει fracti sunt] F [D-lat¹ Orig-int¹]. rec
 ins oi bef κλαδοι, with D¹ b c[e sil] o Thdrt [Antch.] Thl: om A B (Tischdf, expr)
 CD¹FL[P]N rel Chr₁ [Antch.] Damasc.
 20. for ἐξεκλάσθησαν, ἐκλάσθησαν B (Tischdf, expr) D¹F: txt ACD¹L[P]N rel Chr₁
 Thdrt [Antch, Damasc]. [for συ, συν D¹(appy; but ν erased, as is also one letter
 before and one after πιστι: απιστια, Wetst.)] * ὑψηλὰ φρόνει ABN.
 21. εἰ γὰρ is written over an erasure by N¹. rec ins μη πως, with DFL rel
 [vulg syrr goth arm] Chr₁(καὶ οὐκ εἶπεν Οὐδὲ σοὺ φείσεται, ἀλλὰ Μὴ πως οὐδὲ σοὺ

ment of life and its fertility depend: which is the source of the fatness. With καί, it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) of the olive-tree,

18.] do not boast against the branches (which were broken off): but if thou boastest against them (know that... or let this consideration humble thee, that... Similarly 1 Cor. xi. 16, εἰ δὲ τις δοκεῖ φιλόδοκος εἶναι, ἡμεῖς τοιαύτην συνθήκειαν οὐκ ἔχομεν, κ.τ.λ. See Winer, edn. 6, § 66. 1 a) it is not thou that bearest the root, but the root thee. The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that Father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20.

19.] Thou wilt then (posito, that thou boastest, and defendest it) say, Branches (it would look as if the art. had been erased, to square this sentence with ver. 17, where τινὲς τ. κλάδων only were broken off. Or we might think, as Matthäi has remarked (Thol.), that, 'Gentilis loquitur arrogantius,' using of καλ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) were broken off that I (emphatic) might be grafted in.

20.] Well (the fact, involving even the purpose, assumed in *ἵνα*, is conceded. When Thol. denies this, he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their exci-

sion, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article.

Thol. observes that the *instrumental* use of the dat. and that of *sed* with the gen. differ in this, that the latter expresses more the *immediate* cause, the former the *mediate* and more remote. The explanation of this would be, that the dative only acquires its *instrumental* use through another, more proper attribute of the case, that of *reference to, form or manner in which*: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) they were broken off, but thou by thy faith (see above:—'through' indicates better the *prompting cause of a definite act*,—'by,' the *sustaining condition of a continued state*. Thus we should always say that we are justified *through*, not *by*, faith,—but that we stand *by*, not *through*, faith) standest (in thy place, in the tree, opposed to *ἐξεκλάσθησαν*. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of *πεσόντες* ver. 22, seems to show that the figurative diction is not strictly preserved). —Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) lest He shall also not spare *την*. The fut. ind. with *μη πως*, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μη ἔστ

ABCD
 FL[P]N
 a b c d f
 g h k l
 m n o p r
 [47]

[... χρη-
στοτήτης
P.]

^a πως] οὐδὲ σοῦ * φείσεται. ²² Ἴδε οὖν * χρηστότητα καὶ
ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς * πεσόντας ἀποτομία,
ἐπὶ δὲ σέ * χρηστότης θεοῦ, ἐὰν ἔπιμεινῃς τῇ * χρη-
στότητι· ἐπεὶ καὶ σὺ ἔκκοπήσῃ. ²³ Κάκεινοι δέ, ἐὰν
μὴ ἔπιμεινώσῃ τῇ ἁπιστίᾳ, ἐγκεντρίσθουσιν· δυνα-
τὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς·
²⁴ εἰ γὰρ σὺ ἐκ τῆς ^{ab} κατὰ ^b φύσιν ἐξεκόπῃς * ἀγρι-
ελαίου καὶ ¹ παρὰ ¹ φύσιν ἐγκεντρίσθῃς εἰς ^m καλλι-
έλαιον, ⁿ πόσῳ ⁿ μᾶλλον οὗτοι * οἱ ^{ab} κατὰ ^b φύσιν

xl. 12 only. Deut. vii. 8.
only 7. Aristot. de Plant. i. 6.

k ver. 17.
n ver. 12.

1 ch. i. 26 (reff.) only.
o ellipse, ch. iv. 14 al.

o ch. ii. 4 reff.
f here bis only.
dei . . . ἀπο-
τομίαν τῇ
πράσσει
μεινόμεναι,
Plut. de Lib.
Educ. p. 13.
D. (μῶς,
Wind. v. 20.)
s = ch. xiv. 4
reff.
h = ch. vi. 1
reff.
1 here bis.
Matt. iii. 10
|| L. v. 30.
vid. 19.
xviii. 8.
Luke xiii.
7, 9. 2 Cor.
m here

φείσεται, ὑποτεταγμένος τοῦ λόγου τὸ φορτικὸν τῇ ἀμφιβολίᾳ Thdr̄t [Antch.] Thl (Ec
Iren-int, Cyr̄, Ambr̄st: om (corr̄n to avoid fut. with μη πως?) ABCN[P 47-txt] copt
Damasc [Or̄s, Antch, Orig-int.] Aug., rec φείσεται, with Chr-montf, Chr-c, Thl
Ec: txt [A] B(sic) CDFL[P]N rel Chr-2-mas, Thdr̄t Antch, Damasc.

²². ins του bef [1st] θεου B. rec αποτομίαν (see note), with DFL N³(but v
erased) rel [vulg] Clem, Eus, Chr, Thdr̄t Phot, [Cyr, Orig-int, Hil, Ambr̄st]: txt
ABCN¹ (Orig.) Damasc. rec χρηστότητα, with D²[and lat] FL rel [vulg] Clem
Chr Cyr̄[-p.] Thdr̄t Phot [Orig-int, Hil, Ambr̄st]: -τητος(sic) N: txt ABC D¹[-gr
arm] (Orig.) Eus, Damasc. rec om θεου (see note), with D²FL rel demid Syr
[syr goth æth] Clem, Orig, [(int.) (Eus.) Cyr̄,] Chr, Thdr̄t [Hil, Ambr̄st Auḡsarp]:
ins ABCD¹N vulg copt arm Damasc Pel. for επιμειν., επιμεινεις BD¹N.

²³. rec και εκείνοι, with L rel Chr, Thdr̄t: txt ABCDFN c d k [47] Damasc. for
επιμειν., επιμεινεις BD¹N¹. o θεος bef εστιν L a h k l 17.

(ἐσται) verentis quidem est ne quid nunc sit
(futurum sit), sed indicantis simul, putare,
se ita esse (futurum esse), ut veretur.' See
Winer, edn. 6, § 56. 2. b. β, and 64. i. 7. a,
also Col. ii. 8; Heb. iii. 12. ²²] The
caution of the preceding verse is unfolded
into a setting before the Gentile of the
true state of the matter. Behold therefore
(ποσιτο, that thou enterest into the feeling
prompted by the last verse) the goodness
and the severity (no allusion to ἀποτέμνω
in its literal sense) of God:—towards those
who fall (see on ver. 11. Here the
πεσόντες are opposed to σὺ, the figure being
for the moment dropped: for πίπτειν can
hardly be used of the branches, but of men)
severity; but towards thee, the goodness
of God (the nominatives here, as involving
a departure from the construction, are pre-
ferable: and the repetition of θεοῦ is quite
in the manner of the Apostle: see 1 Cor. i.
24, 25. Rückert thinks that because Clem.
Alex. Pædag. i. 8 [70], p. 140 P., under-
stands χρηστότης, in ἐὰν ἐπιμεινῃς τῇ
χρηστότητι, of the χρηστότης of men
(τούτῃ τῇ εἰς χριστὸν πίπτει), θεοῦ may
have been a marginal gloss to guard
against this mistake, and may have found
its way into the text, misplaced. But
this is hardly probable: θεοῦ is much more
likely to have been erased as unnecessary),
if thou abide by (reff.) that goodness; for
([supply otherwise:] assuming that thou

dost not abide by that goodness) thou also
shalt be cut off (ind. fut. The placing
only a comma at ἐκκοπήσῃ, as Meyer,—
not Lachm. (ed. 2) and Tischend. (ed. 7
[and 8]),—prevents the break evidently
intended between the treatment of the
case of the Gentile and that of the Jews).

²³] And they moreover, if they
continue not (not exactly the same mean-
ing as before: the χρηστότης before being
external and objective, this, as in ch. vi. 1,
a subjective state) in their (see on ver. 20)
unbelief, shall be grafted in: for God is
able to graft them in again. Some, e. g.
Grot., represent this last clause as imply-
ing, that God's power to graft them in
again has always been the same, but has
waited for their change of mind, to act:
'Nihil est præter incredulitatem quod
Deum impediât eos rursum pro suis
assumere et paterne tractare:—but surely
De W.'s interpretation is far better:—
'The Apostle obscurely includes in the
ἐγκεντρ. the removal of their unbelief and
the awakening of faith, and this last espe-
cially he looks for from above:—for, as he
observes, the power of God would not be
put forward, if the other were the mean-
ing.

²⁴] For (proof that, besides
God's undoubted power to re-engraft them,
the idea of their being so re-engrafted is
not an unreasonable one) if thou wast cut
off from the olive-tree which is by

^p ch. i. 12. ^k ἐγκεντρίσθῃσονται τῇ ἰδίᾳ ^k ἐλαίᾳ. ²⁵ Ρ Οὐ γὰρ θέλω ABCD
FLW a b
c d f g h
k l m n
o 17 [47]
¹ Cor. x. 1. ὑμᾶς ^p ἀγνοεῖν, ἀδελφοί, τὸ ^a μυστήριον τοῦτο, ἵνα μὴ
^{xii} i. 1. 2 Cor. ἦτε ἐν ἑαυτοῖς ^r φρόνιμοι, ὅτι ^a πῶρως ⁱ ἀπὸ ⁱ μέρους τῶ
ⁱ s. 1 Thess. ἴτε ἐν ἑαυτοῖς ^r φρόνιμοι, ὅτι ^a πῶρως ⁱ ἀπὸ ⁱ μέρους τῶ
^q = see note. ^{ch} xvi. 25 al. Ἰσραὴλ γέγονεν ^a ἄχρις οὗ τὸ ^v πληῖρωμα τῶν ἐθνῶν
¹ Matt. xxv. 2. ² Gen. xii. 23. w. ἐν, 1 Cor. iv. 10. w. παρὰ, ch. xii. 18. Prov. iii. 7. ^a Mark iii. 5. Eph. iv. 18
² Gen. xii. 23. w. ἐν, 1 Cor. iv. 10. w. παρὰ, ch. xii. 18. Prov. iii. 7. ^a Mark iii. 5. Eph. iv. 18
^{only r.} (ποῦν, ver. 7.) ^t ch. xv. 15, 24. 2 Cor. i. 14. ii. 5 only. P. Josh. xviii. 20. see 1 Cor. ^v = here
^{xiii} 9. &c. xiv. 27. Heb. ix. 8. ^u constr., 1 Cor. xi. 26. Gal. iii. 19 al. ^v = here
^{only t.} (ver. 12.)

²⁵. θέλω bef γὰρ N: θέλω δε (omg γὰρ) m. [ημᾶς F-gr(not G). om μῆ
A¹.] rec (for εν) παρ (see ch. xii. 19), with CDLN rel Thdor-mops, Chr, Thdr̄t
[Orig-int₂]: om F 47. 67² latt copt [Hil, Ambrst Aug^{smpe}]: txt AB goth[P] Damasc.
for αχρῖς, αχρῖ B¹.

nature wild, and wast grafted contrary to nature into a good olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely growth in the natural manner and growth (by engrafting) in an unnatural (i. e. artificial) manner,—or that the wild is the nature of the Gentile, and the good olive that of the Jew, so that the sense would be—‘If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,’ &c. But then the latter part of the sentence does not correspond with the former. We either should expect the *οἱ* to be omitted (as is done in some mss.), or must, with Fritz., place a comma after οἱ, and, taking *οἱ* as the relative, construe, ‘How much more these, who shall, agreeably to (their) nature, be grafted,’ &c. Tholuck describes the question as being between a comparison of *engrafting* and *not engrafting*, and one of *engrafting* the *congruous* and the *incongruous*: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely *natural growth*, παρὰ φ., *unnatural growth*, i. e. the growth of the *grafted scion*. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδοι) are described as being *engrafted* (which would be παρὰ φύσιν) into *their own olive-tree*. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth*: whereas in the latter, the fact of *congruity of nature* (τῇ ἰδίᾳ ἐλαίᾳ) is set against *incongruity*,—as making the re-engrafting more probable. ^{25–32.} *Prophetic announcement that this re-engrafting SHALL ACTUALLY TAKE PLACE (25–27),*

and explanatory justification of this divine arrangement (28–32). ^{25.} For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of this mystery (μυστ. Tholuck in his 4th edition classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation*: (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason*. He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7–10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’) that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἠλθέθητε τῇ τοῦτων ἀπειθείᾳ, ver. 30),—that hardening (not ‘blindness’: see above on ver. 7, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘quodammodo . . . qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the *τινὲς* ver. 17 establishes the ordinary acception, that a *portion* of Israel have been hardened. ἐπὶ μ. may be joined with πῶρως, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἄχρις οὗ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, ²⁶ καὶ " οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^{τ. 13} ^{τ. 11.}

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., "while . . . shall come in:" but Thol. well observes that *ἔχρ. οὐδ* with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while*,' even with an aor.: but with a subj. of the aorist, a *possible futura event* is indicated, which *when it enters puts an end to the former*: see ref. the completion of the Gentiles shall have come in (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλῆρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλῆρ. τ. ἐθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλῆρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number*,' '*the totality*,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλῆρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. *πλήρωσις*" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλῆρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] And thus (when this condition shall have been fulfilled) all Israel shall be saved (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις).

This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquis quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chrysostom gives no explanation: but on

our Lord's words in Matt. xvii. 11, he says, *ὅταν εἴπῃ δι' Ἑλλάς μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἑλλὰς φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφήν*,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusve fidelium.' Similarly most of the fathers (Esius), and schoolmen (Thol.);—Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when *μυρίαι ἐκ περιτομῆς* became believers in Christ (Eus. H. E. iii. 35). But Thol. has shown that neither could the number of Gentiles received into the Church before that time have answered to the πλῆρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so* [recognize it], at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour. I have not mixed with

^x ch. vii. 24
^{ref.} Isa.
^{lix.} 20.
^{pres. part.}
^{Matt.} iv. 3.
^{xxvi.} 48.
¹ Thesa. iii.
⁵ al.
^y Acta iii. 26
^{ref.}
^u ch. i. 18 ^{ref.}
^a 1 John v. 2.
^{w.} ^{ddv.}
¹ John ii. 3.
^b = Luke i. 72.
^{Acta} iii. 25. ^{Pa.} xxiv. 14.
^{9.} Sir. xlvii. 11.
^{al.} ^{Pa.} cvil. 6.
^{16.} vi. 23.
^{10.} Jer. xxxviii. (xxxix.) 6.
^g mid., Luke xvi. 3 only. ^{Hos.} ii. 9.
^e = Gal. iv. 16.
^h absol., Acta vii. 19 ^{ref.}
¹ Paul (1 Cor. i. 28. vii. 30. Eph. i. 18. Phil. iii. 14 al.) only, exc. Heb. iii. 1. 2 Pet. i.
^f ch. ix. 11 ^{ref.}
¹ 2 Cor. vii. 10 only.
^g Matt. iii. 17. ch. i. 7.
^h ch. v. 15.
¹ 2 Pet. i. 1.

28. rec ins και bef αποστρέφει (as LXX), with D²-L rel [latt syrr copt arm] Orig,
 Chr, Thdrt: om ABC D¹[-gr] FN [47^{æth} Euthal-ms, Damasc.].—αποστρέφει F goth.
 30. om ver N¹ [ins N-corr¹]. rec ins και bef υμεις, with D²-L N² rel vulg syrr
 [arm] Chr-(montf and 2-mss): om ABC D¹[and lat] F N-corr¹ [d 47] copt goth æth

the consideration of this prophecy the question of the restoration of the Jews to Palestine, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.* καθὼς γέγρ.] This quotation appears to have for its object to shew that the Redeemer was to come for the behoof of God's own chosen people.

For ἐκ Σιών, the LXX have ἐκκεν Σιών (ἐξῆ), the E. V. 'to Zion.' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should spring out of Israel. δ ἑνός. is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. ἀποστρέφ. κ.τ.λ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.'

ὅταν ἀφῆλ. from another place in Isa. (ref.).—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the ἥκει gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it

allowed of being indirectly applied to it." Tholuck.

28.] With regard indeed to the gospel (i.e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are enemies (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abraham in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes': similarly of κλήσις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off [of God cannot be repented of, i. e.] are irrefragable (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Compare Hosea xiii. 14).

30.] For (illustration of the above position) as ye (manuscript evidence is too decided against the καὶ to allow of its being retained: but we

^m ποτὲ ἢ ἡπειθήσατε τῷ θεῷ, νῦν δὲ ὁ ἡλεήθητε τῇ τούτων
^p ἀπειθείᾳ, ³¹ οὕτως καὶ οὗτοι νῦν ἡπειθήσαν, τῷ ὁ ὑμετέρῳ
^r ἐλέει ἵνα καὶ αὐτοὶ ὁ ἐλεθῶσιν. ³² ^u συνέκλεισεν γὰρ ὁ
^t θεὸς τὸν πάντας εἰς ἀπειθειαν, ἵνα τὸν πάντας
^v ὁ ἐλεήσῃ. ³³ ὡς βάθος πλούτου καὶ σοφίας καὶ γνώ-
 18. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (28) A.
 6. Heb. iv. 6, 11 only r. (-ὄψ, ch. i. 30.) constr., ver. 30.
 r Luke i. 80, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2.
 t Luke v. 6. Gal. iii. 27, 23 only. Josh. vi. 1 al.
 ἀμαρτανίαν συγκλείσεις, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 620. Polyb. iii. 63. 3, and fr.
 v 1 Cor. ix. 22. x. 17. 3 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21. P.
 al. Jas. vii. 11. 2 ch. ii. 4 ref. y Rev. v. 12 only.
 ii. 10. a 1 Cor. xii. 6. b 1 Cor. xiii. 2.

[Chr-2-mas.] Damasc Thl [Orig-int.] Jer Aug^{empe}.—ποτε bef υμεῖς A: ποτε και υμεῖς
 b o. νυν B Chrj. ελεηθητε C (m P) Thl.

31. for οὗτοι, αυτοι D¹ F [sy^r-marg Cyr-p₁: isti latt Orig-int, Ambrat]. aft
 αυτοι ins usteron 5. 17. 93: παλιν Cyr[-p₁]; νυν (possibly mechanical repetition)
 BD¹(N) [copb] Damasc.—om αυτοι N¹.

32. for 1st τουι παντας, τα παντα D¹, παντα F [Iren₁: omnia] latt Iren-int,
 [Ambr^{empe}].

may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles καὶ in two parallel clauses in times past were disobedient to God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' historical) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i.e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy showed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shown them ('the objective view corresponding to the subjective εἰς τὸ παρακληῶσαι αὐτούς, ver 11.' De W.).

Some place the comma after ἐλέει instead of ἡπειθήσαν, and construe, either, as Erasm., Calv., al., 'they have disobeyed through (upon occasion of) the mercy shown to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shown to you.' But thus the parallelism is weakened, and the μυστήριον of ver. 25 lost sight of. Examples of the emphatic word being placed before ἵνα are found in ref.

32.] For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up together; σὺν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in 'concludere.' The sense is here as in the examples, which might be multiplied by consulting Schweighäuser's Index to Polyb., 'to involve in,'

'to subject to.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all. No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, *who are the οἱ πάντες of both clauses?* Are they the same? And if so, is any support given to the notion of an ἀποκατάστασις of all men? Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shown is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. GOD'S ΔΟΤ remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act itself*. We can hardly understand the οἱ πάντες *nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view

m = John ix. 13. ch. vii. 9 al.
 n = ch. ii. 8. x. 21. Deut. xxi. 30.
 o ch. ix. 15, &c. pass., Matt. v. 7. 1 Cor. vii. 25.
 2 Cor. iv. 1. 1 Tim. i. 13.
 p here bis. Eph. ii. 2. v. 6. Col. iii. q → 1 Cor. xv. 31. see ch. xv. 4.
 s invasion of words, 2 Cor. ii. 4 ref.
 u here only. Ps. lxxvii. 50, 62. εἰς τοιαύτην
 w ch. viii. 30. Eph. iii. 18. s = 1 Cor. i. 21. Eph.

ἰδι' αὐτοῦ καὶ ἰεὶς αὐτὸν τὰ πάντα αὐτῷ ἢ δόξα ^{m = Col. i. 16. Rev. iv. 11. Job viii. 2. n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Pa. xcv. 7. ellipse, ch. xvi. 27. Gal. i. 5. Eph. i. 3.}
εἰς τοὺς αἰῶνας. ἀμήν.

XII. 1. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^p διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, ^q παραστήσαι τὰ σώματα ὑμῶν ^r θυσίαν ζῶσαν, ἁγίαν, ^s εὐάρεστον τῷ θεῷ, τὴν ^t λογικὴν ^{u = Col. i. 16. Rev. iv. 11. Job viii. 2. n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Pa. xcv. 7. ellipse, ch. xvi. 27. Gal. i. 5. Eph. i. 3.}

36. αἰ. αἰωνας ins των αιωνων FG² [fuld demid tol spec,(om), Syr Orig-int, Cyrp, Hil].

CHAP. XII. 1. τω θεω bef ευαρεστον A[P]N¹ vulg [spec Damasc Orig-int, Ambt, Ambrot] Aug^{amp}.

nitatis. Sicut enim in presenti loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:" convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:" et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit "altitudinem divitiarum," Patrem, ex quo omnia dicit esse, significat: et sapientiam altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiam altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat. And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *εἰς*, but *ἐν*, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. in *ipso* and to the idea of a *formal recognition*: but not to Tholuck's remark, illustrated from *ὁ ἐν πάσιν κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν*, Eph. iv. 6, as referring to *εἰς θεός*, *εἰς κύριος*, *ἐν πνεῦμα*. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1.—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life*. 1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems

the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: *ὅτι ἐστὶν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πιστός, καὶ τῶν βέλων ἡ γνώσις. δείται δὲ ὁμοῦ αὐτῇ τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μερῶν τοῦ σώματος. τοῦτου δὲ χάριν ὁ θεὸς ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἠθικὴν διδασκαλίαν προτέθεικε.*

36.] introduces, as in reff., an idea which is to give force to the exhortation. *οἰκτιρμῶν*] viz. those detailed and proved throughout the former part of the Epistle. *δι' αὐτῶν οὖν τοῦτων, φησί, παρακαλῶ, δι' ἃν ἐσώθητε ὥστερ ἂν εἴ τις τὸν μέγαν εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκέτην ἀγάτοι.* Chrys. Hom. xx. p. 656. *παραστήσαι*] the regular word for *bringing to offer in sacrifice* (reff.). *τ. σώματα ὑμῶν*]

Most Commentators say, merely for *ὑμᾶς αὐτοὺς*,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin.

θυσίαν] Chrys. strikingly says, *πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία: μὴδὲν ὀφθαλμὸς πονηρὸν βλέπειν, καὶ γέγονε θυσία: μὴδὲν ἡ γλώσσα λαλεῖν αἰσχρόν, καὶ γέγονε προσφορά: μὴδὲν ἡ χεὶρ πραττεῖν παρνομον, καὶ γέγονεν ὀλοκαύτωμα, μᾶλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ στόμα εὐλογία τοῦς ἐκπαιδίζοντας, ἡ δὲ ἀκοὴ θέλεις σχολάζῃ διηνεκῶς ἀκροάσασθαι. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία*

u ch. ix. 4 ref.
v 1 Pet. i. 14
only t.
w Luke xvi. 8.
xx. 34.
1 Cor. i. 20.
ii. 6 (bis) al.
L.P. only,
exc. Matt.
xii. 33 (xiii.
40).
x Matt. xvii. 3
|| Mk. 2 Cor. iii. 18 only t. Pa. xxi. 1. 1 Symm.
a ch. iv. 11 ref.
v. 48. xix. 21. Phil. iii. 16 al. Gen. vi. 9.
1, 4 ref.
y Tit. iii. 5 only t.
b Luke xiv. 19. 1 Cor. iii. 13. Eph. v. 10. Phil. i. 10. Prov. xvii. 3.
d = Gal. i. 14. iii. 18. iv. 23. Philom. 22.
e = Matt.
c 1 Cor.
ARDF
L[P]N
a b c d f
g h k l
m n o 17
[47]

3. (συνσχημ., so B¹DFN.) rec -σχηματίζεσθε and μεταμορφουσθε, with B¹L[P]
rel latt syrr copt goth [(æth) arm] Clem, Chr, Thdrst Damasc [Phot-c, Orig-int,
Cyp^r, Ambrst]: -αι and -ε [D²-gr] n 17; -ε and -αι N c o¹: txt AB² D¹[-gr] F g k Thl.
αιωνιος B. rec aft roos ins υμων, with D²L[P]N rel [latt syrr goth (æth) arm
Cyr,] Thdrst [Damasc Orig-int, Ambrst] Aug.^{ape}: om AB D¹[-gr] F [47] copt Clem,
[Orig,] Cyp^r, om 2nd του F.

ἀπαρχὴ τῶν ἄλλων ἰστί. καὶ ἡμεῖς τοί-
νων καὶ χειρῶν κα' ποδῶν καὶ στόματος
καὶ τῶν ἄλλων ἀπάντων ἀπαρχόμεθα τῷ
θεῷ. Rom. xx. p. 656 f. [ῥῶσαν] In
opposition to the *Levitical θυσίαι*, which
were *slain animals*. Our great sacrifice,
the Lord Jesus, having been slain for us,
and by the shedding of His Blood perfect
remission having been obtained διὰ τῶν
ολετριμῶν τοῦ θεοῦ, we are now enabled to
be offered to God no longer by the shedding
of blood, but as *living sacrifices*. This
application of the figure of a sacrifice occurs
in Philo, who ('quod omnis probus liber,'
§ 12, vol. ii., p. 457) describes the Essenes
as οὐ ὥς καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς
ἐαυτῶν διανοίας κατασκευάζειν ἐξιόντες.
See also Jos. Antt. xviii. 1. 5. τῷ θεῷ
belongs to εὐάρεστον, not to παραστήσαι.
τὴν λογικὴν λατρ. ἔμ.] "This
may certainly be in apposition with *θυσίαν*
(Reiche, Meyer), the acc. denoting the
result and intention;—*θυσία* however
alone can hardly be called a *λατρεία*, but
παραστήσαι θυσίαν may: therefore it is
preferable to take the acc. as in apposition
with *the whole sentence*, and supply some
verb of exhorting: see 1 Tim. ii. 6;
2 Thess. i. 5." Tholuck. λογικὴν
(reff.) is opposed to *σαρκικὴν*, see Heb. vii.
16. So Chrys.,—οὐδὲν ἔχουσιν σωματικόν,
οὐδὲν παχύ, οὐδὲν ἀσθητόν. Theodoret,
Grot., al., take it as 'having reason,' 'ra-
tional,' opposed to sacrifices of animals
which have no reason: Photius, Basil, and
Calvin, 'rational,' as opposed to super-
stitious. But the former meaning is far
the best, and answers to the *πνευματικὰς*
θυσίας of 1 Pet. ii. 5. 2.] *συνσχη-*
ματίζεσθαι is not imperative in sense, but
dependent on *παρακαλῶ*. (Of course, in
all such questions between ε and αι, the
confusing element of itacism comes in:
but in no case where both forms are equally

admissible in the text, can the mere sus-
picion of itacism be allowed to decide the
question.) δ αὐτὸν οὗτος, here, the
whole world of the ungodly, as contrasted
with the spiritual kingdom of Christ.
The dat. ἀνακαινώσει is not the instrument
by which, but the *manner* in which the
metamorphosis takes place: that wherein it
consists: compare *περιετμήθητε περιτομῇ*
χειροποιήτῃ, Col. ii. 11. εἰς τὸ δε-
κνέσθαι, that ye may prove, viz. in this
process and the active Christian life accom-
panying it, compare reff. Eph., Phil.: not
'that ye may be able to prove,' 'acquire
the faculty of proving,' as Bucer, Olsh.,
Rückert: the Apostle is not speaking of ac-
quiring wisdom here, but of practical proof
by experience. τὸ ἀγαθ. κ. εὐάφ. κ.
τῶν. are not epithets of τὸ θέλημα τ. θεοῦ
as in E. V., for in that case they would be
superfluous, and in part (τῶν) inappli-
cable: but abstract neuters, see ver. 9,
that ye may prove what is the will of
God (viz. that which is) good and accept-
able (to Him) and perfect. The non-
repetition of the art. shews that the ad-
jectives all apply to the same thing.
3—21.] *Particular exhortations grounded*
on and expanding the foregoing general
ones. This is expressed by the γὰρ, which
resumes, and binds to what has preceded.
And first, *an exhortation to humility*
in respect of spiritual gifts, vv. 3—8.
3.] Λέγω, a mild expression for 'I com-
mand': enforced as a command by διὰ τ.
χ. . . 'by means of my apostolic office,'
'of the grace conferred on me to guide and
exhort the Church:' reff. παντὶ τῷ
ᾧ ἐντι ἐν ἑμ.,—a strong bringing out of the
individual application of the precept. οὐχὶ
τῷ δεῖναι καὶ τῷ δεῖναι μόνον, ἀλλὰ καὶ
ἔρχονται κ. ἔρχομεν, κ. δοῦναι κ. ἐλε-
θεῖν, κ. ἰδιώτη κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ,
κ. νέῳ κ. γέροντι. Chrys. Hom. xi. p. 603.

x here only τ. κατὰ τὴν ἁναλογίαν τῆς πίστεως· 7 ἔτε διακονίαν, ἐν ABDF
 (-ως, Wied. τῇ διακονίᾳ· ἔτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 ἔτε L(P)R
 y Acts xx. 34 τῇ· ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν a b c d f
 z Luke iii. 10. ὁ ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἔλεων, ἐν g h i l
 Acts ii. 40 al. m n o p
 a = Acts ix. 31. [47]
 2 Cor. vii. 4. b ch. i. 11. Luke iii. 11. Eph. iv. 20. 1 Thes. ii. 8
 1 Tim. iv. 13. Heb. xii. 6. xiii. 22. L. P. H. c 2 Cor. viii. 2. ix. 11. 13. xl. 3. Eph. vi. 5. Col. iii. 22
 only. L. P. Job xxi. 17. Wisd. vii. 13. d 1 Thes. v. 12. 1 Tim. iii. 4, 6, 12. v. 17. Tit. iii. 8, 14 only. P. Prov.
 only. P. 1 Chron. xix. 17. e = 3 Cor. vii. 11, 12. 3 Pet. i. 5. Jude 3. Exod. xii. 11. f ch. xi. 31 ref.
 xxi. 17.

7. εἰτ[ε (εἰτ N³, appy) ο διακονων N³ m [Bas₁(txt₁) Thdrt-ms(omg o)]. for ο
 διδασκων, διδασκαλειαν A.

8. om εἰτε D¹F latt [Bas₁ Orig-int,] Pel. προιστανομενος N.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its *ἀναφορά*;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδίᾳ. πρῶτον, ἵ' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδίᾳ πρὸς τὸ ἐπιτήδευμα ἐκδόντου καὶ τὴν προαίρεσιν· ὁ κιθαριστής, ὡς κιθαριστής· ὁ τέκτων, ὡς τέκτων· ὁ φιλόσοφος, ὡς φιλόσοφος· ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On *προφητεία*, the gift of the *προφήται*, see note, Acts xi. 27. κατ. τ. ἀναλ. τ. πίστ.] (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὃν ἔλαβε δυνάμειον παρὰ θεοῦ") of faith. But *ὡς* faith? *ὀbjective* ('fides quæ creditur'), or *subjective* ('fides quâ creditur')? the faith, or our faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of *our* faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has ap-

pointed us, as profitable members of the body.

ὁ διδάσκων] The *prophet* spoke under *immediate inspiration*; the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is nowhere called a *prophet*, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies*, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically *προφητείας*, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fullness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the *προφητείας*,—see 1 Cor. xiv. 31.

ὁ μεταδιδούς appears to be the *giver of the alms to the poor*,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the *ἐφ' ἐκ*, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for *ἐλεῶν* (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præstiebantur").—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed *in the spirit* described. Add to all, that, as Vitringa remarks, διδιδόναι is more properly to *distribute* (Acts iv. 35), μεταδιδόναι to *impart of one's own to another*. I would therefore render it: He that bestoweth. ἐν ἀπλότητι] ordinarily, 'with simplicity.' But seeing that ἀπλό-

ἡ ἰλαρότης ἡ ἀγάπη ἡ ἀνυπόκριτος. ἡ ἀποστνγούντες τὸ πονηρόν, ἡ κολλώμενοι τῷ ἀγαθῷ τῇ φιλαδελφία εἰς ἀλλήλους ἡ φιλόστοργοι τῇ τιμῇ ἀλλήλους προηγούμενοι ἡ τῇ σπουδῇ μὴ ὀκνηροί τῷ πνεύματι ζέον-

only τ. Wisd. v. 16. xviii. 16 only. constr., Heb. xiii. 5. i here only τ. h = Luke
xv. 16. Acts viii. 29. 2 Kings xx. 2. 1 ch. ii. 10 ref. m 1 Thess. iv. 9. Heb.
xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only τ. (-φες, 1 Pet. iii. 8.) n here only τ. (-γως,
2 Macc. ix. 21. -γία, 2 Macc. vi. 20.) o = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. Pa.
xviii. 12, 20. p here only. Prov. xvii. 14 al. 2 Macc. iv. 40. q = Matt. xxv. 26 (Phil.
iii. 1) only. Prov. vi. 6, 9. r = Acts xvii. 16 ref. s Acts xviii. 26 (ref.) only.

9. for ἀποστν., μείδουντες F.

της, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδή and ἰλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 (where David admires Aaranah, τῆς ἀλάττης καὶ τῆς μεγαλοψυχίας), the word signifies 'liberality': so perhaps ἀλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἀπλοῦν τὰς χεῖρας, 'to open the hands wide':—and I would thus render it here. ὁ προϊστάμενος] He that presides—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the *general* usage of the word being preferable where it occurs *absolutely*, will *it* σπουδῇ apply to this meaning? Of course so far as σπουδῇ is applicable to *every* employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προῖστασθαι σπουδαίως, making it a serious matter of continual diligence. ὁ ἰλεῶν] See above: He that sheweth mercy, is the very best rendering: and I cannot conceive

that any *officer of the Church* is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κλείσω λόγος ἡ δόξαι, Sir. xviii. 16. 9—21.] Exhortations to various Christian principles and habits. 9.] Olsh, De Wetze, al., would understand ἐστίν,—not ἔστω,—the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are *hortative*; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this *descriptive*? ἀποστν.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλοστ.] properly of love of *near relations*; agreeing therefore exactly with φιλαδελφία. προηγούμενοι] "invicem prævenientes," latt. *μη μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπῆδα τοῦτω καὶ κατάρχου*, Chrys.: similarly Syr., Theophyl., Erasmus, Luther:—or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3; so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour': 'in giving honour, anticipating one another' (so Stuart). 11.] in zeal (not 'business,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12, 13, to Christian duties *as such*: as 'fervency of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) not slothful. ζέον τῷ πν. is used of Apollos, in ref. The

τῆς τῷ κυρίῳ δουλεύοντες. ¹² τῇ ἐλπίδι χαίροντες τῇ
 ὀλίψει ὑπομένοντες τῇ προσευχῇ προσκαρτεροῦντες. ¹³ ταῖς
 χρεῖαις τῶν ἀγίων κοινωνοῦντες τὴν φιλο-
 ξενίαν διώκοντες. ¹⁴ εὐλογεῖτε τοὺς διώκοντας ὑμᾶς
 εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ¹⁵ χαίρειν μετὰ χαϊρόν-
 των, κλαίειν μετὰ κλαιόντων. ¹⁶ τὸ αὐτὸ εἰς ἀλλήλους

t = Acts xx. 19 reff. see
 u = Matt. x. 22. xxiv. 13 ff.
 2 Tim. ii. 12. James v. 11.
 1 Pet. ii. 20. Job xiv. 14.
 v Acts i. 14 (reff.).
 w Acts xx. 34 reff.
 x Acts ix. 13 reff.
 y ch. xv. 27. Gal. vi. 6. Phil. iv. 16. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wind. vi. 25. Polyb. ii. 32. 8 al. z Heb. xiii. 2 only γ. (-vos, 1 Pet. iv. 9.) a = ch. ix. 30, 31 reff. b = 1 Cor. iv. 12. 1 Pet. iii. 9 al. c Luke vi. 28. James iii. 9. Gen. xii. 3. d = Matt. v. 44. Acts vii. 62 reff. 2 Kings xxi. 5. e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (-pa, Gal. iii. 10.) f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iv. 2.

11. Steph (for κυρίῳ) καιρῷ, with D¹ F[-gr] 5 G-lat lat-mss-mentd-by-[Orig-int]-Jer Cyr Ambrst_{xpr}: txt ABD²-L[P]N rel gr-mss-mentd-by-[Orig-int]-Jer-Ambrst [vulg F-lat syrr copt goth æth arm] Clem, Ath, Bas, Chr, Thdrt Euthal[(Wetst: not in Zacagn. Euthal-ms om τ. κ. δ.) Antch, Damasc] Thl Gc [Orig-int,] Jer Pel Aug Primas Sedul Bede. υπομενοντες N [-μενος A¹].

13. for χρεῖαις, μνείαις D¹ F mss-mentd-by-Thdor-mops(ἐνία τῶν ἀντιγράφων) am Hil, Ambrst Aug: txt ABD²[LP]N rel [vulg-clem (with fuld demid harl tol) syrr (and syr-mg-gr) copt goth æth arm] Clem, Chr, Thdrt Thdor-mops, Damasc Thl Gc Aug, Bede: [Orig-int,] Sedul Pel speak of both readings.

14. om υμᾶς (homotele ?) B 47. 67² am Clem: τους εχθρους ημων Orig: om ενλ. τ. διωκ. υμ. (passing from 1st ευλογεῖτε to 2nd) F [spec Orig-int]-ms: those words are aft καταρᾶσθε in D¹-3 [and lat]: txt AL[D²P]N rel [vulg &c Clem] Chr Bas Thdrt. [ευλογεῖσθαι (2nd) D¹ (appy).]

15. rec ins kai bef κλαίειν, with AD²L[P 47(sic)] rel Syr copt [æth] (Orig) Chr Thdrt [Damasc Tert, Ambr,]: om BD¹FN latt syr goth arm [Orig-int,] Ambrst Pel Aug, Sedul Bede.

Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11. τ. κυρίῳ δουλ.] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to κυρίῳ has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, of what he is speaking: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The present subject is, the character of our zeal for God. In it we are not to be ἀκηροί, but fervent in spirit,—and that, as servants of God. A very similar reminiscence of this relation to God occurs Col. iii. 22—24: οἱ δοῦλοι, . . . ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῇς κληρονομίας. τῷ κυρίῳ χριστῷ δουλεύετε. The command, τῷ κυρίῳ δουλεύετε, would surely come in very inopportunistly in the midst of exhortations to the zealous service of God. At the same time, it is not easy to give an account of the origin of the reading. The ἐξαγοραζόμενοι τὸν καιρὸν of Eph. v. 16 may have led to the filling up of the contracted κυρίῳ (κῶ) with this word: and the notion that σπουδῇ

referred to worldly business, may have favoured the sense thus given. For examples of the phrase τῷ κυρίῳ δουλεύετε and 'tempori inservire,' see Wetst. As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly employ (Eph. v. 16) τὸν καιρὸν (time and opportunity), but not serve it." Athanasius (in Wetst.) ad Dracont. says, οὐ πρέπει τῷ κυρίῳ δουλεύειν, ἀλλὰ κυρίῳ.

12.] The datives here are not parallel. τῇ ἐλπίδι is the ground of the joy in χαίροντες,—but τῇ ὀλίψει is the state in which the ὑπομονή is found.

13.] The reading μνείαις is curious, as being a corruption introduced, hardly accidentally, in favour of the honour of martyrs by commemoration.

τ. φιλοξ. διώκ.] οὐκ εἶπεν ἐργαζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμένειν τοὺς δεομένους, πότε πρὸς ἡμᾶς ἔλθωσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ. καταδιώκειν. Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e.g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck.

15.] Inf. for imperative: see Phil. iii. 16: and Winer, edn. 6, § 43. 5. d.

16.] Having (the participial construction is resumed, as in ver. 9) the same spirit towards one

¹⁶ φρονούντες· μὴ τὰ ¹⁷ ἐν ὑμῶν ¹⁸ φρονούντες, ἀλλὰ τοῖς ¹⁹ ταπεινοῖς ²⁰ συναπαγόμενοι. μὴ γίνεσθε ²¹ φρόνιμοι παρ' ²² ἑαυτοῖς. 17 μηδεὶς ὁ κακὸν ὁ ἀντὶ κακοῦ ὁ ἀποδιδόντες· ²³ προνοούμενοι καλὰ ἑνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ²⁴ εἰρηνεύοντες· 19 μὴ ἑαυτοὺς ²⁵ ἐκδικούντες, ἀγαπητοί, ἀλλὰ ²⁶ ὅτε ²⁷ τόπον τῇ ὀργῇ· γέγραπται γὰρ Ὁ Ἐμοὶ ²⁸ ἐκδίκησις, ἐγὼ ²⁹ ἀνταποδώσω, λέγει κύριος. 20 ἀλλὰ ἐὰν ³⁰ πεινᾷ ὁ ἐχθρὸς

iii. 7. n 2nd pers., 3 Cor. vii. 11 reff. o 1 Thess. v. 15. 1 Pet. iii. 9. Prov. xvi. 13.)
p = Matt. vi. 4, 6. Luke x. 35 al. q 3 Cor. viii. 21. 1 Tim. v. 8 only. Prov. xii. 4. (Prov. xii. 13.)
ch. xiii. 14.) r = Acts iv. 19 reff. Mal. ii. 17. s Matt. xxiv. 24. Gal. iv. 15.
t = here only. Rom. xi. a. 325, ἐξ ἐμῶν. see ch. i. 15. u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess.
v. 13 only. 3 Kings xxii. 45. Sir. vi. 6. v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xia. 3
only. 4 Kings ix. 7. (-coe, ch. xiii. 4.) w 2 Cor. vii. 1 reff. x Luke
xiv. 9. Eph. iv. 27. Sir. iv. 6. xxviii. 12. see Heb. xii. 17. y Deut. xxiii. 26.
x. 30. (Jam. xxviii. [1, 6]) a as above (s). Luke xviii. 7, 6. xxi. 22. Acts vii. 24. 3 Cor.
vii. 11. 3 Thess. i. 6. 1 Pet. ii. 14 only. Judg. xi. 36. b ch. xi. 35 reff. c Matt.
iv. 2. v. 6 al. Prov. xiv. 21, 22.

[16. for μὴ τὰ ἐν ὑμῶν φρον., ἀγαπητοὶ P¹. συναπαγαγόμενοι B¹.]

17. αὐτὰ καλὰ ἰνσ ἐνωπίον τοῦ θεοῦ καὶ (see 2 Cor viii. 21; Prov iii. 4) A² (Polyc.);
ου μόνον ἐν ὑμῶν. τ. θ. ἀλλὰ καὶ F vulg goth arm[-usc spec Ambrst] Lucif.; om A¹(appy);
BDL[P]N rel Syr [syr copt with arm-zoh Chr, Thdrt Damasc Orig-int.], for
πάντων, των A² D¹ [and lat.] F guelf harl tol [spec] Lucif.; txt (A¹?)BD²L[P]N rel
[vulg-clem(with am fuld demid) syr copt goth arm Bas.] Chr, (Thdrt) Damasc Thl
Ec Ambrst Sedul Bede.

19. [ἐκδίκησις A F-gr Orig, (txt-int.).] ἀνταποδῶν F.

20. rec (for ἀλλὰ εἰ) εἰ οὖν, with D²-gr L rel Chr, Thdrt Thl Ec: εἰ (alone)
D¹-gr F guelf D²-lat [spec] goth: εἰ γὰρ Syr Did.; [εἰ sy, εἰς quoque with:] txt
AB[P]N m vulg D¹-lat [copt arm] Bas, Damasc [Orig-int.].

another, i.e. actuated by a common and well-understood feeling of mutual allowance and kindness. μὴ τὰ ἐν ὑμῶν.] It

is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ἐν ὑμῶν φρονούντες, the ἐν ὑμῶν are necessarily subjective, the lofty thoughts of the man. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects with which the persons exhorted are συναπείσθαι. And those outward objects are defined, if I mistake not, by the τὰ αὐτὰ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. Being uplifted one against another would be a sign of this fault being present and operative. 17.] The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοούμεν. καλὰ . . .] from reff. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is objective only—not 'if you can,' but if it be possible—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR part is to be peace: whether you actually live peaceably or not, will depend then solely on how others behave towards you. 19.] So Matt. v. 39, 40.

ἀγαπητοί] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol. ὅτε τόπον] allow space, i.e. 'interpose delay,' to anger. So Livy viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et ira sua spatium, et consilio tempus, daret." So that we must not understand τῇ ὀργῇ, 'your anger,' nor [exactly, though it comes to that.] 'God's anger,' but 'anger,' generally;—'give wrath room.' 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding [exclusively] τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, 'yield to the anger

d 1 Cor. xiii. 3
only. Xnum.
xi. 4, 10 al.
e Matt. xxv.
35, 37, 42.
Job xxii. 7.
f Matt. x. 42.
1 Cor. iii. 2,
&c. xii. 13.
Rev. xiv. 8.
Judg. iv. 19.
here only. l. c.
Pa. xvii. 6, 12.
(-εἰς, John
xviii. 18.)
h 2 Tim. iii. 6
only. l. c.
Judith. xv. 11 only.
ii. 43 reff.
ii. 3. iii. 8. iv. 7 only.
xiii. 48. xv. 2.

σου, ὁ ψώμιζε αὐτόν· ἐὰν ὁ διψᾷ, ἐπότηζε αὐτόν. τοῦτο γὰρ ποιῶν ὁ ἄνθρωπος πυρὸς ἡ σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἔν τῳ ἁγαθῷ τὸ κακόν.

ABDF
L[P]^N
a b c d f
g h k l
m n o 17
[47]

XIII. 1 Πᾶσα ἡ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ, αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. 2 ὥστε ὁ ἄντι-

l ch. ii. 9, 10 (reff.). h = Matt. xii. 27, 28. Mark xiv. 1 al. i Acts
m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1. n = 1 Pet. ii. 13 (Phil.
Gen. xli. 40. (-οὐκ), 1 Cor. ii. 1.) o ch. viii. 7 reff. p Luke vii. 8. Acts
q Acts xviii. 6 reff.

ins και bef εαν διψα D¹(and lat, Tischdf; D², Treg): εαν δε διψα D²·²(Tischdf) goth arm]. της κεφαλης B.

21. μη νικου A. for υπο, απο F.

CHAP. XIII. 1. for *πᾶσα ψυχὴ . . . υποτασσέσθω, πασαις . . . υποτασσέσθε* D¹F harl [fuld spec] Iren-int, Ambrst. * *ὑπὸ* ABD²L[P]^N rel Bas, Isid, Chr, Thdr-mt: *απο* D¹F Orig, Thdr Damasc. rec *αὐτ οὔσαι* ins *ἐξουσαι*, with D²L[P] rel syrr [Orig.] Chr, Thdr Thl Ec: om ABD¹FN latt copt goth sēth arm Iren-int, Did-int, [appy] Ambrst Aug. [for υπο, απο F.] rec ins *του bef θεου*, with LN² rel Orig, Thdr Chr-ms: om ADF[P]^N 1 m Chr Damasc.

(of your adversary);' but this meaning for *δοτε τόπον* is hardly borne out. The citation varies from the LXX, which has *ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω*;—and is nearer the Heb.,—*עֲנִי עַל ה'*, "mine is revenge and requital." It is very remarkable, that in Heb. x. 30 the citation is made in the same words. 30.] The *οὐν* would mean 'quod cum ita sit';—carrying on the sentence with the assumption of the last thing stated. This perhaps may not have been understood, and hence may have arisen the alteration or omission of *οὐν* in the MSS. But the evidence is very strong for its omission.

What is meant by ἄνθρωπος πυρὸς σωρεύσεις? The expression *ἄνθρ. πυρ.* occurs more than once in Ps. xviii., of the *divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, '*For in this doing, you will be taking the most effectual vengeance*;' as effectual as if you heaped coals of fire on his head.

21.] If you suffered yourselves to be provoked to revenge,

you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, overcome the evil (in others) by your good.

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rife there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] *ὑποτασσέσθω*, see 1 Cor. xvi. 16, is reflective, subject himself, i. e. 'be subject of his own free will and accord.' For there is *no authority* (in heaven or earth—no power at all) except from God: and (so 84, 2 Cor. vi. 15, 16. It introduces a second clause as if *μὴ* had stood in the first) those that are (the existing powers which we see about us), have been ordained by God. We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary move-

τασόμενος τῇ ^m ἐξουσίᾳ τῇ τοῦ θεοῦ ² διαταγῇ ³ ἀνθ-
 ἑστηκεν· οἱ δὲ ⁴ ἀνθεστηκότες ἑαυτοῖς ⁵ κρίμα λήμψονται.
⁶ οἱ γὰρ ⁷ ἄρχοντες οὐκ εἰσὶν ⁸ φόβος τῷ ⁹ ἀγαθῷ ¹⁰ ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβέισθαι τὴν ^m ἐξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ ² ἔχεις ^{xy} ἔπαινον ἐξ αὐτῆς· ⁴ θεοῦ
 γὰρ διάκονός ἐστιν σοὶ ⁵ εἰς ^{2a} τὸ ἀγαθόν. ἐὰν δὲ ^b τὸ
^b κακὸν ποιῇς, φοβοῦ· οὐ γὰρ ^c εἰκὴ τὴν ^d μάχαιραν ^e φορεῖ·
 θεοῦ γὰρ διάκονός ἐστιν, ^f ἑκδικος ^g εἰς ^h ὀργὴν τῷ ^b τὸ ^b κα-
 κὸν πρᾶσσοντι. ⁵ διὸ ^h ἀνάγκη ^o ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργήν, ἀλλὰ καὶ ⁱ διὰ τὴν ^{ik} συνειδήσιν. ⁶ διὰ τοῦτο

19 only. see 1 Cor. xi. 17. a ch. ii. 10 ref. b ch. ii. 9 ref. c [Matt.
 v. 22.] 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 28 only. d Acts
 xii. 2 ref. e Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23,
 27. Sir. xi. 5. xl. 4 only. f 1 Thessa. iv. 6 only. g Wisd. xii. 12. Sir. xxx. 6 only. (-κεῖν,
 -κρησε, ch. xii. 19.) h 1 Thessa. v. 9. h = Heb. ix. 16, 23. i 1 Cor.
 x. 25, 27. 1 Pet. ii. 19. k 3 Cor. i. 13 ref.

3. rec των αγαθων εργων α. των κακων, with D³[-gr] L rel syrr [arm] Chr, Thdr̄t
 [Ambrst-ed]: txt ABD¹F[P]N latt copt goth (Clem,) Damasc [(Orig-int,)] Iren-int,
 Cyr̄r (Tert,) Aug Pacian Sedul Bede.

4. om σοι F^b b¹ o 116. om 1st το B. om εις οργην D¹F: εις οργην bef
 εκδικος D³(and lat³) N¹ b c f k n o 17 Chr, Thdr̄t.

5. om αναγκη (making υποτασσεσθαι = -σε) DF [guelph spec] goth Iren-int, Sedul,
 om και F (but F-lat has et).

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to LAW*. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all authorities among men must be in accord with the highest authority, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian. 2.] ἀντασσο-, see above on ὑποτασσο-. ἀντοῖς κρίμα

λ.] shall receive for themselves (the dat. incommodi) condemnation, viz. *punishment from God*, through His minister, the civil power. 3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not

necessary to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before*

the commencement of the Neronian persecution. Had this been *otherwise*, the principle stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark. 4.] τὴν μάχαιραν,

perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, “*adiutenti Consuli exsolutum a latere pugionem, velut ius necis vitæque civium, reddebat*.” Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he *τὴν μοναρχίαν ἐνεδείκνυτο*. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. εἰς ὀργήν

seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the *character of the ἐκδίκησις*,—that it *issues in wrath*. The ὀργή is referred to in τὴν ὀργήν, ver. 5. 5.] διὸ, because of the divine appointment, and mission of the civil officer. ἀνάγκη—ye must

needs submit yourselves—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13. 6.] διὰ τοῦτο

. . . καὶ is *parallel with διὸ*, ver. 5,—giving *another* result of the divine appointment of the civil power;—not *dependent on*

here 3cc. Luke xx. 22. xxi. 2 only. Judg. i. 28. m = Matt. xvi. 12 only. r (ch. ii. 27 al.) n ch. xv. 18. Phil. ii. 25. Feb. i. 7 (from Ps. ciii. 4). vii. 2 only. Josh. i. 1 (A Ald.). 3 Kings x. 6. o Acta xiv. 16 ref. p Acta i. 14 ref. q ch. xii. 17 ref. r Matt. xviii. 22. 1 Cor. vii. 3 only. t. (-μα, ch. iv. 4.) s ellipse. 2 Cor. vii. 15. Phil. iii. 14. Winer, edn. 6, § 64. i. 4. t = here bis. Matt. xvii. 25 only. Num. xxii. 26, &c. 1 Mac. x. 31. u ch. ii. 1 ref. v = ch. viii. 4 al. w Exod. xx. 15, &c. x 1 Tim. i. 10. y Eph. i. 10 only. t. Ps. lxxi. 30 Theod. (and Quinta Ed.) z Gal. v. 14. see ch. viii. 26 ref. a Levit. xii. 18. b ch. xv. 2. Matt. v. 43. xii. 19 al. fr. Exod. ii. 13.

γὰρ καὶ ἰ φόρους ἢ τελεῖτε ἢ λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς
 οὗτο οὗτο ἢ προσκαρτεροῦντες. 7 ἂ ἀπόδοτε πᾶσιν τὰς
 ὀφειλάς, τῷ ἢ τὸν ἰ φόρον τὸν ἰ φόρον, τῷ τὸ ἰ τέλος τὸ
 ἰ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν
 τιμὴν. 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
 ἀγαπᾶν. ὁ γὰρ ἀγαπῶν ἢ τὸν ἕτερον νόμον ἢ πεπλήρωκεν
 9 τὸ γὰρ ἢ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
 ἐπιθυμήσεις, καὶ ἢ εἰ τις ἢ ἑτέρα ἐντολή, ἐν τῷ λόγῳ
 τούτῳ ἢ ἀνακεφαλαιοῦνται, [ἐν ἢ τῷ] ἢ ἀγαπήσεις ἢ τὸν ἢ πλη-
 σίον σου ὡς σεαυτὸν. 10 ἢ ἀγάπη ἢ τῷ ἢ πλησίον κακὸν

7. rec aft ἀποδοτε ins ουν, with D³[and lat] FL[P]N³ rel [47(sic) vulg-clem(with fuld harl) goth arm] syrr Chr, Thl Ec Ambrat: om AB D¹[gr] N¹ am(with demid tol) coptt (Orig₂[-int₂]) Damasc Cyr₂ Aug^{amp} Cassiod₁.

8. οφειλόντες N¹ c [Orig₁]: -λητε N³: -λειτε B¹(Tischdf). rec αγαπαν bef αλληλους (corr₂ of order to agree with next clause?), with L rel syr coptt [αθη] Thl Ec: txt ABDF[P]N m latt Syr [goth] arm Orig₂[-int₂] Chr, Thdr₂ Damasc Cyr₂.

9. for το γαρ, γεγραπται γαρ F Ambr₂. [μοιχευσης, κλεψης &c P.] rec aft κλειψεις ins ου ψευδομαρτυρησεις (corr₂ to the decalogue), with [P]N rel [vulg-clem (with demid harl) syr sath arm] coptt Chr, Ec [Orig-int₂]: var transp al: txt ABDFL c g l 17 [47] am(with fuld tol al) Syr sah [goth] Clem, Orig₂ [Thdr₂ Damasc Ambr, Aug^{amp} Ambrat]. aft ετερα ins εστιν [A]N¹(N³ disapproving) [17 vulg D-lat F-lat Damasc Orig-int₁]. rec τούτω bef τω λογω, with AL[P] rel Clem, Dial, Cyr₂-p, Chr, Thdr₂ Damasc: txt BDFN d m Orig₂. om 2nd εν τω BF latt [Orig-int₂ Ambrat]: om εν Clem₁ Orig₁: ins ADL[P]N rel vss Clem₂ Orig₂ Chr Thdr₂ [Damasc]. rec (for σεαυ.) εαυτον, with F[LP] rel Chr Cyr₂[-p₁] Thl Ec: mss of Clem Dial vary: σεαυτον g¹: txt ABDN b c d h o Orig₂ Thdr₂ Damasc.

ver. 5. τελεῖτε is indicative, not imperative: the command follows ver. 7.

For they (the ἄρχοντες) are ministers of God, attending upon this very duty, viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, "For those who wait upon this very thing are ministers of God," which would require οἱ εἰς αὐτ. τ. προσκ.:—Koppe, "For λειτουργοὶ are of God:"—but this again would require οἱ γὰρ λειτ.—Tertullian remarks, Apolog. xlii. vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes.

7.] Before the accusatives supply αἰτούντι, as the correlative of ἀπόδοτε. φόρος is tax, or tribute,—direct payment for state purposes: τέλος, custom, toll, vectigal.

φόβος, to those set over us and having power: τιμή, to those, but likewise to all on whom the state has conferred distinction. 8—10.] Exhortation to universal love of others.

8.] ὀφείλετε is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδέν,—and would be

inconsistent with the ὀφειλάς just mentioned,—but imperative: 'Pay all other debts: be indebted in the matter of love alone.' This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. lxxii. (lxii.), ad Coelest. vol. ii. p. 868, says: "Reddatur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditur amittitur, sed potius reddendo multiplicatur." πεπλήρωκεν, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. "This recommendation of Love has, as also the similar one, Gal. v. 23, κατὰ τὴν τοιοῦτων οὐκ ἔστιν νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—'He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.'" De Wette. 9.] ἀνακεφαλ., brought under one head,—'united in the one principle from which all flow.' 10.] All the commandments of the law above cited are negative: the formal fulfilment

ABDF
L[P]N
a b c d f
g h k l
m n o p q r
[47]

C om οὐκ ἔργάζεται^a πλήρωμα οὖν νόμου ἢ ἀγάπη. 11^b καὶ^c α = ch. ii. 10
 ρομον... ABCD τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡδὴ ὑμῶς ἐξ ὑπνου d = here only? (ch. xii. 12, 26.)
 FL[P]M ἔγερθῆναι· νῦν γὰρ ἑγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε e 1 Cor. vi. 6,
 a b c d f ἔπιστεύσαμεν. 12 ἡ νύξ¹ προέκοψεν, ἡ δὲ ἡμέρα^m ἤγγικενⁿ 8. Eph. ii.
 m n o 17 k 28. Phil. i. 28. 3 John 8.
 [47] ἂν ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτόυς, ἔνδυσώμεθα f = John xii. 23. Rev.
 xiv. 18. and constr. Gen. xix. 7. g = ch. i. 10. h = Eph. v. 14. Prov. vi. 9.
 i = Matt. xxiv. 32 al. Ezek. xxx. 9. comp., here only. k = Acts xix. 2. 1 Cor. iii. 6, xv. 2. Eph.
 l. 12. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P. 7 Pa. xlv. 5. Incert. in
 Hexapl. [? Symm.] (-κοῦ, Phil. i. 12.) m = Matt. iii. 2, xxi. 34. Lam. iv. 18.
 n Acts vii. 58 reff. = Col. iii. 8. o Eph. v. 11 only. see John vi. 26, 29. viii. 30, 41. Gal. v.
 19. 1 Thess. i. 3. p = 1 Cor. xv. 53, 64 reff.

10. om η αγ. to εργαζ. A [Cyr, (appy)]. for ουκ εργ., ου καταργ. D¹ b f 17.
 for ουν, δε D¹ [and lat] F spec Aug^{ampe} (txt.): γαρ 115 [Ambrat]: quia Syr:
 om [P] 93 lect-12.

11. ιδωτες A¹ F[-gr] G² [-gr]. rec ημας bef ηδη (corr^m for ευφρονη?), with FL
 rel goth Clem, Chrⁱ, Thdr^t Thl Ec: [ηδη bef ωρα P: om ηδη Syr with arm:] txt
 ABCDN m vulg Damasc Jerⁱ, Ambrat.—rec ημας, with DFLN³ rel [vulg Syr copt^g goth
 arm Chr Thdr^t Damasc]: om syr [with Orig-int₁]: txt A B(sic: see table) C[P]N¹
 d m [Clem₁. υμων P k.]

12. ηγγισεν A. for αποθωμ., αποβαλωμεθα D¹ 3F [abjiciamus latt Orig-int,
 Cyrⁱ, Ambrat]. rec for ενδυσ. δε, και ενδυσ. (corr^m, no contrast seeming to be
 implied), with C²D² 3FLN³ rel [vulg with arm] Chr, Cyr₁[txt-p₂] Thdr^t Cyrⁱ,

of them is therefore attained, by *working*
 no ill to one's neighbour. What *greater*
things Love works, he does not now say:
 it fulfils the law, by abstaining from that
 which the law forbids. 11—14.]

Enforcement of the foregoing, and oc-
 casion taken for fresh exhortations, by
 the consideration that the day of the
 LORD IS AT HAND. 11.] καὶ τοῦτο,
 and this, i.e. 'and let us do this,' viz.,
 live in no debt but that of love (see reff.),
 for other reasons, and especially for this
 following one. ὥρα ἡδὴ ἐγερθῆναι.]

"The Inf. Aor. here, as after verbs of
 willing, ordering, &c., betokens the com-
 pletion of the act in question. See Winer,
 § 45. 8 (edn. 6, § 44. 7)." De Wette.

ἔνως here = the state of worldly
 carelessness and indifference to sin, which
 allows and practises the ἔργα τοῦ σκοτόυς.
 The imagery seems to be taken originally
 from our Lord's discourse concerning His
 coming: see Matt. xxiv. 42: Mark xiii. 33,
 and Luke xxi. 28—36, where several points
 of similarity to our vv. 11—14 occur.

ἑγγύτ. ἡμ. ἢ σωτ. ἢ ὅτε ἐπιστ.] σωτηρία,
 as ἀπολύτρωσις Luke xxi. 28, and ch. viii.
 23, of the accomplishment of salvation.
 ἡμῶν [is best] taken with ἐγγύτερον,
 'nearer to us,' see ch. x. 8, [though]
 ἐγγύ(ς) ἢ ἀπολύτρωσις ἡμῶν, Luke xxi. 28,
 seems [at first sight] to favour the usual
 connexion with σωτηρία. ἐπιστ.]

we first believed;—see reff. Without
 denying the legitimacy of an individual
 application of this truth, and the impor-
 tance of its consideration for all Christians
 of all ages, a fair exegesis of this pas-
 sage can hardly fail to recognize the fact,
 that the Apostle here as well as elsewhere

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(1 Thess. iv. 17; 1 Cor. xv. 51), speaks of
 the coming of the Lord as *rapidly ap-
 proaching*. Prof. Stuart, Comm. p. 521,
 is shocked at the idea, as being inconsistent
 with the inspiration of his writings. How
 this can be, I am at a loss to imagine.
 "OF THAT DAY AND HOUR KNOWETH NO
 MAN, NO NOT THE ANGELS IN HEAVEN,
 NOR [EVEN] THE SON: BUT THE FATHER
 ONLY." Mark xiii. 32. And to reason,
 as Stuart does, that because Paul corrects
 in 2 Thess. ii. the mistake of imagining it
 to be *immediately at hand* (or even
actually come, see note on ἐνέρηκεν there),
 therefore he did not himself expect it
 soon, is surely quite beside the purpose.
 The fact, that the nearness or distance of
 that day was *unknown to the Apostles*,
 in no way affects the prophetic announce-
 ments of God's Spirit by them, concerning
 its preceding and accompanying circum-
 stances. The 'day and hour' formed no
 part of their inspiration:—the *details of
 the event, did*. And this distinction has
 singularly and providentially turned out
 to the edification of all subsequent ages.
 While the prophetic declarations of the
 events of that time remain to instruct us,
 the *eager expectation* of the time, which
 they expressed in their day, has also re-
 mained, a token of the true frame of mind
 in which each succeeding age (and each
 succeeding age *a fortiori*) should contem-
 plate the ever-approaching coming of the
 Lord. On the *certainty of the event*, our
 faith is grounded: by the *uncertainty of
 the time* our hope is stimulated, and our
 watchfulness aroused. See Prolegg. to
 Vol. III. ch. v. § iv. 6—10. 12.] ἡ

νύξ, the *lifetime of the world*,—the *power*

G G

q ch. vi. 12 ref. δὲ τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ εὐσχημόνως ABCD
 r = 1 Thess. v. 5, 8. 2 Pet. 1:18. 2 Thess. iv. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

[Ambrst]: ενδυσ. (only) N¹ [sah-ms]: txt ABC'D¹ [P sah-woide] copt goth Clem, Damasc [Orig-int.], for σκα, εργα A D [and lat¹].

13. εἰσι κ. (ἡλούς B [sah Cypri]) Ambr.
 14. (αλλα, so ABD¹N¹). om κυριον B [Clem₁]: add ημων sah. χρ. bef
 ησ. B goth: om χρ. c k Ambr. om και D¹F. aft. σαρκ. ins ημων sah.
 εν επιθυμιας F latt [Orig-int.] (txt.) Ambrst Aug.]: εις επιθυμιας AC Ath, Thdrt-ms-
 comm Damasc: εν επιθυμια Ambr₁: txt BD[LP]N¹ rel Ps-Ign, Clem, Chr, [Bas,
 Cyr-p₁] Thdrt Thl &c.

of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as it were a clothing) the works of darkness (see Eph. v. 11—14, where a similar strain of exhortation occurs), and put on (δὲ corresponding to an understood μέν) the armour of light (described Eph. vi. 11 ff.—the arms belonging to a soldier of light—one who is of the viol φως and viol ἡμέρας, 1 Thess. v. 5,—not, as Grot. 'arma splendentia').

13.] κοίταις, in a bad sense: the act itself being a defilement, when unsanctified by God's ordinance of marriage. See ref. ἀσελγείας, plural of various kinds of wantonness: so ὁμοκρίσεις, φθόνους, κατακαλιὰς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὅ δὲ να τὸν δαῖνα ἐνεδύσαστο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιδλεπτον συνουσίαν. See examples in Wetst.

The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιείσθε εἰς ἐπιθυμίας,—and rendered, Take not (any) forethought for the flesh, to fulfil its lusts, not 'Take not your forethought for the flesh, so, as to fulfil its lusts' (Bartel des Zeibes, doch also, daß er nicht geil werde, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.,—or τῆς σ. πρόν. ποιείσθε μὴ εἰς ἐπιθ.: see construction of the next verse.

CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN. There is some doubt who the ἀσθενεῖντες τῇ πίστει were, of whom the Apostle here treats; whether they were ascetics, or

Judaizers. Some habits mentioned, as e. g. the abstinence from all meats, and from wine, seem to indicate the former: whereas the observation of days, and the use of such expressions as κοινόν [ver. 14], and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), [and in] some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελθόντες τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σούκοις καὶ καρφαίοις. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in

νεσθε μὴ °εἰς ἰδιακρίσεις ἡ διαλογισμῶν. 2¹ ὅς μὲν 11 Cor. xii. 10.
 π³ πιστεύει φαγεῖν πάντα, 1¹ ὁ δὲ °ἀσθενῶν ἡ λάχανα ἐσθίει. Heb. v. 14
 3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ °ἐξουθενείτω, ὁ δὲ μὴ 1 Cor. iii. 30
 ἐσθίων τὸν ἐσθίοντα μὴ ἡ κρινέτω· ὁ θεὸς γὰρ αὐτὸν (from Ps. xciii. 11).
 ἡ προσελάβετο. 4 σὺ τίς εἶ ὁ ἡ κρίνων ἡ ἀλλότριον οἰκέτην; 1 here only. see
 8. ch. ix. 21 al. m = Acts xv. 11 reff. n Matt. xlii. 32 n. Luke x¹. 42 only. Gen.
 ix. 3. o = Luke xviii. 9. Acts iv. 11. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7.
 p = Matt. vii. 1. ch. ii. 1 &c. Col. ii. 16. James iv. 11. q Luke xvi. 12. John x. 5. Acts
 vii. 6. ch. xv. 30. 2 Cor. x. 16, 16. Pa. cviii. 11. r Luke xvi. 12. Acts x. 7. 1 Pet. ii.
 18 only. Gen. ix. 20.

CHAP. XIV. 2. ος δε ασθ. F.

εσθιετω D¹F latt[(not D¹-lat) arm] Ambrst

[Aug¹ms].

3. for εξουθεν., κρινετω A 68 lect-5 [Orig-int.]. rec (for ο δε μη) και ο μη, with
 D¹L[P]³N² rel vulg [syrr sah sct Bas.] Epiph, Thdrst Thal Ec [Orig-ints Aug, Ambrst]:
 ουδε ο μη (omg μη aft) F: txt ABCD¹N¹ goth Clem, Damasc. γαρ bef θεος L 77.

1 Cor. viii. was somewhat different: there it was, concerning meat *actually* offered to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view. See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Intro. to this chap. in his commentary.

1—12.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.*

1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The 84 binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.'

ἀσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices.

πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better the faith, than 'his faith': 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσελαβ. [gives him your hand,] as Syr. (Thol.): 'count him one of you': opposed to rejecting or discouraging him.

μὴ εἰς] but not with a view to: 'do not adopt him as a brother, in order then to begin'...

διακρίσ. διαλ.]

discernments of thoughts, lit.: i. e. disputes in order to settle the points on which he has scruples.' In both the reff., διακρίσις has the meaning of 'discernment of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), 'thoughts': what kind of thoughts, the context must determine. Here, evidently, *those scruples* in him, in which his weakness consists,—and *those more enlightened views* in you, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes*. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators.

2.] The ὅς μὲν, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἀσθενῶν (not to be taken ὁ δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενῶντα of ver. 1 is resumed.

πιστεύει φαγεῖν, either believes that he may (εἰεῖναι) eat,—or ventures to eat. The latter is favoured by reff. Acts, πιστεύομεν σωθῆναι, 'we trust to be saved'; though that also may be expanded into 'we believe that we shall be saved,' as E. V.

λάχ. ἐσθ.] See remarks introductory to this chapter.

3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take ὁ ἐσθ. as the eater, and ὁ μὴ ἐσθ. the abstainer.

ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice.

For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: *not the abstainer*, who was only despised, set at naught,—and to whom the words cannot, by the construction, apply.

4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for ὁ κύριος in this passage is marked, vv. 8, 9,

τῷ ἰδίῳ κυρίῳ ἵστίκει ἡ ἵπίπτει ὁ σταθήσεται δέ, ὁ δυνατεῖ γὰρ ὁ κύριος ἵστίσαι αὐτόν. ὁ δὲ μὲν ἵκρίνει ἡμέραν ὁ παρ' ἡμέραν, ὁ δὲ ἵκρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοτ' ὁ πληροφορεῖσθω. ὁ ὁ φρονῶν

^a Paul (1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 6. 2 Thess. ii. 18) only, exc. Mark iii. 31. xi. 25. Exod. xiv. 13 A compl. 2 Cor. ix. 8. xiii. 3 only. 21 reff. see ver. 2. ^a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. ^a = ch. viii. 5 reff.

^t = ch. xi. 11, 22. 1 Cor. x. 12. Prov. xi. 26. ^w = here only? see ch. iii. 31. Pa. cxviii. 26. ^y = Acts xiii. 46 reff. ^s = ch. i. 25. Luke xiii. 2. Pa. cxxxiv. 6. ^b = see

^{ABCD} FL(P)^g a b c d f g h i l m n o r 17 [47]

4. rec *δυνατος γὰρ ἐστίν* (*more usual expression*), with L rel Thdrt [Damasc: *δυνατι γὰρ ἐστίν* D^s(appy)]: *δυνατος γὰρ*, omg *ἐστίν*, D²[P] syr(adding *ἐστίν* with ob) Bas, Chr.; txt ABCD¹FN. rec for *κύριος, θεός* (*corr'n to suit ver 3? θεός there does not vary*), with DFL [rel] latt syr Chr, Thdrt [Bas-ed Damasc Cypr, Aug^{alc} Ambrst]: txt ABC[P]N Syr(adding *αὐτοῦ*) coptt goth arm [Bas-mss, Orsies,] Aug, Opt.

5. aft *ὅς μὲν* ins γὰρ AC[P]N¹ latt goth [Bas, Damasc] Ambrst: om BDFLN^s rel [syrr coptt æth arm Chr, Orig-int,] Dial Aug, Jer₂. om εν A 38. 54 fald Chr, Thdrt.

as being Christ,—and the Master is the same throughout. *ὁ θεός* before is unconnected with this verse) † to his own Master (dat. commodi or incommodi according as *στ.* or *πῶρ.* befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldst eject him;') not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but he shall be made to stand (notwithstanding thy doubts of the correctness of his practice): for the Lord (or, his Lord, in allusion to τῷ ἰδίῳ κυρίῳ above) is able to make him stand (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the weak, who uncharitably judges the strong,—not vice versâ. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that such judgment belongs only to Christ, whose servant he is: (2) that the Lord's Almighty Power is able to keep him up, and will do so. 5.] One man (the weak) esteems (selects for honour,—*κρίνει ἀξίαν τιμῆς*) (one) day above (reff.) (another) day; another (the strong) esteems (*ἀξίαν τιμῆς*) every day. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of absolute indifference in themselves. Now the question

is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been wholly impossible for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of Jewish festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending

τὴν ἡμέραν ° κυρίῳ ° φρονεῖ[, καὶ ὁ μὴ ° φρονῶν τὴν
 ἡμέραν, ° κυρίῳ οὐ ° φρονεῖ]. καὶ ὁ ἐσθίων ° κυρίῳ ἐσθίει,
 ° εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων ° κυρίῳ οὐκ
 ἐσθίει καὶ ° εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ° ἐαυτῷ
 ζῇ, καὶ οὐδεὶς ° ἐαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ ζῶμεν,
 ° τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, ° τῷ κυρίῳ
 ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν,
 ° τοῦ κυρίου ἐσμέν. 9 ° εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν
 καὶ ° ἔζησεν, ° ἵνα καὶ νεκρῶν καὶ ζώντων ° κυριεύσῃ. 10 σὺ

g = Rev. ii. 8. xx. 4. 4 Kings xlii. 21.
vi. 15 only. L.P. Gen. iii. 16.

h Luke xlii. 26. ch. vi. 9, 14. vii. 1. 2 Cor. i. 24. 2 Tim.

6. om και ο μη φρ. την ημ. κ. ου φρ. (κοιτασεις) ABC¹DFN vulg copt æth [Orig-int,
 Ambrst Aug.; om from ημεραν to ημεραν 66¹, from εσθιει to εσθιει 71-3 lect-19: from
 τω θεω to τω θεω L: ins C³L[P] rel syrr [arm] Bas, Chr-txt, Thdrt-txt Damasc Phot,
 Thl Ec. rec om και (bef ο εσθ.) [with 47]: ins ABCDFL[P]N rel [vulg syrr
 copt æth arm] Bas Chr Thdrt Damasc Thl Ec [Orig-int,¹ Ambrst Pel. [for ευχ.
 γαρ, και ευχ. P c Syr arm(Tischdf) Clem, Iaid, Damasc.] for 1st θεω, κυριω A 52:
 Creatori Ambrst.

8. for 1st αποθνήσκωμεν, αποθνήσκομεν ADF[P 47] a¹ Ephr, Damasc: αποθανωμεν
 CL lo 17: (both appear to be corras: the former for uniformity, imagining that ζωμεν,
 ζωμεν were both indic; the latter for the sense, as representing the state after death:)
 αποθανομεν n: txt BN rel Chr, Cyr[-p] Thdrt. om 2nd τω F. for αποθνή-
 σκωμεν, αποθνήσκομεν [CL]N d¹ k [Chr-ms]. aft last εαν τε ins ουν F. for
 2nd αποθνήσκωμεν, αποθνήσκομεν ADF[P] f m¹ n [47 Ephr,] Thl: αποθανωμεν 108-35.
 219: txt BCLN 17 rel Chr, Cyr[-p] Damasc] Thdrt.

9. rec ins και bef απεθανεν, with C³D²LN³ rel am [Syr] syr Chr, Thdrt Thl Ec
 [Iren-int, Orig-int, Fulg,]: om A[appy] BC¹D¹·F[P]N¹ a c g 17 vulg copt [æth arm]
 Orig[-int, Cyr-jer, Chr, Cyr[-p] Anast, Damasc [Ambrst] Sedul. rec ins και
 ανεστη bef κ. εζησεν (see notes), with L[D²P]N³ rel [syr Ephr, Chr,] Thl Ec: aft,
 Syr: ins και ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη Di³ Iren-int, Gaud: om
 ABCFN¹ fuld-vict syr copt [æth] arm Dion Cyr-jer, Chr, Cyr^{am} Anast, Damasc
 [Orig-int,]—rec ανεζησεν, with Thdrt: ανεστη F vulg Orig, Pel Fulg: txt ABCDL[P]
 N rel.

φρονεῖ of both clauses having misled some
 early copyists; but perhaps it may have
 been intentionally done, after the observa-
 tion of the Lord's Day came to be regarded
 as binding. φρονῶν, taking account
 of, 'regarding.' εὐχαριστεῖ, adduced as
 a practice of both parties, shews the uni-
 versality among the early Christians of
 thanking God at meals: see 1 Tim. iv.
 3, 4. The εὐχαριστία of the μὴ ἐσθίων
 was over his 'dinner of herbs.' κυρίῳ
 is CHRIST. 7.] This verse illustrates
 the κυρίῳ of the former, and at the same
 time sets in a still plainer light than before,
 that both parties, the eater and the ab-
 stainer, are servants of another, even
 Christ. ἐαυτῷ and κυρίῳ are datives
 commodi: ζῇν and ἀποθνήσκειν represent
 the whole sum of our course on earth.

8.] The inference,—that we are,
 under all circumstances, living or dying
 (and a fortiori eating or abstaining, ob-
 serving days or not observing them),
 CHRIST'S: His property. 9.] And
 this lordship over all was the great end
 of the Death and Resurrection of Christ.

By that Death and Resurrection, the
 crowning events of his work of Redemp-
 tion, He was manifested as the righteous
 Head over the race of man, which now,
 and in consequence man's world also,
 belongs by right to Him alone.

The
 rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν,
 may have arisen by the insertion (1) of
 ἀνέζησεν as clearer than ἐζησεν, and (2)
 of ἀνέστη from the margin, where it was
 a gloss (1 Thess. iv. 14) explaining ἀνέ-
 ζησεν or ἐζησεν. Or, on the other hand,
 supposing it to have been the original,
 ἀνέζησεν may have been altered to ἐζησεν
 and κ. ἀνέστη left out, to conform it to
 vv. 7 and 8. In such a case of doubt, the
 weight of early authority must decide.
 ἐζησεν, lived, viz. after His death; =
 ἀνέζησεν. The historical aorist points to
 a stated event as the commencement of
 the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζώντων here, for uni-
 formity with what has gone before: in
 sense comprehending all created beings.

10.] He returns to the duty of
 abstaining,—the weak, from judging his

vv. 3, 4 reff. δὲ τί ¹ κρίνεις τὸν ^k ἀδελφόν σου; ἢ καὶ σὺ τί ¹ ἐξουθενεῖς ABCD
 h. Matt. vii. τὸν ἀδελφόν σου; πάντες γὰρ ^m παραστησόμεθα τῷ FL[FM]
 1 reg. 2 reff. βήματι τοῦ θεοῦ. ¹¹ γέγραπται γὰρ ^o Ζῶ ἐγώ, λέγει a b c d e f
 m = Acta xxvii. 24. Dan. vii. 10. g h k l
 n Acta xii. 21 reff. κύριος ^p ὅτι ἐμοὶ ^q κάμψει πᾶν ^q γόνυ, καὶ πᾶσα γλῶσσα m n o p
 o = Num. xiv. 21, 28. ^r ἐξομολογήσεται τῷ θεῷ. ¹² ἄρα ^[οὖν] ἕκαστος ἡμῶν περὶ [47]
 Jer. xxii. 24. εἰ αὐτοῦ ¹ λόγον ^[ἀπο] δώσει τῷ θεῷ. ¹³ μηκέτι οὖν ἀλλή-
 Zeph. ii. 9. λους ¹ κρίνωμεν, ἀλλὰ ^u τοῦτο ^v κρίνατε μᾶλλον, ^u τὸ μὴ
 p Isa. xiv. 23. constr. of οὐθ, 2 Cor. i. 18. Judith xii. 4. ^w τιθέναι ^w πρόσκομμα τῷ ἀδελφῷ ἢ ^w σκάνδαλον. ¹⁴ οἶδα
 q ch. xi. 4 reff. καὶ ^y πέπεισμαι ἐν κυρίῳ ^z Ἰησοῦ ὅτι οὐδὲν ^z κοινὸν ^z δεῖ
 r = ch. xv. 9. εἰ μὴ τῷ ^b λογιζομένῳ τι ^z κοινὸν εἶναι, ^z ἐκείνῳ
 Matt. xi. 25. Phil. ii. 11. 2 Kings xxii. 60. 1. c. AN²⁶.
 1 Pet. ii. 19. s ch. v. 16 reff. t Acta xix. 40 reff. u 2 Cor. ii. 1. see
 33 (reff.). x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. Ps. xlii. 21. w ch. ix.
 30 reff. s = Acta x. 14 reff. see ch. ii. 27. ver. 30. 2 Cor. ii. 4. v. 7. y constr., ch. viii.
 vi. 11. Phil. iii. 13. Wied. xv. 16. e dat., = 1 Cor. iv. 2. b = ch.

10. aft τὸν ἀδελφ. σου (1st) add ἐν τῷ μὴ ἐσθίειν D¹F am² Ambrst: also [F-lat] am²
 Ambrst aft ἀδελφ. σου (2nd) add ἐν τῷ ἐσθ. rec for θεου, χριστου (see note), with
 C²(appy) L[P]¹N² rel [vulg-clem demid] syrr goth [æth arm-ed Did.] Orig, Chr,
 Thdor-mops, Thdrt Gennad, [Tert.]: txt ABC¹DFN¹ [47-marg] am(with fuld harl
 mar tol) copt [arm-mss] Damasc [Orig-int.] (quod vero in præsenti quidem loco
 tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem nullam puto [esse]
 differentiam) Aug, Fulg Sedul.—47¹ omits the last clause.]

11. for σὺ, εἰ μὴ D¹[-gr(appy, Tischdf)] F[-gr] (G-lat has both). ἐξομολογήσεται
 bef πᾶσα γλῶσσα (so LXX-A) B D¹⁻² [and lat] F goth [(Syr sath) Orig-int.] Ambrst
 Sedul: txt ACD²L[P]¹N rel vulg syr copt [arm Did.] Chr, Thdrt Damasc Thl Ec
 Augampe.

12. om οὖν BD¹F[P¹ Syr]: ins ACD²L[P¹]¹N rel [syr copt goth arm] Chr, Thdrt
 [Antch, Damasc]. ὡμῶν C 116. for εἰ, αὐτὸν ὁ. ἀποδοσεῖ BD¹F
 Chr, δώσει ACD²L [P(bef λόγον)] N rel Polyc, Chr-ms, Thdrt [Antch, Damasc] Thl
 Ec. om τῷ θεῷ B [D²(appy, Treg)] F (Polyc) Cyp, Aug, ins ACDL[P]¹N rel
 [vss] Chr, Thdrt [Antch, Damasc Orig-int.] Ambrst.

13. κρίνατε D¹F [-νομεν P(so P m¹ for -νωμεν above)]. om πρόσκομμα and §
 B Syr [arm].—for ἢ, εἰς b¹ m n o [47²] Chr-ms, Cyr, Antch.

14. for κυρ., χριστῶ L[P] b k m n o. for εἰ αὐτοῦ, αὐτοῦ ADFL[P] rel Chr,
 Thdrt, Ec: txt BCN d m Chr, Damasc Thl.

stronger brother; the *strong*, from *despising* the weaker. It seems probable
 that χριστοῦ has been substituted for θεοῦ in the later mss. from 2 Cor. v. 10.
 The fact of Origen *once* citing it, decides nothing, in the presence of the expression
 βήματος τοῦ χριστοῦ in 2 Cor. 11.] The citation is according to the present
 Alexandrine text, except that our (ὡ ἐγώ = κατ' ἐμαυτοῦ ὁμνῶν. ἐξομ.) shall
 praise, see reff. LXX-BN^{1-2a} following the Heb. has δμνῆται (ὁμνῆται N¹) πᾶσα
 γλῶσσα τὸν θεόν (κύριον N). 12.] The stress is on περὶ εἰ αὐτοῦ: and the next
 verse refers back to it, laying the emphasis on ἀλλήλους. 'Seeing that our account to
 God will be of *each man's own self*, let us take heed lest by judging *one another*
 (κρίνομεν here in the general sense of 'pass judgment on,' including both the ἐξουθενεῖν
 of the strong and the κρίνειν of the weak) we incur the *guilt* of ἀπολλύειν one another.'
 13—23.] *Exhortation to the*

strong to have regard to the conscientious scruples of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation. 13.] See above.

The second κρίνατε is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod præcedit,' Bengel: see James ii. 4 for another instance:—but *determine* this rather.

πρόσκομμα (see ver. 21), an occasion of stumbling, in *act*: σκάνδαλον (ib.), an occasion of offense, in *thought*.

14.] *The general principle laid down, that nothing is by its own means,—i. e. for any thing in itself (φύσει, Chrys.),—unclean, but only in reference to him who reckons it to be so.*

πείθομαι. ἐν κυρ. Ἰησ. These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity

19 ⁽⁻⁾ ch. xvi. 10. 1 Cor. xi. 19. 3 Cor. x. 18. xiii. 7. 3 Tim. ii. 15. James i. 12 only. (1 Chron. xxviii. 18.) u ch. v. 18 reff. v ch. ii. 14 reff. see Luke xiv. 21. w ch. ix. 30, 31 reff. x = Paul only, ch. xv. 2. 1 Cor. (iii. 5) xiv. 3, &c. 3 Cor. (v. 1) x. 8. xii. 19. xiii. 10. Eph. iv. 29. (Matt. xxiv. 1 al. Esak. xvii. 17.) a = Matt. xxiv. 2. xxi. 61. Acta v. 38. 3 Cor. v. 1. Gal. ii. 16. Eza v. 12. a = Phil. y ver. 16. 1. 6. b = ch. ii. 37 reff. c ver. 13. d = Matt. xviii. 6. 1 Cor. vii. 1, &c. 1 Tim. ii. 3. Gen. ii. 18. e 1 Cor. viii. 13 only. Gen. ix. 6 al. fr. f ch. ii. 1. 1 Pet. ii. 12. g ch. ix. 22 reff. h = Matt. xv. 12. 1 Cor. viii. 13 (bis) al. fr. Sir. ix. 8. xiii. 6. xxv. (xxii.) 18 only. i vv. 1, 2. ch. iv. 19 reff. k Acta xiv. 9 reff.

και δοκιμοις τοις ανθρωποις B G¹-gr: και τοις ανθρωποις δοκιμοις 77.
 19. διακομεν ABFL[P]N a o Chr-ms: txt CD rel vas [Chr-edd Thdrt Damasc Orig-
 int, Ambrst]. at end add φυλαξωμεν D¹[and lat] F vulg(not demid) [spec Ambrst]
 (not Aug).

20. απολλυει N¹. aft καθαρα ins τοις καθαροις N².
 21. κρεας D³ m. πινειν F Clem₁[txt₁]: πινει B¹D¹. for προσκοπτει,
 λυπειται [P] N¹(txt N-corr¹). om η σκανδαλιζ. η ασθenei ACN¹ Syr copt sath
 Damasc [Orig-int.] Aug: ins BDFL[P]N² rel vulg syr [sah (arm) spec] Bas, Chr,
 Thdrt Thl Ambrst Pel.
 22. rec om ην, with DFL[P] rel vulg syrr [sah sath arm Damasc] Chr, Thdrt
 Ambrst Aug: ins ABCN tol [copt Orig-int.] Aug, Pel.

express the aggregate of the three, and *en tout* to be equivalent to *obtus*, as Baumg.-Crisinus. δόκ. τ. ἀνθρ., as a man of reason and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὡς τῆς εἰρήνης κ. τῆς ὁμοφρονίας πάντες· τοῦτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἰς. Chrys. Hom. xxvi. p. 713. 19.] Inference from the foregoing two verses—*edificatio*. τ. εἰς ἀλλ., edification towards one another, i.e. the work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ., 1 Thess. iii. 12.

20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crisinus, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow-Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression *eikodomē* having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομήν in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεωργίον, θεοῦ οἰκοδομή. Thus it will mean, *thy fellow-Christian, as a plant of God's planting, a building of God's raising*. So, nearly, De Wette and Tholuck. All things indeed are pure, but (it is) evil to the man ('there is criminality in the man;') Meyer supplies τὸ καθαρὸν, Grot. τὸ βρώμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be sup-

plied, any more than to καλόν who eats with offence (i.e. giving offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others both addressed to the strong who is in danger of offending the weak. But Chrys., Theophyl., Ec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak. 21.] It is good not to eat meats nor to drink wine, nor to do any thing: the ellipse is a harsh one. Fritzsche says, "aut supple φαγεῖν ἢ πινεῖν τοῦτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Platt, al.,—or ποιεῖν (or πρᾶσσειν) τοῦτο ἐν ᾧ κ.τ.λ., as Grot. Meyer, &c. Praefero illud, quoniam per totum hunc locum de cibo potuque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject?) in (by) which thy brother stumbles, or is offended (see on ver. 13), or is weak (Thol. remarks that the three verbs form a climax *ad infra*). 22.] The faith which thou hast (this reading, which is the more probable on critical grounds, was perhaps changed into the *σὺ πιστεύεις* of the rec. on account of the position of the *σὺ*. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "Hast thou faith?" better suits the lively cha-

ABCD
 FL[PM]
 a b c d f
 g h i
 m n o p
 [47]

¹ κατὰ σεαυτὸν ἔχε ^m ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ ¹ κρινῶν ἑαυτὸν ἐν ^φ δοκιμάζει. ²³ ὁ δὲ ^p διακρινόμενος ἐὰν φάγῃ ^a κατακέκριται, ὅτι οὐκ ^ε ἐκ πίστεως· πᾶν δὲ δ οὐκ ^ε ἐκ πίστεως, ἁμαρτία ἐστίν. XV. ¹ ὀφείλομεν δὲ ἡμεῖς οἱ ^ι δυνατοὶ τὰ ^u ἀσθενήματα τῶν ^v ἀδυνάτων ^w βασιλάειν καὶ μὴ ^x ἑαυτοῖς ^y ἀρέσκειν. ² ἕκαστος ἡμῶν

o = 1 Cor. xvi. 2. 3 Cor. viii. 6. 1 Thess. ii. 4. Jos. Antt. iii. 4. 1. p = Matt. xxi. 21. Acts x. 20. ch. iv. 20. James i. 5. (Jer. xv. 10.) q ch. ii. 1. reff. (per, ch. xiii. 8. John iii. 18.) r ellipse, ch. ii. 6 reff. s = Luke xvi. 10. John xiii. 14. xis. 7. Acts xviii. 29. t = 2 Cor. xiii. 9. u here only v. v Acts xiv. 8 reff. w ch. x. 12. xi. 15 reff. Matt. viii. 17. Gal. vi. 2. x let pers., 2 Cor. iii. 1 reff. y ch. viii. 8 reff.

rec (for σεαυ.) σεαυτον, with rel [Chr₁]; σεαυτω F: txt ABCDL[P]N c g k l [m (Treg)] n o 17 [47]. om ἐνώπιον του θεου N. (ins N-corr¹) [Chr₁]. ²³ αν B. [κατακρινεται P.] for δ, το D¹ [P] m 71.—om παν το πιστεως (λοισωσις) N¹ (ins N-corr¹). aft ἁμαρτια εστιν ins ch xvi. 25—27 AL[P] rel and most other mss (nearly 200 in number) syr goth[appy] arm-zoh [Chr Cyr-p, Thdrt Damasc mss-mentd-by-Orig-int], of these A[P] 5. 17. 109 have it in both places: om in both places [D²(appy, Tischd^f)] F (but in G there is a space left here and in F a space at xvi. 24) [Mcion-in-Orig-int mss-mentd-by-Jer]: txt BCD¹N 16. 80. 187-76 vulg Syr copt æth [Orig-int₁] Ambrst Pel Bede.

CHAP. XV. 1. [om δε P¹ b¹ o.] ἀρεσκον F[-gr].

2. rec aft ἕκαστος ins γαρ: om ABCDFL[P]N rel vulg syr copt [æth] Bas, Chr, Thdrt Damasc [Orig-int₁] Ambrst. υμων D²F[P] rel vulg [spec] Bas[-ed] Chr, Thdrt Damasc Thl [Orig-int₁] Pel Jer Leo: txt ABCD¹⁻³LN d h k n 17 [47(sic)] syrr copt [Bas-2-mss, Chr-c, Ec Aug Sing-cler].

racter of the address than the affirmative, "Thou hast faith") have (it) to thyself (reff.) before God. Chrys., who does not read the last words (ἐν τ. θ.), says, πιστιν ἐνταῦθα οὐ τὴν περὶ δογματων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει... ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "comprimens inanem gloriam quæ solet esse scientiæ,"—for there is no trace of a depreciation of the strong in faith in the chapter,—only a caution as to their conduct in regard of their weaker brethren. With μακάριος begins the closing and general sentence of the Apostle with regard to both: it is a blessed thing to have no scruples (the strong in faith is in a situation to be envied) about things in which we allow ourselves (Olah. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἰ, εἰ δὲ μὴ οἶδας, ἐγκατάρατος, καὶ παραβάτης εἰ τοῦ νόμου): ²³] but he that doubteth (the situation just described not being his), incurs condemnation if he eat (the case in point particularized), because (he eats) not from faith (i.e. as before,—see Chrys. above,—from a persuasion of rectitude grounded on and consonant with his life of faith. That 'faith in the Son of

God' by which the Apostle describes his own life in the flesh as being lived (Gal ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): but (introducing an axiom, as Heb viii. 13) all that is not from (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin. Augustine, Thomas Aquinas, al. have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because neither here nor there is the 'infidelis' in question. Here the Apostle has in view two Christians, both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do out of harmony with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for without faith it is impossible to please Him. The question touching the 'infidelis' must be settled by another enquiry: Can he whom we thus name have faith,—such a faith as may enable him to do acts which are not sinful? a question impossible for us to solve.

CHAP. XV. 1—13.] Further exhortations to forbearance towards the weak,

Ἰησοῦν, ὁ ἵνα ὁμοθυμαδὸν ἐν ἐνί στόματι δοξάζητε
τὸν θεόν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς
προσελάβετο ὑμᾶς, εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ
χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,
τὰ δεῖ εἶθι ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς
γέγραπται Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνει σου.

^a see Gal. ii. 17.
20. 1 Cor. i. 6, 8. 3 Cor. i. 21. Col. ii. 7. Heb. vi. 2, xiii. 9. Ps. xi. 12. cxxvii. 28 only.
4. (iv. 13) Gal. iii. 16.
^v = Phil. ii. 13.
^w = ch. iv. 11 reff.
^x = abool., Acts vii. 19 reff.

Acts i. 14 reff.
ch. x. 3 only.
Ps. lxxxviii. 1.
= Acts xxi.
Paul (3 Cor. i. 3, xii. 31. Eph. i. 3. Col. i. 3.) only, exc.
1 Pet. i. 3.
Eph. v. 2.
see 1 Cor. xv. 24. Gal. i. 4.
= Acts xxviii. 2 reff.
ch. xiv. i. 2.
tch. iii. 7 reff.
= Mark x. y ch. ix.
a ch. xi. 3 reff.

7. [om e F(not G.)] rec *qmas*, with BD¹[P] rel Thdrt [Damasce]: txt
ACD³5*FLN bec g l⁹ m n o 17 [vulg spec] syrr copt goth arm [seth Orig-int.] Chr,
Ambrst. rec om *rov*, with L rel Chr, Thdrt [Damasce]: ins ABCDF[P]N m.
8. rec (for *γap*) *de* (see note), with L rel syrr [arm] Chr, Thdrt [Thl Ec]: txt
ABCDF[P]N vulg copt goth Cyr[-p₂] Damasce Orig-int.] Ambrst. rec ins *μαρου*
bef χωρτον, with DF [b o] harl syrr; aft *xp.* L rel vulg goth [Ath.] Thdrt, Thl
Ec [Ambrst]: om ABCN copt [seth arm Did.] Epiph, Chr-comm, Cyr[-p₁] Damasce
[Orig-int₁]. *γενεσθαι (corra f)* BC¹D¹F c [arm] Ath.; txt AC³D¹L[P]N rel
[Did.] Epiph, Chr, Cyr[-p₂] Thdrt Damasce.
9. for *τουτο, του προφητου* N¹(th N-corr¹) [aft *εδυσεν* ins *κυριε* c h 17 vulg-
clem] and harl tol gneph, not am fuld demid¹ syrr copt Chr, Pel Sedul: *και (p = κε) N³.*

up again : q. d. "The God who alone can give this patience and comfort." The

later form of the opt., $\delta\epsilon\eta$, is also found 2 Tim. i. 16, 18; Eph. i. 17, al. in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. 1. g. $\kappa\alpha\tau\grave{\alpha}$ $\chi\rho\iota\varsigma$ 'Iησοῦν, according to (the spirit and precepts of) Christ Jesus,—see ref. 6. $\tau\delta\varsigma$ $\theta\epsilon\acute{o}\varsigma$ κ. πατ.] De Wette regards $\tau\delta\varsigma$ $\theta\epsilon\acute{o}\varsigma$ as independent of 'Iησοῦ $\chi\rho\iota\varsigma$,—'God, and the Father of our Lord Jesus Christ.' The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, the God and Father . . . is preferable on account of its simplicity. 7.] Wherefore

(on which account, viz. that the wish of the last verse may be accomplished) receive (see ch. xiv. 1) one another, as Christ also received you,—with a view to God's glory (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔργα διὰ τὸ ἐλθεῖν δοξάζει τὸν θεόν).

The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.]

For (reason for the above exhortation. This not having been seen, it has been altered to δι) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist γεγεσθαι (see var. readd.) was altered to the unusual perfect γεγενησθαι. The tendency of correction was

entirely the other way) a minister (He came *διακονῆσαι*, Matt. xx. 28) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i.e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (*made to*, gen. obj.; cf. *ἡ ἐπαγγελία τοῦ Ἀβραάμ*, Gal. iii. 14) the fathers (i.e. Christ came to the *Jews* in virtue of a *long-sealed compact*, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God': Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with *γυμνησθεῖν*: I would regard it (and so, apparently, Winer now, edn. 8, § 44. 7. c) as the historic aorist, and understand '*each man at his conversion*.' Least of all can it be subordinated to *eis τὸ*, as is done in E. V.) on account of (His) mercy (the emphasis is on *ὅτι ἐπὶ χάριτι*: the Gentiles have no *covenant promises* to claim,—they have nothing but the pure mercy of God in grafting them in to allego—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's

e 1 Cor. xiv. 15 (b). Eph. v. 15. James v. 13 only. 1 Kings xvi. 16. d = Gal. iii. 18. see 1 Cor. vi. 16. e Acts vii. 41. reff. Dgvt. xxii. 43. f here only. Pa. cxvi. 1. (elaw., θεόν, Acts ii. 47. reff.) g Luke xvi. 8. 1 Cor. xi. 8, 17, 22 only. Pa. cxviii. 12 (1). h plur., Acts iv. 30 (from Pa. ii. 1), 27. Rev. vii. 9. x. 11. xi. 9. xvii. 15. 1 Isa. xi. 1, 10. see Rev. v. 5. xii. 16. k = Heb. v. 11, 15 and, but act., Acts iii. 23 (from Deut. xviii. 15), 26. 1 = Mark x. 43 only. Gen. i. 26, 28 al. m constr., 1 Tim. iv. 10. vi. 17. Pa. xxi. 5. dat. only, Matt. xii. 21. w. ἐπὶ and acc., 1 Tim. v. 8. 1 Pet. i. 13 (ill. 5 rec.). w. εἰς, John v. 46. 2 Cor. i. 10. 1 Pet. iii. 6. n Acts xiii. 52 reff. o = Acts xx. 19 reff. p = Acts iv. 30 reff. q ch. iv. 11 reff. r ch. iii. 7 reff. Sir. xix. 34. s ch. i. 4 reff. t constr., ch. viii. 36 reff.

ψαλω bef τω ον. σ. DG [copt].
 11. ins λέγει BDF syrr copt goth æth [-rom arm-mss]: om ACL[P]N rel vulg [-æth-pl arm-ed] (Chr.) Thdrt Damas Thl Ec [Orig-int.] Ambrat. rec τον κυρ. bef π. τα εθνη (corr to LXX, where none read as in txt), with CFL rel Syr [-æth arm-mss] Thl Ec [Orig-int.]: txt ABDN[P 47] vulg syr goth arm[-ed] Chr, Thdrt [Damas Ambrat]. rec επαινεσατε (so LXX-Ed-vat(B def) N^{3a} 4c), with FL[P] rel Chr, Thdrt [Thl Ec]: txt (so LXX-AN¹) ABC[D]N Chr-ms, Damas.
 12. λέγει bef ησαιας N [copt]. ανιστανομενος N (see digest ch xii. 8).
 13. πληροφορησαι υμας (add εν B) παση χαρα κ. ειρηνη BF: txt ACDL[P]N rel. [om εν τω πιστ. DF spec arm Vig.] om εις το περισσευειν (homotele) B 57. om εν (bef τη ελπιδι) D¹ F[-gr] Chr-ms.
 14. κ. α. ε. π. υμ. bef αδελφοι μου DF Syr Thdrt.—om μου D¹ F Thdrt Ambrat. for περι, υπερ B.

triumphs were to take place, as well as among the Jews. 10.] καὶ πάλιν λέγει, viz. ἡ γραφή, or δ θεός, which is in substance the same: not impersonal: see ref. 1 Cor., note. The present Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take צא of the Jewish tribes, or construe צאתי with an accus., instead of with י (Gesén.): the reading of the LXX may therefore be right." There is however a reading צאתי found in one and perhaps another of Kennicott's mss. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 276 ff. 11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in the root of Jesse. The version is that of the LXX, which here differs considerably

from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." 13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words τῆς ἐλπίδος connect with ἐλπιοῦσι of the foregoing verse, as was the case with τῆς ὑπομονῆς κ. τῆς παρακλήσεως in ver. 5. χαρὰς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (xv. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). 14—33.] He first (14—16) excuses the boldness of his writing, by the allegation of his office as Apostle of the Gentiles. 14.] εἰς τὸς ἐγώ, I myself, = 'idem,' Lat.,—'notwith-

ABCD
FL[P]N
a b c d f
g h k l
m n o 17
[47]

ὡμῶν ὅτι καὶ αὐτοὶ ^aμεστοὶ ἐστε ^aἀγαθωσύνης, ^aπε-
 πληρωμένοι ^aπάσης [τῆς] ^aγνώσεως, δυνάμενοι καὶ
 ἀλλήλους ^aνουθετεῖν ¹⁵ ^aτολμηρότερον δὲ ἔγραψα
 ὑμῖν [ἀδελφοί,] ^aἀπὸ ^aμέρους, ὡς ^aἐπαναμνησκῶν ὑμᾶς
^bδιὰ τὴν ^aχάριν τὴν ^aδοθεῖσάν μοι ὑπὸ τοῦ θεοῦ ¹⁶ ^aεἰς
 τὸ εἶναι με ^aλειτουργὸν χριστοῦ Ἰησοῦ ^aεἰς τὰ ἔθνη,
 ἱεουργοῦντα τὸ ^aεὐαγγέλιον τοῦ ^aθεοῦ, ἵνα γένηται
 ἡ ^aπροσφορὰ τῶν ἐθνῶν ¹εὐπρόσδεκτος, ^aἡγιασμένη
^kἐν πνεύματι ὡνίφ. ¹⁷ ^aἔχω οὖν τὴν ^{lm}καύχῃσιν ἐν

reff. only γ. see notes. c 1 Cor. i. 4 reff. d ch. xiii. 8 reff. e = Col. i. 25. f here
 8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. g Mark i. 14. (Acts xx. 24.) ch. i. 1. 2 Cor. xi. 7. 1 Thess. ii. 9.
 Pa. xxix. 8. &c., only. h Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5 (from
 constr.) John xvii. 17, 19. 1 Cor. i. 2. ver. 31. 3 Cor. vi. 2. viii. 12. 1 Pet. ii. 5 only γ. k (and
 m ch. iii. 27 reff. 1 Cor. xv. 31.)

om kai αυτοι DF Chr-comm[not 1-ma]. for αγαθωσυνης, αγαπης F vulg Ambrst
 Pel. ins kai bef πεπληρωμενοι DF Syr. ins της B[P]N k n Clem. [Damasc]:
 om ACDFL rel. αλληλους bef δυναμενοι and om και D^{1,3}[-gr] F. for αλληλ.,
 αλλους L rel vulg syrr Chr. Thdr̄t Thl̄ Ec [Orig-int₂]: txt ABCDFN[P 47] (ffp).
 15. toλμηροτερας AB: txt CDFL[P]N rel. om αδελφοι ABCN¹ copt s̄th Chr,
 Cyr[-p₂ Orig-int₂] Aug.; ins DFL[P]N³ rel vulg Syr [syrr arm Damasc] Thdr̄t Ambrst.
 for επαναμ., αναμνησκων B: υπαναμ. o. for υπο, απο BEN¹ Damasc: txt
 ACDFL[P]N³ rel.
 16. for ειναι, γενεσθαι D¹[-gr] F[-gr]. rec ιησ. bef χρ., with DL rel Syr copt
 [s̄th arm] Chr. Thdr̄t: txt ABCF[P]N m vulg syrr Cyr[-p₂ Damasc] Orig[-int₁].
 Ambrst] Aug. om eis τα εθνη B. γενεθη B. om ευπροσδεκτος F Fulg.
 17. rec om την (the art not being understood), with AL[P]N rel [arm] Chr. [Cyr-p₁
 Damasc] Thdr̄t: ins B C[appy] DF m.

standing what I have written: see ch. vii. 25, note. Meyer understands it, 'without information from others: Bengel and Olsh., 'I myself, as well as others: Rück- ert, 'I not only wish it (ver. 18), but am persuaded for myself that it is so.' καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the toλμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. ἔγραψα, the *dabam* or *scribebam* of the Latins in epistolary writing. ὡς ἔπαι. ὑμ., as putting you anew in remembrance. διὰ τ. χάριν . . . , because of the grace, &c.; i. e. 'my apostolic office was the ground and reason of my boldness:—not = διὰ τῆς χάριτος ch. xii. 3. 16.] That I might be (eis τό gives the purpose of the grace being given, not of the ἔγραψα) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἱεουργοῦντα, προσφέροντα θυσίαν, Hesyeh.: but the εὐαγγέλιον. τ. θεοῦ is not the θυσία, but signifies that *voluerim*, in behoof of which, the *λεουργεῖν* took place: so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιοῦτους δεῖ εἶναι τοῦς λεουργοῦντας τὸν νόμον ἰδίᾳ αἱματι, καὶ γενναίᾳ ἰδρωτί τοῖς μέχρι θανάτου πάθεισιν ὑπερασπί- (σοντας), that the offering [up] of the Gen-

tiles (gen. of apposition: *the Gentiles themselves are the offering*: so Theophyl. αὐτῇ μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαιραν ἔχω τὸν λόγον θυσία ἐστὶ ὑμεῖς) may be acceptable, sanctified by the Holy Ghost. The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than according to that figure—viz. that he offers to God the acceptable sacrifice of those who by his means believe on Christ. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare: non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo: sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin. 17—22.] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places*

n Luke xiv. 38. **χριστῷ** Ἰησοῦ **τὰ** πρὸς τὸν θεόν. ¹⁸ οὐ γὰρ ° τολμήσω ABCD
 Acts xxviii. **τι** ° λαλεῖν ¹⁹ ὃν οὐ ° κατειργάσατο **χριστὸς** δι' ἐμοῦ ° εἰς FL[P]M
 10. Heb. ii. **ἵ** ὑπακοὴν ἐθνῶν, ° λόγῳ καὶ ° ἔργῳ, ¹⁹ ἐν δυνάμει a b c d f
 Phil. i. 14. **σημεῖον** καὶ ° τεράτων, ἐν δυνάμει πνεύματος [ἀγίου], g h k l
 see 2 Mac. iv. 2. **ὥστε** με ἀπὸ Ἱερουσαλὴμ καὶ ° κύκλῳ ° μέχρι τοῦ Ἰλ- m n o 17
 p attr., Acts xxi. 19. **λυρικοῦ** ° πεπληρωμέναι τὸ εὐαγγέλιον τοῦ **χριστοῦ**. [47]
 1 Cor. vii. 1. **οὕτω** δὲ ° φιλοτιμούμενον ° εὐαγγελίζεσθαι, οὐχ ὅπου
 2 Cor. xii. 17. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 Heb. v. 6. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 Winer, edn. 6, § 24. 2, end. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 q ch. ii. 9 reff. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 r ch. i. 5 (reff.). **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 s 2 Cor. x. 11. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 Col. iii. 17. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 1 John iii. 18. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 (see 1 Cor. iv. 19, 20. 1 Thess. i. 5.) **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 v absol., Mark iii. 34, vi. 6, 36. Luke ix. 12 only. 2 Chron. xxxiv. 6. w. gen., Rev. iv. 6. v. 11. vii. 11 only. Gen. xxxv. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 6 s. n. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 y 2 Cor. v. 9. 1 Thess. iv. 11 only. Job xxxviii. 11. x = Col. i. 25. see Acts xii. 25. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 16 bis, 18 only. Nab. i. 15. a = 2 Tim. ii. 19 only. Isa. xxi. 13. **ἁ** νόμασθαι **χριστός**, ἵνα μὴ ἐπ' ° ἀλλότριον ° θεμέλιον
 o = 1 Cor. iii. 10, 11, 12. Heb. vi. 1. b ch. xiv. 4 reff.

rec om τῶν, with b: ins ABCDFL[P]N rel Did₂ Chr Cyr₁ Damasc Thdrt Ec.

18. for τολμήσω, τολμῶ BN² latt Did₂ Dial-trin, Cyr[-p], Orig-int, Archel Ambrat].
 rec λαλεῖν bef τι, with L rel copt [syrr æth arm] Ec: txt ABCDF[P]N m
 [vulg] Bas, Ath, Did₂ Archel Chr, Cyr[-p] Thdrt [Damasc Orig-int, Ambrat]—for
 λαλεῖν, εἰπεῖν DF: λεγῖν and λαλῆσαι gr-ff. κατειργάσατο DFL. ins o bef
 χριστος F. aft δι' ἐμοῦ add λογῶν B. for υπακ., ἀκοῇ B.

19. aft 1st δυνάμει. ins αυτού D¹F. (G¹ also ins αυτού aft 2nd δυν.) rec aft
 πνεύματος ins θεοῦ, with D¹L[P]N rel Syr [syr-txt Euthal-ms] Chr-txt, Cyr[-p]
 Damasc Thdrt Thl Ec; αἰοῦν AC D¹-3 [and lat] F c m 17 [47] vulg copt syrr[-marg]
 arm Ath, Bas, Chr-comm Cyr[-p₂ Did₂] Dial₁: om B Pel-comm Vig₁. **ὥστε**
 πεπληρωσθαι ἀπο ἱερ. μέχρι τοῦ ἰλλ. καὶ κύκλῳ το DF.

20. φιλοτιμουμαι (constr of constr) B D¹[-gr] F[P]: -μουμένος 116-[29²]: om vulg
 D-lat [Orig-int]: txt ACD²-3LN rel Orig. [εὐαγγελισασθαι P n Chr-mas₁.]
 for οὐχ οὐ, οὐον οὐκ D¹[-gr] F Chr₁. ins o bef χριστος D¹F Chr₂. **ἐν**
 ἀπολλοτρῷ θεμελίῳ F.

where none had preached before him. I have therefore (consequent on the grace and ministry just mentioned) my boasting (i.e. 'I venture to boast: not = ἔχω καύχημα, 'I have wherewith I may glory,' as E. V., but, as De W., = ἔχω καυχᾶσθαι, 'I can, or dare, boast') in Christ Jesus (there is no stress on ἐν χρ.—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and subser- vency to Christ) of (concerning) matters relating to God (my above-named sacer- dotal office and ministry). 18.] The con- nexion is: 'I have *real* ground for glorying (in a legitimate and Christian manner); for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any of those things which (δὲν for ἐκείνων, &, attr.) Christ did not work by me (but by some other) in order to the obedience (subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirma- tive form, 'I will only boast of what Christ has veritably done *by me* towards the obe- dience of the Gentiles,' he proceeds) by word and deed. 19.] In the power of signs and wonders, in the power of the [Holy] Spirit (the signs and wonders (reff.) are not spiritual, but external miraculous acts,— see 2 Cor. xii. 12), so that (result of the

κατειργάσατο) from Jerusalem (the eastern boundary of his preaching) and the neigh- bourhood (κύκλῳ is not to be joined with μέχρι τ. ἰλλ. as Calov., al., but refers (reff.) to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Ara- bia (1), Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum), as far as Illyricum (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Mace- donia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (reff.:— 'executed my office of preaching,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίζεσθαι τὸν χρ.) the Gospel of Christ. 20.] But (limits the foregoing assertion) thus (after the following rule) being careful (reff.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The partic- ip. agrees with με, ver. 19) to preach the Gospel, not where Christ was (previously) named, that I might not build on the foundation of another, but according as it is written (i.e. according to the following

^d οἰκοδομῶ, ²¹ ὁ ἀλλὰ καθὼς γέγραπται Οἷς οὐκ ἔστιν ἀντι-
 γέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν ὁ συν-
 ἡσουςιν. ²² διὸ καὶ ἠνεκοπτόμην ἰ τὰ ἰ πολλὰ ἰ τοῦ ἐλθεῖν
 πρὸς ὑμᾶς. ²³ νυνὶ δὲ μηκέτι ἰ τόπον ἔχων ἐν τοῖς
 κλίμασιν τούτοις, ἰ ἐπιποθίαν δὲ ἔχων ὁ τοῦ ἐλθεῖν
 πρὸς ὑμᾶς ἰ ἀπὸ ἰ ἰκανῶν ἰ ἐτών, ²⁴ ὥς ἂν πορεύωμαι
 εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ ἰ διαπορευόμενος θεάσασ-
 θαι ὑμᾶς καὶ ἀφ' ὑμῶν ἰ προπεμφθῆναι ἰ ἐκεῖ, ἐὰν ὑμῶν
 πρῶτον ἰ ἀπὸ ἰ μέρους ἰ ἐμπλησθῶ.) ²⁵ νυνὶ δὲ πορεύ-

iv. 8. m 2 Cor. xi. 10. Gal. i. 31 only. (Judg. xx. 3 A. Ald. compl. ?)
 only r. (-θεῖς, ch. i. 11.) o constr., Acts xiv. 9 refl.
 q = Acts ix. 23 refl. Luke xliii. 8 al. r 2 Macc. i. 20. s = 1 Cor. xi. 34. Phil. ii. 33.
 t absol., Luke xviii. 36 (vi. i. xlii. 22. Acts xvi. 4) only. Zech. ix. 8. Xen. Anab. ii. 2. 11. u Acts
 xv. 3 refl. = Matt. ii. 22. John xi. 6. xviii. 3. v ver. 16. x = here
 (Luke i. 53. vi. 28. John vi. 12) only. Eccl. vi. 2. Polyb. i. 17. 3. see Acts xiv. 17.

21. ἀπηγγελη C (238 P): ἀπηγγελλη(sic) N c h k² o. σφονται bef ois ἀπηγ. v.
 av. B m [copt].

22. for ἐνεκοπτόμην, ἐνεκοπήν DF. for τα πολλά, πολλάκις BDF: txt ACL[P]N
 rel Chr, Thdrt [Damasc].

23. [for μηκ., ουκ ἐτι P.] for 2nd ἔχων, ἔχω (corrū of constr) D¹ F m o.
 om του A. rec (for ἰκανῶν) πολλῶν (more usual exprn), with ADFLN rel Chr,
 Thdrt: txt BC[P] m Damasc.

24. rec (for av) εἰν, with L rel Chr, Thdrt: txt AB C(appy) DF[P]N Chr, Damasc.
 add οὖν DF. πορεύωμαι DF[P] a¹ b¹ c¹ f m¹ n [47 Euthal-ms]: -ομαι L
 122¹: txt ABCN rel Chr, Thl. rec aft σπανίαν ins ελευσομαι προς υμας (to fill up
 the aporopesis: see note), with Lk² rel syr [Euthal-ms] Thdrt Thl Ec: om
 ABCDF[P]N¹ latt Syr copt sēth arm Chr, Damasc [Orig-int.] Ambrst Pel Sedul.
 om γαρ F latt Syr copt sēth [arm Orig-int.] (videbo vos et a vobis deducar
 Ambrst): ins ABCDL[P]N syr [copt Euthal-ms] (Thdrt.) Damasc Thl Ec: δε a² 3.
 5. 108¹. 20 Chr-ms Thdrt. πορευόμενος A 62 Damasc. rec (for αἶ) υφ,
 with ACL[P]N rel Chr, [Thdrt Damasc]: txt B(awo) DF [47. for προπεμφθ.,
 πορευθῆναι P.]

rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching, &c. The citation is from the LXX, *περὶ αὐτοῦ* referring to *ὁ παῖς μου*, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] *διὸ*, not, because a foundation had been already laid at Rome by another: this would refer to merely a secondary part of the foregoing assertion: *διὸ* refers to the primary, viz. his having been so earnestly engaged in preaching elsewhere.

τὰ πολλά, these many times: not [*for the most part*, or], as Meyer, Fritz., '*the greater number of times*,'—which would suggest the idea that there had been other occasions on which this hindrance had not been operative.

23.] *μηκ. τόπ. ἔχων*, I have no more occasion, viz. of apostolic work. The participial construction prevails throughout, the participles standing as direct

verbs. This not having been seen, the words *ελευσομαι προς υμας* have been inserted to fill up what seemed an aporopesis. Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever (as soon as) I journey into Spain. Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the completion of the journey, Neander, Pfl. u. Leit., ed. 4, pp. 527—553,—and on the other side, Dr. Davidson, Introd. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., Excursus I., where a copious list of books on both sides is given.

24.] *ἀπὸ μέρους* is an affectionate limitation of *ἐμπλησθῶ*, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as

γ = 2 Tim. i. 18. ομαι εἰς Ἱερουσαλήμ ὡς διακονῶν τοῖς ἁγίοις. 26 εὐ- ABCD
Philom. 13. δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνῶν τινὰ FL[P]N
Heb. vi. 10. pres. part., α b c d f
Winer, edn., g h k l
6, § 46. 1. 2. α. m n o 17
Acta vi. 11. [47]
xv. 27.
s = Acta ix. 13
reff.
a = Luke xii.
22. 1 Cor. i.
21. Gal. i.
15. Ps. lxxvii.
16.
b = 2 Cor. ix.
13. Heb. xiii.
16 only.
m (-πῶν, ver.
27, ch. xii.
13.)
c = 1 Cor. xvi.
1 reff.
d ch. i. 14 reff.
e Paul (ch. i.
11, vii. 14.
1 Cor. ix. 11
al.) only, exc.
1 Pet. ii. 5, b1a f.
ix. 11 (iii. 3 reff.).
ver. 16.)
f ch. xii. 13 reff.
g ver. 1 reff.
h = 1 Cor.
i = here only. (Acta xiii. 2 reff.) 3 Kings i. 4. (-γία, 2 Cor. ix. 12. -γία,
Kings iii. 12. of sacred rites, Heb. ix. 8. [see
John iii. 33. m = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18. n = Matt.
viii. 19. x. 5 al. fr. Josh. vi. 11. o = Eph. iii. 19. p ch. xvi. 18. 1 Cor. x.
16. 2 Cor. ix. 5 al. Ezek. xxxiv. 26. q ch. xii. 1 reff. r here only. see Col. i. 8.
s here only r. (ἀγων- Col. iv. 12.)

25. διακονῆσαι DF latt [Orig-int, Ambrst]: διακονῶν N¹: txt ABCL[P]N³ rel.

26. εὐδοκῆσαν B 62. 120 Thdr̄t, [(and ms.) Chr-c,]: G-lat has both (ἡνδ. B¹ N m [Chr-com]: so [A]N m Chr-ms in next ver). μακαρίζοντες καὶ ἀχαιοὶ F, D¹-lat
also has μακαρίζοντες. των εν ιερ. αγιων D F[-gr].

27. for εὐδοκ. γὰρ καὶ οφείλεται, οφείλ. γὰρ DF Ambrst. rec αυτων bef εισι,
with FL rel: txt ABCD[P]N vulg (with am &c agst fuld &c) spec Syr copt [arm
Damasc Orig-int,] Ambrst. om 2nd αυτων L.

28. aft τουτο ουν ins ara F. σφραγισαμενοις (sic) N. om αυτοις B 76. 108.
δι υμῶν F. rec ins την bef σπανιαν (none om την in ver 24), with CLN³
rel: om ABDF[P]N¹ m Chr₁ [Damasc].

29. for οἶδα δε, γνωσκω γὰρ F. om ερχομενος F. πληροφωρῶ D¹F.
rec ins του ευαγγελιου του bef χριστου (prob a gloss), with LN³ rel vulg [-clem
arm-mss] syrr Chr₁ Thdr̄t: om ABCDF[P]N¹ am (with demid harl [fuld tol]) copt
with arm[-ed] (om χρ. also) Clem₁ [Orig-int, Ambrst].

30. om αδελφοι B 76 with Chr₁: ins bef παρακ. υμ. a (in red) lectt (and C³-marg); bef
υμ., demid: add μου syrr copt (the variations in poem are suspicious: but may not the
word, characteristic as it is here, have been first rejected as unnecessary, and then
noted in the margin, and variously inserted? Lachm retains it). ins ονοματος
του bef κυριον L a 74. 120 lectt.

Chrys. οὐδὲς γὰρ με χρόνος ἐμπληῆσαι
δύναται, οὐδὲ ἐμποιῆσαι μοι κόρον τῆς
συνουσίας ὑμῶν. 25.] See Acta xix.

21; xxiv. 17; 2 Cor. viii. 19. διακονῶν,
not the future, because he treats the whole
action as already begun; see reff.

26.] See 2 Cor. ix. i. ff. κοινων.]
See reff. Olsh. remarks, on τοὺς πτω-
χοὺς τ. ἁγίων, that this shews the com-
munity of goods in the church at Jerusa-
lem not to have lasted long: cf. Gal. ii. 10.

27.] The fact is re-stated, with a
view to an inference from it, viz. that the
εὐδοκῆσαν was not merely a matter of
benevolence, but of repayment: the Gen-
tiles being debtors to the Jews for spiritual
blessings. This general principle is very
similarly enounced in 1 Cor. ix. 11. It is
suggested by Grot., al., that by this Paul
wished to hint to the Romans the duty of

a similar contribution.

28.] καρπὸν,
hardly, as Calv., al., "proventum quem ex
Evangelii satione ad Judæos redire nuper
dixit:" more probably said generally,—
fruit of the faith and love of the Gentiles.

σφραγισ., ὡς εἰς βασιλικὰ ταμεία
ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ,
Chrys. Hom. xxx. p. 739. δι' ὑμῶν,
through your city. 29.] The fulness of

the blessing of Christ imports that rich-
ness of apostolic grace which he was per-
suaded he should impart to them. So he
calls his presence in the churches a χάρις,
2 Cor. i. 15. See also ch. i. 11. 30—
32.] τ. ἁγία. τ. πνεύμ., the love shed abroad
in the heart by the Holy Ghost;—a love
which teaches us to look not only on our
own things, but on the things of others.

συναγων.] "Ipse orat oportet, qui
alios vult orare secum. Orare, agere est,

ταῖς 'προσευχαῖς ὑπὲρ ἐμοῦ 'πρὸς τὸν θεόν, ³¹ ἵνα ^{t Acts xii. 5 reff.}
^u ῥυσθῶ ἀπὸ τῶν 'ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ ^{u = ch. vii. 24}
^w διακονία μου ^x ἢ εἰς Ἱερουσαλὴμ 'εὐπρόσδεκτος τοῖς ^{w = Acts xiv. 2}
^z ἀγίοις γένηται, ³² ἵνα ^a ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς ^b διὰ ^{w = Acts vi. 1}
^b θελήματος ^b θεοῦ, [καὶ ^c συναναπαύσωμαι ὑμῖν]. ³³ οὐ δὲ ^{y ver. 16 reff.}
^d θεὸς τῆς ^d εἰρήνης ^e μετὰ πάντων ὑμῶν. ἀμήν. ^{z = vv. 25, 26.}
^{a = 1 Cor. ii.}

XVI. ¹ Ὡς συνίστημι δὲ ὑμῖν Φόλβην τὴν ἀδελφὴν ἡμῶν, ² ἵνα
οὖσαν ³ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ³ ἵνα
^h προσδέξησθε αὐτήν ^{hl} ἐν κυρίῳ ^k ἀξίως τῶν ^l ἁγίων καὶ
^{xvi. 18. 2 Cor. vii. 13.} ^{Isa. xi. 6 only.} ^{d ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv.}
^{u. 1 Thess. v. 23. Heb. xiii. 20. (2 Thess. iii. 16.)} ^{e ellips., Matt. i. 23. ch. xvi.}
^{20 (24). 1 Cor. xvi. 23, 24 al.} ^{f = 2 Cor. iiii. 1. v. 12. (ch. iii. 6 reff.) 1 Macc. xii. 43.}
^{g = Phil. i. 1. 1 Tim. iii. 6, 12. fem., here only.} ^{h = Phil. ii. 29.} ^{i = 1 Cor. v. 18, 12. 2 Cor.}
^{xvi. 19 al.} ^{k Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6 only t. Wied.}
^{vii. 15. xvi. 1. Sir. xiv. 11 only.} ^{l = Acts ix. 13 reff.}

aft προσευχαις ins υμων DF [n²] vulg-ed(not am demid fuld harl² [mar]) [copt aeth]
Pel. om υπερ εμου F [D¹-lat Orig-int.]

31. rec aft και ins ινα, with D²-2[-gr] L² rel syr Chr, Thdrt [Thl Ec]: om AB
C[appy] D¹F[P]N¹ latt Syr copt arm Damasc [Orig-int.] Ambrst Pel. for διακονια,
δωροφορια (corrū to avoid harshness of διακον. eis ier.: see below) BD¹F, remuneration
D¹-lat, munerum meorum ministratio Ambrst: txt AC D² 2-gr L² vss(administratio
G-lat, obsequii oblatio vulg, ministerium D²-lat [Orig-int.] Chr, Thdrt Damasc Thl
Ec. om 2nd η L[P] b¹ h m 73. 93. 122 Thdrt[-ms] Chr-ins. for eis, ev
BD¹F: txt ACD²L[P]N¹ rel Chr-ms Thdrt, [Damasc] Thl. [for ευπος, προσδεκτος
F.] rec γενηται bef τοις αγιοις, with DFL rel [(vulg) syr copt arm Chr, Thdrt
Orig-int.]: txt ABC[P]N¹ m.

32. ελθων AC N¹ 17 [copt arm Orig-int, (of these) N¹ [copt Orig-int have it] bef
χαρα]. for θεου, κυριου ιησου B [domini aeth("ut saepe pro θεος," Tischdf): χριστου
ιησου D¹F [fuld]: ιησου χριστου N¹: txt ACD²L[P]N¹ rel [vulg syrr copt arm] Chr,
Thdrt Damasc Thl Ec [Orig-int.]. om και συναναπαύσωμαι υμων B: ins (ACDF)L(N)
rel vss Chr, Euthal, Thdrt Damasc Thl Ec [(Orig-int) Ambrst]: om και N¹ [AC aeth
arm Damasc Orig-int.].—αναψυχω D: αναψυχω F.—μεθ υμων DF latt.

33. ins ητω bef μετὰ D¹F latt Syr [aeth arm Orig-int.]. om αμην AF: ins
BCDL[P]N¹ rel [vulg syrr copt aeth arm] Chr, Thdrt Damasc Thl Ec [Orig-int.].

CHAP. XVI. 1. om δε D¹F aeth arm Sedul. υμων A F[-gr] P [k] Thl. aft
οουσιν ins και BC¹N³ 47.

2. rec αυτην bef προσδεξησθε, with ALPN rel vulg Chr, Thdrt [Euthal-ms Damasc
Orig-int.] Ambrst: txt BCDF d harl copt.

praesertim ubi homines resistent." Bengel.

31.] Compare Acts xx. 22; xxi. 10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] διὰ θεοῦ = ἐὰν ὁ κύριος θελήσῃ, 1 Cor. iv. 19: otherwise in reff.

[κ. συναν. ὑμ., and may refresh myself together with you;—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1—16.] RECOMMENDATION OF PHOEBE: GREETINGS.

1, 2.] In all probability Phoebe was the bearer of the Epistle, as stated in the (rec.) subscription. Διάκονον] Deaconess. See 1 Tim. iii. 11, note. Pliny in

his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quae ministras dicebantur, quid esset veri et per tormenta querere." A minute discussion of their office, &c., in later times may be found in Suicer, Thesaurus, sub voce; and in Bingham, book ii. chap. 22, § 8. Neander, Pfl. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the χῆραι of 1 Tim. v. 3—16, as has sometimes been done. ΚΕΧΧΡΕΑΕ, the port of Corinth (τῶν Κορινθίων ἐπίγειον, Philo in Flacc. § 19, vol. ii., p. 539: κόμη τις τῆς Κορίνθου μεγίστη, Theodoret, h. l.) on the Saronic gulf of the Aegean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1053, Migne) make the first bishop of the Cen-

m = 2 Tim. iv. 17 only. Jer. xv. 11.
 n Matt. vi. 32. Luke xi. 4. xii. 30.
 2 Cor. iii. 1 only. Judg. xi. 7 B al. (only ?) al.
 o here only t. (-της, i Chron. xxvii. 31. see Rom. xii. 9.)
 p Paul (rv. 9, 21. 1 Cor. iii. 9 al¹⁰.) only, etc.
 3 John 8 γ. 2 Macc. viii. 7. xiv. 5 only. (γ-ειν, ch. viii. 28.)
 xv. 26 reff. a here only. Sir. li. 26 (but not =). q = Acts x. 41 reff.
 u 1 Tim. iv. 6 only. v to μην, here only. (ch. i. 6 reff.) r = Acts i Acts xv. 10 reff.
 x 1 Cor. xvi. 10. Col. iv. 15. Philem. 2. y Acts ii. 46 reff. w ver. 16 reff.
 a ch. viii. 23 reff. z Acts xv. 25 reff.

ABCDF
 L[F] a
 b c d f ?
 h k l m
 n o 17
 [4']

for *προστατις* το *εμου*, και *εμου* και *αλλων* *προστατις* *εγενετο* D; κ. ε. κ. α. *παραστατις* [εγ.] F. rec *αυτου* bef *εμου*, with rel [arm] Chr-c, montf, Ec: και *αυτου* και *εμου* N: txt ABC L(Treg, expr) P d m vulg [Syr] syr copt [eth] Chr-2-mss, Thdr̄t Damasc Thl [Orig-int,], *εμου* τε *αυτου* A.

3. [ασπασθε F (so often below).] rec *πρισκυλλαν* (corr̄a to *Acts* xviii. 2, 4r), with rel syrr with Chr, Thdr̄t(την γὰρ *Πρισκυλλαν* ἢ *Πρισκαν*, ἀμφοτέρα γὰρ *ἔστιν εὐρεῖν ἐν τοῖς βιβλίοις*) Ambrst: txt ABCDFLPN d g h m [n] 17. 47 [vulg copt arm Euthal-ms Damasc Orig-int,]. at end, instead of in ver 5, ins και τ. κατ. οικ. αυτ. εκκλ. D¹F.

[4. *εαυτον* P c. υπεθ. bef τραχ. P.]
 5. [om 1st clause P; see D¹F, ver 3.] for *απαρχη*, αα' *αρχης* D¹-gr, in *principio* D¹-lat: a *principio* G-lat: om *απαρχη* της P¹.

chrean church to have been Lucius, consecrated by Paul himself (Winer, Realw.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lechem (Plin.), or Lecheum (Strab., Ptol.). 2.] ἐν κυρίῳ, in a Christian manner,—as mindful of your common Lord: ἀξίως τ. ἁγίων, 'in a manner worthy of saints;' i.e. 'as saints ought to do,'—refers to *προσδέξασθε*, and therefore to their conduct to her;—not, 'as saints ought to be received.' *παραστήτε*] Her business at Rome may have been such as to require the help of those resident there. *προστάτις πολλῶν*] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. ἐμοῦ αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.] The form *Prisca* is also found 2 Tim. iv. 19. On *Prisca* and *Aquila* see note, *Acts* xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (*Acts* xviii. 6 ff.) or at Ephesus (*Acts* xix.). See Neander, Pfl. u. Leit., p. 441. "ὑποτιθέναι *est pignori opponere*. Demosth. in Aphonum: ἀπέτισα τὴν λειτουργίαν, ὁποῦς τὴν οἰκίαν καὶ τάμαντοῦ πάντα. Æschines: ὑπέθησαν

αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst. The 'churches of the Gentiles' had reason to be thankful to them, for having rescued the Apostle of the Gentiles from danger. It seems to have been the practice of Aquila and Priscilla (ref. 1 Cor.) and some other Christians (reff. Col., Philem.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the *Acta Martyrii S. Justinii*, in Ruinart, cited by Neander, *Church Hist.* i. 330, Rose's trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." 5.] Ἐρῶ- netus is not elsewhere named. ἀπαρχή,

^a Ἀσίας ^b εἰς χριστόν. ^c ἀσπάσασθε Μαριάν, ^d ἥτις πολλὰ ^e ἐκοπίασεν εἰς ὑμᾶς. ^f ἀσπάσασθε Ἀνδρόνικον καὶ ^g Ἰουνιάν τοὺς ^h συγγενεῖς μου καὶ ⁱ συναιχμαλώτους μου, ^j οὗτινές εἰσιν ^k ἐπίσημοι ἐν τοῖς ^l ἀποστόλοις, οἳ καὶ πρὸ ^m ἐμοῦ γέγοναν ⁿ ἐν χριστῷ. ^o ἀσπάσασθε Ἀμπλιαν τὸν ^p ἀγαπητόν μου ἐν κυρίῳ. ^q ἀσπάσασθε Οὐρβανὸν τὸν ^r συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ^s ἀγαπητόν

16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 36. 1. Jos. Antt. v. 7. 1.
4 note. i 1 Cor. i. 30. Eph. ii. 13. 1 Pet. v. 14.

b see ch. xv. 26.
c Acts x. 41
d ref.
e Matt. vi. 28.
f Acts xx. 35
g al. Pa.
h xxvi. 1.
i ch. vi. 3.
j Luke i. 36.
k Acts
l x. 24 al.
m Levit. xxv.
n 45.
o Col. (iv. 10).
p Philom. 23
q only t.
r Matt. xxvii.
s h see Acts xiv.

rec for *asias*, *achaias*, with D² L² rel syrr Chr, Thdrt Thl Ec: txt ABCD¹ FN latt(not harl¹) copt with arm Damasc Orig-int, ^{exp} Ambrst. (*The rec has prob been an error of the scribe, who had παρχη της αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ. here to ας. to avoid the inconsistency of two persons being the first fruits of Achaia, is surely too far-fetched.*) for *eis christon*, *en christw* DF latt syrr Orig-int,

6. rec *μαριαμ*, with DFLN rel Chr, Thdrt [Damasc] Thl: txt AB^{CP} copt arm. rec *eis hmas*, with C² L rel syrr Chr-comm, Thdrt Damasc Thl Ec: *en umin* D F[-gr] latt[(in domino F-lat) Orig-int-mss vary between *nohis* and *vobis*] Ambrst: txt ABC¹ FN Syr copt with [arm].

7. ins *τους δεσ συναιχμαλώτους B*. om *οι* N¹ [Damasc]. for *οι κ. προ εμ.* γεγ., *τοις προ εμου* DF. rec *γεγονασιν*, with CLP rel: txt A B(sic: see table) N. aft *christw* add *ισου* DF Ambrst Pel Jer.

8. rec *αμπλιαν*, with B² C(appy) D[-gr] LP rel syrr [arm] Chr, Thdrt Chron Damasc Thl Ec: txt A B¹(Tischdf) FN latt copt with [Orig-int, Ambrst].—om *τον* B¹. om *μου* B F[-gr](not G).

9. [υμων P.] for *christw*, *κυριας* CDF c m arm Chr-3-mss: txt ABLPN rel [am fuld &c] syrr with [copt Chr-montf Thdrt Damasc] Orig-int, [Ambrst, in *Christo Jesu vulg-clem*].

the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer*.

On Ἀσίας see var. readd. *eis xp.*, elliptical: the full construction would be *της προσφορας εις xp.* 6.] *None of the names occurring from ver. 5—15 are mentioned elsewhere* (except possibly Rufus: see below). De Wette remarks, that, notwithstanding the manuscript authority, *eis hmas* is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to *themselves* as a ground of salutation from him, and (2) because *κοιτων* without being expressly followed by *λογω* (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of *women*, most likely implies acts of kindness peculiar to the sex.

7.] Ἰουνιαν may be fem. (Ἰουνίαν), from Ἰουνία (Junia), in which case she is probably the wife of Andronicus,—or masc., from Ἰουνιᾶς (Junianus, contr. Junias). It is uncertain also whether *συγγενεις* means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Maria be, and probably Epseñetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur vv. 11, 21 in a wider sense. *συναιχμ.*] When and where, uncertain. *ἐπίσημοι ἐν τ. ἀποστ.*]

Two renderings are given: (1) '*of note among the Apostles*,' so that *they them-*

selves are counted among the Apostles: thus the Greek ff. (τὸ ἀποστόλους εἶναι, μέγα τὸ δὲ καὶ ἐν τοῖς ἐπισήμοις εἶναι, ἐνένησαν ἡλικὸν ἐγκόμιον, Chrys.), Calv., Est., Wolf, Thol., Kölln., Olsh., al.: or (2) '*noted among the Apostles*,' i. e. *well known and spoken of by the Apostles*. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W. But, as Thol. remarks, had this latter been the meaning, we should have expected some expression like *διὰ πασῶν τῶν ἐκκλησιῶν* (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that *οἱ ἀπόστολοι* must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning. *ὁ καὶ . . .*] refers to Andr. and Jun., not to the Apostles. In the use of *γεγοναν*, there is a mixed construction—"who have been longer than me," and "who were before me." 8 ff.] *Amplias* = *Amplias*: see v. r. *ἐν κυρ.* beloved in the bonds of Christian fellowship.

ch. xiv. 18 μου. ¹⁰ ἀσπάσασθε Ἀπελλῆν τὸν ¹ δόκιμον ¹ ἐν χριστῷ. ABCDF
 ref. L[P]Ma
 m see 1 Cor. i. 11. ἀσπάσασθε τοὺς ἐκ ^m τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε
 Ἡρωδίωνα τὸν ^e συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ ^m τῶν
 Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαι-
 ναν καὶ Τρυφώσαν τὰς ^d κοπιώσας ἐν κυρίῳ. ἀσπάσασθε
 Περσίδα τὴν ^a ἀγαπητήν, ἥτις πολλὰ ^d ἐκοπίασεν ἐν κυρίῳ.
¹³ ἀσπάσασθε Ῥούφον τὸν ^a ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν
 μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέ-
 γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς
 ἀδελφοὺς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα
 καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν
 αὐτοῖς πάντας ^o ἁγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ^p ἐν
 αὐτοῖς ^p φιλήματι ^p ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ^a ἐκκλησίαι ^a πᾶσαι
 τοῦ χριστοῦ. ^o war kai
 τούτ...
 ABCDF
 L[P]Ma
 b c d e f
 g h k l
 m n o 17
 [47]

10. ἀριστοβολου (for -βουλου) B¹F vulg [D¹-lat].

11. συγγενην A B¹(Tischdf) D¹.

12. κοπιᾶσας C. om from ἐν κυρίῳ to ἐν κυρίῳ AF(and G).

14. rec ερμαν π. ερμην, with D³L rel [vulg-clem demid] Syr syr(txt and mg-gr) arm
 Chr, Thdrt Chron, Ambrst: txt ABC D¹[and lat] FPN m am(with suld harl flor mar
 [tol]) copt aeth Orig-int.

15. ιουλιαν C¹F. νηρεαν AF. [om 8rd και P c Ambrst.] ολυμπειδα
 F, Olympiadem latt Orig-int Ambrst: ολυμπιαν D² arm.

16. om ασπάζονται... χριστου DF, but aft συγγ. μου ver 21 read και αι εκκλ.
 πασαι του χρ. rec om πασαι (see note), with rel Chr, [Damasc] Thl (Ec: ins
 ABC(DF)LPN m [vulg syr copt aeth arm] (Chr-comm?) Cyr[-p.] Thdrt Orig-int,
 Ambrst Fel Bede.

συγγ. ἐν χρ., fellow-workman
 in (the work of) Christ. Origen and
 others have confounded Apelles with the
 well-known Apollos, but apparently with-
 out reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., approved (by trial) in (the
 work of) Christ. It does not follow that
 either Aristobulus or Narcissus were them-
 selves Christians. Only those of their
 familia (τοὺς ἐκ τῶν) are here saluted
 who were ἐν κυρίῳ: for we must under-
 stand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al.,
 have taken Narcissus for the well-known
 freedman of Claudius. But this can hardly
 be, for he was executed (Tac. Ann. xiii. 1)
 in the very beginning of Nero's reign, i. e.
 cir. 55 A.D., whereas (see Prolegg. § iv. 4,
 and Chronol. Table) this Epistle cannot
 have well been written before 58 A.D.
 Perhaps, as Winer (Realw.) suggests, the
 family of this Narcissus may have con-
 tinued to be thus known after his death (?).

13.] Rufus may have been the son
 of Simon of Cyrene, mentioned Mark xv.
 21: but the name was very common.
 ἐκλεκτόν—not to be softened, as De W.,
 al., to merely 'eximium,' a sense unknown
 to our Apostle;—elect, i. e. one of the
 elect of the Lord. καὶ ἐμοῦ the Apostle

adds from affectionate regard towards the
 mother of Rufus: 'my mother,' in my
 reverence and affection for her. Jowett
 compares our Lord's words to St. John,
 John xix. 27. 14.] These Christians

of whom we have only the names, seem to
 be persons of less repute than the former.
 Hermas (= Hermodorus, Grot.) is thought
 by Origen (in loc. "Puto, quod Hermas
 iste sit scriptor libelli istius qui Pastor ap-
 pellatur"), Eus. H. E. iii. 3, and Jerome,
 Catal. script. eccl., c. x., vol. ii., p. 846,
 to be the author of the 'Shepherd.' But
 this latter is generally supposed to have
 been the brother of Pius, bishop of Rome,
 about 150 A.D. The σὺν αὐτοῖς ἀδελφοί
 of ver. 14, and σὺν αὐτοῖς πάντες ἐγχοί
 of ver. 15, have been taken by De W. and
 Reiche to point to some separate asso-
 ciations of Christians, perhaps (De W.) as-
 semblies as in ver. 5: or (Reiche) unions for
 missionary purposes. 16.] The mean-
 ing of this injunction seems to be, that the
 Roman Christians should take occasion, on
 the receipt of the Apostle's greetings to
 them, to testify their mutual love, in this,
 the ordinary method of salutation, but
 having among Christians a Christian and
 holy meaning, see reff. It became soon a
 custom in the churches at the celebration

17 ἡ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἵσκοπεῖν τοὺς τὰς
 "διχοστασίας καὶ τὰ ἑκάνδρα παρὰ τὴν διδασκίαν ἣν
 ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἑκκλινάτε ἅπ' αὐτῶν. 18 οἱ
 γὰρ τοιοῦτοι τῇ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν,
 ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
 εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ
 γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο ἐφ' ὑμῖν οὖν
 χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἵακε-
 ραίους δὲ εἰς τὸ κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης

xxxvi. 27.

b here only.

e = here (Heb. vii. 28) only.

i. 27. = Sir. xlviii. 16.

k ch. ii. 9 reff.

z = Acta xx. 19 reff.

c = here only. see note. (ch. xv. 29 reff.)

Prov. i. 4. viii. 5 al.

h ch. xlii. 4 reff.

i ch. xv. 33 reff.

a = Phil. iii. 19.

d ch. vii. 11 reff.

g here only. Prov.

i Matt. x. 16. Phil. ii. 15 only.

17. for παρακαλῶ, ἐρωτῶ D¹⁻³, *rogo* latt.
 Sing-cler. for παρα, περι D¹[-gr].

for σκοπεῖν, ἀσφαλὲς σκοπεῖτε DF
 ins λεγοντας η beif ποιοουντ. DF Sing-cler.

ἐκκλινετε BCN¹ m Thdr̄t Damasc.

18. om τῶ F. rec ins ἡσου beif χριστῶ, with L rel Syr copt æth-pl arm-mss
 Chr₁ [Damasc]: om ABCDFPN e m vulg syr æth-rom arm-ed Orig-int.,—χρ. beif
 ἡμων DF. δουλεύουσιν F[-gr]. om και ευλογίας (λομωτοί) D¹F 17 Chr-mss.

19. υπακοη beif ὑμων D-gr F. rec χαιρω ουν το εφ υμιν, with (DF)N³ rel vulg
 syrr copt (arm) Chr₁ Thdr̄t: το εφ υμιν συνχαίρω, omg ουν, m(m¹ Treg): txt ABCLPN¹
 Damasc Orig-int.,—om το D¹F d (arm). for θ. δε, και θελω D¹[and-lat] F Syr æth.
 rec aft σοφους adds μεν (on account of δε follg ?), with ACPN rel syr [Chr-
 montf₁] Thl Ec Aug₁: om BDFL [o] copt [æth arm] Clem, Cæs₁(but om also δε
 follg) Chr[-mss₁] Thdr̄t Orig-int₁.

of the Lord's Supper. See Suicer under
 ἀσπασμός and φίλημα, and Bingham, xv.
 3. 3.

ἀσπάζ. ὅμ. αἱ ἐκκλ. π.] This as-
 surance is stated evidently on the Apostle's
 authority, speaking for the churches; not
 implying as Bengel, "quibuscum fui, c. xv.
 26. His significat, se Romam scribere,"
 but vouching for the brotherly regard in
 which the Roman church was held by all
 churches of Christ. The above misunder-
 standing has led to the exclusion of πᾶται.

17—20.] WARNING AGAINST
 THOSE WHO MADE DIVISIONS AMONG
 THEM. To what persons the Apostle re-
 fers, is not plain. Some (Thol., al.) think
 the Judaizers to be meant, not absolutely
 within the Christian pale, but endeavour-
 ing to sow dissension in it: and so, nearly,
 Neander, Pfl. u. Leit., p. 452. De W.
 thinks that Paul merely gives this warn-
 ing in case such persons came to Rome.
Judging by the text itself, we infer that
 these teachers were similar to those pointed
 out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.;
 2 Cor. xi. 13, 20: *unprincipled and selfish*
persons, seducing others for their own
gain: whether Judaizers or not, does not
 appear: but considering that the great op-
 ponents of the Apostle were of this party,
 we may perhaps infer that they also be-
 longed to it.

17.] σκοπεῖν = βλέ-
 πειν, Phil. iii. 2. The διδασκίαν here spoken
 of is probably rather ethical than doctrinal;
 compare Eph. iv. 20—21.

χρηστολογία, καλακεία, Theophyl. Wet-
 stein cites from Julius Capitolinus, in Per-
 tinace, 13, "omnes, qui libere conferebant,
 male Pertinacem loquebantur, *chrestolo-*
gum eum appellantes, qui bene loqueretur
 et male faceret."

εὐλογία, fairness
 of speech: so Plato, Rep. iii. 400 D, ἐλό-
 για ἀρα κ. εὐαρμοσύνη κ. εὐσημοσύνη κ.
 εὐρυθμία εὐηθεία ἀκολουθεῖ—or perhaps
 'eulogies' (flatteries), as Pind. Nem. iv. 8,
 οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακὰ
 τεύχει | γυνία, τόσον εὐλογία φόρ | μιγνι
 συνόρος.

19.] See ch. i. 8. Their
 obedience being matter of universal noto-
 riety, is the ground of his confidence that
 they will comply with his entreaty, ver.
 17. Some slight reproof is conveyed
 in χαίρω, θέλω δὲ κ.τ.λ. They were well
 known for obedience, but had not been
 perhaps cautious enough with regard to
 these designing persons and their pre-
 tended wisdom. See Matt. x. 16, of
 which words of our Lord there seems
 to be here a reminiscence.

20.]
 ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας
 κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης
 θεόν, ἵνα θαρσύνωσι περὶ τῆς τούτων
 ἀπαλλαγῆς. Chrys. Hom. xxii. p. 755:
 and so most Commentators. De W.
 prefers taking ὁ θ. τῆς εἰρ. more gene-
 rally as 'the God of salvation'; and
 the usage of the expression (see reff.)
 seems to favour this. συντρ. τ.
 σατ. is a similitude from Gen. iii. 15.

- ^m Matt. xii. 20. ^m συντρίβει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ⁿ ἐν ⁿ τάχει. ABCDF
^{Mark v. 4.} ^{niv. 3.} Luke ^{ix. 30.} John ^{xix. 26.} Rev. ^{ii. 27 only.} ^{Gen. xix. 9.} ⁿ Luke xviii. 6. ^{Acts xii. 7.} ^{xvii. 18.} ^{xv.} ^{6.} Rev. i. 1. ^{xvii. 6 only.} ^{Deut. xxxviii. 20.} ^o ellipse, ch. xv. ^{33 ref.} ^p ver. 3 ref. ^q ver. 7, 11 ref. ^r see 1 Cor. v. ^{9 ref.} ^s = here only. ^{Diod. Sic. xvii. 47.} ^{Xen. Anab. iii. 1. 4.} ^t Acts v. 11. ^{xv. 22.} ^{1 Cor. xiv. 23.} ^u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1, 2.) ^{Esth. viii. 9.} ^{Jos. Ant. xi. 6. 12.}
- ^m συντρίβει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ⁿ ἐν ⁿ τάχει. ABCDF
^{Mark v. 4.} ^{niv. 3.} Luke ^{ix. 30.} John ^{xix. 26.} Rev. ^{ii. 27 only.} ^{Gen. xix. 9.} ⁿ Luke xviii. 6. ^{Acts xii. 7.} ^{xvii. 18.} ^{xv.} ^{6.} Rev. i. 1. ^{xvii. 6 only.} ^{Deut. xxxviii. 20.} ^o ellipse, ch. xv. ^{33 ref.} ^p ver. 3 ref. ^q ver. 7, 11 ref. ^r see 1 Cor. v. ^{9 ref.} ^s = here only. ^{Diod. Sic. xvii. 47.} ^{Xen. Anab. iii. 1. 4.} ^t Acts v. 11. ^{xv. 22.} ^{1 Cor. xiv. 23.} ^u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1, 2.) ^{Esth. viii. 9.} ^{Jos. Ant. xi. 6. 12.}
- ^m συντρίβει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ⁿ ἐν ⁿ τάχει. ABCDF
^{Mark v. 4.} ^{niv. 3.} Luke ^{ix. 30.} John ^{xix. 26.} Rev. ^{ii. 27 only.} ^{Gen. xix. 9.} ⁿ Luke xviii. 6. ^{Acts xii. 7.} ^{xvii. 18.} ^{xv.} ^{6.} Rev. i. 1. ^{xvii. 6 only.} ^{Deut. xxxviii. 20.} ^o ellipse, ch. xv. ^{33 ref.} ^p ver. 3 ref. ^q ver. 7, 11 ref. ^r see 1 Cor. v. ^{9 ref.} ^s = here only. ^{Diod. Sic. xvii. 47.} ^{Xen. Anab. iii. 1. 4.} ^t Acts v. 11. ^{xv. 22.} ^{1 Cor. xiv. 23.} ^u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1, 2.) ^{Esth. viii. 9.} ^{Jos. Ant. xi. 6. 12.}

20. συντρίβει A 67^a vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig[,-int,] Thdrt-comm Ambr., εν ταχει bef υπο τ. π. ημων A [(Syr)]. om last clause D[not D-lat^a] F Sedul. om χριστου BN. elz at end adds αμην, with [α(c) sil]

m¹(Treg): om ABCLPN rel vas gr-lat-ff.
 21. rec ασπαζονται, with D³L rel Syr Thdrt (Ec: txt ABCD¹FPN m latt syr copt [æth(salutate) = ασπαζετε) arm Chr, Thl Orig-int, Ambrst. om 1st μου B 67². om 2nd και B [om και ιασ. 47]. at end D¹F add και αι εκκλησιαι πασης του χυ (see ver 16).

23. rec τ. εκκλησιαι bef ολης, with L rel Chr, Thdrt: ολαι αι εκκλησιαι F æth: ολη η εκκλησια vulg[-clem(with demid)] copt(eccl. omnis): txt ABCDPN m am [fuld tol] syrr.

[24. om ver ABCN am(with fuld harl¹ &c) copt æth-rom [Orig-int,]: ins DFL rel [vulg-ed demid tol harl² syr] Chr, Thdrt [Euthal-ms Damasc] Thl Ec Sedul Bede; and (but aft ver 27) P 17. 80 Syr æth-pl [arm] Ambrst.—for ημων, υμων L: om P [m].—om ησ. χρ. F.]

συντρίβει, not as Stuart, 'for optative,' nor does it express any wish, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet.

ἡ χάρις κ.τ.λ.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18;—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—24.] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason may be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A 'Sopater (son) of Pyrrhus of Beroea' occurs Acts xx. 4, but it is quite uncertain whether this Sospater is the same person.

οι συγγεναις, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 23.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person.

It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεται σε. Τέρτ. δ γρ. τ. ἐκ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. The host of the whole church probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (οικονόμος, the public treasurer, δ ἐπὶ τῆς δημοσίας τραπέζης, arcarius, Wetst., who quotes from inscriptions, Νεῖλας οικονόμος Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 23. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other.

ὁ ἀδελφός, our brother [see 1 Cor. i. 1]—the generic singular; one among of ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices.

[24.] The benediction

25 Τῷ δὲ δυναμένῳ ὑμᾶς ὡστηρίξαι κατὰ τὸ εὐαγγέλιον
 μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ κατὰ ἀποκά-
 λυψιν μυστηρίου χρόνοις αἰωνίοις σεσηγημένου 26 εἰς φά-
 ρος.

16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.
 41. L. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. (3 Chron. xxx. 5. Prov. ix. 3.)
 Gal. ii. 2. Eph. iii. 3 only. a ch. viii. 19 ref. b ch. xi. 25. c 3 Thes. i.
 9. Tit. i. 2 only. see Gen. ix. 12. dat. of duration, Luke viii. 29. ch. viii. 11. d = here
 only (Acts xii. 17 ref.). L.P. Ps. xxxi. 3. e ch. i. 19 ref.

25, 26, 27. These verses are variously placed: (I) in BCDN 16. 80. 137-76 latt Syr copt aeth [Orig-int.] Ambrst Pel Bede they stand here and here only: (II) they stand *aftr ch xiv 23* in L rel and about 192 others syr goth(appy) Chr Thdrt Damasc Thl (Ec Theodal: (III) they are *omd altogether* in (D³?) F[-gr](a space is left aft xvi. 24) G(a space is left aft xiv. 23) Mcion(*penitus abstulit* accg to Orig(see Orig in Rom. lib. x. 43, vol. iv. p. 687) as also chaps xv. xvi.) some mss in Jer(appy): (IV) they occur in *both places* in AP 5. 17. 109-lat arn-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective (see Sz, addg 126), 21 are unexamined (see Sz, addg 216. 239 to 246), 7 are not distinct mss (viz. 8. 10. 56. 60-1-6. 117), and 5 are included under "rel.")

25. [ἡμας m (and P in ch xiv.).]
 χριστου bef ἡσου B.

for το κήρυγμα, κυριου N¹(txt N-corr¹).

repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY.

The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt*. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of ὡστηρίξαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκεῖνον ἔχεται τῶν δοθέντων, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by mss. which have the doxology here,—partly from the unusual character of the position and diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those

Epistles (vol. iii. Prolegg. ch. vii. § i. 30—38). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness*: seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but, it is not easy to say what he had in his mind when commencing the sentence. Certainly, εἰς τὸ αἰῶνα forbids us from supposing that εἰς τὸ αἰῶνα was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun εἰς τὸ αἰῶνα, κ. τ. λ. and expressed a wish that He who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the μόνη σοφὴ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) μόνη σοφὴ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ εἰς τὸ αἰῶνα,—a break is made, as if the sense were complete at χριστοῦ, and the relative εἰς refers back to the subject of the sen-

f Acts xviii. 2.
ch. i. 2 reff.
g 2 Pet. i. 19
only t.
h 1 Cor. vii. 6.
22. 2 Cor.
viii. 8. 1 Tim.
i. 1. Tit. i.
3. ii. 15
only t. P.
Wind. xiv. 16.
i here only.
Gen. xxi. 33.
k ch. i. 5 (reff.).
l 1 Cor. xii. 3 reff.
36 reff.

νερωθέντος δὲ νῦν διὰ τε ἡ γραφῶν ἡ προφητικῶν κατ' ἡ ἐπι- ABCDF
ταγὴν τοῦ αἰωνίου θεοῦ κ εἰς κ ὑπακοὴν κ πίστεως εἰς L[P]Ma
πάντα τὰ ἔθνη ἡ γνωρισθέντος, 27 μ μόνῃ μ σοφῷ μ θεῷ, ghkl
διὰ Ἰησοῦ χριστοῦ, φ ἡ ὁδοῖα P εἰς τοὺς αἰῶνας. m no 17
ἀμήν. [47]

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

m here only. (1 Tim. i. 17. Jude 25.)
p ch. i. 25 reff.

n see ch. ii. 16.

o ch. xi.

26. om τε D vulg (syrr [æth]) arm Chr, Orig-int, Hil, [Ambrst]. aft προφητ. add
και της επιφανειας (ἀδελφίμ) του κυριου ημων ιησ. χριστου Orig₄ [not int.] mas-in-Jer.
27. θεω bef σοφῶ D. χριστ. bef ιησ. B. [for ω, αυτω P (here) arm (here)
Chr-2-mss:] om B [F-lat] Syr Orig-int, aft αιωνας add των αιωνων ADPN vulg
[and F-lat] Syr copt æth arm Damasc [Orig-int, Hil, Ambrst] (but not AP arm xiv. 23).
om αμην 49. 63 am [Orig-int, —add ver 24 (see above) P 17. 80 Syr æth-pl arm
Ambrst.]

SUBSCRIPTION: rec πρ. ρ. εγραφη απο κορινθου, with B² D-corr P (prefixing παυλου
επιστολη) rel syrr [prefg ετελεσθη] copt [Euthal-ms (aft ρωμ. ins επιστ.)], adding δια
φοιβης της διακονου της εν κεγχρεαι εκκλησιας, with rel copt (but a k [Euthal-ms]
pref η; a b d e f k m n 47 [syrr Euthal-ms] om της εν κεγχρ. εκκλ.; m om πρ. ρω.):
του αγ. κ. πανευφημου αποσταλου παυλου επιστ. πρ. ρ. εγραφη απο κορινθου δια φοιβης της
διακονου L: om F c g l 17: εγραφη απο κορινθου O: εγγ. δια φοιβης απο κορ. h: txt
AB²CD¹G (adding ετελεσθη) N.

tence preceding, thus imagined complete,
—viz. to δ θυμωμένος—μόνος σοφός θεός.
The analogy of the similar passage Acts
xx. 32 would tempt us to supply with the
datives παρὰ τοῦ θεοῦ, or the like, as
suggested by Olsh.;—but as De W. re-
marks, the form of a doxology is too evi-
dent to allow of this. After all, perhaps,
the datives may be understood as convey-
ing a general ascription of praise for the
mercies of Redemption detailed in the
Epistle, and then φ ἡ δ. as superadded,
q. d., To Him who is able &c. . . . be all
the praise: to whom be glory for ever.

25.] κατὰ, in reference to, i. e. 'in
subordination to,' and according to the
requirements of. κήρυγμα Ἰησοῦ χρ.
can hardly mean, as De W. and Meyer,
'the preaching which Jesus Christ hath
accomplished by me' (ch. xv. 18),—nor
again as Chrys., δ αὐτὸς ἐκήρυξεν,—but
the preaching of Christ, i. e. making
known of Christ, as the verb is used 1 Cor.
i. 23; xv. 12 ul. fr. So Calv., and most
Commentators. κατὰ ἄνωκ.] This
second κατὰ is best taken, not as co-ordi-
nate to the former one, and following σθη-
ρίσαι, nor as belonging to δυναμὲν, which
would be an unusual limitation of the
divine Power,—but as subordinate to κή-
ρυγμα,—the preaching of Jesus Christ ac-
cording to, &c. The omission of τοῦ before
κατὰ ἄνωκ. is no objection to this.
μυστ.] The mystery (see ch. xi. 25, note)
of the gospel is often said to have been
thus hidden from eternity in the counsels
of God—see Eph. iii. 9; Col. i. 26; 2 Tim.
i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic
writings were the storehouse out of which
the preachers of the gospel took their
demonstrations that Jesus was the Christ:
see Acts xviii. 28;—more especially, it is
true, to the Jews, who however are here
included among πάντα τὰ ἔθνη.
κατ' ἐπιταγ. may refer either to the pro-
phetic writings being drawn up by the
command of God,—or to the manifestation
of the mystery by the preachers of the
gospel thus taking place. The latter seems
best to suit the sense. αἰωνίος refers back
to χρ. αἰωνίος [the word should have been
kept scrupulously the same in English,
not as here and in Matt. xxii. 46 rendered
by two different English terms]. The
first εἰς indicates the aim—in order to
their becoming obedient to the faith:—
the second, the local extent of the mani-
festation.

27.] διὰ Ἰησ. χρ. must
by the requirements of the construction
be applied to μόνῃ σοφῷ θεῷ, and not (as
Aug. [and E. V.]) to δόξα, from which it
is separated by the relative φ. The quan-
tity of intervening matter, especially the
datives μόνῃ σοφῷ θεῷ, prevent it from
being referred (as Ec., Theophyl.) to
στηρίσαι. It must then be rendered to the
only wise God through Jesus Christ, i. e.
Him who is revealed to us by Christ as
such. On the construction of φ see
above. It cannot without great harsh-
ness be referred to Christ, seeing that the
words μόνῃ σοφῷ θεῷ resume the chief
subject of the sentence, and to them the
relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ABCDEF
LPN a b
c d e f g
h k l m
n o 17.
47

I. 1 Παῦλος [^a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^b διὰ ^a Rom. i. 1, 6.
θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ² τῇ ^c ἐκκλησίᾳ ⁷ Jude 1 al.
τοῦ ^e θεοῦ, ^d ἡγιασμένοις ^d ἐν χριστῷ Ἰησοῦ, τῇ οὐσῇ ἐν ^b Rom. xv. 33
² Kings xv. 11.
^c Acta xx.
^d Rom. xv. 16 ref.
28. ch. x. 32. xl. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Nch.
xiii. 1. d Rom. xv. 16 ref.

TITLE. Steph η προς τους κορινθιους επιστολη πρωτη: elz paulou tou apostolou η προς κορινθιους επ. πρ., with rel: πρ. κορ. αρχεται ā F(but G om ā): του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη L: προς κο. α' επ. h n: πρ. κο. επ. πρ. k: παυ. επ. πρ. κορ. ā P: πρ. κορ. m: om D: txt A(appy: the title is nearly gone) BCN (l o) 17. 47 [and D at top of pages].

CHAP. I. 1. om κλητος AD Cyr₁[-p] (perhaps because it does not occur elsew in the openings of *epi* *ex* Rom i. 1: but it may have been inad from there, so I have left it doubtful): ins BCFLPN rel [vulg fri syrr copt æth arm] Chr₁ Thdrt₁ Thl₁ Thl₂ Thl₃ Thl₄ Thl₅ Thl₆ Thl₇ Thl₈ Thl₉ Thl₁₀ Thl₁₁ Thl₁₂ Thl₁₃ Thl₁₄ Thl₁₅ Thl₁₆ Thl₁₇ Thl₁₈ Thl₁₉ Thl₂₀ Thl₂₁ Thl₂₂ Thl₂₃ Thl₂₄ Thl₂₅ Thl₂₆ Thl₂₇ Thl₂₈ Thl₂₉ Thl₃₀ Thl₃₁ Thl₃₂ Thl₃₃ Thl₃₄ Thl₃₅ Thl₃₆ Thl₃₇ Thl₃₈ Thl₃₉ Thl₄₀ Thl₄₁ Thl₄₂ Thl₄₃ Thl₄₄ Thl₄₅ Thl₄₆ Thl₄₇ Thl₄₈ Thl₄₉ Thl₅₀ Thl₅₁ Thl₅₂ Thl₅₃ Thl₅₄ Thl₅₅ Thl₅₆ Thl₅₇ Thl₅₈ Thl₅₉ Thl₆₀ Thl₆₁ Thl₆₂ Thl₆₃ Thl₆₄ Thl₆₅ Thl₆₆ Thl₆₇ Thl₆₈ Thl₆₉ Thl₇₀ Thl₇₁ Thl₇₂ Thl₇₃ Thl₇₄ Thl₇₅ Thl₇₆ Thl₇₇ Thl₇₈ Thl₇₉ Thl₈₀ Thl₈₁ Thl₈₂ Thl₈₃ Thl₈₄ Thl₈₅ Thl₈₆ Thl₈₇ Thl₈₈ Thl₈₉ Thl₉₀ Thl₉₁ Thl₉₂ Thl₉₃ Thl₉₄ Thl₉₅ Thl₉₆ Thl₉₇ Thl₉₈ Thl₉₉ Thl₁₀₀ Thl₁₀₁ Thl₁₀₂ Thl₁₀₃ Thl₁₀₄ Thl₁₀₅ Thl₁₀₆ Thl₁₀₇ Thl₁₀₈ Thl₁₀₉ Thl₁₁₀ Thl₁₁₁ Thl₁₁₂ Thl₁₁₃ Thl₁₁₄ Thl₁₁₅ Thl₁₁₆ Thl₁₁₇ Thl₁₁₈ Thl₁₁₉ Thl₁₂₀ Thl₁₂₁ Thl₁₂₂ Thl₁₂₃ Thl₁₂₄ Thl₁₂₅ 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κ. Acto ix. 13. **Κορίνθφ,** κλητοῖς ἁγίοις, ὁ σύν πᾶσιν τοῖς ἐπικαλουμέ-
 νους τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί
 τόπφ αὐτῶν [τε] καὶ ἡμῶν. 3 ἡ χάρις ὑμῶν καὶ εἰρήνη
 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
 4 ἡ εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ

ABCDF
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 47

om 1st ἡμῶν A 77. 109 fuld Orig. [not int.] Pel. om χριστοῦ A. om τε
 (A¹ ?) BD¹ FN¹ 17 [vulg Syr copt Euthal-ms Damasc]: ins [A² D² L P N²] rel [syr ath
 arm Chr; Thdr̄t Cyr-c, Phot-c].

4. om μου BN¹ ath: ins ACDFLP N-corr¹ rel [vulg syrr copt arm Orig-c].

macula carentem: aut protinus abdicemus hoc titulum quemvis costum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessionem ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cenam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and similarly Theophyl., taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to GOD, and *not to any head of a party*. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual with St. Paul,—see reff. The harshness of the position of ἡγιασμένοι ἐν χρ. Ἰησ. is in favour of its being the original one:—hal-
 lowed (i.e. dedicated) to God in (in union with and by means of) Jesus Christ.

τῇ οὐσίᾳ—'which exists,' is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὐσαν ἐκκλησίαν, Acts xiii. 1. κλη-
 τοῖς ἁγίοις] See Rom. i. 7, note.

ὁ σύν πᾶσιν κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the address of the Epistle, so that these πάντες of ἐπικαλ. are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in calling on the name of our Lord Jesus Christ. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men': "More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves

Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." ἐπικαλ.] not 'calling themselves by' (though in sense equivalent to this, for they who call upon Christ, call themselves by His Name): the phrase ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in reff.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὁμᾶς (James ii. 7) is not to the point, the construction being different.

ἐν παντί τόφ. ἀθρ. [τε] κ. ἡμ.] In every place, both theirs (in their country, wherever that may be) and ours. This connexion is far better than to join ἀθρ. [τε] κ. ἡμ. with κυρίφ, thereby making the first ἡμῶν superfluous.

ἀθρῶν refers to the πάντες of ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόφος to mean 'a place of assembly': Hug, 'a party' or 'division': Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the simple meaning and universal reference are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there. 3.] See introductory note to the Epistle to the Romans. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Corinthian Church.

4-9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves,

^{mn} χάριτι τοῦ θεοῦ τῇ ^aδοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ ^m— Acts
⁵ ὅτι ἐν παντὶ ^oἐπλουτίσθητε ἐν αὐτῷ, ἐν ^pπαντὶ λόγῳ καὶ ⁿ Rom. xii. 3,
^pπάσῃ ^qγνώσει, ⁶καθὼς τὸ ^rμαρτύριον τοῦ χριστοῦ ⁶ xv. 15.
^aἐβεβαίωθη ἐν ὑμῖν, ⁷ὥστε ὑμᾶς μὴ ^sὑστερεῖσθαι ἐν ^{ch. iii. 10.}
^{μηδενὶ} ^uχαρίσματι, ^vἀπεκδεχομένους τὴν ^wἀποκάλυψιν ^{2 Cor. viii. 1.}
^{τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ} ⁸ ὃς καὶ ^xβεβαιώνσει ^{Gal. ii. 9.}
^{ὑμᾶς} ^zἕως ^zτέλους ^yἀνεγκλήτους ἐν τῇ ^{2 Tim.} ^{ii. 7.} ^{2 Tim.}
^{ἡμῶν Ἰησοῦ χριστοῦ} ⁰πιστὸς ὁ θεὸς ^bδι' οὐ ^{iv. 7.} ^{James}
^{ἐκλή-} ^{iv. 6.}
^q ^o2 Cor. vi. 10.
^{al.} ^{ix. 11 only.}
^p = Acts xx.
^{19 reff.}
^q = Rom. xv.
^{14 al. fr.}

^r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. ^s Rom. xv. 8 reff. ^t Luke xv.
^{14.} ^u = Rom. xi. 29. xii. 6 (ch. xii. 4) al.
^{14.} ^v Rom. viii. 23. Phil. iv. 13. Heb. xi. 37 al. Pa. xxii. 1. ^w = Rom. viii. 19
^{19.} ^{25.} ^{Gal. v. 5.} ^{Phil. iii. 20.} ^{Heb. ix. 28.} ^{1 Pet. iii. 20 only.} ^x = Rom. viii. 19
^{reff.} ^z 2 Cor. i. 13 only. ^y μέγας τ., Heb. iii. 14. ^{2 Tim.} ^{ii. 26.} ^y Col.
^{i. 22.} ^{1 Tim. iii. 10.} ^{Tit. i. 6, 7 only.} ^{3 Macc. v. 31. ellips.} ^{Matt. xii. 13.} ^z = Acts ii. 20 (from
^{Joel ii. 31).} ^{ch. iii. 13.} ^{iv. 3.} ^{v. 5.} ^{2 Cor. i. 14.} ^{Eph. iv. 30.} ^{Phil. i. 6, 10.} ^{ii. 16.} ² = ch. x.
^{13.} ^{2 Cor. i. 18.} ^{1 Thess. v. 24.} ^{2 Thess. iii. 3.} ^{3 Tim. ii. 13 al.} ^b = Rom. i. 8. 2 Cor. i. 11.

οὐκ του θεου Α' 39. 87 Cyr. [(ins.)-p].

5. εν (1st) is written twice but corrd by N¹.

6. for χριστου, θεου B¹ (but corrd, Tischdf) F n 46-7. 72. 109-20 lectt-8. 12 arm.

8. the ver is written twice by N¹ (corrd by N-corr¹). for εως, αχρη DF. for
 ημεραι (in diem fri), παρουσια DF Ambrst Cassiod.; die adventus vulg Pel. om
 χριστου B.

9. om δ C¹. for δι, υφ D¹ [-gr] F [-gr].

and to bring out the following contrast more plainly.

4. τ. θεῶ μου] so in reff. Rom. Phil. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δέήσει μου. The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) — a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Eucum., for δι, [nor = by as E. V.,] but as usually in this connexion, in Christ, — i. e. to you as members of Christ. So also below.

6. ἐν παντί] general: particularized by ἐν παντὶ λόγῳ κ. πάσῃ γνώσει, in all teaching and all knowledge. λόγος (obj.), the truth preached. γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me.

καθὼς, as indeed, 'siquidem.' ἔβεβ., was confirmed, — took deep root, among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace; — not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις, — not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ, — hope, whereby they looked on to its fulfilment, — and love, whereby that anticipation was lit up with earnest desire; — compare πᾶσιν τοῖς ἀγαπητέσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ. τ. λ., is taken by Chrys., — who understands χαρίσματα of miraculous powers, — as implying that besides them they needed patience to wait till the coming of Christ; and by Calv., — "ideo addit expectantes revelationem, quo significat, non talem se affusum illis affingere in qua nihil desideretur; sed tantum quæ sufficere usquequidam ad perfectionem perverunt fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὕστ. κ. τ. λ.

8. εἰς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this.

ἕως τῆς ἀνεγκ. i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.; — so ἀπεκατεστάθη ὑγίης, Matt. xii. 13. To the end, see reff. — i. e. to the συντέλεια τ. αἰῶνος, — not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ υἱ. αὐτ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21; for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him, — see Rom. viii. 17, 23; 2 Thess. ii. 14. The mention of κοινωνία may perhaps have been

2 Cor. vi. 1
d Rom. xii. 1
e constr., Matt.
xv. 30.
ch. xvi. 12,
15, 16.
2 Cor. viii. 6.
12. 5. xii. 5.
Col. iv. 2. all.
f Acts iv. 30
g = John vii.
43. ix. 16.
x. 19. ch. xi.
18. xii. 25
(Mark ii. 21.)
only τ. (-μῶν).
h = Luke vi.
40. 2 Cor.
xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13.
Luke xxiv. 45. Rev. xiii. 18. xvii. 9.
exc. Rev. xvi. 13, 17 (Sic). 2 Macc. xiv. 20.
11. 2 Pet. i. 14 only. Exod. vi. 3. m see Rom. xvi. 10, 11.
4. Tit. iii. 9. -ιδες, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only τ. Sir. xxviii.
11. xl. 3, 9 only. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50. p gen., Acts ix. 2. Rom.
xiv. 9. ch. iii. 23 al.

ABCDP
LFP^{ab}
c d e f g
h k l m
n o 17.
47

θητε εἰς ^cκοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

10 ^a Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^δδιὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ^eἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν ^bσχίσματα, ἦτε δὲ ^hκατηρτισμένοι ἐν τῷ αὐτῷ ⁱνοῦ καὶ ἐν τῇ αὐτῇ ^kγνώμῃ. 11 ^lἔδωλόθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ ^mτῶν Χλόης, ὅτι ⁿἔριδες ἐν ὑμῖν εἰσιν. 12 ^oλέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι ^pΠαύλου, ἐγὼ δὲ

10. [ἀδελφοί bef παρ. υμ. (omg δε) C³ a 74.] χρ. bef ιησ. D[-gr].—om του F(not G).

ιησ. χρ. bef του κυρ. ημ. DF.—

11. for μου, μοι B'(sic): om C¹(appy) D-lat Ambrst.

intended to prepare the way, as was before done in ver. 2, for the reproof which is coming. Chrys. remarks respecting vv. 1—9, *ὃ δὲ σκόπει πῶς αὐτοὺς τῇ δυνάμει αὐτοῦ χριστοῦ προσήλοι.* καὶ ἀνθρώπων μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ τοποθετούμενου ἐμνηται, καθάπερ ἀπὸ μέθης τινὸς τοὺς κερηβαροῦντας ἀπενεγκίει παρασκευάζων. οὐδαμῶς γὰρ ἐν ἐτέρᾳ ἐπιστολῇ οὕτω συνεχῶς κεῖται τὸ ὄνομα τοῦ χριστοῦ ἐνταῦθα μέντοι ἐν ἄλλοις στίχοις πολλάκις, καὶ διὰ τούτου σχεδὸν τὸ πᾶν ὑφαίνει προοίμιον. Hom. ii. p. 10.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM. 10.]

δὲ introduces the contrast to the thankful assurance just expressed. διὰ τ. ὅν., as διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjured." Stanley. ἵνα (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. τὸ αὐτὸ λέγητε—contrast to λέγει ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δὲ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2.

ἦτε δὲ [δὲ] here implies but rather, as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν αὐτὸ στρατοῦ, . . . προσεγίγνετο δὲ. Hartung, Partikellehre, i. 171, gives many other examples. καταρτίω is the exact word for the healing or repairing of the breaches made by the σχίσματα,—perfectly united. So Herod. v. 28, ἡ Μίλητος . . . ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρη

οὐ μιν Πάριος κατήρτισαν. ^{ref.} (reff.), disposition,—γνώμη (do.), opinion.

11.] We cannot fill up τῶν Χλόης, not knowing whether they were *soues*, or *servants*, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an *inhabitant of Corintha*, or some *Christian woman* (Estius) known to the Corinthians *elsewhere*, or (Michaelis, Meyer) an *Epheesian*, having friends who had been in Corinth. 12.] λέγω δὲ τοῦτο ὅτι,—not, 'I say this because,'—but (see reff.) I mean this, that . . .

ἕκαστ. ἱμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the ἕκαστος being a *different person in each case*. Accurately expressed it would run thus, *ὅτι πάντες τοιοῦτό τι λέγετε, ἐγὼ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ*,—or as De W., *ὅτι πάντες λ., ὁ μὲν, ἐγὼ εἰμι . . . ὁ δὲ, ἐγὼ κ.τ.λ.*—Respecting the matter of fact to which the verse alludes, I have given references in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. par. 5—9) endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among the Corinthians, but (2) as *representing the spirit with which they contended against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these sayings, while they are not to be made the

Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. ¹³ α μεμέρισται α = Matt. xii.
 25, 26 ff.;
 (ch. vii. 34.
 Rom. xii. 3
 reff.) 3 kings
 reff. 3
 ο χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἣ ἱ εἰς τὸ

xvi. 21.

τ = Acts viii. 16 reff.

13. for *υπερ*, *περι* BD¹: txt ACD³ FL[P]N rel.

basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are *not merely 'exempli gratia'*: and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there).

ἐγὼ . . . Παῦλον] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ.

ἐγὼ Ἀπολλώ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons.

ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *in his own person*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι) [not of any of these preceding]. Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκδλεῖ, ὅτι τὸν χριστὸν ταυτοῖς ἐπεφήμισον, ἀλλ' ὅτι μὴ πάντες μόνον. οἱ μὲν δὲ αὐτὸν καὶ οἰκοῦν αὐτὸ προστεθεικέναι βουλόμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δεῖξαι οὕτως καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἔν, εἰ καὶ μὴ οὕτως ἐποίησαν τοῦτο ἐκείνοι:—(Hom. iii. p. 16 f.):—meaning by *οἰκοῦν*, not, as *his own sentiment*, but of *his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore alighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.

For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's *Introd.* to the N. T. ii. 222 ff.

13.] Some (Lachmann has so printed it) take *μεμέρισται ὁ χρ.* as an assertion,—*'Christ has been divided (by you).'*—or, as Chrys. mentions, *διανεμάτο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν*. But it is far better to take it, as commonly, interrogatively: *Is Christ (the Person of Christ, as the centre and bond of Christian unity—not, the Gospel of Christ (Grot., al.),—nor the Church of Christ (Estius, Olah.): nor the power of Christ (Theodoret), i. e. his right over all) divided (not in the primary sense (Meyer, ed. 1), against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but 'into various parts, one under one leader, another under another,—which in fact would amount, after all, to a division against Himself) ?* The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case *μεμέρισται ὁ χρ.* would mean *'Has Christ become the property of one part only ?'* as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

ver. 4. ὄνομα Παύλου ἑβαπτίσθητε ; 14 * εὐχαριστῶ τῷ * θεῷ ὅτι ABCDP
LP^a a b
c d e f g
h k l m
n o 17.
47
οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, 15 ἵνα
μή τις εἴπῃ ὅτι ἑῖς τὸ ἐμὸν ὄνομα ἑβαπτίσθητε. 16 ἐβά-
πτισα δὲ καὶ τὸν Στεφανῶ ὄικον ἑλοιπὸν οὐκ οἶδα ἢ εἰ
τινα ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἑἀπέστειλὲν με χριστὸς
βαπτίζειν, ἀλλὰ ἑεὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγου,

14. om τῷ θεῷ BN¹ 67² [Chr-comm, Damasc-comm]. add μου A d g 17 vulg-
sist(with demid fuld harl²) Syr syr-w-ob copt arm Thdr̄t, Orig-int, Pel Sedul Bede.
πισκον N¹.

15. rec (for ἐβαπτίσθητε) ἐβαπτισα, with C²DFLP rel fri Syr [syr-txt] goth Thdr̄t
Tert, : txt ABC¹N a m 17 vulg syr-mg coptt arm Chr, Damasc Ambr-mas Pel Primas
Bede.

16. for ἐβαπτισα, βαπτισα D¹[twice] F[1st]. ins το bef λοιπον F. om
αλλον F fuld [D-lat].

17. for ἀπέστειλεν, ἀπεστα(. . .) A : ἀπεσταλκε c. ins ο bef χριστος BF Thdr̄t :
om ACDLPN rel [Orig-c₂] Chr, Thl Œc. (ἀλλα, so A(appy) BDN.) ευαγγελι-
σασθαι B : txt ADFLPN rel. (C uncert.)

immediately after, with μή. But we may fairly set against this argument, that the μή introduces a new *form* of interrogation respecting a new individual, viz. Paul : and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισται ὁ χριστός, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισται,—in μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμ.,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστ. ὑπ. ὑμῶν. Two such contrasts could hardly but be differently expressed.

μή Π. ἐστ. κ.τ.λ.] Surely Paul was not crucified for you? By repudiating all possibility of *himself* being the Head and ἐκένυμος of their church, he does so *à fortiori* for Cephas and Apollos : for *he* founded the Church at Corinth. On εἰς τὸ ὑν. ἑβαπτ. see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things : 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived from *Stephanas himself*,

who was with him :—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*. 17.] This verse forms the transition to the description of his preaching among them. His mission was *not* to baptize :—a trace already, of the separation of the offices of baptizing and preaching.

ἑθῶρον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, παντὸς οὐκινότου ἐστὶν ἡ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις ὕταν δὲ ἀπίστους δὲ κατηχῆσαι, πολλοὶ δὲ πόνου, πολλῆς τῆς σοφίας τότε δὲ καὶ τὸ κινδυνεύειν προσην. Chrys. Hom. iii. p. 18. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e.g. 2Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage.

ἐν σοφ.] in (as the element in which : better than 'with') wisdom of speech (i.e. the speculations of philosophy : that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) in order that the *Cross of Christ* (the great central point of his preaching ; exhibiting man's guilt and God's love in their highest degrees and

ἵνα μὴ ^ακενωθῇ ὁ ^βσταυρὸς τοῦ ^γχριστοῦ. ^δ18 ὁ ^ελόγος ^ζκ^α = Rom. iv. 14 reff. γὰρ ὁ τοῦ ^ησταυροῦ τοῖς ^θμὲν ^ιἁπολλυμένοις ^κἑμῶρα ^λγ^α = Gal. v. 11. ἐστίν, τοῖς δὲ ^μσωζόμενοις ἡμῖν ^νδύναμις θεοῦ ἐστίν. ^ο19 γέγραπται γὰρ ^πἌπολω τὴν σοφίαν τῶν σοφῶν, καὶ ^ρτὴν ^σσύνεσιν τῶν ^τσυνετῶν ^θἠθετήσω. ^κ20 ^κποῦ σοφός; ^κποῦ ^ιγραμματεὺς; ^κποῦ ^μσυνζητητῆς τοῦ ^ναἰῶνος ^ντούτου; οὐχὶ ^οἑμώρανευ ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; ^π21 ^πἐπειδὴ γὰρ ἐν τῇ ^ασοφίᾳ τοῦ ^αθεοῦ οὐκ ^ιἔγνω ὁ

only t. Sir. xx. 31. xli. 16 only. (-pōs, ver. 25.) d pres. ch. xv. 2 reff. e Acta viii. 10. Rom. i. 16. ver. 24. f Isa. xxix. 14. g Mark xli. 23. Luke ii. 47. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2. h Matt. xi. 25. Luke x. 21. Acta xlii. 7 only. Prov. xvi. 21. i = Mark vii. 9. Luke x. 16. John xli. 48. Gal. ii. 21 al. Isa. xlviii. 9. k = Rom. iii. 27. Isa. xxxiii. 18. l = Matt. xlii. 52. Epp., here only. Ezra vii. 6. m here only t. (-rēas, Acta vi. 9. ix. 29. -tēs, Acta xv. 7.) n Rom. xii. 2 reff. o = Rom. i. 23 (reff.) only. Isa. xli. 11. p Acta xv. 24 reff. q ver. 24. Rom. xi. 33. Eph. iii. 10. r Rom. i. 21. Gal. iv. 9. 1 John iv. 6, 7, 8. (Jer. xxxviii. [xxxix.] 34.)

18. om γαρ P b¹. om 2nd δ B a¹ Cyr-jer₁. σωμενοίς(sic) N. om ημιν F am² fuld¹ fri D-lat G-lat Iron-int₁ Tert Cyp₁ Hil₁ Ambrst Cassiod₁ id est nobis vulg Pel Sedul Bede.

19. om γαρ D¹[-gr(appy, Treg)] k [Orig-e₁].

20. rec aft τ. κοσμ. ins τουτου (to correspond with του αι. τουτου above), with C³D³FLN³ rel [latt syr copt goth arm-mss] Clem, Orig₁ Chr₁ Thdrt Tert₁; om ABC¹ D¹[-gr] PN¹ a 17 [spec arm-ed Euthal-ms] Clem₁ Cyr[-p₁] Did₁ Damasc Thl Orig-int₁ Tert₁.

21. om γαρ F 3. 108-77 arm.

closest connexion) might not be deprived of its effect. This would come to pass rather by philosophical speculations than by eloquence. 18.] For (explanation of the foregoing clause,—and that, assuming the mutual exclusiveness of the preaching of the Cross and wisdom of speech, and the identity of οἱ ἀπολλυμένοι with the lovers of σοφία λόγου: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ. the [preaching (speech, or) doctrine "there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου." Stanley of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth (in Olsh.) remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner. οἱ σωζόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see reff.) it is the power (see ref. Rom. and note. Hardly, as Meyer,—a medium of divine Power,—etwas, wodurch Gott kräftig wirkt: rather, the perfection of God's Power—the Power itself, in its noblest manifestation) of God. 19.] For (continuation of reason for οὐκ ἐν σοφίᾳ λόγου:

because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθετήσω for κρήνω. The Heb. is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lowth.) But Calv. says most truly, 'Perit sapientia, sed Domino destruyente: sapientia evanescit, sed inducta a Domino et deleta.'

20.] See ref. The question implies disappearance and exclusion. σοφός, the wise, generally: γραμμ., the Jewish scribe [interpreter of the law],—συν-ζητ., the Greek disputer [arguer] (reff.).

τοῦ αἰῶν. τ. is best taken with the whole three,—of this present (ungodly) world.

ἑμώρανευ] μωρὰν εἰκεῖν οὖσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys.

21.] For (explanation of ἑμώρανευ) when (not temporal, but illative = 'since,' 'seeing that,'—so Plato, Gorg. p. 454, εἰπεὶ δὲ τοῖσιν οὐ μόνον ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι . . . ; see Hartung, Partikellehre, i. 259) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it 'by the revelation of the wisdom of God,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in His works only: τί ἐστιν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φαινομένη, δι' ὧν ἠθέλησε γνωρισθῆναι. But I very

a Rom. xv. 26
ref.
t ver. 18.
u Rom. xvi. 25
ref.
v = Matt. xvi.
1. Isa. vii.
11 al.
w Acts xvi. 29
ref. Lam.
iv. 4.
x = Matt. xii.
43. L. Prov.
xiv. 6.
y Acts viii. 6
ref.
z = Rom. xiv.
13 ref.
Rom. viii. 3. 2 Cor. iv. 17. viii. 9.

κόσμος διὰ τῆς σοφίας τὸν ἑαυτοῦ, εὐδόκησεν ὁ θεὸς διὰ
τῆς ἡμῶν κηρύγματος σώσαι τοὺς πιστεύοντας.
22 Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες
σοφίαν ζητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἑσταν-
ρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ ἡμῶν,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν,
χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 25 ὅτι τὸ ἡμῶν

ABCD F
LPN a b
c d e f g
h k l m
n o 17.
47

a see ch. v. 13.

b ver. 1 al.

c ver. 18.

d ver. 21.

e neut.,

f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxii. 6. (-ρία, ver. 18.)

ἡδοκ. C m [Ath.] Chr. Damasc.

for ο θεος, τω θεω F.

πιστευσαντας L.

22. for ἐπειδὴ καὶ, εἰ F: om kai fuld [harl.] Syr [(Clem.) Tert. Cypr. Hil. Ambrst]. rec σημειον (Meyer and De W think σημεια a corr., because only the sing could present any difficulty: but Tischd (Ed. 7 [and 8]) refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which consid the immense weight of manuscript authority, seems, I own, more likely), with L rel arm [Euthal-ms Cyr-p.] Thl-txt (Ec-txt: txt ABCDFPN 17 latt syrr copt goth [æth-pl] Clem. [Sevrn-c, Chr. Thdr Damasc] Mcion-t Cypr. Hil. ἐπιζητοῦσιν A.

23. rec (for ἐθνεσιν) Ἕλλησιν (to suit precedg and follg), with C³D³ rel [Syr(appy)] Clem. Orig-ms, Eus. [Euthal-ms Chr. Thdr]: txt ABC¹D¹FLPN m 17 latt syr copt goth æth arm Orig. [int.] Eus. Ath [Cyr-jer. Damasc] Cypr. Hil. [Ambrst].

24. [for αὐτοῖς, αὐτος C(sic, Tischd).] om τοῖς F. om τε F k.

much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch': it is merely an expansion of ἐμῶν, and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in ref. and in ch. ii. 7) the world (Jew and Gentile, see next verse) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom (of God) which I have just mentioned:" so Stanley) knew not (could not find out) God, God saw fit by the foolishness of preaching (lit., 'of the proclamation': gen. of apposition,—by that preaching which is reputed folly by the world) to save believers. Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστίν (τὸ εὐαγ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον κ. Ἕλληνι.

22.] ἐπειδὴ, not as in ver. 21, but = 'siquidem,' and explains τ. ἡμῶν κ. κηρ. καὶ—καὶ see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. σημεῖα al.] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημειον has probably been made from remembering the σημειον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from

Heaven, substantiating the word preached.

23.] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπεὶ, ὥς, ὥστε, &c., in Homer, and δὲ, ὥς, ὥστε, εἰ, &c., in Attic writers: e. g. Od. ζ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρπει ἱσόν . . . , τοῦ δὲ τις ἀθανάτων βλάβη φέρεται ἔνδον ἔστας,—and Xen. Cyr. viii. 5. 12, ὥστε οἱ δαλῶνται, οὐκ δὲ καὶ οἱ πελασσοῦνται κ. οἱ ταξοῦνται. See many other examples in Hartung. Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21. αὐτοῖς δὲ τ. κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but to these, viz. the elect,—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers. δύναμιν, as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d.

τοῦ θεοῦ σοφώτερον τῶν ἁνθρώπων ἐστίν, καὶ ὁ τοῦ
 ἁσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.
 26 κ βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολ-
 λοι σοφοί κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολ-
 λοι εὐγενεῖς, 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἔξελεξάτο
 ὁ θεὸς ἵνα κατασχύνη τοὺς σοφοὺς, καὶ τὰ ἁσθενῆ τοῦ
 κόσμου ἔξελεξάτο ὁ θεὸς ἵνα κατασχύνη τὰ ἰσχυρά,
 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἔξ-

constr., Matt. v. 20, John v. 36, 1 John ii. 2, h ch. iv. 10, xii. 22, Gal. iv. 9, Heb. vii. 16, Wind. ii. 11, i compar., Luke iii. 16 n. xi. 22, ch. 2. 22, Judg. xiv. 18, h ch. x. 18, Phil. iii. 2, 1 Rom. xi. 29 ref., Eph. iv. 1, 4 al., Job i. 3, 2 Mac. 2 Kings xix. 5, 2 Rom. xiv. 3 ref.

m Rom. i. 3 ref. n Acts xxv. 5. o = Luke xix. 12 (Acts xvii. 11) only. Job i. 3, 2 Mac. x. 13 only. p Acts i. 2, 24 al. Dent. iv. 37. q = ch. xi. 4, 5, 22. 2 Kings xix. 5. r see above (i). Matt. xii. 29 bis n. ch. iv. 10 al. s here only r. t = Rom. xiv. 3 ref.

25. *ἐστιν* bef τῶν ἀνθρ. (both times) DF latt [Syr] arm Hil, [Ambrst, 2nd copt].
 om 2nd *ἐστιν* BN¹ o 17. 67^s Orig, Eus.

26. for γὰρ, οὐν D[-gr] F sēth (Pamph, [Orig, γουν]). om ου πολλ. δυν. F[-gr]
 copt.—οὐδε D¹[-gr].

27. om from [1st] to [2nd] *ὡς* A F[-gr] m[: from 1st *θεος* to *θεος* (next ver)]
 Orig[-gr,]. *rec tous σοφους* bef *κατασχύνη*, with rel: txt BCDLPN k 17. 47 latt
 syrr copt sēth arm Orig[_{ms} Pamph, Cyr-p,] Eus, Tert.

28. for ἀγενῆ, ἀσθενῆ N¹(txt N-corr') Orig[-ms, (txt, c,)].

'Christ even in His humiliation unto death, the power of God and wisdom of God.'

The use of *δύναμις* and *σοφία* here as applied to Him who was the greatest example of both, would not justify the absolute use of *σοφία* in this sense in ver. 21.

25.] Because (reason why Christ (crucified) is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see ref.). The latter clause introduces a fresh thought, the way for which however has been prepared by *δύναμις*, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *ἀσθενές*: but this *ἀσθενές* τοῦ θεοῦ is stronger than men.

26.] *βλέπετε*, imperative, as in ref. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be *τὴν γὰρ κλήσιν ὑμῶν βλέπετε*. See a similar reminder on the part of the Apostle, 1 Thess. i. 4.

γὰρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part,

not of the wise or mighty among men, but of those whom the world despised.

κλήσιν, as in ref. the calling ἐν ᾧ ἐκλήθημεν—the vocation and standing of Christian men. *ὅτι οὐ πολλοί . . .*

that not many of you are wise according to the flesh ('significari vult sapientiam, quæ studio humane absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) *ἐκλήθησαν* after *εὐγενεῖς*; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."

27, 28.] τὰ μωρὰ, neut. for more generalization, but = τοὺς μωρούς. This is shewn by τοὺς σοφοὺς following, in that case it being necessary to use the masculine.

τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only seemingly but really foolish, when God chose them.

κατασχύνη, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them.

τὰ ἀγενῆ, matter of fact—the low-born: τὰ ἐξουθενημένα, matter of estimation, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

11 so Eur. Troad. 608, ὅρα
τὰ τῶν
θεῶν, ὡς τὰ
μὲν πυρ-
γούσ' ἀνω
τὰ μὲν δὲν
δύνα, τὰ δὲ
δοκούντ' ἀπώλεσαν.
ii. 14. Ezra iv. 21.
y = Acts xix. 9. z John 6.
11. z Cor. v. 17. Gal. i. 22.
iv. 6. vi. 19 al.

29 ἐλέξατο ὁ θεός, τὰ ὅτι μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ
30 z ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν χριστῷ Ἰησοῦ, δις ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγιασμός καὶ

ABCDP
LPN a b
c d e f g
h k l m
n o 17.
47

v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb. w absol., ch. iv. 7. z Cor. xi. 16 al. 1 Kings ii. 3. x Acts ii. 17 reff.
z = John vii. 22. Rom. xi. 26. a = Rom. viii. 1. xvi. 7.
b = z Cor. vii. 14. 1 Thess. i. 5 al. c = Rom. xiii. 1. ch.
e Rom. vi. 19 reff.

rec ins καὶ bef τὰ μὴ ὄντα (a mistaken supplement of the sense: see note), with BC²D³LPN³ rel vulg [F-lat spec] fri syrr copt [æth-pl arm Pamph.] Orig^{al} Eus² Chr¹ Thdr¹ [Damasc]: om AC¹ D¹ [and lat] F[-gr] N¹ 17 æth-rom Orig¹ [Euthal-ms] Iren-int Tert¹ Ambrst Tich.

29. Elz καυχῆσθαι, with FP [b o]: txt ABCDLN rel Orig^[surp] Eus². rec for του θεου, αυτου (corra, to avoid repetition, not observing the emphasis), with C¹ vulg syrr arm-usc Orig¹ Dial¹ [Sevrn-c.] Thdr¹ Ambrst: txt ABC²DFLPN¹ rel fri spec copt arm-zoh æth Orig¹ [-int.] Eus² Eph¹ Bas Chr¹ Damasc Thl Aug Tich².—N³ began to write αυτου, but erased it.

30. rec ἡμῖν bef σοφία, with L rel vulg-ed (with [harl¹]) syrr copt arm Orig¹ Eus² Mac¹ Chr¹ Thdr¹ [Cyr-p.] Damasc¹ Ambr¹ Aug: txt ABCDFPN m 17 am (with demid harl² [fald tol]) Orig^[surp] [Dial.] Eus² Did¹ Cyr[-p.] Ambr¹ Ambrst Jer². ἡμῶν B. for δικ. τε, καὶ δικ. D² [P] F Orig¹ [om τε D¹].

may belong to all four, the *μωρά, ἀσθενή, ἀγενή*, and *ἐξουθεν.*—but more probably it has reference only to the last two. Nothing (as e.g. *μέγα τι*) must be supplied after *μὴ ὄντα*: it means as good as having no existence: *μὴ* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by *τὰ οὐκ ὄντα*, as in 1 Pet. ii. 10, *οἱ οὐκ ἡλεημένοι, οὖν δὲ ἐλεηθέντες*. See Hartung, *Partikellehre*, ii. p. 131; Winer, *edn.* 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely no account in the world, unassignable among men, which the *ἀγενή* and *ἐξουθενήμενα* are.

Meyer remarks that the threefold repetition of *ἐξελ. ὁ θεός*, with the three contrasts to *σοφοί, δυνατοί, ἐδυνεῖς*, announces the fact with a triumphant emphasis.

καταργ.] 'reduce to the state of *οὐκ ὄντα*.' All the *ὄντα*, the *realities*, of the world, are of absolutely no account, unassignable, in God's spiritual kingdom.

29.] That all flesh may have no ground of boasting before God. The negative in these clauses goes with the verb, not with the adjective; so that each word retains its proper meaning.

30.] But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as *οὐκ ὄντα*,—*lost*).—He is the author of your spiritual life) in (in union with) Christ Jesus, Who was made (not 'is made': see reff. On γνήθη see 1 Thess. i. 5 note) to us from

God wisdom (standing us in stead of all earthly wisdom and raising us above it by being *ἀπὸ θεοῦ*—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness, (and) both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the *τε καὶ*, implying that in these two, *δικαιος*, and *ἁγιασμ.*, the Christian life is complete—that they are so joined as to form one whole—our righteousness as well as our sanctification. As Bisping well remarks, "*δικ.* and *ἁγ.* are closely joined by the *τε καὶ* and form but one idea, that of Christian justification: *δικαιοσύνη* the negative side, in Christ's justifying work—*ἁγιασμός* the positive, sanctification, the imparting to us of sanctifying grace"), and redemption (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards *ἀπὸ θεοῦ* belonging to *γενήθη*, and not to *σοφία*, by the position of *ἡμῖν*, which has been altered in rec. to connect *σοφία* with *ἀπὸ θ.*, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of *σοφία*, by the usage of *τε καὶ*—*καὶ*, e.g. Herod. i. 23, *διθύραμβον πρῶτον ἀνδράπων τῶν ἡμῶν ἴδμεν ποιήσαντά τε καὶ ἀνομόσαντα καὶ διδάξαντα*, and Hom. Od. e. 78, *ἀμφότερον, κύδός τε καὶ ἀγλαΐη καὶ δυνεαρ*,—so

¹ ἀπολύτρωσις, ³¹ ἵνα ² καθὼς γέγραπται Ὁ ^h καυχώμενος ⁱ ἐν κυρίῳ ^h καυχάσθω.

II. ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ¹ καθ' ⁱ ὑπεροχὴν λόγου ἢ σοφίας ¹ καταγγέλλων ὑμῖν τὸ ^m μαρτύριον τοῦ θεοῦ. ² οὐ γὰρ ² ἔκρινά τι εἶδέναι ἐν ὑμῖν, εἰ μὴ ¹ Ἰησοῦν χριστόν, ^o καὶ τοῦτον ἐσταυρωμένον. ³ καγὼ ^p ἐν ^q ἀσθενείᾳ καὶ ^p ἐν ⁱ φόβῳ καὶ ^p ἐν ^m τρόμῳ πολλῶν

¹ = Acts xlii. 5 reff. part. pres., Acts xv. 27. ^m = ch. i. 6 reff. ⁿ = Acts xv. 19 reff.
^o Rom. xlii. 11. ch. vi. 6, 8 al. ^p = Rom. xv. 32 al. ^q = Rom. vi. 19. 2 Cor. xi. 30. xlii. 5, etc. Heb. v. 2. vii. 28. Job xxxvii. 7. ^r 2 Cor. vii. 15. Eph. vi. 6. Phil. ii. 12 only. - Ps. liv. 6. ^s as above (r). Mark xvi. 8 only.

CHAP. II. 1. for μαρτυριον, μυστηριον (arry a gloss from ver 7) ACN¹ n fri Syr copt Ambrst[mas vary] Ambr, Aug.; txt BDFL²FN³ rel vulg syr sah sath arm Orig[-c₂] Chr, Cyr[-p Damasc] Thl Ec [Pel] Jer Bede.

2. rec aft *εκρινα* ins του, with D³L rel Chr, Thdrt Thl Ec: om ABCD¹⁻³FFN⁴ a m 17 (Orig Ath) Chr, Cyr, Antch, Damasc. rec *ειδεναι* bef τι, with AD²FLN³ 47 latt [syrr copt arm] Orig-c₁ Did, [Chr,] Cyr, Tert, [Ambrst]: txt BC(D¹⁻³)P a m 17 Cyr, Bas, Isid, Chr, Tert Hil, Victorin Aug.,—*τι εν υμιν ειδ. D¹⁻³: του εν υμιν ειδ. τι D². (The poem of τι, and harshness of τι ειδεναι, seem to have occasioned the transposition, and του would be supplied from elsw, see Acts xxvii. 1, 1 Cor vii. 37.)* χρ. bef ιησ. F 109 am(with harl tol) Orig-int, Hil, [Ambrst] Aug.

3. rec *κασιγω*, with DFL rel Chr, Thdrt Thl Ec: txt ABCFN⁴ a k m 17 Orig, [-c₂] Bas, Antch, Damasc. om 2nd εν F 49 latt(exo D-lat) [Ambrst]. om 3rd εν DF 49. 119 latt [Ambrst].

that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words coupled by *καὶ* (compare the exegesis above) rank as *but one* with regard to those coupled to them by *καὶ*, compare ἀμφότερον above. Hence these *three* cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἀγιασμός, καὶ ἀπολύτρωσις. 31.] The construction is an anacoluthon, the citation being retained in the original imperative, though the *ἵνα* required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching*.

II. 1—5.] Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.

1.] I also (as one of the ἡμεῖς of ch. i. 23, and also with reference to the preceding verse, δὲ καυχ. ἐν κυρ. καυχάσθω) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, εἰς τὰς Ἀθήνας ἐπλευσεν ἀγγέλλουσα τὰ γεγονότα. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) to you the testimony of (concerning) God.

2.] For I did not resolve to know

any thing (hardly = *ἐκρηνα εἶδέναι οὐδέν*, as E. V., but meaning, “the only thing that I made it definitely my business to know, was”) among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know any thing of or concerning Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The historical Christ is also the living Christ, who is with His own till the end of time: He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the crucified and the risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church.” Olshausen.

3.] καγὼ, and I, coupled to ἦλθον in ver. 1, and ἐγὼ repeated for emphasis, the nature of his own preaching being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for δ λόγος μου κ. τὸ κήρυγμα

t = ch. xvi. 10.
 2 John 12.
 see Matt.
 xiii. 46.
 Mark xiv. 49.
 John i. 1, 2.
 u Rom. xvi. 25
 ref.
 v Luke iv. 32.
 w here only t.
 x here only t.
 (-ανυσθαι,
 Acta ii. 22.)
 v. 14 al. 1 Chron. xxv. 8.
 γ = ver. 13. Gal. v. 5, 16.
 z ch. i. 18 ref.
 a = ch. xiv. 20. Heb.
 47

ἔγενόμην ἑπὶ ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κή-
 ρυγμὰ μου οὐκ ἔν περὶ σοφίας λόγους, ἀλλ' ἐν
 ἀποδείξει πνεύματος καὶ δυνάμεως, ὥστε ἡ πίστις ὑμῶν
 μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ.
 ὁ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ

4. for περὶ, περὶ b¹ e o 1. 18¹. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr
 sah [æth-pl] arm Orig, Eus[-mss, Chr-mss,] Ath, Ambr, Ambrst Sedul Leo. rec
 ins ἀνθρωπίνης bef σοφίας (explanatory gloss), with ACLPN³ rel vulg-ed(with demid
 [fuld²] agst am fuld¹ tol) Syr copt Orig, Ath, Mac, [Eus-mss, Bas, (Cyr-p),] Cyr-jer,
 Thl Ec Ambrst-comm [Pel] Sedul Bode: ἀνθρωπίνους m 93: om BDFN¹ 17 latt
 Syr sah æth arm Orig,[-int, Eus-mss,] Nys Cyr-jer, Chr[-mss, Sevrn-c,] Thdrst-mss,
 [Damasc Ambr,] Jer. λογῶν Syr arm Orig, των λογῶν Orig, λογῶν [k] am
 D-lat sah, λογῶν N¹: om F a 18¹. 74 G-lat Orig, Ath, Ambrst-comm Sedul.
 ἀλλὰ B. for ἀποδείξει, ἀποκαλύψει D¹⁻².
 5. om ᾗ F c m. ἀλλὰ B.

μου follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβου κ. τρόμου τὴν ἑαυτῶν σωτηρίαν καταργήσατε, θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. The δασθένια may have reference to the παρουσία σώματος δασθενῆς of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution.

4.] And (not adverbative, as Olah., but following naturally on the weakness, &c., just mentioned—‘as corresponding to it’) my discourse and my preaching (λόγος of the course of argument and inculcation of doctrine, κήρυγμα of the announcement of facts. This (De W.) is better than with Olah. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was not in (did not consist of, was not set forth in, see ref.) persuasive (πειθὸς = πειθάνος, πειστήριος, πειστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθός, as φειδός from φείδομαι, as Meyer) words of wisdom (ἀνθρωπίνης, a gloss, but a correct one. “Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis,” Wetst.), but in demonstration of the Spirit and of power: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the*

Spirit and Power of God (so most Commentators. I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olah.), for he is here simply speaking of the *preaching itself*.

5.] ᾗ ἐν, may be grounded on,—ows its origin and stability to. “The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew.” Olshausen.

6—16.] Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός). The Apostle rejects the imputation, that the Gospel and its preaching is inconsistent with wisdom, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] δὲ contrasts with the foregoing. λαλ.] viz. ‘we Apostles?’ not ‘I Paul,’—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes κἀγώ, ἀδελφοί. ἐν τ. τελείοις]

among the perfect,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a

τοῦ ^b αἰῶνος ^b τούτου οὐδὲ τῶν ^{cd} ἀρχόντων τοῦ ^{bd} αἰῶνος ^b ^b Roma. xii. 3
^b τούτου τῶν ^a καταργουμένων, ⁷ ἀλλὰ λαλοῦμεν ⁱ θεοῦ
ⁱ σοφίαν ^e ἐν ^b μυστηρίῳ τὴν ⁱ ἀποκεκρυμμένην, ἣν ^k προ-
ⁱ ὥρισεν ὁ θεὸς ⁱ πρὸ τῶν ⁱ αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν ^f ^f ch. i. 21 reff.
^g = ver. 13. ch.
^h = Rom. xi. 25. xvi. 25. ch. iv. 1. Col. i. 26 al. Dan. ii. 18. ⁱ Luke x. 25. Eph. iii. 9. Col.
^j = Acts xiii. ^k Acts iv. 28. Rom. viii. 29, 30. Eph. i. 8, 11 only γ.
^l here only. Ps. lxxv. 19. see Eph. Col. as above (i). Jude 25.

6. om 1st του F[not G]. om from αἰων. τουτ. to αἰων. τουτ. F 114 lect-7 ath.
 7. rec σοφίαν βεθ θεου (corrū, the emphasis not being noticed), with L rel Thdrt :
 txt ABCDFPN a k m 17 arm Clem, Orig, Eus, [Bas, Chr, Cyr-p].

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calvin, Grot., Olsh., al., understand the difference to be merely in the *estimate* formed of the same teaching according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ἠδυνήθη κ.τ.λ. of ch. iii. 1, where he asserts that he did not speak *this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "not the wisdom of this world," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ τεφανέρωται δικαιοσύνη δὲ θεοῦ διὰ πίστ. Ἰησοῦ χρ. See instances of the usage in note there. The ἀρχοντες are parallel with the σοφοί, δυνατοί, ἐγγενοίς, of ch. i. 26, and are connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ἐντα

καταργήσῃ, ch. i. 28. They comprehend all in estimation and power, Jewish or Gentile. ἀρχοντας δὲ αἰῶνες ἐνταῦθα οὐ δαιμονιάς τινας λέγει, καθὼς τινας ὑποκτείνουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμέχοντες εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δαμαγωγοὶ πολλὰς ἐγένοντο. Chrys. Hom. vii. p. 50. τῶν καταργ.] who are (being) brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of their transitoriness generally, as Chrys., Theophyl., Rückert,—nor of their power being annihilated at the coming of Christ (Grot., Meyer, al.),—nor as Olsh., of their having indeed crucified Christ, but of their being καταργούμενοι by His Resurrection and the increase of His Church.

7.] But we speak God's wisdom (emphasis on θεοῦ:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκρ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—'we speak God's wisdom in a mystery,' i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσιν μου ἐν τῷ μυστ. τ. χριστοῦ, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," (Est.), which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προῶρισεν) before the ages (of time) to (in order to, the purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bring-

m James ii. 1.
see Acts vii.
2. Eph. i.
17. Pa.
xxviii. 3.
n Rom. xv. 3.
21. ch. i. 31.
o Isa. lxiv. 4.
lxxv. 17. see
notes.
p Rom. xi. 8
reff.
q Acts vii. 23
reff.
r = Matt. xx. 23. xxv. 34. John xiv. 2, 3.

οὐδεὶς τῶν ἄρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν ἢ ἀλλὰ καθὼς γέγραπται Ὁ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, 10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ].

ABCD F
LPM a b
c d e f g
h k l m
n o 17.
47

s = Matt. xi. 25. Rom. i. 17. ch. xiv. 20. Prov. xi. 13 al.

9. om αλλα A Pel. iden C[P] 80 Clem-rom, Smyrn-ep, [Bas.], rec (for oσα) &, with DFLPN rel Smyrn-ep, [Clem,] Orig, Const, Eua, [Ps-]Ath, Epiph, Cyr[-p Mac, Euthal-ms] Chr, Thdrt [Damasc] Thl Ec, qsa latt [Orig-int,]: txt AB C(appy) Clem-rom, Hip, [Epiph,] Mac,

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 116 coptt Clem, [Bas, Euthal-ms Antch,], rec o θεος bef απεκαλυψεν (appy, as above, corrns from not noticing the emphasis), with L rel syr sah Orig, [-c] Chr, Thdrt [Damasc]: txt ABCDFPN a m 17 latt Syr copt sath arm Clem [Ath, Bas, Did, int, Epiph, Euthal-ms Mac, Cyr, Antch,] Orig[-int, Hil]. om αυτου (perhaps on acct of το πν. follg) ABCN¹ 17(appy) copt Clem, Bas, Cyr[-p,]: ins DFLPN² rel [latt syrr sah sath arm Ath,] Did, Epiph, Mac,

ing to nought of the ἄρχοντες).

8.] ἦν is in apposition with the former ἦν, and does not refer to δέξας, as Tert. contra Marc. v. 6, vol. ii. p. 483,—"sub-jicit de gloria nostra, quod eam nemo ex principibus hujus sevi scierit . . .," for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a *proof from experience*, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.).—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom:—even this world's rulers know it not, as they have shewn: how much less then the rest. 9 f.] But (opposition to ver. 8) as it is written, The things which eye saw not, and ear heard not, and which came not up (reff.) upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit. There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after δε in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, δε δὲ τοιούτους μὴ ὁπάειε, ἐγὼ δέ οἱ σημανέω,—and Soph. Philoct. 86, ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτιάδαι, τοὺς δὲ καὶ πρόσσειν στυγῶ. See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, 'In nullo regulari libro invenitur, nisi in secretis Eliæ prophetæ, a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οὐς οὐκ ἀγγέλοι περι αὐτοῦ ἔθονται, κ. οἱ οὐκ ἀκηκόασι συνήσενσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθόρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. (ci.), ad Pam-machium, de optimo genere interpretandi, 9, vol. i. p. 314, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Eliæ testimonium sumptum sit: cum in Esasia juxta Ihebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἀνέβη may well be a reminiscence from Isa. lxv. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the Apostle, especially when, as here, He is not citing as authority, but merely *illu-*

τὸ γὰρ πνεῦμα πάντα ἔραυνᾷ, καὶ τὰ ^u βάθη τοῦ θεοῦ. ^t Rom. viii. 27 reff.
 11 τίς γὰρ οἶδεν ἀνθρώπων ^v τὰ ^w τοῦ ἀνθρώπου, εἰ μὴ τὸ ^u (plur., Rev. ii. 24.) see Rom. xii. 33 reff. Judith viii. 14.
^x πνεῦμα ^w τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ ^v τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ^y Matt. xvi. 22. Luke ii. 49. James iv. 14. Matt. xv. 11.
^y οὐ τὸ ^z πνεῦμα τοῦ ^z κόσμου ^a ἐλάβομεν, ἀλλὰ τὸ πνεῦμα ^x = Acta xvii. 16 reff. ^y see Rom. viii 15.
 τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ^b χαρισθέντα ^y here only.
 ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ^c ἐν ^d διδακτοῖς ^e ἀνθρωπίνης ^e Acta

a Acta viii. 15 reff.
 c = ver. 7.
 xvii. 26 reff.

b pass., Acta iii. 14. Phil. i. 29. Philom. 22. L.P.+ (2 Macc. iii. 33.)
 d here bis. John vi. 45 only, from Isa. liii. 13. see 1 Thess. iv. 9.
 e Acta

Chr. Thdrt [Damasc] Thl (Ec Orig[-c.]int₂ Hil. (εραυνᾷ, so AB¹CK.)
 11. om ἀνθρώπων A 17 Ath₁ Cyr[-p₂(ins₂)]]. om 2nd του ἀνθρώπου F arm-mss
 Orig₂[ins₂-int₂] Hil, Ambr[ins₂]. το του θεου D¹: τα εν τω θεω F[-gr] lat-ff.
 rec (for εγνωκεν) οιδεν (probd a corrn to corresop with previous clause), with L
 rel Orig₂ [Ath₂] Chr, Thdrt: txt ABCDPN a d m 17 Orig₂ Ath₂ Cyr-jer, Bas₂lic
 Cyr[-p Euthal-ms] Antch, Damasc, εγνω F 23 Ath₁ Cyr-jer, Bas₂, Epiph₂, cognovit
 latt(but scit fri Aug²ms) Ambr. at end add το εν αυτω P [(Tert.)].
 12. aft κοσμου ins τουτου DF [vulg(not fuld harl) copt arm Bas-ms.] Cyr₂ [Orig₂
 int₂ Hil₂(but mss vary) Ambrst₂]. ιδωμεν DFL[P d m (n)] Orig₂(elaw eid.).
 om last του P [(k) Orig₁].
 13. om ε F[-gr].

trating his argument by O. T. expressions.

10. τὸ πνεῦμα] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. "Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret." Calvin. ἐραυνᾷ] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς γνώσεως ἡγεταῦθα τὸ ἱερυνᾶν ἐνδοκυκλόν. τὰ βάθη] see reff. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us according to our capacity, those depths of God.

11.] For who among MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see reff. The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see reff. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of

the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δέ carries on the ἡμῖν δέ of ver. 10. τὸ πν. τ. κόσμ. Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et secularis,' as Etius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ νῦν ἐνεργούν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2, where it is strictly personal.

τὸ πν. τὸ ἐκ τ. θ.] Not only, 'the Spirit of God,' but the Spirit which is FROM God, —to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i.e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9. 13.] καί, also; τὰ χαρισθ. ἡμῖν, we not only know by the teaching of the Holy Ghost, but

f ver. 4.
g = ch. iii. 1.
xiv. 37. Gal.
vi. 1.
h ch. x. 3, 4
ref.
i 2 Cor. x. 13
(bis) only.
Gen. xl. 8.
Num. xv. 34.
j ch. xv. 44
(bis), 46.
James iii. 15. Jude 19 only t.
l. 21. Prov. iv. 10.
o Acts iv. 9 ref.

σοφίας λόγοις, ἀλλ' ὃ ἐν ^d διδακτοῖς ^f πνεύματος, ^g πνευματικοῖς ^h πνευματικὰ ⁱ συγκρίνοντες. ¹⁴ ψυχικὸς δὲ ἀνθρώπος οὐ ^k δέχεται ^l τὰ τοῦ πνεύματος τοῦ θεοῦ ^m μωρία γὰρ ⁿ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι ⁿ πνευματικῶς ^o ἀνακρίνεται. ¹⁵ ὁ δὲ ^g πνευματικὸς ^o ἀνακρίνει

k = Luke viii. 13. Acts viii. 14. xl. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James m ch. i. 16 (ref.).
l ver. 11 ref.
n Rev. xl. 8 only t.

ABCD F
L P N a b
c d e f g
h k l m
n o 17.
47

"λόγοις a rescript N¹" Tischdf. rec aft πνεύματος ins αγίου, with D¹LP rel [fuld²]
syr sath Eus, Chr, Thdr: om ABCD¹FN 17 latt Syr copt arm Clem, Hip, Orig[-c, i]
Eus, Epiph, [Damasc] for πνευματικοί, πνευματικῶς B 17. 213. συγκρινόμεν
F[-gr]: συγκρίνοντες P.

also *speaks* them, not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φῦλ κρείττοντον ἄντων. πολλοὶ δὲ διδακταὶς ἀνθρώπων ἀρεταῖς κλέος θροῦσαν ἐλέσθαι· ἔνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . πν. συγκρ.] interpreting spiritual things to the spiritual. So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλόντες· οὗτοι γὰρ μόνοι δύναται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, 'by spiritual things'· ὅταν πνευματικὸν καὶ ἄπορον β, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἔγωμεν. οἷον λέγει, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παθέου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωῆ, κ.τ.λ. Chrys. Hom. vii. p. 55. 'Exponentes ea quæ Prophætæ Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.' Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, 'fitting, or attacking, spiritual words to spiritual things.' And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. ¹⁴] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to *them*, because they were *not fitted for it*, being carnal (ch. iii. 1—4). ψυχ. δὲ ἀνθ.] The animal man, as distinguished from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal

soul, αἰτία κινήσεως (κινήσις ζῶον, Plato, Definit. p. 411. In him, the πνεῦμα, or spirit, being unvisited and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is in *abeyance*, so that he may be said to have it not;—ψυχικὸν πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχὴ is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil*: so that the ψυχικός is necessarily in a *mensura carnalis* (ch. iii. 3), also ἐπιγίγιστος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely *intellectual*, as Theodoret,—ὁ μόνοις τοῖς οὐκ οὐκ ἀρκούντες λογισμοῖς,—Grot. "qui humanas tantum rationis luce ducitur."—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδοῦν, καὶ μὴ νομίζων ἑαυτὸν τινος δεῖσθαι βοηθείας,—nor merely *ellicial*, as Erasmus, Rosenmüller ('qui cupiditatum sub imperio omnem vitam transigunt'), al.—but embracing both these. οὐ δέχεται, receives not, i. e. *rejects*, see ref.,—not, *cannot receive*, 'non capax est,' *understands not*, which is against the context,—for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of *inability to comprehend*, following by and by:—and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of. ¹⁵] But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man's fall the πνεῦμα is overridden by the animal soul, and in abeyance, this *always presupposes* the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) judges of all

[μέν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ὁ ἀνακρίνεται. 16 P τίς p Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.) q Acta ix. 22. xvi. 10. xix. 33 v. r. Eph. iv. 16. Col. ii. 2, 19 only. L. P. Lev. r Rev. xiii. 18.

γὰρ ἔγωγ' οὖν κυρίου, ὃς ὁ συμβιβάζει αὐτὸν; ἡμεῖς δὲ ὁ οὖν χριστοῦ ἔχομεν.

III. 1 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν

x. 11.

15. om ver N¹(ins N-corr¹) harl¹. om μεν ACD¹F latt Syr copt arm (Iren.) Clem, Orig, Meth Thdrt, lat-ff: ins BD²-³LP N-corr¹ rel syr Orig, [-c Euthal-ms Did₂] Mac, Chr, Thdrt. (Has μεν been insed on acct of the δε follg, as Meyer,—or omd on acct of the δε precedg, as De W¹?) ins τα bef πάντα ACD¹P 17 Iren-ms Orig, Nys, Chr: om BD²-³FL N-corr¹ Clem, Orig, Meth Mac, Thdrt, [Damasc]. (τα was prob a gloss to show that πάντα was not maso sing acc.)

16. for χριστοῦ, κυρίου B D¹[-gr] F Thl-txt Ambrst Aug, Sedul. (Mechanical repetn of οὖν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυρίου, it wd not have been χριστοῦ, but θεοῦ, seeing that the ref of the foregoing κυρ. is to GOD.)

CHAP. III. 1. rec καὶ ἐγώ, with L rel Thdrt Thl Ec: txt ABCDEPN a m 17 Clem, Orig, [-c, Did, Euthal-ms] Chr, Damasc. εδυνήθην C. ὑμ. bef λαλ. D²[-gr] Li¹ a b c e f g h i n o vulg Clem, Orig, [-c, int₂] Chr, Damasc [Cypri, Ambrst Pel].

things (Meyer, reading τὰ πάντα, interprets it, 'all spiritual things'; but the ordinary rendering, 'all things,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.

The acceptance of πάντα as masc. sing.—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἑσθιωτων, as Col. i. 28, or τὸν πάντα, but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδεὶς. Chrys. Hom. vii. p. 57. 16.] PROOF OF αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yes more, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—taught by Him, he must have an independent wisdom of his own, which Christ has not:—and who is there, of whom this can be said? But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and designs of Christ.

κυρίου in the prophecy is spoken of JHONAH; but in the whole of Isa. xl., the incarnate Jehonah is the sub-

ject. The meaning of συμβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see refl.

III. 1—4.] He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions. 1.] κἀγώ, I also; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. Or perhaps better, with Stanley, 'καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice."'

σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκίνοις, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινος and σαρκίος is designed by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were δοῦλες, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not still σαρκίνοι (= ὡς σάρκινος), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere men of flesh, without the Spirit: and it is not far different even now: ye are yet fleshly—ye retain the same character.' Both the σάρκινος, the mere men of the flesh,

ὡς ^aπνευματικοῖς, ἀλλ' ὡς ^bσαρκίνους, ὡς ^cνηπίους ἐν
 χριστῷ. ² γὰρ ὑμᾶς ^aἐπότισα, οὐ ^bβρῶμα οὐπω
 γὰρ ἐδύνασθε. ³ ἀλλ' οὐδὲ ἔτι νῦν δύνασθε ³ ἔτι γὰρ
^aσαρκεῖς ἐστέ. ^b ὅπου γὰρ ἐν ὑμῖν ^{cd}ζῆλος καὶ ^{ce}ἔρις,
 οὐχὶ ^aσαρκεῖς ἐστέ καὶ ^{1e}κατὰ ἄνθρωπον ^aπεριπατεῖτε;
⁴ ὅταν γὰρ λέγῃ ^bτις Ἐγὼ μὲν εἰμι ¹Παύλου, ^bἕτερος δὲ

ABCDP
 LPMab
 cde f g
 h k l m
 n o 17.
 47

rec *σαρκεῖς* (see notes), with C³D³FLP rel Clem, Orig[-c₁]: txt ABCD³D¹N 17 Clem-
 ms, Orig, Nys.

2. [ὑμῶν L Orig-c₁] rec ins καὶ βεφ ου βρῶμα, with DFL rel Syr mth arm (Orig₁)
 Cms₁ Thl (Ec: om ABCPN m 17 vulg fri syr copt Iren-gr₁ Clem₂ Orig[-c₁-int₁ mps
 Dial₁] Eus₁ Did Cyr, Cypr, Hil, [Ambrat]. rec ἡδυνασθε, with DL a c d k n 47
 Iren, Orig, Cms, Dial, [Did, Chr.] Thdrt: txt A B (sic: see table) CFLP rel Clem,
 Orig₂[-c₁, Chr, Damasc]. rec ουτε (see note), with L rel Orig, Ec: txt ABCDFPN
 c d f k 17 Iren Clem, Orig₂[-c₁, Euthal-ms]. (om last clause m [mth].) om ετι
 B Orig-int, Cypr.

3. *σαρκεῖς* (twice) D¹F Orig[1st₁, 2nd₁] (error by repeating *σαρκιν* from ver 1, the
 difference not being noticed: see there): txt ABCD³LPN rel Clem₂[1st₁] Orig[1st₁,
 c₁, 2nd₁, Chr]. 1st error bef 1st *σαρκ*. DF am(with demid harl tol) Clem₂ Orig₁
 Nys Cypr, [Hil.] Aug: txt ABCLPN rel [vulg-clem Clem₂] Orig₂[-c₁, Dial.] Chr,
 Thdrt [Damasc]. ἡμῶν F[-gr]. rec aft epis ins καὶ διχοσταταί (from Gal
 v. 20), with DFL rel syr Iren-gr₁ Chr, Thdrt Cypr₂: om ABCPN a vulg fri [spec]
 copt mth arm Clem, Dion Orig, Eus₁.—epis A F[-gr] L [e] n [Eus].

4. *τις* bef λεγῇ DF [vulg fri Ambrat]. for *ετερ. δε εγω, εγω δε* A c 23. 224
 Chr₁: om εγω m.

and the *σαρκεῖς*, the carnally disposed, are included under the more general *ψυχικοῖς*, which therefore, as Meyer observes, is not here used, because this distinction was to be made. ^{ὡς νηπ. ἐν χρ.}

The opposite term, *τέλειοι ἐν χρ.*, is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2) and Lightfoot adduce the similar Rabbinical term *נונים*, *eugenes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them.

2.] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, ἐπεὶ δὲ νηπιὸς μὲν ἐστὶ γάλα τροφή, τέλειος δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἐν εἰεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιν . . . Basil, Hom. i. p. 403, ed. Paris, 1688, cited by Meyer, explains, γάλα, τὴν εἰσαγωγικὴν κ. ἀπλουστέραν τοῦ εὐαγγελίου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον. On ἐπότισα . . . Βρῶμα, Wetst. quotes νεκτάρ τ' ἑμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἐδουσι, Hcs. Theogon. 640. See

Hom. II. θ. 546. Winer, edn. 6, § 66. 2. c. οὐπω γὰρ ἐδύνασθε] Either, for ye were not yet able (scil. βρῶμα ἐν-θλιν),—or, for ye were not yet strong, δύναμαι being used absolutely, as in Demosth. 1187. 8, δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν, and 484. 25, τῶν πολιτευομένων τινὲς δυναθέντες, and see other reff. in Meyer. In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T.

ἀλλ' οὐδὲ ἔτι νῦν, but neither even now . . .; the οὐτε of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6.

3.] On *σαρκεῖς*, see above, ver. 1. ^{ἔπου}, not = *ἐπελ*, but putting the assumption in a local form, see reff. ζῆλος, emulation, in a bad sense; or as in reff., 'angry jealousy.' κατὰ ἄνθρ., see reff., according to the manner of (unrenewed and ungodly) man, = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names *but two* of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a *sample of the sectarian spirit* prevalent, than to describe, as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the

Ἐγὼ Ἰ' Ἀπολλῶ, οὐκ ἰ' ἄνθρωποι ἐστε; ὅ τί[ς] οὖν ἐστίν ἰ see ver. 3.
 Ἀπολλῶς; τί[ς] δέ ἐστίν Παῦλος; διάκονοι δι' ὧν k = Acta xix.
 ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. 6 ἐγὼ 2 reff.
 ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ὁ ἡΐξανεν 1 constr., Rom.
 ὡςτε οὔτε ὁ φυτεύων ἐστίν τι, οὔτε ὁ ποτίζων, ἀλλ' xii. 3. ch. vii.
 ὁ αὐξάνων θεός. 8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων m ch. ix. 7.
 εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν Matt. xv. 13.
 19. Gal. ii. 6. vi. 3, 15. Demosth. 582. 17. xxi. 33 al.
 2 Cor. ix. 10. Gen. ii. 8 al.
 Rom. xii. 20 reff.
 o tr., here bis.
 2 Cor. ix. 10 only. Gen.
 xvii. 6. mld.
 or pass.
 p = Acta v. 36. ch. x.
 q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.

2 Cor. x. 16. Col. i. 6, 10. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff.
 19. Gal. ii. 6. vi. 3, 15. Demosth. 582. 17. q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.
 r = Rom. iv. 4 reff.

rec ουκ (corr. from ver 3), with DFLPN³ rel [Nysse] Chr, Thdr̄t Thl Ec: [ou b k
 Euthal-ms:] txt ABCN¹ 17 Damasc. rec for ανθρωποι, σαρκικοι (corr. from
 ver 3), with LPN³ rel syrr [Nysse]: txt ABCDFN¹ 17 latt copt aeth arm Damasc Orig-
 inat, Ambrst Aug.,—P adds at end και κ. αθ. περιπατετε (also from ver 3).
 6. τι (twice) ABN¹ 17 latt aeth [Euthal-ms Damasc Ambrst Aug. Pel] (prob
 corr. to suit the sense: the question being rather qualis est than quis est): τις
 CDFLPN³ rel syrr copt arm Chr, Thdr̄t Thl Ec. rec paulos τις δε απολλως
 (alteration of order, to suit ver 4), with D²[-gr] L rel syrr aeth arm Chr, Thdr̄t Opt₁:
 txt ABC(D¹⁻³F)PN m 17 latt copt [Euthal-ms] Damasc Ambrst Aug, Pel.—rec om
 2nd εστιν, with DFL latt copt arm Chr, Thdr̄t [Thl Ec]: ins ABCFN m 17 [Euthal-
 ms Damasc]. rec ins αλλ' η βεβ διακον. (addition to complete the sense), with
 D¹⁻³[-gr] LP rel syrr [Euthal-ms] Chr, Thdr̄t Thl Ec Opt₁: om ABCD¹ [and lat] FN
 vulg [fri] copt aeth arm Damasc Ambrst Pel [Aug. Pel]. om vs C tol¹.
 6. (αλλα, so ABD¹FN. (for αλλα ο, ο δε f 17 [Orig.])) om vs C tol¹.
 7. om 1st ουτε Α. for 2nd ουτε, ουδε CN¹. αλλα D¹.

two methods of teaching which have been treated of in this section: but as I have before said, the German Commentators are misled by too definite a view of the Corinthian parties. ἄνθρωποι, i. e. walking κατὰ ἄνθρωπον,—σαρκικοί.

5—15.] *He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. 9, 10), each in his peculiar department (ver. 10; cf. ver. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of his worth will be made in the day of the Lord (vv. 10—15).* 5.] οὖν follows on the assumption of the truth of the divided state of things among them: 'Who then (What then) . . . , seeing that ye exalt them into heads over you?' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. ἐπιστεύσατε, as in reff.: ye became believers. ἑκάστῳ ὡς . . . = ὡς ἕκαστ. ὁ κύριος ἔδωκεν, see reff. It refers, not to the teachers, but to the hearers, see below ὁ αὐξάνων θεός. In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἡ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἡ τῷ πατρί, Plato, Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have

been inserted from not observing the form of the sentence.

6.] The similitude is to a *tilled field* (γεώργιον, ver. 9): the plants are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1).

7.] ἐστίν τι, either 'is any thing to the purpose,' as in λέγειν τι, &c., or absol. is any thing: which latter is best: compare εἰ καὶ οὐδὲν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: *ὅρα πῶς ἀνεπαχθὴ ποιεῖ τὴν ἐξουδένωσιν τῶν προσετώτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, αὐτὸν κ. Ἀπολλῶ κατὰ τὸ φαινόμενον ἐξουδένωσας, κ. διδάσας, ὅτι θεὸς δὲ μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀνατιθέναι πάντα τὰ συμβαίνοντα ἀγαθὰ.* 8.]

ἐν, in the nature of their ministry,—generically, κατὰ τὴν ὁπουργίαν ἀμφότεραι γὰρ τῷ θεῷ διακονοῦσι βουλήματι. Theodoret. ἕκαστος δὲ . . .] Here he introduces a new element—the separate responsibility of each minister

8. 2 Cor. vi. 5 ^{ref.} ἴδιον * κόπον. 9. θεοῦ γὰρ ἐσμὲν ^{1a} συνεργοί· θεοῦ * γεώρ- ABCDL
 11 Thess. iii. 2 ^{only.} γιον, θεοῦ * οἰκοδομῆ ἐστε. 10 κατὰ τὴν * χάριν τοῦ θεοῦ
 u = Rom. xvi. 3 ^{ref.} τὴν * δοθεῖσάν μοι ὡς ἵ σοφὸς * ἀρχιτέκτων ^{ab} θεμέλιον
 v here only. Prov. xiv. 16. b ἔθηκε, ἄλλος δὲ * ἐποικοδομεῖ. ἕκαστος δὲ ^{da} βλέπω
 30. xxii. 16. (-yos, John d πῶς * ἐποικοδομεῖ. 11 ^{ab} θεμέλιον γὰρ ἄλλον οὐδεὶς
 av. 1. -yeiv, Heb. vi. 7.) δύνανται b θεῖναι ἵ παρὰ τὸν * κείμενον, ὅς ἐστιν Ἰησοῦς
 w = Matt. xiv. 1. Mk. 2 Cor. v. 1. Eph. ii. 21 ^{only.} (Rom. xiv. 19 ^{ref.}.) Esch. xvii. 17. y = Esod.
 xxiv. 10. s here only. Isa. iii. 3. Sir. xxviii. 37. 2 Macc. ii. 29 ^{only.} z masc., 2 Tim. 1. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1. b Luke vi. 49. xiv. 29. c here
 &c., 4 times. Eph. ii. 20. Col. ii. 7. Jude 30 ^{only.} Num. xxii. 38 Ald. (oik., AB) only. see Rom. xv. 20.
 d Luke viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. εἰσρέει
 ἄλλα παρὰ ἐνόμενον, Plato, Minos, 320. εἰσρέειν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phaedo, 80. g Matt.
 v. 14.

8. om 2nd δε C 31 Syr[-ed].

for κοπον, τοπον C.

9. aft γεωργιον ins ἐστε D² vulg(not harl!) [F-lat] arm Chr., [Pel].

10. rec τεθεῖκα, with C²DM² rel [Clem₁] Orig₁[-c₁] (Chr-mss.) Thdr^t Thl Ἐε,
 τεθήκα LP f n 47: txt ABC¹N¹ m¹ 17 (Chr.), om 2nd δε D Chr Orig[-int.] Gild.

for the results of his own labour, so that, though κατὰ τὴν ὁπουρίαν they are one,—κατὰ τὸ ἔργον (ib.) they are diverse. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each *λέμψεται*. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of God that we are the fellow-workers (in *subordination* to Him, as is of course implied: but to render it 'fellow-workers with one another, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see *ref.*;—and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the tillage, of God that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (*ref.*), fitly introduces the σοφός which follows. So Chrys.: *ὅρα γοῦν πῶς μετρίξει, εἰπὼν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφῆκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ἔλεον ἑαυτὸν πρότερον ἀναθεῖς τῷ θεῷ τότε ἑαυτὸν ὅπως ἐκάλει.* Hom. viii. p. 69. The χάρις is not the *peculiar grace* of his *apostleship*—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skillful, see *ref.*, and many examples in Wetstein. The proof of this skill is given, in his *laying a foundation*: the unskillful master-builder *lays none*, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form δ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to

the κοινὴ διδασκαλία—the Attic form is θεμέλιον, or, if in the plur., of θεμέλιοι:—οἱ γὰρ θεμέλιοι παντῶν λίθων ὑπὸ-κεῖνται, Thucyd. i. 93. ἄλλος, *whoever comes after me*,—another: not only Apollo.

ἐποικοδομεῖ, *pres.*, as the necessary state and condition of the subsequent teacher, be he who he may. The *building on, over the foundation*, imports the carrying them onward in knowledge and intelligent faith. πῶς, *emphatic*, = here, *with what material*. De Wette imagines that it also conveys a caution not to *alter the foundations*, and that the γὰρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γὰρ, see below.

11. θ. γὰρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there *can be but one*, and that one *HAS ALREADY BEEN* (objectively, for all, see below) *LAI*D BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. δύνανται, strictly *can*,—not '*me-mini licet*,' as Grot., al., nor as Theophyl., οὐ δύνανται θεῖναι, *how can men of such ἀρχιτέκτων, ἐπεὶ θαν μὴ ᾗ τις σοφ. ἀρχ., δύνανται θεῖναι, κ. ἐκ τούτων αἱ ἀλρίσεις*:—for it is *assumed*, that θεοῦ οἰκοδομῆ is to be raised—and it *can* only be raised on this one foundation. All who build on other foundations are not *συνεργοὶ* θεοῦ, nor is their building θεοῦ οἰκοδομῆ at all.

ἄλλων . . . παρὰ, see *ref.* and cf. Thucyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. κείμενον] not, '*by me*,' but '*by God*,' for universal Christendom; but *actually laid in each place*, as regards *that church*, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in δ θεμέλιος δ κείμενος is

χριστός. ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον ^{h Matt. x. 9.}
 [τοῦτον] χρυσόν, ^{h ἄργυρον,} λίθους τιμίους, ^{h ξύλα,}
^{h ὅρτον,} καλάμην, ¹³ ἐκάστου τὸ ἔργον φανερόν ^{h γενή-}

4. xviii. 12, 16. xxi. 11, 19. Ps. xviii. 10. h = here only. Ezra v. 9. i = here
 only. (Matt. vi. 30 al. fr. Gen. ii. 6.) m = here only. Exod. v. 12. xv. 7. Isa. v. 26.
 n Mark vi. 14. Acts vii. 13. Phil. i. 12. Gen. xiii. 16.

11. rec ins o bef χριστός [with Euthal-ms]: om ABCDLPN rel.—χριστ. ἡσ. C⁹D vulg [F-lat] syr Orig₁[-int, Dial.] Chr, Max Damasc Hil Jer Ambrst Aug_{amp} Sedul: txt ABLPN rel Syr [coptt with arm] Orig₁[-c₁-int.] Marcell, Ath₁, [Eus, Bas, Did, Chr₂] Arnob: om ἡσ. C¹. (The rec ἡσ. o χρ. appears to have been a corr₁ to give a doctrinal meaning—'Jesus (is) the Christ.' χρ. ἡσ. may have had the same intention, cf ch xii. 3.)

12. om τούτων ABC¹N¹ fald¹ sah with Ambr, (perhaps from similarity of ends; or as unnecessary): ins C⁹DLPN² rel latt syrr copt arm [Bas,] Cyr-jer, Chr, Thdr¹ Thl (Ec Orig[-int, Ambrst] Aug, Jer. χρυσόν BN 73 Clem, [Bas-mss, Epiph, Damasc]. (C doubtful.) add καὶ B 73 with Clem [Orig₁]. ἀργύριον BCN 73 Clem.

13. for ἐκάστου το γνησεται, ο ποιησας τούτο το εργον φανερος γνηται (see ch v. 2)

too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element.

Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. read¹).

12.] The 34 implies that though there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16,—and that [one,] raised on Christ as its foundation;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church,—εἰ τις κἀνδρ βλορ ἔχει μετὰ πίστεως ὁρθῆς, οὐ προσήσεται αὐτοῦ ἡ πίστις αἰ: τὸ μὴ καλῶς εἶναι, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial is in the end SAVED (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader, see also the ancient Commentators above:—but to the DUTY AND REWARD OF

TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself. (5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 68. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's. ἁθροὺς τιμίους] Not 'gems,' but 'costly stones,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the ξύλα, ὅρτον, καλάμην, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem haeretica et pernicioea, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humana ac philosophica, aut etiam Judaica opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 B.

13.] Each man's work (i. e. that which he has built: his part in erecting the οἰκοδομή θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the day of the Lord, as Vulg., 'dies domini': see ref¹.,—and so most Commentators, ancient and modern. The other interpretations are (1) 'the day

ο — ch. i. 8 ref. *σεται* ἡ γὰρ ὁ ἡμέρα ὁ δηλώσει, ὅτι ἐν πυρὶ ἡ ἀποκα-
 1 Thess. v. 4. λύπτεται, καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ αὐτὸ
 Heb. x. 26. p ch. i. 11 ref. ὁ δοκιμάσει. 14 εἴ τις τὸ ἔργον ἡμεῖς δὲ ἐποικοδό-
 q = Rom. i. 18 ὁ δοκιμάσει. 14 εἴ τις τὸ ἔργον ἡμεῖς δὲ ἐποικοδό-
 ref. see 2 Thess. i. 7, 9. μυσεν, ὁ μισθὸν λήμψεται. 15 εἴ τις τὸ ἔργον ὁ κατα-
 r Acts xxvi. 29 ref. καήσεται, ὁ ἡμιωθήσεται· αὐτὸς δὲ σωθήσεται, ὁ οὕτως δὲ
 u = Luke xiv. 19. ch. xi. 26. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9. 1 Tim. ix. 11 ref. u vv. 10, 12.
 v ver. 8. w Matt. iii. 12 ὁ L. xiii. 30. Acts xii. 19 al. Gen. xxxviii. 24. form also, 2 Pet. iii. x Matt. xvi. 26 al. 2 Cor. vii. 9. Phil. iii. 8 only. Prov. xix. 19. xxii. 3. y ch. iv. i. ix. 26. Eph. v. 33. James ii. 12.

D¹[and lat] Ambrst. rec om αὐτο (as unnecessary: but see note), with DLX rel [latt syr coptt æth arm] (Clem₁) Orig₁[-c₁-int, Cyr-p, Damasc] Chr-mss, Thdrt, Thl &c [Ambrst]: ins ABC P(αὐτο) m 17 Syr Orig₁[-c₁] Eus, Bas[-z-mss, Chr, Thdrt, Procop., 14. rec ἐποικοδομησεν, with B²C rel [Orig₁]: txt AB¹DLPN [n] 17 [Bas].

of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) 'the lapse of time,' as in the proverb, 'dies docet';—so Grot., Wolf, Moheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire:—(3) 'the light of day,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasmus:—but the fire here is not a light-giving, but a consuming flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) 'the day of tribulation':—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήμψεται can hardly be said of mere abiding the test of tribulation;—because it (the day—not, the work, as Theophyl., Ecum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the attribute of that day, which is, to be revealed, &c., as in the expressions ὁ περιπατῶν, ὁ σκεπῶν, &c.) in fire ('accompanied,' 'clothed,' 'girt,' 'with fire'; i. e. fire will be the element in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is not the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26. 4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quin forsitan verum

est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does, and each man's work, of what kind it is, the fire itself shall try (this clause does not depend upon εἴ, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—of what kind each man's work is (Meyer),—or as above. In the only other places where Paul uses δοκίμα, Gal. ii. 6, 1 Thess. i. 9 (see also Acts xxvi. 29), it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον αὐτοῦ δοκιμάσεται ἕκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλίσκον.

14.] If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syr coptt), is better than the pres. of rec., as answering to εἰ . . . κατακαήσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher').

15.] If any man's work shall be burnt up (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples (one of them remaining to this day) left standing amidst the universal crash and destruction of the meaner buildings"), he shall suffer loss (literally,) be mulcted. (ζημιώθ., scil. τὸν μισθὸν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχει μάλιστα, τὴν ψυχὴν ζημιώσεται, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμεῖν τὰ αὐτὰ (ζημιώσθω): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salva-

ABCDL
 Pwabc
 defgh
 klmn
 o 17. 47

ἵως ἡ διὰ πυρός. 16 ἡ οὐκ ἡ οἴδατε ὅτι ἡ ναὸς θεοῦ ἔστε ἡ see Isa. xliii. 2. Zech. xlii. καὶ τὸ πνεῦμα τοῦ θεοῦ ἡ οἰκεῖ ἐν ὑμῖν; 17 εἰ τις τὸν ἡ ναὸν τοῦ θεοῦ ἡ φθείρει, ἡ φθερεῖ τούτον ὁ θεός· ὁ γὰρ ἡ ναὸς τοῦ 19. 2 Cor. vi. b = ch. vi. F[-gr] (and also G) οἰκεῖ. ABCDF LPN a b c d e f g h k l m n o 17. 47

16. ἐν ὑμῖν bef οἰκεῖ BP m 17 [Bas.] (Tert.).

17. for φθερεῖ, φθείρει D[-gr] F[-gr] P 47 am: φθερεῖ L. for τούτον, αὐτον (corrⁿ as more usual) ADF Syr syr-mg arm [Orig-c₁], illum latt Iren-int, [Orig-int, Tert, Hil.] Cyr₁: txt BCLPN rel syr[-txt] coptt aeth Orig[-c₂] Eus₁ Mac₁ Did₂ Amphil, Chr₁ [Cyr-p₁ Damasc] Thdrt Thl Ec.

tion which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσγητε & ἐργασάμεθα, ἀλλὰ μισθὸν πληρῆ ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of ἑσχατοί, Matt. xx. 16; Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Ec., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείπεται ὡς τὰ ἔργα, εἰς τὸ μὴδὲν χωρῶν· ἀλλὰ μερεῖ ἐν τῷ πυρὶ, Chrys. σώζεται, τούτῳ, σώως τηρεῖται. δικας αἰωνίου δέχων, Theophyl. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῖναι κ.τ.λ. . . : ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, *tanquam ex incendio*, for 'with difficulty.' But this is needless here, as the *figure itself* is that of an 'incendium': and ὡς is not *tanquam*, but belongs to οὕτως, see reff. The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, εἰσαφίτης ἔξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωρευνηρίου . . . καθιέται χωρεῖων καὶ καθαρῶν ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . δίδωμι ἰδοὺ ἡμέρα (add κυρίου Δ) ἔρχεται καιρομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καλῶς, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] *The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father.* 16.]

The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομή θεοῦ recalled, to do further service. This *building* is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the *temple of God* (ναὸς θεοῦ, with emphasis on ναὸς, not θεοῦ ναὸς), the *habitation of His Spirit*.

οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν—ἐν ὑμῖν, τούτῳ.

Meyer rightly remarks, that "ναὸς θεοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as *various temples* of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, *sensu mystico*, the temple of *Jehovah*. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptance, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομαίσεσθε, Eph. ii. 22.

17.] φθείρει, [destroys, or] mars, whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by *δύως* below.

φθερεῖ, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not (as Mey.) the material temple:—and as *tem-*

e = Rom. vi. 2. θεοῦ ἁγίος ἐστίν, ὁ οὐτίνες ἐστε ὑμεῖς. 18 μηδεὶς ἐαυτὸν
 f Rom. vii. 11 ἔξαπατάτω· εἰ τις ἔδοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
 g = ch. viii. 2. ἡ αἰῶνι ἡ τοῦτῃ, ἡ μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ
 xiv. 37. γὰρ σοφία τοῦ κόσμου τοῦτου ἡ μωρία ἡ παρὰ [τῷ] θεῷ
 Gal. vi. 3. ἐστίν. γέγραπται γὰρ ὁ ὁ δρασσόμενος τοὺς σοφοὺς ἐν
 Phil. iii. 4. τῇ ὁ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν Κύριος γινώσκει τοὺς
 James i. 20. ἡ διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν ἡ μάταιοι. 21 ὥστε
 h Rom. xii. 2 reff. μμηδεὶς ἡ καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὁ ὑμῶν ἐστίν,
 i ch. i. 28 reff. βίωντων and
 h ch. i. 18 reff. φρονήσαι).
 i Rom. iii. 13. καταλαμ-
 m Jos. v. 13 (but
 n Jos. v. 13 (but
 βίωντων and
 φρονήσαι).
 n here only.
 Levit. ii. 2. v. 12. Num. v. 26. (Ps. ii. 12, w. gen.) Herod. iii. 13. Jos. B. J. iii. 8. 6. Dion. Hal. iz. 21.
 o (=) Luke xx. 22. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4 (10). (-γος, 2 Cor. xii. 16). p = Rom.
 i. 21. James ii. 4. Ps. xciii. 11. q constr. ch. xvi. 18 al. fr. Winter, edn. 6, § 66. 5. a. r Acts
 xiv. 18. ch. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Eccl. xx. 7. s = ch. iv. 5. t ch.
 i. 31. Rom. ii. 17 reff. u gen., ch. i. 13. Rom. xiv. 8. 2 Tim. ii. 19.

18. aft. ἐξαπατάτω [απατάτω 47] ins. κενοῖς λόγοις (see Eph. v. 6) D 23-marg. 73. 118. εν υμ. ειναι σοφ. P.

19. rec ins τω βελ θεω (corrta: but art is unnecessary aft. προπη), with ABLPM rel Orig., Dion., Eus., Chr., [Euthal-mss Damasc] Thdr̄t: om CDF b¹ o Clem, Orig., [-c₁]. om γαρ D¹ [-gr]. om δ and τους F. [πανουργία F.]

21. ανθρωπων F [Terz., Ambrst Aug.] (not Pel Bede).

poral death was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so spiritual death for marring or defiling of God's spiritual temple.

ἅγιος, the constant epithet of *raos* in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and passim. οὐτίνες, i. e. ἅγιοι, not, 'which temple are ye,' which would be tautological after ver. 16, and would hardly be expressed by οὐτίνες, 'ut qui' or 'quales.' Meyer well remarks, that οὐτίνες ἐστε ὑμεῖς is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is holy; but ye also, as His ideal temple, are holy:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] A warning to those who would be leaders among them, against self-conceit.

18.] ἔξαπατάτω, not, as Theophyl., νομίζων ὅτι ἄλλως ἔχει τὸ πρᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. If any man [seemeth to be (i. e.,) thinks that he is] wise among you in this world (ἐν τῷ αἰ. τοῦτῃ belongs to δοκεῖ σοφ. εἰς. ἐν ὑμ.,—to the whole assumption of wisdom made by the man, which as made in this present world, must be false: not (1) merely to σοφός, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to μωρὸς γενέσθω, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρὸς, it must have been μωρὸς γενέσθω ἐν τῷ αἰῶνι τοῦτῃ), let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), that he may become

(truly) wise. 19.] Reason why this must be:—shewn from Scripture.

παρὰ θ., in the judgment of God, reff. ὁ δρασσ. The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.' "δρασσόμενος (possibly a provincialism) is substituted for καταλαμβάνων, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. Cf. Judith xiii. 7. 20.] The LXX have ἀνθρώπων (Heb. בָּרִשָׁה); the Psalmist however is speaking of the proud, ver. 2 f., and such, when διαλογισμοί are in question, would be the worldly wise. 21—23.] A warning to them in general, not to boast themselves in human teachers. 21.]

ἐστε, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ καυχόμενος ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This boasting in men is explained in ch. iv. 6 to mean μὴ εἰς ὑπερ τοῦ ἐνδ: φουσιῶσθαι κατὰ τοῦ ἐτέρου. καυχάσθω after ἐστε is a change of construction. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα . . . καυχάσθω: but there, by the citation being adduced in its existing form. πάντα γὰρ ἐπ. ἐστ. 'For such boasting is a degradation to those who are heirs of all things, and for whom all, whether minis-

ABCDF
 LPMab
 c d e f g
 h k l m
 n o p q
 47

23 ἔτε Παῦλος εἶτε Ἀπολλῶς εἶτε Κηφᾶς, εἶτε κόσμος ἢ οὐρανός, ἢ ἔσθ' ἡμεῖς, ἢ ἄγγελοι, ἢ ἄνθρωποι, ἢ κτίοντα, ἢ κτίοντα, πάντα ὑμῶν, 23 ὑμεῖς δὲ ἡμεῖς τοῦ, χριστοῦ, χριστὸς δὲ ὁ θεός.
IV. 1 Ὁὕτως ἡμῶν ἡμεῖς λογίζεσθω ἡμεῖς ἄνθρωποι, ὡς ὁ ὑπηρέτας
χριστοῦ καὶ οἰκονόμους ἡμεῖς μυστηρίων θεοῦ. 2 ὁ δὲ ὡς ὡς

b = ch. xi. 28. Gal. vi. 1.
xii. 42. xvi. 1, &c.)
l. 16 ref.

c = Acts xiii. 5 ref.
ch. ii. 7 ref.

d = Tit. i. 7. 1 Pet. iv. 10. (Luke
g ch.
f = Col. iv. 9. Heb. xiii. 14.

22. πολλὰ F 17. ins δι' ἐφ' ὑμῶν F[-gr]. ἡμῶν, and in ver. 23 ἡμεῖς B
48 Orig. rec at end ins ἐσθ', with D²⁻³ L rel vulg [F-lat syrr copt arm Orig.-int.]
Chr, Thdrt [Tert]: om ABC D¹ [and lat] F[-gr] PN 17 [meth] Dial, Ambrst Aug.

CHAP. IV. 1. ins του bef θεου F.

2. rec δὲ ὡς ὡς, with D² [-gr] L rel Orig₂ [-c.] Chr, Thdrt Thl Ec: txt ABCD¹ FPN

ters, or events, or the world itself, are working together: see Rom. viii. 28: and iv. 13. 22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἶτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ χριστός δὲ θεοῦ (see below). The expressions ζωή, θάνατος, ἐνεστώτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.—ἡ ζωή, φησι, τῶν διδασκάλων δι' ὑμᾶς ἐστιν ἵνα ἀφελῇσθε διδασκόμενοι· κ. δὲ θάνατος πάντων δι' ὑμᾶς· ὅτι ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς μετέρας σωτηρίας, Theophyl.—and “praesentia, . . . linguarum et sanationum dona . . . futura, . . . rerum futurarum revelationes,” Grot.—but are perfectly general. ἐνεστώτα is things actually present,—see note on 2 Thess. ii. 2. 23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δὲ) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δὲ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii.

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8—10. See Stanley's beautiful note.

IV. 1—5.] He shows them the right view to take of Christian ministers (vv. 1, 2); but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1.] ὅπως, emphatic, preparatory to ὡς, as in ref. ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as ‘man’ in German: not a Hebraism, nor = ἱεραπόστολος. The whole is opposed to καθ' ἑαυτοὺς ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God. ἡμᾶς, here, not, ‘as ministers generally,’ see below, ver. 6, but ‘myself and Apollos,’ as a sample of such. ὑμῶν, χριστοῦ, see ch. iii. 5, 22, 23. But in οἴκον. μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers of the property and stores of the οἰκοδομήσεως. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, now manifested in Christ, ch. ii. 7; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. “Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostrae, vocationis gentium, et cetera quae complectitur evangelica doctrina.” Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself: “sed cum ipse Paulus dixerit primo capite, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligentur fidei nostrae dogmata.” It may be doubted, whether, in the N. T. sense of μυστήρια, the sacraments can be in any way reckoned

K K

h = 3 Cor. xlii. 3 (ch. i. 22).
 i = Matt. i. 19.
 Acts v. 39.
 Rom. vii. 10.
 Phil. ii. 6.
 2 Cor. v. 3.
 Phil. ii. 6.
 Neh. ix. 8.
 h dat., Rom. xiv. 14.
 i = Acts xix. 27.
 m constr., Matt. x. 25. xviii. 6.
 q = Acts xix. 2. ch. iii. 2.
 Acts xiii. 39. Rom. v. 9. ch. vi. 11. Gal. ii. 17. iii. 11. v. 4.
 n Acts iv. 9 reff.
 r Acts v. 2. xii. 12. xiv. 6 only.
 o Acts xvii. 25 reff.
 Lev. v. 1. Job xviii. 6 only.
 t = ch. iii. 21.
 p = ch. i. 8 reff.
 I Macc. iv. 21 al.

17 latt syrre copt aeth arm Orig-int, [Ambrat Aug₁]. aft λαων ins τι Ν¹(om N-corr¹?). (ητερε (itacism?) ACD[-gr] F[-gr(-ητε)] PN f g n 17 [Eutha lms]: txt BL rel latt syrre [copt Orig-c₁-int₁]. τις ευρεθη bef πιστος D¹[-gr] F goth.
 3. ημων A [ο]. αλλε D¹. for ουδε, ουδ F.
 4. for ουκ, ουδε P [neo Jer, Aug₁]. for δε, γαρ Ν¹ Syr aeth. at end ins θεος D¹[and lat].

as such: for *μυστ.* is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed*; under neither of which categories can the sacraments be classed. 2.] Moreover, here (on earth) (see var. readd. and reff. *δε* is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry *ὡς ἀνθρωπίνης ἡμέρας*, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places *δε* at the end of ver. 1: *οἰκονόμους μυστηρίων θεοῦ δε*. Stanley takes *δε* for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) enquiry is made in the case of stewards (or, *it is required* in the case of stewards), in order that (or *that*, the purport of the requirement expressed as its purpose) a man may be found (proved to be) faithful (emph.). 3.] But to me (contrast to the case of the stewards into whose faithfulness enquiry is made *δε*, here on earth) it is (amounts to) very little (Meyer compares *ἐς χάριν τέλλεται*, Pind. Ol. i. 122, and Theognis, 162, *ὅς τὸ κακὸν δοκῶν γίγνεται εἰς ἀγαθόν*) that I [should] be (the *ὡς*, here and always, is more or less the conj. of purpose. The construction is a mixed one in such clauses as this, compounded of *ἐλάχιστόν ἐστιν ἀνακριθῆναι*, and *ἐλαχίστου ἀν πριαμην*, *ὡς ἀνακριθῶ*) judged (enquired into, as to my faithfulness) by you, or by the day of man ([i. e., of man's judgment,] in reference to *δε* above, and contrast to the *ἡμέρα κυρίου*, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, *Questiones ad Algasium*, Ep. xxxi. (cli.) 10, vol. i. p. 879, numbers the expression among the *cilicisms* of the Apostle. Estius,

al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial,' to which Stanley adds the English 'daysman' for arbiter (see Job ix. 33), and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'—*may, I do not judge even* (hold not an enquiry on: lit. 'but neither do I; &c.) myself: 4.] for I [know nothing against myself (i. e.)] am conscious to myself of no (official) delinquency; so Plato, *Apol.* p. 21, *ὅττε μέγα ὅττε σμικρὸν ξύνοικα ἐμαυτῷ σοφὸς ἔσθι*,—ib., *Rep.* i. (Wetst.), *τῷ δὲ μὴδὲν ταυτῷ δδίκων ἐνευδῶν ἡδεῖα δίκης δει πάρεστι*, and Hor., *Epist.* i. l. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acception at the time; cf. Ps. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*,' i. e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in E. V. So Donne, *Serm.* lvii., 'If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified*.' This meaning of 'by' does not appear in our ordinary dictionaries), but I am not hereby justified (i. e. it is not *this circumstance* which clears me of blame—this does not decide the matter. There can be no reference (as Meyer) to *forensic justification* here, by the very conditions of the context: for he is speaking of that *μυσθός* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he that judges (holds an enquiry on) me is the Lord (Christ, the judge). 5.] So then (because the Lord is the sole infallible adjudicator) decide nothing (con-

ABCD F
 L P m a b
 c d e f g
 h k l m n
 o 17. 47

μὴ ὡς πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ ὡς φωτίσει τὰ κρυπτά τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκαστῷ ἀπὸ τοῦ θεοῦ.

Ἡ ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε ὅτι μὴ ὑπὲρ αὐτοῦ ἡμεῖς ὡς πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ ὡς φωτίσει τὰ κρυπτά τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκαστῷ ἀπὸ τοῦ θεοῦ.

5. κρίνεται (ilacism?) APN 3. 17. 39. 48. 72.

om os D¹[and lat] F Aug^{per}

(ins.), om last του D¹.

6. om δε Ν¹(ins N-corr¹) arm. om eis F¹-gr¹.

απολλων Α Β¹(απο πολλων

B²) Ν¹: txt CDEFLP N-corr¹(?)² rel [Euthal-ma].

εν υμιν D¹[and lat] 1 17. 23.

116 syr copt Chr¹[txt.] Antch¹.

om το F².

rec (for δ) 3, with DFL rel

Syr goth arm Chr, Thdrt [Cyr-p, Damasc]: txt ABCPN 17 syr copt Ath, Chr-ma, Cyr[-p]. (Meyer and De W. think that δ has been a corrn to suit ταυτα preceding. But I can hardly think this probable: is it not more likely that in a proverbial expr the sing seemed most appropriate, and thus δ has been corrd to 3?)

cerning us, of merit or demerit) before the time, until the Lord shall have come (explains πρὸ καιρ.), who shall also (καὶ, inter alia: as part of the proceedings of that Day: or both) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of the hearts (then first shewing, what your teachers really are, in heart), and then shall the (fitting) praise accrue to each from God. ἔπαινος is not a vox media, praise or blame, as the case may be, but strictly praise. Theophyl., Grot., Billr., Rück., Osh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult εὐφημεῖν," Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain no praise: "hæc vox ex bonæ conscientie fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to καυχᾶσθαι ἐν ἀνθρώποις:—they, their various parties, gave exaggerated praise to certain teachers: let them wait till the day when the fitting praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the ἐπιστάτης πρὸς τοῦ θεοῦ κριτής, Acts x. 42, and so His sentences being ἀπὸ θεοῦ. See also Acts xvii. 31, and Rom. ii. 16, κρινεῖ δ θεὸς τὰ κρυπτά τῶν ἀνθρώπων, . . . διὰ ἡγεσὺ χριστοῦ.

6.—13.] He explains to them (ver. 6) that the mention hitherto of himself and Apollos (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) has a more general design, viz. to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles

themselves.

6.] But (transcantis: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit ταυτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, 'I have taken our two names as samples that you may not attach yourselves to and be proud of any party leaders, one against another.' And if these two names which had been last mentioned, why not analogously, those four which he had also alleged in ch. i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts; and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) I transferred (the epistolary aorist) to myself and Apollos (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα ὅλον ἐκ πυρὸς ὕδωρ, and p. 908, τοῦτο τὸ ῥῆμα μετασχηματισμένον, Meyer) on your account, that ye by us (as your example: by having our true office and standing set before you) might learn this, "Not above those things which are written" (i. e. not to exceed in your estimate of yourselves and us, the standard of Scrip-

g w. indic. γέγραπται, ἵνα μὴ ἑῖς ὑπὲρ τοῦ ἑνὸς ἑφυσιοῦσθε κατὰ ἈΒCΔF
 pres., Gal. iv. 17. τὸν ἑτέρον. 7 τίς γὰρ σὲ ἑδιακρίνει; τί δὲ ἔχεις δ οὐκ LFN a b
 17. Tit. ii. 4. d. τοῦ ἑτέρου. 7 τίς γὰρ σὲ ἑδιακρίνει; τί δὲ ἔχεις δ οὐκ c d e f g
 1 John v. 20. ἑλαβες; εἰ δὲ καὶ ἑλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν; h k l m n
 h 1 Thess. v. 11. 8 ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν o 17. 47
 i vv. 19, 19. 8 ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν
 ch. v. 2. vill. 8 ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν
 i. xiii. 4. 8 ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν
 Col. ii. 19. 8 ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν
 only t. (accus., 2 Cor. xii. 20.) h Rom. ii. 1 reff. i = here only. see Acts xv. 9 reff.
 m absol., ch. i. 29 reff. n Acts xxvii. 20 only. Dent. xxxi. 20 only. o 1 Cor. viii. 9. Rev. iii.
 17, 18. Luke xii. 21. Hos. xii. 8.

rec aft γεγραπται ins φρονειν, with C(appy) D³[-gr] LFN² rel syrr goth arm Chr,
 Cyr[-p₂] Thdr [Antch, Damasc]: om ABD⁴FN¹ latt Orig[-c₁, Ambrat Aug].
 om ἔνδ μὴ D. for ὑπερ, κατὰ F.

ture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer γέγραπται to what has been written in this Epistle, as Luth., Calov., Calv. (altern.), is quite inadmissible, for, as Grot. remarks, “γέγραπται in his libris semper ad libros Veteris Testamenti refertur.” But he (and Olsh.) refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to words of our Lord in the N. T., such as Matt. vii. 1, 8; xxiii. 12; Mark x. 43, 44, but these could not be indicated by γέγραπται,—cf. ch. vii. 10 and note.

The ellipse, as here, of the verb in prohibitory clauses, with μὴ, is common enough: thus, Aristoph. Vesp. 1179, μὴ μοι γε μύθοις. Soph. Antig. 577, μὴ τριβὰς ἔτι, ἀλλὰ νιν κομίζετ' εἰσω. Demosth. Phil. i. p. 46, μὴ μοι μύθους μὴδὲ δισμύθους εἴρουσ. Hartung, Partikellehre ii. 153, where see more examples, that ye may not one on behalf of another be puffed up against a third (i. e. ‘that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party’). There is a grammatical difficulty here, the occurrence of ἵνα with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. δ. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, ἵνα αὐτοὺς (ἡλεῦτε, is also in the case of a contracted syllable in *ou*,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in *ou*, which our Apostle followed. At all events (especially considering that we have two other cases of ἵνα with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give ἵνα a local sense,—‘where,’ i. e. ‘in which case ye are not (pres. for the future) puffed up,’—i. e. if you keep to the Scripture measure: the double ἵνα of the purpose being, as he himself observes, according to Paul’s

usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] For (reason why this puffing up should be avoided) who separates thee (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pro-eminence*, and not merely distinction (Meyer), is meant, is evident from what follows! And (34 connects *interrogative clauses*, as Od. a. 225, τίς δαίς; τίς δὲ θυμὸς δδ' ἔπαυτο; and Il. e. 704, τίθα τίνα πρῶτον, τίνα δ' ὀσσαν ἔξενδριξεν; See Hartung, Partikellehre, i. 169) what hast thou which thou receivedst not (‘from God’—not, ‘from me as thy father in the faith’)? but if (which I concede:—στέγαι δὲ εἰ καὶ ἡμῶν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δ' οὐχ ἡμῶν; Xen. Cyr. vi. 1. 14. Hartung, i. 140) thou receivedst it, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God the Giver.

8.] The admonition becomes ironical: ‘You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.’ κομψῶν αὐτοὺς ἔλεγον ὁδῶν ταχίως πρὸς τὸ τέλος ἐφθάσατε, ὅπερ δδύναντο ἦν γενέσθαι διὰ τὸν καιρὸν. Chrysa. Hom. xii. p. 138. The emphases are on ἥδη in the two first clauses, and χωρὶς ἡμῶν in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin., Wetst., al., interpreting them of *knowledge, of security, of the lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse.

χωρὶς ἡμῶν] ‘because we, as your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.’ There is an exquisite delicacy of irony, which Chrysa. has well caught: πολλὰ ἔμφασις ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς. καὶ τὸ ἀσυνείδητον δὲ αὐτῶν δεικνύται κ. τὸ

^ρ ἐβασιλεύσατε. καὶ ⁹ ὀφελόν γε ^ρ ἐβασιλεύσατε, ἵνα καὶ ^ρ ἡμεῖς ὑμῖν ¹ συμβασιλεύσωμεν. ⁹ ὁκοῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ¹ ἀπέδειξεν ὡς ^α ἐπιθανατίους, ὅτι ¹ θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ ἡμεῖς ^ω μωροὶ διὰ χριστόν, ὑμεῖς δὲ ² φρόνιμοι ἐν χριστῷ ἡμεῖς ^ω ἀσθενεῖς, ὑμεῖς δὲ ^ω ἰσχυροί· ὑμεῖς ¹ ἔνδοξοι, ἡμεῖς δὲ ² αἰτιμοί. ¹¹ ἄχρι ^β τῆς ^β ἀρτι ὥρας καὶ ^ε πεινώμεν καὶ διψῶμεν καὶ ^α γυμνιτεύομεν καὶ ^ε κο-

^ρ here only +. see note.

ch. ii. 3, 14.)

17. Eph. v. 27 only.

a Rom. viii. 23 ref.

a Math. xxvi. 67 | Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only +.

^ω = here (Acts xiii. 20, 31) only +.

2 Rom. xi. 20 al. Prov. xi. 12. iron.; 2 Cor. xi. 10.

z Matt. xiii. 67. Mark vi. 4. ch. xii. 25 only.

c Rom. xii. 20 ref.

1 Acta ii. 22 ref. (-ξτε, ch. ii. 4.)

^ρ = Rom. v. 17.

ch. xv. 23.

Rev. v. 10.

xx. 4, 6.

xxii. 6.

q 3 Cor. xi. 1.

Gal. v. 12.

Rev. iii. 15 only.

4 Kings v. 3. Job xiv. 13. Pa. cxviii. 5 only.

2 Tim. ii. 12 only +.

a ch. iii. 18 ref.

1 Acta ii. 22 ref. (-ξτε, ch. ii. 4.)

w ch. i. 26 ref. (see y Luke vii. 26. xiii.

d here only +.

8. om χωρ. ημ. εβασ. (hom) A [om και οφ. γε εβασ. (hom) m n]. ωφελον D³ L l. om γε D¹ F. ins συν βοφ υμιν D¹.

9. rec aft δοκω γαρ ins οτι, with D²[-gr] LPN² rel [vulg-clem fuld² harl syrr copt goth arm Orig.] Chr, Thdr† Ambr, [Ambrst Pel]: om ABC D¹ [and lat] FN² am (with demid fuld¹ tol) Clem, Orig[-c, int.] Damasc Thl Tert, [Hil,].

11. for αχρι της, εως F. rec γυμνητευομεν (see note), with L rel [Euthal-ms]: txt A² B² (sic: see table) CD²FPN a g h m, γυμνητευομεν B¹ [D¹].—om γων. και A¹.

σφόδρα ἀνέητον. ὁ γὰρ λέγει, τοῦτό ἐστιν. ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπιδόλοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said *bond fide* and with solemnity: And I would indeed (γε strengthens the wish; so ἡ δ' εἰλεθ' . . . εἰ γε μήπορ' ὀφελον λαβεῖν . . . Μενέλαον, Eur. Iph. Aul. 70. Hartung, i. 373. ὀφελον is used in LXX and N. T. as a particle, with the indic.: also with optative. See, for both, ref.) that ye did reign (that the kingdom of the Lord was actually come, and ye reigning with Him), that we also might reign together with you (that we, though deposed from our *proper place*, might at least be vouchsafed a humble share in your kingly glory).

9.] For (and there is abundant reason for this wish in our present afflicted state) I think,—God set forth (before the eyes of the world,—the similitude is in θέατρον following) as the Apostles (meaning all the Apostles, principally himself and Apollos) last (the rendering of Erasmus, Calvin, Beza, al., *as who were last called to be Apostles*, q. d. τοὺς ἀπ. τοὺς ἐσχ., or τοὺς ἐσχ. ἀποστ.,—is ungrammatical. ἐσχέροντες, *last and vilest*: not, 'respectu priorum,' *last*, as the prophets were before us, as Corn. a-lap., and in part, Bengel) as persons condemned to death (ἐν καραδίκους, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it '*veluti bestiarios*.' Dion. Hal. vii. 36, says of the Tarpeian rock, *ὅθεν ἀπὸ τοῖς ἑοῖς βδελειν τοὺς ἐπιθανάτιους*)—for we are become a spectacle (θέατρον = θέαμα: no

Achilles Tatius, i. p. 55 (Kypke), and θέατρα ποιητῶν, Æschines, Dial. Socr. iii. 20:—see θεατριζόμενοι, Heb. x. 33) to the world, as well to angels (*good angels*: ἄγγελοι absol., never either includes, or signifies, *bad angels*) as to men (*κόσμος* being afterwards specialized into angels and men).

10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!' There is a distinction in δὲ χριστόν and ἐν χριστῷ—q. d. We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φρόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians.

ἀσθενεῖς—ἰσχυροί are both to be understood *generally*: the ἀσθένεια is not here that of *persecution*, but that of ch. ii. 3: the *strength* is the high bearing of the Corinthians. Ye are in honour (in glorious repute, party leaders and party men, highly honoured and looked up to), whereas we are despised (without honour). Then αἰτιμοί leads him to enlarge on the disgrace and contempt which the Apostle met with at the hands of the world.

11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] ἄχρι τ. ἀρτι ὥρας is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Epistle, but as generally describing the kind of life to which, then and always, he and the other Apostles were exposed: οὐ παλαιὰ διηγούμεαι πράγματα, ἀλλ' ἀπρι

f here only +. 5 Rom. xvi. 6, 12 reff. h = Acts xviii. 3 reff. i Eph. iv. 28. 1 Thess. iv. 11. Wied. (Hil. 14) xv. 17. k Acts xxiii. 4 reff. l = Rom. xli. 14 reff. m = Matt. v. 10, 36. ch. xv. 9. 2 Kings xxi. 8. only +. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 8.) 20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. p absol., Luke xli. 18. Rom. xli. 8. 2 Cor. v. 20. Jer. xlii. 28 Schol. sp. Tromm. (?) Symm. e Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. xli. 7. xv. 6. 1 John ii. 9 only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xlii. 28. (mid., Luke xviii. 2 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

λαφίζομεθα καὶ ἄστατοῦμεν, ¹² καὶ ἐκοπιῶμεν ^h ἐργαζο-
μενοι ταῖς ἰδίαις ¹ χερσίν ^k λουδοῦντες ¹ εὐλογοῦμεν,
^m διωκόμενοι ⁿ ἀνεχόμεθα, ¹³ οὐκ ἐντρέπωνται ^p παρακαλοῦ-
μεν ὡς ^q περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-
των ^r περίφημα ^s ἕως ἄρτι. ¹⁴ οὐκ ἐντρέπων ἡμᾶς γράφω
ταῦτα, ἀλλ' ὡς τέκνα μου ^t ἀγαπητὰ ^u νουθετῶ. ¹⁵ ἐάν

ABCDV
LPWab
cd efg
hklm
o 17. 47

12. λοιδορ. και ευλ. and διεκ. και ανεχ. F (Syr) Orig.-int.
13. rec βλασφημουμενοι (substitution of more usual word), with BDFLN^s rel [vulg]
Orig.[-int.] Chr. Thdrt [Ambrst.]: txt ACPN¹ 17 Clem. Orig. Eua. Cyr[-p.] Damasc.
περικαθαρμα (for -ματα) D¹[-gr harl¹].
14. ταυτα bef γραφω DF k latt [lat ff]. αλλα B(C doubtful). νουθετων
ACPN 17 Thl-txt: txt BDFL rel latt [Chr. Thdrt Damasc Ambrst.].

καὶ ὁ παρὼν μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. γυμνιτ.] are in want of sufficient clothing: cf. ἐν ψύχει κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιτεύμενοι to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνίτης: why not then γυμνιτέω? καλαφ.] are buffeted—see reff., there is no need to press the strict meaning. ἄστατ.] τρυφεύουσιν, ἐλαυνόμεθα, φεύγομεν. Theophyl.

12.] As testimonies to Paul's working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. λοιδ. . . κ.τ.λ.] 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.'

13.] παρὰ, ἀπὸ τοῦ, πρὸς-τέροις λόγους κ. μαλακτικοῖς ἀπειθόμεθα. Theophyl. ὡς περικαθάρματα.] A climax of disgrace and contempt, summing up the foregoing particulars. We are become as it were the refuse of the world. περικ. from περικαθαίρω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀπορριπτόμενα:—Theophylact, ὅταν ῥυπαρόν τι ἀποσπογγίσῃ τις, περικαθάρματα λέγεται τὸ ἀποσπόνγισμα ἐκείνου: and similarly Ecum. Wetst. gives many examples of

the metaphorical usage of the term καθαίρω as a reproach, from Demosth., Aristoph., Lucian, al., and of purgamentum in Latin. περικαθάρματα is found in Arrian, Epict. iii. 22, Πρίαμος, ὁ νῦν γεννήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply riacula, as Schol., Aristoph. Plut. 454 (Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου θύομενοι τοῖς θεοῖς, τούτοις δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐπεκράτησε. Meyer well remarks that περικαθάρματα will hardly bear this meaning, and that περίφημα in the sing. would not suit it. Still we may remark, with Stanley, that περικαθάρματα is so used in ref. Prov., and περίφημα in ref. Tobit: and that Suidas says, περίφημα . . . , οὕτως ἐπὶ λέγοντο τῷ κατ' ἐναντίον συνέχοντι τῶν κακῶν Περίφημα ἡμῶν γένον ἦτοι, σωτηρία καὶ ἀπολύτρωσις: καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ἐς αὐτὴν τῷ Ποσειδῶνι θυσιᾶν ἀποτινύντες.

περίφ.] much the same as περικαθάρματα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περίφημα, the τοῦ κόσμου is even further extended to πάντων,—see ch. iii. 22. 14—21.] Conclusion of this part of the Epistle.—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require.

14. οὐκ ἐντρέπων] not as one who shames you, see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νουθετῶ contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal inten-

γὰρ ὡς μὲν πατέρας ἔχετε ἐν χριστῷ, ἄλλ' οὐ πολλοὺς πατέρας ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 ὡς παρακαλῶ οὖν ὑμᾶς, ὡς ἐστὶν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὡς ὑμᾶς ἀναμνησέη τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 ὡς ἔρχο-

g. ii. 14. Heb. vi. 12 only t. (μείσθαι, 2 Thess. iii. 7, 8.)
d see Eph. i. 1. Acta xvi. 16. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32
only. Gen. viii. 1 Ed-vat. compl. [B def.] (-μνησέ, ch. xi. 24.) f = ch. xii. 21. see Acta
xiii. 10 reff. g Acta xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph.
Ed. Tyr. 11. Winer, edn. 6, § 66. 9.

15. om ἰησοῦ B Clem. Pac. : ins ACDFL[P]N rel vulg Syr Orig-int.

16. for οὖν, δε D¹[-gr] F[-gr].

17. aft τούτο ins αυτο ΑΡΝ¹ 17 syr [Euthal-ms]. rec τέκνον bef μου (corrns to more usual order), with DFL rel latt Orig[-c.] Thdrt Thl Ec lat-f: txt ABCFN m 17 arm [Euthal-ms] Chr Damasc. πιστός F. A [has not] χριστῶ for κυρίῳ [as Woide]. ἀναμνησέη(αι) A a¹. for χριστῶ, χρ. ἰησοῦ C D²[-gr] N b m o 17 vulg-ed [fald harl arm] syr copt Chr, Damasc [Ambrat]: κυρίῳ ἰη. D¹[and lat] F: txt AB D²[-gr] LP rel am(with demid [tol]) Syr Orig[-c.] Thdrt Thl Ec.

tion:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] Justification of the expression τέκνα μου. μὲν, the greatest possible number—see reff. πατέρας.] He was their spiritual father: those who followed, Apollos included, were but tutors, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μὲν, that these πατέρες were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of πατέρας, examples in Wetst. ἄλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo': so Aesch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεῖξεν τὰ ἐκ τοῦ ψηφίσματος προτάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας ἀσχερὲν σιωπήθησεται. See Hartung, Partikellehre, ii. 40. ἐν γὰρ χρ.] For in Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὡς ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begat you (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you). 16.] οὖν, because I am

your father. μνηταί, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αὶ ὁδοὶ μου αὶ ἐν χρ., my manner of life and teaching. See reff. 17.] διὰ τούτου,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παίδων κήδομαι, καὶ ὡς γεγεννηκός,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg. to 2 Cor., § ii. 4.

τέκνον] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship. ἀναμνησέη] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν πρὸς ἀλλήλους. πανταχοῦ ἐν π. ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his unvarying practice of it: and as he was guided by the Spirit, by inference, of its

μένου δέ μου πρὸς ὑμᾶς ἔφυσιώθησάν ^κτινες ¹⁹ ἐλεύ-
 σομαι δὲ ταχέως πρὸς ὑμᾶς, ἰὲν ὁ ¹κύριος ¹θελήσῃ, ---ΤΑΧΕΩΣ
 καὶ γινώσονται οὐ τὸν ^κλόγον τῶν ¹πεφυσιωμένων, ἀλλὰ ABCDF
 τὴν ^κδύναμιν ²⁰ οὐ γὰρ ἐν ^κλόγῳ ἢ ^κ βασιλείᾳ τοῦ ^κθεοῦ, c
 ἀλλ' ^ο ἐν δυνάμει. ²¹ τί θέλετε; ^κ ἐν ^κ ῥάβδῳ ἔλθω πρὸς
 ὑμᾶς, ἢ ^κ ἐν ἀγάπῃ, ^κ πνεύματι τε ^κ πραύτητος; o 17. 47

18. om δε F latt copt lat-ff.
 19. θελήσῃ LP [f]. om ου D¹. aft λογον ins αυτων F. τον πεφ-
 σιωμενων L h m 3. 46¹-9. 57. 109-16 lectt-7-12 Orig, (not Clem, Chr, Thdrt [Sevra-c,
 Damasc] &c).
 21. [πνευμα (for -ματι) D¹ (and lat).] rec πραστητος, with DFLPN rel [Euthal-
 ms Clem, Orig, Chr, Thdrt]: txt ABC¹ or 2 17 Damasc.

universal necessity in the churches.
 18—20.] To guard against misrepresenta-
 tion of the coming of Timothy just an-
 nounced, by those who had said and would
 now the more say, 'Paul dare not come to
 Corinth,' he announces the certainty of his
 coming, if the Lord will. 18.] ὥς μὴ
 ἐρχομένου forms one idea, and the δέ is in
 consequence placed after it all: so Thucyd.
 i. 6, ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι: Isocr.
 περὶ εἰρ., p. 160, δτι ἐν τόχῳ δὲ γενησά-
 μενον. Hartung, Partikellehre, i. 190.
 ὥς expresses the assumption in their minds:
 the present part. ἐρχομένου refers to their
 saying—οὐκ ἔρχεται, as Meyer. 19.]
 ἐλεύσομαι is prefixed, for emphasis, being
 the matter in doubt: as we say, 'Come I
 will.' ταχέως] How soon, see ch.
 xvi. 8. γινώσονται] I will inform
 myself of—not the words of those who
 are puffed up (those I care not for), but
 their power: whether they are really
 mighty in the Spirit, or not. This general
 reference of δύν. must be kept, and not
 narrowed, as Chrys., Theophyl., to [the]
 power of working miracles: or "quantum
 apud vos sua scientia et doctrina quam
 iactant profecerint," Est.; or virtuous lives
 (Theodoret, al.), or energy in the work of
 the gospel (Meyer): he leaves it general
 and indefinite. 20.] Justification of
 this his intention by the very nature of that
 kingdom of which he was the ambassador.
 ἢ βαρ. τ. θεοῦ, the Kingdom (τ. οὐρ.
 Matt. iii. 2; iv. 17 and passim; τ. θ. Mark
 i. 15, al.) announced by the prophets,
 preached by the Lord and the Apostles,
 being now prepared on earth and received
 by those who believe on Christ, and to be
 consummated when He returns with His
 saints: see Phil. iii. 20, 21; Eph. v. 5.
 ἐν λόγῳ . . . ἐν δυνάμει . . . is
 not (i. e. does not consist in, has not its
 conditions and element of existence) in
 (mere) word, but in power—in a kingdom
 of power. 21.] He offers them, with

a view to their amendment, the alterna-
 tive: 'shall his coming be in a judicial or
 in a friendly spirit?' as depending on
 themselves. τί not for πάτερ (as Meyer,
 De W.), but general, and afterwards con-
 fined to the two alternatives: What will
 ye (respecting my coming)? ἰθὺς,
 must I come! ἐν ῥάβδῳ, with a
 rod; but not only 'with,' as accompanied
 with: the prep. gives the idea of the
 element in which, much as ἐν δόξῃ: not
 only with a rod, but in such purpose as to
 use it. There is no Hebraism: see Pas-
 saw under ἐν, No. 3 and 4. He speaks as
 a father: τί ἐστιν, ἐν ῥάβδῳ; ἐν κολάσει,
 ἐν τιμωρίᾳ, Chrys. πνεύμ. τ. πραύ-
 τητος] Generally, and by De Wette, ex-
 plained, a gentle spirit, meaning by πνεύμ.
 his own spirit: but Meyer has remarked,
 that in every place in the N. T. where
 πνεύμα is joined with an abstract genitive,
 it imports the Holy Spirit, and the abstract
 genitive refers to the specific working of
 the Spirit in the case in hand. So πν.
 τῆς ἀληθείας (John xv. 26; xvi. 13;
 1 John iv. 6), υἱοθεσίας (Rom. viii. 15),
 τῆς πίστεως (2 Cor. iv. 18), σοφίας (Eph.
 i. 17), ἀγιασμένης (Rom. i. 4). (This does
 not however appear to be without
 exceptions: cf. πνεύμα ἀσθενείας, Luke
 xiii. 11; δουλείας, Rom. viii. 15; κατα-
 νόεως, Rom. xi. 8; δειλίας, 2 Tim. i.
 7; τῆς πλάνης, 1 John iv. 6. We may
 indeed say, that in none of these cases
 is the πνεύμα subjective, or the phrase
 a mere periphrasis: but the πνεύμα is
 objective, a possessing, indwelling spirit,
 whether of God or otherwise.) And so
 Chrys., Theophyl.,—ἐν γὰρ καὶ πνεύμα
 ἀσθηρότητος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν
 χρηστωτέρων αὐτὸ καλεῖ ὥς καὶ τὸν θεὸν
 οἰκτρίμονα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ
 κολαστήν, καίτοιγε καὶ τοῦτο δυνα. Theo-
 phyl.

V. 1—13.] CONCERNING A GROSS CASE
 OF INCEST WHICH HAD ARISEN, AND WAS

V. 1 "Ὁλος ἰκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν" 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ἐπευθίστατε, ἵνα ἄρθῃ ἕκ μέρους ὑμῶν ὁ

xxviii. 24. x = Heb. ii. 3. γ = Matt. vi. 29. ch. xiv. 31. Gal. ii. 5 al. z = Matt. xiv. 4. xlii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29. xviii. 28. John i. 36. 2 Cor. ii. 2. b ch. iv. 8 reff. c Matt. v. 4. i. 15. Mark xvi. 10. Luke vi. 35. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. 22 reff. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lvii. 1, 2. f Acts xvii. 33 reff.

CHAP. V. 1. rec act *ἐθνεσιν* ins *ονομαζεται* (see note), with LPN¹ rel syrr Chr₂ [Bas, Cyr-p, Damasc] Thdr̄t Cassiod: om ABCDFN¹ 17 latt copt s̄th arm Orig¹-c₁-int; Euthal-ms] Manes, Tert, Lucif, [Ambrst]. του πατρος εχειν bef τινα DF.

2. for ουχι, ου F.

rec *εξαρθη* (corra from ver 13), with L rel Chr₁ [Bas,

HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline.

1.] *ὅλος*, actually, 'omnino,' see reff.: in negative sentences, 'at all.' *ἰκούεται ἐν ὑμῖν πορνεία*] another way of saying *ἀκούουσι τινες ἐν ὑμῖν πόρνος*,—the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of *ἀκούομαι*, Commentators have gone wrong (1) as to *ὅλος*, rendering it 'commonly,' to suit *ἀκούεται*, 'is reported,'—(2) as to *ἐν ὑμῖν*, joining it with *πορνεία*, whereas it belongs to *ἀκούεται*,—(3) as to *ἥτις οὐδὲ ἐν τ. ἔθνεσιν*, see below.

καὶ τοιαύτ. η.] And fornication of such a sort (the *καί* rises in a climax, there being an ellipsis of *οὐ μόνον* . . . , ἀλλὰ . . . before it; so Aristoph. Ran. 116, *δὲ σχέτλιε, τολμήσεις γὰρ ἵνα καὶ σὺ γε*; see Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen. The *ονομαζεται* of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one *ἀκούει πόρνος* in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word *ἔχειν* in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that *ὁ τὸ ἔργον τοῦτο ποιήσας* (ver. 2), and *τὸν οὕτως τοῦτο κατεργασάμενον* (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife (i. e. his step-mother, see Lev. xviii. 8; *οὐκ εἴπε μητρὶν ἀλλὰ γυναῖκα πατρός, ὥστε πολλὰ χαλεπότερον πλῆξαι*, Chrys. Hom. xv. p. 125).

The Commentators generally refer to Cicero, Pro Cluentio, 5, 6,

"Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, '*modo ad Judaicam religionem transierint*.' The father was living, and is described in 2 Cor. vii. 12, as *δὲ ἀδικηθεὶς*;—and from the Apostle saying there that he did not write *on his account*, he was probably a Christian.

2.] *καὶ* often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. *πεφυσ. ἐστέ*] Not, which would be absurd,—at the occurrence of this crime, *οὐκ ἐπὶ τῷ ἀμαρτήματι τοῦτο γὰρ ἀλογίας*. Chrys.: neither, as he proceeds,—*ἀλλὰ ἐπὶ τῇ διδασκαλίᾳ τῇ ἑκείνου*, imagining the offender to have been some party teacher: so also Theophyl.:—but as before, with a notion of their own wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not *propter hoc*.

ἐπευθίστατε] And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who did this deed (the

g = ch. xi. 18. τὸ ἔργον τοῦτο ποιήσας; ³ ἐγὼ ἔμεν ἔγὰρ ^h ἀπὸν τῷ σώ- ABCDF
 2 Cor. x. 2, 11. xiii. 2, 10. Wind. ματι, ^h παρὼν δὲ τῷ ^k πνεύματι, ἥδη ^l κέκρικα ὡς ^l παρὼν LPN a b
 xi. 11. xiv. 17. τὸν οὕτως τοῦτο ^m κατεργασάμενον, ⁴ ἐν τῷ ὀνόματι τοῦ c d f g h
 i as above (h). κυρίου ἡμῶν Ἰησοῦ ⁿ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ k l m n
 Phil. i. 27. Col. ii. 5. only. P. ^o πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ o p q r s
 Job vi. 13. Wind. ix. 6. only. ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

Damasc] Thdrt: txt ABCD[F]PN a m 17 [Euthal-ms] Epiph. for *πρωτῶν, πρῶτας*
 ACN m 17 [Euthal-ms] Epiph Bas: txt BDFLP rel Chr. [Bas, Damasc] Thdrt.

3. rec ins *us* bef *αὐτῶν* (to corresp with *us* *αὐτῶν* below, it being imagined that *αὐτῶν* *πνευμ.* was to be taken together: so *Mey*), with D¹ [and lat] FL rel syr Dial, Chr. [Bas, Damasc] Thdrt Thl Ec Lucif, Aug.: om ABC D¹ [-gr] PN m 17 vulg [Syr *αὐτῶν*] copt Manes [-in-] Epiph, Orig-int, [Hil, Ambrat Aug, Pel.] om *αὐτῶν* F latt arm Lucif, [Ambr,].

4. om 1st *ἡμῶν* AN demid Lucif, Pac, [syr has it w-ast]. rec aft 1st *ἡσ.*
 ins *χριστοῦ*, with D¹ [-gr] FLPN rel [vulg] Syr syr-w-ast copt goth [αὐτῶν-pl] arm Dial, Chr Thdrt [Bas, Damasc Ambrat]: om AB D¹ [and lat] αὐτῶν-rom Lucif. (C doubtful.)
 [om 2nd *ἡμῶν* P am fald to] harl Orig, int, Bas, Thdrt-ms, Lucif, (ins.), syr has it w-ast. rec aft 2nd *ἡσ.* ins *χριστοῦ*, with D¹ [-gr] FL rel [Syr syr-w-ast copt goth αὐτῶν-pl arm] Orig, [-int,] Chr Thdrt [Damasc] Lucif, Aug, Pac: om AB D¹ [and lat] PN vulg syr-txt αὐτῶν-rom Orig, [-int,] Dial, [Bas, Lucif,].

past part. *καὶ οὕτως* is itself used from the past point of time indicated by *ἐπερθε-σας*, and must therefore be expressed by the past) might (may) be removed from among you (viz. by your casting him out from your society)? 3-5.] justifies the expression *ἐν ἁρῇ* just used, by declaring the judgment which the Apostle, although absent, had already passed on the offender.

3.] *ἐγὼ μὲν γάρ, I for my part 'ego certe'* so Aristoph. Plut. 355, *μὰ Δί, ἐγὼ μὲν οὖν*: see Hartung, Partikellehre, ii. 413. *ὡς παρὼν, as if really present, not, as being present in spirit.* τὸν οὕτως τοῦτο κατ.] The object is put foremost for emphasis' sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5.

οὕτως, Meyer thinks, alludes to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Olsh. understands it, 'under such circumstances,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to *τοπρελα* generally, οὕτως τοιοῦτον *τοπρελα*, ver. 1.

4.] We may arrange this sentence in four different ways: (1) *ἐν τῷ ὄν.* may belong to *συναχθέντων*, and *σὺν τῇ δυν.* to *παρὰδόναι*,—so Beza, Calov., Billroth, Olsh., al.: (2) both *ἐν τῷ ὄν.* and *σὺν τῇ δυν.* may belong to *συναχθέντων*,—so Chrys., Theophyl. (altern.). Calvin (quoting for *σὺν τῇ δυν.* Matt. xviii. 20), Grot., Rückert: (3) both may belong to *παρὰδόναι*,—so Mosheim, Schrader, al.: or (4) *ἐν τῷ ὄν.* belongs to *παρὰδόναι*, and *σὺν*

τῇ δυν. to *συναχθέντων*,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with *ἐν τῷ ὄν.*,—not to mention that the common formula of the Apostles' speaking authoritatively, is *ἐν τῷ ὄν.* *Ἰησοῦ χρ.* or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand:—(I have decreed),—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i. e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power: *σὺν τῇ δυν.* belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (reff.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. What does this sentence import? Not, mere excommunication, though it is doubtless included. It was a delegation to the Corinthian church of a special power, reserved to the Apostles themselves, of inflicting corporeal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself could *ἀλπεῖν ἐκ μέσου*,—but it could not *παρὰδόναι τῷ σατανᾷ ἐἰς δολέρον τῆς σαρκός*, without the authorized concur-

5^ο παραδοῦναι τὸν ^α τοιούτον τῷ σατανᾷ ^β εἰς ἔλεθρον ^ο = 1 Tim. i. 30.
 τῆς ^α σαρκός, ἵνα τὸ ^α πνεῦμα σωθῇ ἐν τῇ ^γ ἡμέρᾳ τοῦ
 κυρίου. ^δ οὐ καλὸν τὸ ^α καύχημα ὑμῶν. οὐκ οἴδατε ὅτι
^ε μικρὰ ^{στ} ζύμη ὅλον τὸ ^ζ φύραμα ^η ζυμοί; ^θ ἕκκαθά-
 ρατε τὴν ^ι παλαιὰν ^κ ζύμην, ἵνα ἦτε νέον ^λ φύραμα, καθὼς
 26. 1 Chron. xii. 17. p Mark xii. 12. Eph. iv. 19. Isa. lili. 12. Acts xxi. 23. 1 Thess. v. 9.

only. Prov. xxi. 7. a Matt. xvi. 41 § Mk. Rom. ii. 29, viii. 4 a. t ch. i. 8 ref.
n Rom. iv. 3 ref. y Gal. v. 9. w = John vi. 33 a. s Matt. xiii.
33. xvi. 6. Exod. xii. 15 a. y Rom. ix. 21 ref. = Exod. viii. 3. s (in N. T.)
alw. w. 6A.) as above (w). Matt. xiii. 33 § l. only. Hos. vii. 4 a 2 Tim. ii. 21 only. Dest.
xvi. 13. Judg. vi. 4 & B al. (80000. A Ald. compl.) only. b Rom. vi. 6 ref. 3 Cor. iii.
1. 1 John ii. 7.

5. for τὸν τοιοῦτ., αὐτὸν F[-gr Syr syr-mg sēth]. rec aft κυρίον ins ἡσθου, with LN rel am (with tol [for] sēth) Chr, [(and ms.) Bas.] Thl [Ec Orig-int, Aug.; ἡσθ. χριστοῦ D demid [Ambrst]: ἡμῶν ἡσθ. αὐ. AFP m 17 [vg-clem fuld harl Syr] (ἡμῶν and χρ. syr-w-asst) [copt arm] Orig, [-int, Chr, Thdor-mops-c,] Thdrt [Lucif, Ambr, Pel]: om B Orig, -int, [-c, Eus.] Tert, Hll, Aug, Pac. (It seems evident that κυρίον alone was the origl, and the other varr are additions.)

6. for $\zeta\mu\omicron\iota$, $\delta\omicron\lambda\omicron\iota$ D¹-gr Bas-ed Hesych(appy): *corruptis* vulg D-lat Iren, Orig-
int., Lucif., [Ambrst Aug.]: txt ABC D²-gr FLPN rel [Orig₁-c, Chr_{ampe} Bas, Cyr,
Euthal-ms Thdrt Damasc].

7. rec aft *εκαθάρσει* ins *ov*, with CLPN³ rel syr [æth Cyr-p, Euthal-ms Damasc] Thdrt Thl Orig-int, [-c₁]: om ABDFN¹ l vulg Syr [copt goth spec] Clem, Bas, Chr, Ec Tert Cypr, Lucif, Ambrst [Pel].

rence of the Apostle's πνεύματος, σὺν τῇ
δυν. τ. κυρ. ἡμ. Ἰησοῦ. What the ἐλε-

ὁπος τ. σαρκός was to be, does not appear : certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., *ἡ μαστίγις αὐτὸν ἔλκει ποικίρῃ ἢ νόσῳ ἑτέρῃ*. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this *παράδοσις* was *ever inflicted*,—nor does the Apostle *command* it, but only describes it as his own determination, held as it were in *terrorem* over the offender. See note on ver. 13.

Obs., *σαρκός*, the offending element, not *σώματος*. Paul could not say *ἔδωκεν τοῦ σώματος*, seeing that the body is to partake of the salvation of the spirit ;—but not the *σάρξ*, see ch. xv. 50. δ. *ἵνα τὸ π.ν.*—*σώθῃ*. The aim of the *ἔδωκεν τ. σαρ.*,—which he said *ἦδη τῷ διαβόλῳ νόμους τίθεις, καὶ οὐκ ἀφίεις αὐτὸν περαιοτέρῳ προσβήναι*, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, “For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297) : where the rulers of that society are de-

scribed as having been appointed συνενδοκησάσης τῆς ἐκκλησίας πάσης."

6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' καύχημα.

your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, 'that a little leaven will, if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their *boasting* : which would not appear by their *danger of corruption hereafter*, but by their character being *actually lost*. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured : by this fact, the character of the whole was *tainted*. 7.] The *talanda* [Lun] is not

the *man*, but the *crime* attaching to their character as a church, which was a remnant of their unconverted state, their *ταλαιὰς ἀνθρώπων*. This they are to purge out from among them. The *ἐκκαθάρ.* alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread. Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note. That ye may be a new lump (opposed to the *ταλαιὰς ἀνθρώπων* of old and dissolute days), as ye are (normally and by your Christian profession) unleavened (i.e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Apostle, — see Rom. vi. 3. 4: ch. iii. 16, al. freq.

c here bla. **ἐστε** ° **ἄζυμοι** καὶ γὰρ τὸ ^{de} **πάσχα** ἡμῶν ^{et} **ἐτύθη** **χριστός**. **ΑΒCΔF**
 Matt. xxvi. 17. Mark **8** ^e **ὥστε** ^h **ἐορτάζωμεν** μὴ ⁱ **ἐν** ^w **ζύμῃ** ^b **παλαιῇ** **μηδὲ** ⁱ **ἐν** **cd f g h**
 Luke xlii. 1. 7. Acta xii. ^w **ζύμῃ** ^{ik} **κακίας** καὶ ^{kl} **πονηρίας**, ἀλλ' ⁱ **ἐν** ^m **ἄζυμοις** ^m **εἰλι-** **k l m n**
 3. xx. 6 only. **κρινείας** καὶ ⁿ **ἀληθείας**. **o 17. 47**
 Levit. ii. 4. **ζα.**

d Matt. xxvi. 2, &c. f. 4 Kings xliii. 22. e Mark xiv. 12. Luke xlii. 7. Exod. xli. 21.
 f of Christ here only. = Acta xiv. 13 reff. g = ch. xi. 23. xiv. 20. xv. 26. Phil. ii. 12. iv. 1.
 h here only. Exod. v. 1. Deut. xvi. 16. i = ch. iv. 21 reff. j ch. xiv. 20 reff.
 k Rom. i. 29. l Acts iii. 26. m 2 Cor. i. 12. ii. 17 only +. (-vñs, Phil. i. 10.)
 n = John iii. 21.

rec aft **πασχ.** **ημων** adds **υπερ ημων** (a doctrinal gloss), with C⁹L P(υμ.) N⁸ rel syrr
 goth Hip. Orig. Meth. [Cyr-p.] Thdr̄t Pseud-Ath. Thi C⁹c: om ABC¹DFN¹ 17 latt
 copt sēth [arm] Clem. Orig^{amp} (mess vary.) Mcion-a₂ [Dial. Eus.] Archel Ath. Chr.
 Cyr. Cyr₂ Tert. Ambrst Jer [Ang^{amp} Zeno]. elz **εὐθῆ**: txt ABDFLPN rel
 [syr-mg-gr]. (C is here illegible.) ins a bef **χριστος** F.
 8. **ἐορτάζωμεν** A D[-gr] P d [goth Orig.]: txt BCFLN rel [latt syrr copt sēth arm
 Orig₂-c-int^{amp} &c]. **παλαιῶς** P. for **μηδε**, μῆ B Orig. (txt-c-). for
πονηρίας, **πορνείας** F[-gr]. (G-lat has both.)

and involves no tautology here, any more than elsewhere. An unfortunate interpretation has been given to these words, —‘as ye are now celebrating the feast of unleavened bread;’ and has met with some recent defenders, e. g. Wieseler,—and Conybeare, Life and Epistles of St. Paul, edn. 2, vol. ii. p. 40, note. But first, the words will not admit it; for **ἄζυμοι** cannot (as joined immediately with **ἐν ἄζυμοις**, ver. 8) without much harshness be applied in its literal sense to the celebrators of the feast, but must indicate the material which was unleavened, see reff.,—**ἄρον ζυμῆν**, **ἄζυμον**, Athenaeus iii. 109, and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyb. and Howson, ubi supra), where he seems to treat mixed churches, e. g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which *he, at Ephesus*, was then celebrating, seeing that it would probably be over before his letter could be delivered,—or would anticipate their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be **ἄζυμοι** during seven days. Here again, I do not see how the example of “a birth-day letter to a friend in India,” adduced by Conybeare, as an answer to my objection apply. It seems to me that if

strictly considered, in detail, it tells my way, not his. But, fourthly,—and even could all the other objections be answered, this would remain in its full force,—the reference is one wholly alien from the habit and spirit of our Apostle. The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and become *spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: for, he adds, it is high time for us to be **ἄζυμοι** in very deed (**καὶ γὰρ**—so Xen. Anab. v. 8. 7, **ἀκούσατε, ἔφη, καὶ γὰρ ἔστω**). It introduces a powerful reason, for (on other accounts and) also. See Hartung, Partikellehre, i. 137, 8), seeing that our Passover was sacrificed (see reff.: and cf. Heb. ix. 26, 28), even Christ (the days of unleavened bread began with the Passover-sacrifice): therefore (reff.) let us keep the feast (not the actual Passover, but the continued Passover-feast of Christians on whose behalf Christ has died). There is no change of metaphor: the Corinthians are the living **ἄροι**, as believers are the living stones of the spiritual temple) not in (as our element) the old leaven (general—our old unconverted state), nor (particular) in the leaven of vice and wickedness (the genitives are of apposition,—‘the leaven which is vice and wickedness;’ see Winer, edn. 6, § 59. 8. α), but in the unleavenedness (**τὰ ἄζυμα**, unleavened things, see Exod. xii. 15, 18) of sincerity and truth. The view here maintained is that of Chrys., **καὶ αὐτοὶ δὲ ἐπιμένει τῇ μεταφορῇ, ἀναμικρῶσκαν παλαιὰς αὐτοῖς ἱστορίας, καὶ πᾶσχα καὶ ἄζυμων, καὶ τῶν ἐνεργειῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν γυμνασίων ἁγίας ἐκείνης ἀπὸ παρὸν καί ποτε. καὶ**

⁹ Ἐγραψα ὑμῖν ἐν ὁ τῇ ἐπιστολῇ μὴ ^ρ συναναμίγνυσθαι ^ο (see note) ^α πόρνοις ¹⁰ οὐ ^τ πάντως τοῖς ^{α*} πόρνοις τοῦ κόσμου τοῦ- ^ο του ἢ τοῖς ^{α*} πλεονέκταις καὶ ^τ ἄρπαξιν ἢ ^{α*} εἰδωλολάτραις, ¹¹ ἔπει ^τ ὠφείλετε ^τ ἄρα ἐκ τοῦ κόσμου ἐξελεῖν ¹¹ νῦν δὲ

14 only. Hos. vii. 8 A. Ald. compl. (συμμίγν., B) only. q as below (s, t). 1 Tim. i. 10. Heb. xii. 16. xiii. 4 only. Sir. xxiii. 16, 17 only. r see Rom. iii. 9 ref. s ch. vi. 8. Eph. v. 6. t as above (s). Rev. xxi. 8. xiii. 16. u as above (s). here bis only. Sir. xiv. 9 only. v here bis. Matk. vii. 18. Luke xviii. 11. ch. vi. 10 only. Gen. xiii. 27 only. v as above (s, t). here bis. ch. x. 7 only. (-τρεῖς, ch. x. 14.) z ch. vii. 14 only. y Rom. xv. 1 ref. 2 Thess. iii. 14.

10. rec ins καὶ βεφ ου πάντως, with D³LPN⁸ rel syr Orig-c Chr Thdrt Thl Ec: txt ABCD'FN¹ 17 latt copt [goth] Orig[-int.] Tert, Lucif, Ambrst Pel. *τουτου* βεφ τ. κοσμ. D. rec (for καὶ) ἢ (alteration to conform to the general context), with D²[-gr] LN⁸ rel [vulg E-lat syr copt goth arm] Orig[-c, int.] Bas, Damasc Chr, Thdrt Lucif: txt ABC D³[and lat] FPN¹ m[η καὶ] 17 mth. rec οφείλετε (corrupt from misunderstanding: see note), with B²P rel [Bas, Euthal-ma] Chr, Thdrt: txt AB'CDFLN c n 17. 47 latt Damasc Tert, Lucif, [Ambrst].

11. rec νυν, with CD¹-N¹ rel Orig[-c.] Chr, Thl Ec: txt AB [D³(Tischdf)] FLPN⁸ d k n 17 [Sevrn-c, Euthal-ma] Bas, Chr, Thdrt Damasc.

γὰρ εἰπὼν ἰορτάζωμεν, οὐκ ἐπειδὴ πᾶσα παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, λέγειν, ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἰορτῆς ἐστὶ καὶ τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, that the Epistle was written *shortly before Easter*, we cannot of course say that the approach of the Passover may not have suggested to the Apostle this similitude: and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Prolegg. to this Epistle, § vi. 3, 4. 9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.* 9.] I wrote to you in my letter (not this present epistle, which τῇ ἐπιστολῇ might mean, see ref.,—for there is nothing in the preceding part of this Epistle which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and ἐν τῇ ἐπιστολῇ would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a *former epistle*, which has not come down to us:—cf. the similar expression, ref. 2 Cor. used with reference to this Epistle,—and see note on 2 Cor. i. 16, 16. So Ambrose, Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wette, Meyer: so also Lightfoot, understanding however an Epistle committed to Timothy, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Epistle, ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasm., Corn.-a-lapide, Wolf, al. It has been sug-

gested (see Stanley, in loc.) that the whole passage, ch. v. 9—vi. 8, may have been a postscript or note inserted subsequently to the rest of the Epistle, and referring especially to ch. vi. 9—20) not to keep company with fornicators. 10.] οὐ πάντως *limits the prohibition*, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts* the fornicators of this world, i. e. who are *not professing Christians*: not under all circumstances with the fornicators of this world: so Theophr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, τοῖς γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλὴ τις ᾖ ὑπόκριτος.

οὐ, not μή, because not the whole context of the prohibition is negative, but only one portion of it, and thus οὐ πάντως τ. π. τ. κός. τ. stands together as one idea. So Thucyd. i. 51, ὑποκρίσαντες ἀπ' Ἀθηναίων εἶναι οὐκ ὄντας ἔργων ἀλλὰ πλείους. See more examples in Hartung, Partikellehre, ii. p. 125, 6. τοῦ κόσμου.

τούτων, *belonging to the number of unbelievers*,—Christians who were πόρνοι being expressly excluded. So Paul ever uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2. πλεονέκταις and ἄρπαξιν are joined by καὶ, as belonging to the same class—that of covetous persons;—πλεονέκτης being an *avaricious* person, not a *laviscious* one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 41, edn. 2), nor does it seem to have any where merely this meaning; see Eph. iv. 19 and note. Compare on the other side Stanley's note here, which however has not convinced me. The root of the two sins being the same, viz. lust or greed, they come often to be mentioned together and as if running into one another. See Trench, N. T. Syn. pp. 91, 2. On ἄρπαξιν, Stanley remarks, "It is difficult to see why it should be expressly

x ch. vi. 10 only. *ἔγραψα ὑμῖν μὴ ὁ συναναμύγνυσθαι, ἐάν τις ἀδελφὸς* ABCDF
 Prov. xxvi. 21. *ὀνομαζόμενος ἢ ἡ πόρνος ἢ ἡ πλεονέκτης ἢ ἡ εἰδωλολά-* LFM a b
 21. (-*πειρ*, ch. iv. 12. *-ρία*, 1 Tim. v. 14.) *τρης ἢ ἡ λοιδόρος ἢ ἡ μέθυσος ἢ ἡ ἄρπαξ, τῷ τοιούτῳ μὴδὲ* c d f g h
 a ch. vi. 10 only. Prov. xxiii. 21. *ἢ ἡ συνουσίῳ.* 12 *τί γάρ μοι τοὺς ἔξω κρίνει;* k l m n
 xxvi. 9. *οὐχὶ τοὺς ἔξω ὑμεῖς κρίνετε;* 13 *τοὺς δὲ ἔξω ὁ θεὸς* o 17. 47
 Sir. xix. 1. *κρίνει.* h *Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.*
 b ver. 5. c Luke xv. 2. d here only. (Mark v. 7. 3 Kings
 Acts x. 41. xi. 3. Gal. ii. 12 only. Gen. xliii. 22. Ps. c. 5 only. e (Acts xxvi. 11. 3 Cor. iv. 14.) = here
 xvi. 10. Matt. viii. 29.) see Matt. xxvii. 4. John xxi. 22, 23. f = John viii. 15. Rom.
 Col. iv. 5. 1 Thes. iv. 12. Mark iv. 11 only. (cf. τοὺς ἀδελφούς, Sir. prol.) g = here only. see Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. 3 Kings vi. 15. h here
 iii. 7. fil. 7. i see ch. i. 24.

Steph for β, γ, with (B² D-gr, perhaps) F-lat G-lat arm Aug₁: txt (not defined in the other uncials) vulg [D-lat] syrr copt goth æth Iren-int, Tert₁ [Lucif, Ambrst] Aug₁.
πορν. η μεθ. η ειδ. η λοιδ. η πλ. η αρπ. C. ειδωλ. η πλεον. m [arm].

for *μὴδὲ*, *μη Α 119* [Orig₁]: *μητε F.* (non aut nec G-lat.)
 12. for *τι, ει F[-gr]*. rec aft μοι ins και, with D[-gr] L rel syr goth arm Chr₁
 Thdrt Thl Ec: om ABCDFPM 17 latt Syr copt æth Orig[-c₁] Chr₁ Tert₁ [Ambr₁].
υμας C₁. κρινετε N₁(txt N-corr₁).

13. *κρινει* [B² P(Tischdf)] a b d f g h k l o [vulg F-lat] arm lat-ff: txt L D-lat.
 (κρινει B¹ sed antea et mox κρινει. Verc.) rec (for *εξαρατε* και *εξαρατε* και *ιναι*
as above more than once, for connexion: but the abruptness is characteristic: -πειτε
from LXX-A), with D²L rel (tolliat autem Syr, et tollite syr &c) [Orig-c₁] Chr(om
και? and -ρατε ms; in Matthai) Thdrt: και εξαρατε 17: txt ABCDFPM d m latt copt
goth arm [Bas, Euthal-ms].

introduced here, especially if *πλεονέκτης* has the meaning of sensuality." Certainly: but not, if *πλ.* retains its proper meaning, as containing the key to *πορνεία* on the one hand, and *ἀρπαγή* on the other.

ἐπει δέ. For in that case ye must go out of the world,—as Chrys. and Theophyl., *ἐπὶ τὴν οἰκουμένην (ἡγήσασαι. The past ἀφείλ., as ἔχρησ, al., because the necessity would long ago have occurred and the act have passed. 11. νῦν δὲ ἔγραψα]* But my meaning was . . . ;—'but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.' That this is the meaning and not 'But now I write (the epistolary aorist), &c.,' seems plain, from the use of *ἔγραψα* twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between *ἐν τῇ ἐπιστολῇ* and *νῦν, ἐν τῇ ἐπ.* must have preceded *ἔγραψα*:—and from the usage of *νῦν δέ*, of which Hartung, Partikellehre, ii. 25, gives examples, e. g. Plut. Protag. p. 347, *νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖ ἀληθῆ λέγειν, διὰ ταῦτά σε ἀγὰν ψέγων*,—and Lycurg. Leocr. p. 138, *ἐβουλόμην δ' ἂν, ὃ ἄνδρες . . . νῦν δέ . . .* See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. *ἐάν τις]* If one who is called a brother be, &c. (Ecumenius, Augustine, Ambrose, Estine,

al., join *ὀνομαζόμενος* with *πόρνος*, and understand it either as = *ὀνομαστός*, 'be a notorious πόρνος, &c.' or 'be named a πόρνος &c.' But *ὀνομαζόμενος* or even *ὀνομαστός*, in the bad sense, is hardly admissible,—and in either case Paul would have written *ἀδελφός τις*, the stress on *ἀδελφός* in that case requiring it to precede *τις*, as it now precedes *ὀνομαζόμενος*. *εἰδωλολάτρης]* One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, *προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθύτων λόγον ὃν μετὰ ταῦτα μέλλει γυμνάζεσθαι. μέθυσος was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobbeck's note), μέθυσος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μεθύστικος: γυναῖκα δὲ ἐρεῖς μέθυσον κ. μεθύσσην: and Pollux, vi. 25 (Wetst.), μέθυσος ἐστὶ ἀνδρῶν Μενάνδρου δεδοσθαι. Seeing that μὴδὲ συνουσίῳ must imply a more complete separation than μὴ συναναμύγνυσθαι, it cannot be applied to the ἀγάται (as Mosheim, al.), but must keep its general meaning,—not even to sit at table with such an one. This rule, as that in 2 Thes. iii. 14, regards only their private intercourse with the offending person: nothing is here said of public excommunication, though for some of these crimes it would be implied.*

12.] *Ground of the above limitation.* τί γάρ μοι . . .] for what concern of mine is it . . . ? So Ælian, Var. H. vi. 11, *τοὺς δὲ ἄλλους ἐῷ. τί γάρ μοι κοφούς κ. ἀνεφτίς συμβουλευέται τὰ*

ε εχων...
ΑΒCFL
Pw a b c
d e f g h
k l m n
o 17. 47

VI. ¹ *Τολμᾷ τις ὑμῶν ¹ πρᾶγμα ¹ ἔχων ^m πρὸς ⁿ τὸν ^k ¹ ἕτερον ^o κρίνεσθαι ^p ἐπὶ τῶν ^q ἀδίκων καὶ οὐχὶ ^r ἐπὶ τῶν
Mem. II. 9. 1. m = Acts xxiv. 19 reff. n Rom. II. 1 reff. 1 here only. Xen.
40. Gen. xxi. 21. Job ix. 3. p = Acts xxiii. 30 reff. o = Matt. v.
16 reff. q = here only. see Gal. ii.

CHAP. VI. 1. ins εἰς bef ὑμῶν A[P] a¹ d m 17 syrr Chr, Thdrt. πρὸς τ. ετερ.
bef πρᾶγμα εχων DF [copt goth Chr,] Thdrt Cyp [Ambrst Aug.].—om τῶν B.

λυσiteléstatá; see other examples in Wetst.

τοὺς ἔξω] reff. It was among the Jews the usual term for the Gentiles. Cf. Schüttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would be more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this: 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: those within do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after it,—even supposing μοι τοὺς ἔσω κρίναι and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] But those who are without God judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other presents than the future κρινεῖ. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: not the punishment mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἔκαστε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: from among your own selves.

CHAP. VI. 1—11.] PROHIBITION TO

SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾷ, Dares . . . Bengel remarks, "Grandi verbo notatur laesa majestas Christianorum." The, no particular individual, but any one: for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So reff. and Demosth. κατὰ Στεφ. a. p. 1120, τῇ μὲν υἱῇ τῇ τούτου πολλῶν πραγμάτων ὄντων οὐ παρίστη πάποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ἄς οὐ κρινούμαι τῶνδε σοὶ τὰ πλεονα,—and Anthol. ii. 30, δυσκόφην δόσεως ἐκρίνετο, καὶ πολλὸ μᾶλλον ἢν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. ἐπὶ (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέγειν θεῖς, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἰδεῖν γὰρ περὶ δίκης αὐτῇ ὁ λόγος ἦν, οἱ δὲ δικαζόμενοι δὲ οὐδὲν ὅπως ἐπικητούσιν, ἄς τὸ πολλὴν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐπεὶ οὐκ αὐτοὺς ἀποτρέψει, μονοῦ οὐχὶ λέγων Ποί φέρη καὶ τί ποιεῖς, ἄνθρωπε, τούτωντιον πάσων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδικοῖς ἐπιτρέψων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e.g. "Statutum est, ad quod omnes Israelitae obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐπὶ τ. ἀγίῳ] The Apostle does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . καὶ τόπος ἴδιος, ἐν ᾧ τὰ τε πρᾶγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουν. Theodoret shows, ἄς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

r = Acts ix. 13 ^{ref.} ἄγων; 2 ἡ * οὐκ οἶδατε ὅτι οἱ ἄγιοι τὸν κόσμον ^{ABCFL} κρι-
 νουσιν; καὶ εἰ ἐν ὑμῖν ^{P² abc} κρίνεται ὁ κόσμος, ἀνάξιοι
 εἰσθε ^{d e f g h} κριτηρίων ἐλαχίστων; 3 οὐκ οἶδατε ὅτι ἀγγέλους ^{k l m n}
 ο 17. 47
 u = Matt. xii. 28. Luke xxi. 30. see DAN. vii. 22. v Luke xi. 15. Acts xvii. 31. see note. w here
 only. Jer. xv. 19 Ed-rat. F Ald. compl. (not ABM¹). Sir. xiv. 8 (not M²) only. (-ίος, ch. xi. 27.) x here
 bis. James ii. 6 only. Judg. v. 10 B Ald. compl.

2. rec om ἡ, with D³[-gr] L rel: ins ABC D¹[and lat] FPK a m 17 Syr syr-w-ast
 copt arm Clem¹ Chr¹ Dainasc [Hil, Ambr Ambrat, an pascitis vulg F-lat Cyp^r Aug
 Pel]. for ei, ean F: om D¹[and lat] k¹ Hil.

3, 4, 5, 6. om A (homocotel, -ιστων ending ver 2, and aldo ver 6).

σιν (Rom. xiii. 1 ff.):—ὅ γὰρ ἀντιτείνει
 κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἡδικη-
 μένοις νουθετεῖ μὴ κατηρῆσθαι τοῖς ἄρ-
 χουσι. See Stanley in loc., who thinks
 the existence of such courts is here im-
 plied. But his support of his view from
 the Ap. Constt. and the Clementines, cir.
 A.D. 150, would only go to shew that
 the Apostle's injunction here had been
 obeyed, and that those courts were the
 result. 2.] οὐκ οἶδατε (reff.) ap-
 peals to an axiomatic truth. οἱ
 ἄγιοι τ. κ. κριν. that the saints shall
 judge the world!—i. e. as assessors of
 Christ, at His coming: so Daniel vii. 22
 (Theod.), ἦλθεν δὲ παλαιὸς ἡμερῶν, καὶ τὸ
 κρῖμα ἔδωκεν ἁγίοις ὑψίστου; see also
 Matt. xix. 28. So Calv., Beza, Grot., Est.,
 Wolf, Olsh., Billroth, Rückert, Meyer,
 De Wette. All attempts to elude this plain
 meaning of the words are futile: whether
 of Chrys., Theophyl., Theodor-Mopa., Theo-
 doret, Erasim.,—κρινούσι δὲ οὐχὶ αὐτοὶ
 καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ
 κατακρινούσι (Matt. xii. 41, 42), Chrys.—
 for this would be no parallel to the case
 in hand;—or of Lightf., Vitringa, Bengel
 (but only as a *proludium futurorum*), al.,
 —‘quod Christiani futuri sint magistratus
 et judices in mundo,’—Lightf., which does
 not satisfy ver. 3, nor agree with the Apo-
 stle's earnest persuasion (see 2 Cor. v. al.,
 and note on 2 Thess. ii. 2) that the coming
 of Christ was near at hand: or of Mosheim,
 Ernesti, Rosenm., ‘quod Christiani pro-
 funos judicare possint,’ Rosenm., in the
 sense of ch. ii. 15, 16,—for no such mean-
 ing can be conveyed by the *future*, which is
 fixed here by the following κρινόμεν.

καὶ brings out an inconsequence or a con-
 tradiction between the members of the sen-
 tence, which it is the object of the question
 to remove: so Xen. Cyr. iv. 3. 11, ἀλλ’
 εἶποι ἂν τις, ὅτι πᾶδες ὅντες ἐμάνθανον.
 καὶ πότῃρα πᾶδες εἰσι φρονιμώτεροι ὅστε
 μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἀν-
 δρες; see Hartung, Partikellehre, i. 147.
 ἐν ὑμῖν] Chrys. attempts by this
 prepos. to defend his view (see above),—
 ὅ γὰρ εἶπεν, ὅφ’ ὑμῶν, ἀλλ’ ἐν ὑμῖν
 (‘exemplo vestro’). But in vain: nor as

Grot., al., is ἐν, by:—for κρίνεσθαι ἐν is
 the expression for *to be judged before*, as
 judges: the judges being the *vehicle* of
 judgment, its conditioning element, as in
 ref. Acts. So Aristides, Platon. ii. p. 214
 (Wetst.), τινὲς ἤδη λέγονται τῶν ἡρώων
 ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb.
 v. 29. 6, Πτολεμαῖον . . . κρίνας ἐν
 τοῖς Μακεδόσιν ἀνέκτεινε. See other
 examples in Wetst. Hence (Meyer) by
 this ‘coram vobis’ it appears plainly,
 though it might be otherwise inferred from
 the context, that the Saints are *to be the*
judges, sitting in judgment. ἀνάξιοι
 εἰσθε κριν. ἐλαχ. are ye unworthy of
 (i. e. to hold or pronounce) the smallest
 judgments! κριτήρια cannot be, as usually
 rendered, ‘*matters to be judged*’: it signi-
 fies either (1) *criteria*, lit. or metaphor.,
 which sense is irrelevant here: (2) *tri-
 bunals*, *courts of justice*:—so Glossar.
 κριτήριον, δικαστήριον, and Polyb. ix. 33.
 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας
 κριτήριον,—or (3) *judgments held* in such
 courts, *judicia*,—as Lucian. bis accus. (§
 25, p. 253, ed. Hagan. 1526); Hermes
 describes Pyrrhon as being not in court,
 ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι:
 to which Δίκη replies, τογαροῦν ἐρήμην
 αὐτοῦ καταδικάσσω. The last meaning
 suits both this place and ver. 4. So
 Cicero speaks of ‘in privatis minimarum
 rerum judicia.’ Here, they are ἐλαχίστα
 in comparison with the weighty judgments
 which shall be held hereafter; = *biwticd.*
 ver. 4.

3.] The same glorious office
 of Christians is again referred to, and even
 a more striking point of contrast brought
 out. ἀγγέλους] always, where not
 otherwise specified, *good angels*: and
 therefore here; the λειτουργικὰ πνεύματα
 of Heb. i. 14: but exactly *how* we shall
 judge them is not revealed to us. Chrys.,
 Theodoret, Ecum., Theophyl., and most
 Commentators interpret it of *bad angels*, or
 of *bad and good* together: and Chrys. as
 before, understands that the bad angels
 will be condemned by comparison with us,
 ὅταν γὰρ αἱ δαίμονες δύναμεις αὐταὶ ἔλα-
 ττον ἡμῶν ἐδρεθώσιν ἐχούσαι τῶν σάρκα περι-
 βεβλημένων, χαλεπώτερον δόξουσι δίκαν.

κρινούμεν, ἡ μῆτις ἡ γὰρ βιωτικά; ⁴ βιωτικά μὲν οὖν ἡ ^{here only τ.} ^{here bis.} ^{Luke xxi.} ^{34 only τ.} ^{a = ver. 7, ch.} ^{ix. 25. Phil.} ^{ii. 23.} ^{b Rom. xiv. 3 ref.} ^{d = ch. vii. 36 ref.} ^{c trans. Acts ii. 20. Eph. i. 30 only. 1 Kings xxx. 21. mid., Matt. xix. 26.} ^{f = Matt. xxvi. 40. Mark vii.} ^{18. John xviii. 23. Gal. iii. 3.} ^{g ch. xv. 34 only. Pa. xxxiv. 26.}
 κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, ⁵ πρὸς ἐντροπὴν ὑμῖν λέγω. οὗτως

3. for μῆτις γὰρ, ποσὺ μᾶλλον F vulg with Pel.

4. for μὲν οὖν, γοῦν F.

5. for λέγω, λαλῶ B. (C doubtful.)

p. 138. But see above on ver. 2. μῆτις γὰρ, to say nothing of, 'ut omittere': so Demosth. p. 24. 23, οὐκ ἐν δ' αὐτὸν ἀργούντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὅπερ αὐτοῦ τι ποιεῖν, μή τί γὰρ δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

βιωτικά, matters relating to δ βίος, a man's livelihood: see ref. and Clem. Alex. Strom. vii. 12 [69], p. 873 P., θλιβόμενον ἐπικουφίζει παραμυθίαις . . . ταῖς βιωτικαῖς χρεαῖαις ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου. The meaning here then will be civil causes, matters of *meum* and *tuum*, as De Wette. The sense is best with only a comma at κρινούμεν.

4.] βιωτικά is emphatically repeated, as being the only sort of κριτήρια which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκείνος ἀνῶγῃ ἀνάγει δὲ τῶνδ' αἰ, and Aristoph. Ran. 287 f. μὲν οὖν, 'immo vero,' ref. (see below).

It corrects a foregoing misapprehension: so Soph. (Ed. Col. 31, "ἡ δ' αὖτο' προσείχοντα κἀφορμώμενον;" "καὶ δὴ μὲν οὖν παρόντα." Hartung, Partikell. ii. 400. See also Moulton's Winer, p. 556, note 2.

κριτήρια, again, not matters to be judged, but judgments: the matters about which, are expressed in βιωτικά. The following words may be rendered in two ways: either, (a) 'Yea, rather (so far from remembering your high prospect, of judging angels, your practice is), if ye have in hand judgments concerning civil matters, —those men who are of no account in the church (viz. the heathen), those you set up (place on the bench) as judges' (i. e. by bringing your causes before them, you set them up as judges over you). καθίζω occurs in this sense in Plato, Legg. ix. p. 878, ἐὰν δὲ ἀψυχὸν τι ψυχῆς ἀνθρώπων στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθίζῃτω τῶν γειτόνων τὸν ἐγγύτατον δ' ἀπὸ τῶν γένει, —and Polyb. ix. 33. 12, cited above on κριτήριον. Thus, making καθίζ. indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (B) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take καθίζετε as imperative, and τοὺς ἐξουθεν. ἐν τ. ἐκκλ. as 'minimos de piorum plebe.' So E. V.: set them to judge who are least esteemed in the church. And to

this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The context is this: 'Your office is to judge angels.' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you: —do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of βιωτικά κριτ. between Christians at all, and is here depreciating them ironically.

But the arrangement and construction of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of βιωτικά. (2) the μὲν οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be:' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not βιωτικά μὲν οὖν κριτ. ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally the despised in (within) the church, than those who in (the estimation of) the church are held of no account. Meyer argues against this that it would be in this case τοὺς ἐξουθεν. ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) καθίζετε applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word 'rather' must be inserted, τοὺς μάλιστα καθίζετε, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about βιωτικά at all, rather than *bona fide*.

5.] πρὸς ἐντροπ. ὑμ. λέγω refers to the ironical command in ver. 4—I say this to put you to shame. οὕτως] Is there so completely a lack of all wise men among you . . . He now suggests the more

οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δινησέται ἡ διακρίναι
 ἡ ἀνὰ ἡ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἡ ἀλλὰ ἀδελφός
 κ μετα ἀδελφοῦ κ κρίνεται, κ καὶ κ τοῦτο ἑπὶ ἡ ἀπίστων.
 7 ἡδη ὁ μὲν οὖν ὅλως ἡ ἡττημα ὑμῖν ἐστὶν ὅτι ἡ κρίματα
 ἔχετε μεθ' ἡ εἰνῶν. ἡ διὰ τί οὐχὶ μᾶλλον ἡ ἀδικεῖσθε;
 ἡ διὰ τί οὐχὶ μᾶλλον ἡ ἀποστερεῖσθε; ἡ ἀλλὰ ὑμεῖς ἀδικεῖτε
 καὶ ἡ ἀποστερεῖτε, κ καὶ κ τοῦτο ἀδελφοίς. ἡ ἡ οὐκ οἴδατε

Gal. iii. 26 (See). Col. iii. 11. James i. 7 only. see Luke xi. 41 f. h = here only. Ezek. xxiv. 17, 20. i Matt. xiii. 25. Mark vii. 31. Rev. vii. 17 only. Exod. xi. 7. Isa. liv. 6. constr., here only. k constr., Job ix. 3 A. 12, &c. x. 27. xiv. 22, &c. q Rom. xi. 12 only. 23. Col. iii. 12 (see note there). only. mid., cf. δογματίζεσθε, Col. ii. 20. only. Mal. iii. 6. 1 ver. 1. 2 Cor. vi. 14, 15. 1 Tim. v. 8. m Rom. xiii. 11 reff. n = ch. vii. p ch. v. 1 reff. q = Eph. iv. u = here only. Exod. xviii. 22. Num. xi. 11. v Mark x. 19. ch. vii. 6. 1 Tim. vi. 6. James v. 4. w vv. 2, 3.

rec (for ἐν) ἐστιν, with DF m Ath.; txt BCLPN rel Orig[-c] Chr, Thdrt Damasc Thl Ec. rec *σοφος ουδε εις* (Rom iii. 10), with D² L rel vulg syr (Chr), Thdrt Thl Ec: [σοφ. ουδε εις 137 Euthal-ms, *capiens quisquam* vulg Ambr, Pel:] om ουδε εις D¹ [and lat] sath Orig[-c] Ath.; txt BCN 17 copt [Syr Orig-c] Damasc; ουδε εις σοφ. FP a m [Ambrst] Aug., aft os ins ou L. ανακριναι N¹ n Orig[-c₂].
 6. [κριναι F-gr(not G.)] for τουτο, ταυτα CD² syr-mg Thdrt. for ετι, μετα D¹. at end ins και ου επι αγων F. (ou sic F and G).
 7. om ον D¹ N¹ a 17 latt copt arm Orig-int₁ [Cypri, Ambrst Aug₁], marked with an asterisk in syr. om ολως A Syr Orig,[-c]. rec ins εν βεφ υμων, with vulg F-lat [Damasc] Thl Orig-int₁ Cypri; om ABCDL¹PN rel syr copt Orig₁-c Euthal-ms] Bas, Chr, Thdrt Antch, Ec. κριμα N [Antch, Damasc]. transp ἀδικεῖσθε and ἀποστερεῖσθε L [Antch₂].
 8. transp ἀδικ. and ἀποστ. D. rec (for τουτο) ταυτα (probably because two things, ἀδικ. and ἀποστ., are mentd), with L rel syr arm Chr Thdrt [Bas, Damasc]: txt ABCDPN 17 latt copt Orig₁[-c Euthal-ms] Antch, Cypri.

Christian way of settling their differences, viz. by arbitration: and asks, 'Are you come to this, that you are obliged καθίζειν any δικαστής at all,'—have you no wise man among you (the rec., οὐδὲ εἷς, would be 'quod est vehementius, cum sitis tam multi.' Erasmus) who shall be able (in such event) to decide (as arbitrator) between his brother (i. e. his brethren)? This last is a harsh method of expression, and apparently only to be accounted for by the singular form of οὐδεὶς σοφός having attracted the other into the singular likewise, so that instead of σοφοὶ οἱ διηγήσονται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν, we have σοφός ὃς διηγήσεται διακρ. ἀνὰ μ. τοῦ δδ. αὐτοῦ. But it is not without use: it prevents the apparent inference, which might be made if τῶν ἀδελφῶν αὐτοῦ were used, that *one wise man was to be appointed universal arbitrator*,—and confines the appointment of the arbitrator to each possibly arising case respectively. 6.] (*It seems not to be so*): nay, &c., as implied in ver. 1. ἀλλὰ after a question passes rapidly on to the other alternative, the particle negating the question being suppressed. So Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ἂν τοιοῦτος ἄλλους ἂν δαεβεῖς . . . ἐποίησεν; 'ΑΛΛ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμῶν. See Hartung, Partikellehre, ii. 87. 7.] He gives his own censure of their going to

law at all. μὲν οὖν as above, ver. 4. ὅλως, altogether, without the aggravation of ἐπὶ ἀπίστων. ἡττημα, a falling short, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood (see especially Estius in loc.) a *moral delinquency* (cf. the usage in reff.), nor an ἡττᾶσθαι τῇ ὀργῇ, as Ecum. κρίματα, matters of dispute, leading to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαυτῶν, with one another (reff.), as being brethren in Christ. ἀδικεῖσθε and ἀποστερεῖσθε not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346: Menander frag.: οὗτος κράτιστός ἐστι ἄνθρωπος, ὃς Γοργία, ὅστις ἀδικεῖσθαι πλεῖστον ἐπίσταται βροτῶν: Hesiod. Erg. 347, εἰ μὲν μετρεῖσθαι παρὰ γέροντες, εἰδὲ ἀποδοῖναι)—allow yourselves to be wronged and defrauded. See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic ὑμεῖς, which would thus be without meaning. The account of this emphatic ὑμεῖς is to be found in an ellipsis after ἀποστερεῖσθε to the effect, 'as our Lord commanded us His disciples,' or 'as it behoves the followers of Christ.' Then ὑμεῖς comes in contrast: *you on the contrary* (ἀλλὰ, see above ver. 6) *do wrong, and defraud, and that (your) brethren*. 9.] 'Ye commit wrong: this looks as if you had forgotten

ὅτι ἄδικοι θεοῦ ^α βασιλείαν οὐ ^β κληρονομήσουσιν; ^γ Μὴ ^δ πλανᾶσθε. οὔτε ^ε πόρνοι οὔτε ^ς εἰδωλολάτραι οὔτε ^ζ μοιχοὶ οὔτε ^η μαλακοὶ οὔτε ^θ ἄρσενόκοιται ¹⁰ οὔτε ^ι κλέπται οὔτε ^κ πλεονέκται, οὐ ^λ μέθυσοι, οὐ ^μ λοιδόροι, οὐχ ^ν ἄρπαγες, ^ξ βασιλείαν θεοῦ ^ο κληρονομήσουσιν. ¹¹ καὶ ^π ταῦτά τινες ἦτε ἀλλὰ ^ρ ἀπελούσασθε, ἀλλὰ ^σ ἡγιασθήτε, ἀλλὰ ^τ ἐδικαιώθητε ^θ ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ^ι ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

xi. 8 bis. Luke vii. 26; only t. (Prov. xxv. 15. xxvi. 22 only.)
xviii. 22. / Matt. vi. 19 al. Obad. 5. g ch. v. 11 (reff.).
17. 3 John 4. i Acts xxii. 16 only. Job ix. 30 only. see Rev. i. 8.
reff. i = Rom. iii. 20, 30. v. 1 al. m Acts xiii. 26 reff.

9. There is an erasure of two letters (οι P) bef ἀδικοι in A. rec βασιλείαν bef θεου (as below in ver 10), with L rel latt Polyc, Clem, Chr, Thdrt [Antch, Damasc] Iren-int, [some mss om des] Tert, Cypr; txt ABC D[-gr] PM m 17 [Orig-, Euthal-mss]. om ου B¹ (ins B-corr¹) o¹. ουδε (throughout vv. 9, 10) D¹.

10. πλεονέκται οὔτε κλέπται D[-gr²] L b c d e f g h l n o 47 syrr Clem, Chr, Thdrt Damasc Thl; om ουτε πλεονέκται k 3. 35. 42. 238. rec (for 1st ου) ουτε, with BD² L rel [Clem, Ps-Ign, Meth, (in Epiph) Euthal-mss] Ath, [Iren-int, Cypr]; ουδε D¹ (as above): txt AC² P¹ N a 17 Clem, [Ps-Ath, Julian, (in [Cyr] Chr, Thdrt [Damasc]. transp. μεθ. and loc. P [Ps-Ath,]. θεου bef βασ. D¹ [-gr]. rec ins ου

bef κληρονομήσουσιν (prob from writing the ου of θεου twice over: the mistakes being perpetuated, or even the readg occasioned, by the ου κληρ. of ver 9. This seems a more likely account than that a variation betw the two ου should have been sanctioned by perpetuating an accidental om of the ου), with L P rel Ign (but readg varies. Coteler has κληρονομήσαι δυνατόν, omg ου) [Clem, Orig-, c.] Ath, Ps-Ath, Cyr-jer, Chr-m, Thdrt, Thl; om ABCDN¹ 17 Polyc, Orig[-c.] Meth, Ath, Chr, Thdrt, Damasc.

11. (ἀλλὰ 3ces), so AB(D)[P]N: C has ἀλλ' all three times; D¹, the 1st time; L m, the 2nd and 3rd times. aft κυριου ins ἡμῶν B C (appy) P l m 17. 47 vulg [F-lat spec] Syr syr-w-ast copt wth arm Ath, [-int, Ps-Ath, Chr, Euthal-mss Dial, Thdrt] Did, Epiph, Iren-int, Orig-int, Cypr; om ADLN rel [(Clem.) Did, Cyr, Damasc Iren-int, Tert.], aft ἡσου ins χριστου B C (appy) D¹ [and lat] PM l m 17 &c (as precedg) [and Cyr, Tert.]: om AD² L [Damasc] Thl &c.

the rigid exclusion from the kingdom of God of all *wrong-doers* of every kind (included here under ἄδικοι); see Gal. v. 21.

μὴ πλανᾶσθε] This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to *δουλοὶ κακὰ*, ch. xv. 33.

πόρνοι refers back to ch. v., and is taken up again, vv. 12 ff. μαλακοὶ = παῖδες (see in Wetst.). μέθυσοι, see on ch. v. 11.

11.] 'These things were the former state of some among you: but ye are now in a far different state.' These things (I cannot think with Meyer that ταῦτα is used with an implication of contempt, such a *horde*, or *rabble*: it is rather 'of such a kind,' see Winer, Gr. § 23.5) were some of you (τίνες limits the *οἱ* which is the suppressed subject of ἦτε): but ye washed them off (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding merely the fact of their having submitted

themselves to Christian baptism. See ref. Acts), but (there is in the repetition of ἀλλὰ, the triumph of one who was under God the instrument of this mighty change) ye were sanctified (not in the dogmatic sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God* and *holy*), but ye were justified (by faith in Christ, you received the δικαιοσύνη θεοῦ, Rom. i. 17), in the Name of the Lord Jesus, and in the (working of the) Spirit of our God. These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to *all*, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the ἡμῶν again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

a constr., Mark
 ii. 24, ch. x.
 23 only.
 o Acts xxi. 37
 reff.
 p constr., ch. x.
 23. 2 Cor.
 viii. 10. Prov.
 xix. 10. Sir.
 xxvii. 20.
 q play on
 words, ch.
 iii. 17 al.
 r Luke xxi.
 23. ch. vii. 4
 bis only. Eccl. ix. 17.
 i. x. 10. xiii. 9 only. Job vi. 5.
 13, 18, 19. u see ch. vii. 7.
 s plur., Matt. xiv. 18 || L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 2. Heb.
 t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. xxi.
 v Rom. iii. 9 reff. z ch. v. 1 reff.
 K 221
 TESTE...
 ABCDK
 LPNa b
 o d e f g
 h k l m
 n o 17.
 47

12. om 2nd μοι C¹ Orig¹ Tert².

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20).

12.] *Statement of the true doctrine of Christian freedom.*

πάντα μοι ἔξουσιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξουσιν, but takes up the matter from another point of view, viz. the συμφέρει. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 18, x. 23, 28, 30, xiv. 11." Bengel.

συμφέρει are advantageous—in the most general sense: distinguished from οὐκ ὁδοποιεῖ, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δηλονότι οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνον.

ἀλλ' οὐκ ἐγὼ ἐξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning the real I, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγὼ corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction.

ἐξουσιασθήσομαι.] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἔξουσι and ἐξουσία cannot be given in English. 13, 14.] "a cibis ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that they were ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. THEREFORE, fornication is not an ἀδιάφορον. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21.

13.] τῇ κοιλ., scil. ἐστίν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει. δ δὲ θ. . . καταργ.] viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, at death.

τῇ πορν.] The body was not made for the practice of fornication. The reciprocal subservency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subserving its real use—that of being an instrument for the Lord's work.

κ. δ. κύρ. τῷ σώμ.] not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final

[Q is
cited on
ver 14.]
F[-gr]
(and also
G) [η]
οὐκ οὐ-
δαρε...
ABCD F
KLP N a
b c d e f
g h k l
m n o
17, 47

ἡγερεν, καὶ ἡμᾶς ἐξεγερεὶ διὰ τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη; ἢ μὴ γένοιτο. 16 ἡ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρῃ ἐν σώμα ἐστίν; Ἔσονται γὰρ φησιν

b — Rom. xii. 4, 5 (vi. 13 reff.). d — Matt. iv. 19. John vi. 15 al. Gen. xiv. 9. f Rom. iii. 4 reff. 27. (see Rom. iv. 3. ix. 17. Tim. v. 18.) e — Matt. xxi. 31. John ii. 16. xi. 39. xx. 1. Eph. iv. 31. Luke xv. 30 al. Gen. xxiii. 31. h alipha, Heb. viii. 9. ch. xv. a v. 2, 3, 9.

14. elz vmas (error? *Mey thinks, perhaps from Rom viii. 11*), with arm: txt ABCDKLPN rel [vulg F-lat syrr copt æth] Polyc, [Meth, Euthal-ms] Iren-int, [Tert.]. εξγειρεῖ A D¹[(and lat) Q]: εξγειρεῖ P m: εξγειρεν B 67²: συσείσσει am [fuld] harl(but qu, for -dit?): txt (see note) C D²[-gr] K(e sil) L N rel vulg-ed [F-lat arm] syrr copt æth Meth, Ath-mss, Chr, [Euthal-ms] Thdrt Iren-int, Archel, Tert., συνεγειρεῖ 47.

15. ins η bef ουκ F Meth., ημων AN¹ 238. om εστιν F[-gr]. for apas, apa P [b¹ d e² g k] 47², η apa F Orig[-c.] Meth Tert. μελη bef πορνῆς DF latt [Antch.] Iren-int, [Tert] Cypr Lucif.

16. om η D[-gr] KL rel syr Mcion-e, Dial, Thdrt-ms Damasac Tert.; ins ABCFPN a¹ b m 17 [vulg D-lat Syr copt] Clem, Meth, Chr, [Euthal-ms] Ec Cypr, Lucif., om φησιν A Epiph, Cypr, Ambr¹ (Tert.); ins BCDFKL[P]N rel latt Dial, Mcion-e, [Meth, Euthal-ms] Chr Thdrt Lucif.

reference must not be excluded here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.] So far from

the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His power. I cannot adopt here the reading (ἐξγειρεν), or the view, of Meyer. He holds, that all reference to the resurrection, as a thing future, is out of place: that the Apostle refers to the virtual and proleptic resurrection which has already taken place in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading ἐξεγερῇ has arisen from not seeing this. But how unnatural will the construction thus be—ὁ δὲ θεὸς καὶ τὸν κύριον ἡγερεν, καὶ ἡμᾶς ἐξγειρεῖ, διὰ τ. δυν. αὐτοῦ! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἡγερεν and ἐξγειρεν, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταρῆσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future resurrection, not destruction of the body. ἡγερεν, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγερῇ, viz. ἐκ νεκρῶν. So that there is no real difference between the two words. 15.] Resumption of τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι. The two are so intimately connected, that the Lord is a mystical Body, of which our bodies,

parts of ourselves in our perfect organization, are members. This Christian axiom is introduced as before (reff.) by οὐκ οἴδατε ὅτι.

Having then (οὖν, 'concesso,' that my body is a member = my members are members of Christ) alienated ([or, taken away] ἄρας is not merely pleonastic, 'Shall I take . . . and make them . . .') as E. V. This is shewn by its position first in the sentence) the members of Christ (i. e. my own members) shall I make them an harlot's members? The expression πόρνης μέλη is put as coarsely and startlingly as possible, with the emphasis on πόρνης.

πορῆς may also be the aor. subj., 'must I, have I any right to, make them?' But μὴ γίνωσθε answers better to the future.

16.] Explanation and justification of the expression πόρνης μέλη. ἡ, as De Wette well, "Do you think the expression πορῆς πόρ. μέλη too strong?"

καλλ. "üblicher Ausdruck für Geflechtsvereinigung." De Wette.

τῇ πόρῃ] with a harlot, generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis.

ἐν σώμα, viz. 'with her.' The full construction would be ὅτι ὁ καλλ. τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἶσιν, but he is here bringing out the criminality of the fornicator, and leaves the other out of view. The citation is spoken of marriage; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases.

φῶσιν, viz. GOD, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to δ ποιήσας (αὐτοῦ) ἄν' ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, divine afflatu.

οἱ δύο εἰς σάρκα μίαν 17 ὁ δὲ κολλώμενος τῷ κυρίῳ
 ἐν πνεύμα ἔστιν. 18 φεύγετε τὴν πορνείαν. πᾶν
 ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ὅ ἐκτός τοῦ σώμα-
 τός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρ-
 τάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ
 ἐν ὑμῖν ἁγίου πνεύματος ἔστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ
 οὐκ ἐστὲ ἑαυτῶν; 20 ἡγοράσθητε γὰρ τιμῆς. ὡς δοξά-
 σαι τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

18. for φευγ., φυγετε F. for εαν, αν D¹ 17. 106 [Meth.].
 19. for το σωμα, τα σωματα (corra to eni vman) A-corr¹ L c d f g m n 17 syr copt
 arm Orig¹ [c, int.] Meth¹ Did¹ [Cyr, Euthal-ma Hil.] Jer Ambrst Aug Vig: membra
 vestra vulg [spec] Ambr Pel Fulg Bede: txt A¹(appy) BCDFKPN rel Syr [basin]
 Chr, Orig-int, Tert., πνευματος bef αγιου B vulg [F-lat spec Orig-int, Did-int,
 Ambrot.] ins τον bef θεου PN³ [Orig-c, Did, Chr.] for εαν, αυτων N¹.
 20. (for δοξασατε δη, glorificate et portate vulg [F-lat] G-lat Cypri, [Lucif, Ambrst
 (but clarificate Cypri, Ambrst)]; gl. et tollite spec Tert, δοξασατε δη ανα Chr-txt(Sav and
 Matth's ms.), δοξασατε δη αρατε Chr-txt(Montf and Matth's ms.), δοξ. τ. θ. τουτεστιν
 αρατε τ. θ. Chr-txt(ms))—see Griesb, who adds "Ceterum in comm istud apate non
 attingit, praeter hom. 4. in 1 Tim. hac habet δοξασωμεν δη τον θεον, κρωμεν τον θεον
 εν τῷ σώματι." &c.—om δη N¹(ins N-corr¹) [D-lat copt Orig-c, Did, Thdrst Iren-int.]
 rec at end adds και εν τῷ πνευματι υμων ατινα εστι του θεου (insd appy with a
 view to make the exhortation complete. An ecclesiastical portion began at δοξασατε),
 with C³ D³-²[gr] KLP rel syrr [arm-usc(and as far as υμων arm-zoh)] Chr, Thdrst, :
 om ABC¹D¹FN 17 latt copt [basin arm-ms] sath Orig¹[c,] Meth¹(in Epiph) Did,
 Cyp¹ [Euthal-ms] Max Damasc Iren-int, Tert, Cypri Lucif [Ambrst].

To render φῶσω impersonal, 'it says,'
 'heißt es,' though justified by classical
 usage, see Winer, edn. 6, § 58. 9, would,
 as Meyer remarks, be altogether without
 precedent in the citations of Paul. The
 words of θεός are not in the Heb., but in
 the LXX and the Samaritan Pentateuch,
 and are found in the Rabbinical citations
 of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and
 His ways, is often expressed by this word
 (κολλ.) in the LXX (reff.): but here *that*
inner union with Christ in spirit is meant,
 which is the normal state of every believer,
 and of which it may be said that he *is* πν.
ἐστιν with Christ. See John xvii. 21, and
 the parable of John xv. 1—7. Meyer
 rightly remarks, that the mystical marriage
 between Christ and His Church must not
 (as Olsh. from Eph. v. 23 ff.) be pressed
 here, as the relations of the compared are
 not correspondent. Still, however, the
 inner verity of that mystical relation is the
 ground of both passages. 18—20.]

*Direct prohibition of fornication, and its
 grounds.* 18.] φεύγετε might be
 followed by εὖν, but is more forcible in
 this disconnected form. τῶν ἁμαρτ.
 The assertion, which has surprised many of
 the Commentators, is nevertheless *strictly*
true. Drunkenness and gluttony, e. g. are

sins done *in* and *by* the body, and are
 sins *by abuse* of the body,—but they
 are still *ἐκτὸς τοῦ σώματος*—introduced
from without, sinful not in their *act*, but
 in their *effect*, which effect it is each
 man's duty to foresee and avoid. But
 fornication is the *alienating that body*
which is the Lord's, and making it a
harlot's body—it is sin *against a man's*
own body, in its very nature,—against the
verity and nature of his body; not an
effect on the body from participation of
 things without, but a *contradiction of the*
truth of the body, wrought *within itself*.
 When *man and wife* are one in the Lord,
 —united *by His ordinance*,—no such
 alienation of the body takes place, and con-
 sequently no sin. 19.] Justification

of the εἰς τὸ ἴδ. σῶμ. ἁμαρτ. above,—and
 this by an amplification of the above σῶμα
 τῷ κυρίῳ, and ἐν πνεύμα ἔστιν. Your body
 (i. e. the body of each man among you,
 but put singular, to keep, as in ch. iii. 16,
 the unity of the idea of God's temple,
 or perhaps because *the body* in its attri-
 butes is in question here) is the temple
 of (possessed by, as His residence: *the*
 temple, not a temple, see note on ch. iii.
 16) the Holy Spirit who is in you (re-
 miniscence of the reality of His indwell-
 ing), whom ye have from God (reminis-

ABCDP
 KLPMA
 bedef
 ghkl
 m n o
 17. 47

VII. ¹ Περὶ δὲ ² ὧν ἐγράψατε, ³ καλὸν ⁴ ἀνθρώπῳ ⁵ attr., Rom. xv. 18 reff.

s = Rom. xiv. 21 reff. v. 6, 26.

a = Matt. xix. 5 (from Gen. ii. 24), 1C.

CHAP. VII. 1. rec aft *ἐγράψατε* ins *μοι*, with ADFKLP rel [vulg-clem] syrr copt [basin 8th arm] Orig[-c.] Meth, Chr, Thdrt Jer, Ambrst, Ang: om BC¹ 17 am fuld¹ [Euthal-ms] Tert₂.

cence, *whose* Spirit He is, and so preparation for the following inference), and are not *your own* (so that ye have no right to alienate your body, not being *yours*).

20.] *Proof, that ye are not your own.* The possession of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact*: For ye were bought (not, as E. V. *are bought*, which destroys the historic reference) with a price (viz. the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno*: τιμῆς merely recalls the fact *here*, that a price was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the *right of possession*, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13).

δοξάζ. δὴ . . .] Glorify then (δὴ, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. v. 17, τέλασθι δὴ, κραδίη; see Hartung, Partikellehre, i. 284 f.) God (i. e. not *praise* God, but glorify Him by your acts) in *your body* (not, *by means* of your body, but *in your body*, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impres-

sion (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., *with reference to change of circumstances*; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by *careful comparison and inference*, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.*

1.] δὴ, transitional, passing on to another subject.

καλὸν . . .] not, *morally good*: for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of *ὑπερέχον*, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere': but expedient, generally: 'more for a man's best interests under present circumstances.' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν . . . διὰ τὴν ἐκσωτῆσαν ἀνάγκην. ἀνθρώπῳ] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρὶ, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it

b = Gen. xx. 6. γυναικὸς μὴ ἄπτεσθαι. ² διὰ δὲ τὰς πορνείας ἕκαστος ABCDP
 Prov. vi. 26. τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα KL P^{ma}
 c ch. v. 1 reff. ἀβτρ. plur., 3 Cor. xii. 20. ἔχέτω. ³ τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, b c d e f
 Gal. v. 20. ὁμοίως ⁴ δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ ἡ γυνὴ τοῦ ἰδίου g h i
 James ii. 1. σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνὴρ. ὁμοίως ⁵ δὲ καὶ m n o
 Winer, edn. 6, § 27. 3. ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ἡ γυνή. 17, 47
 d Matt. xviii. 7. only. ⁶ μὴ ἀποστερεῖτε ἀλλήλους, ¹ εἰ μὴ ¹ τι ἂν ² ἐκ ¹ συμφώνου Q is cited on ver. 3.]
 e = Rom. xiii. 7. (xii. 17 reff.) ^m πρὸς ^m καιρὸν, ¹ ἵνα ² σχολάσῃτε τῇ ³ προσευχῇ καὶ ⁴ πάλιν

2. C [has not] τε [for δε, as in Tischd's Codex Ephraemi]. τὴν πορνείαν F
 vulg syrr Orig-int, Tert, Cypri, [Ambrst]. om και εαστ. τ. ιδ. ανδ. εκ. [homocetes]
 F 48. 114-77 Tert.

3. om δ F(not G). rec (for οφειλην) οφειλομενην ευνοιαν (see note), with KL
 rel syrr [Anton, Damasc] Thdr̄t Thl̄ Ec: txt ABCDFP[Q]N¹ 17 latt copt [basin]
 with arm Clem, Orig, [-c] Meth, Chr, [Euthal-ms] Tert, Cypri, Ambrst. αποδιδετω
 A. om δε A 56 Syr copt [basin] arm Orig, Chr-mss, Cypri.

4. (αλλα twice), so ABCN (2nd, D¹ 17.)
 5. om αν B Orig, [Damasc]. rec σχολαζήτε, with KL rel Meth, Chr, Thdr̄t
 [Damasc]: txt ABCDFPN Orig, [-c] Euthal-mss Cypri, [Dion] Thl̄ Ec. rec ins τη
 ηγορευα και βελ τη προσευχη (see note), with KLN² rel syrr goth Chr, [-txt-ed, Dion,]

would embrace the other sex also.
 απτεσθαι] so in reff.; and in Latin *tangere*,
attingere, *virgo intacta*. See examples in
 Wetst. This expression is obviously here
 used in the widest sense, without *pre-*
sent regard to the difference between the
 lawful and unlawful use of the woman.
 The idea that the assertion applies to ab-
 stinence from intercourse in the *already*
married (see again below), is altogether a
 mistake. 2.] The former course is
 expedient—would avoid much trouble 'in
 the flesh:' but as a general rule it may
 not be, seeing that for a more weighty
 reason the contrary course is to be recom-
 mended. But on account of [the] forni-
 cations (the many instances of fornication
 current. The plur. of an abstract noun
 implies repetition, or varieties of the occur-
 rence: so Herod. vii. 158, *ὅμιν μεγάλοι*
ὀφείλεις τε κ. ἐπαυρόσεις γεγόναι: iii. 40,
ἐμοὶ δὲ αὖ σοὶ μεγάλοι εὐτυχῆαι οὐκ ἀπί-
κουσι, see reff., and Kühner, Gramm. ii. 28
 (§ 408, γ)) let each man possess his
 own wife, and let each woman possess
 her own husband. The *ἐχέτω* is (1) not
concessive, but *imperative*; not '*habere*
liceat,' but '*habeto*.' So the other ex-
 pressions, *γαμησάτωσαν* ver. 9, *μενέτω*
 ver. 11, &c. (2) not here in the sense
 of '*ulatur, siquis commisceatur*,' as Estius,
 al., which does not come into considera-
 tion till the next verse. (3) not emphatic,
 let each *retain*, according to the mistaken
 idea mentioned on ver. 1, that he is speak-
 ing to the *married*, who though they are
 not to cohabit are yet to *remain together*.

Had either of the two latter senses
 been meant, the sentence would rather
 have stood *ἐχέτω* ἕκ. τ. ἑαυτ. γυναῖκα,
 κ. ἐχέτω ἑκάστῃ τ. ἴδ. ἄνδρ.
 With regard to the assertion of Rückert, that
 the Apostle here gives a very low estimate
 of marriage, as solely a remedy against
 fornication, the true answer is, that Paul
 does not either here, or in this chapter at
 all, give any *estimate* of marriage in the
 abstract. His estimate, *when he does*, is
 to be found Eph. v. 25—32.
 3, 4.] *The duty of cohabitation incumbent*
on the married. This point was in all prob-
 ability raised in the letter of the Corin-
 thians. The Apostle's command is a legiti-
 mate following out of διὰ τὰς πορνείας
 above. 3. τὴν ὀφειλὴν] '*debitum*
tori.' The rec. was perhaps an euphemism
 (we have also the varieties, *ὀφειλομένην*
τιμὴν, Chrysostom once: *ὁφ. τιμὴν καὶ*
εὐνοίαν in the ms. 40) for the same thing.
 Meyer will not concede this, but thinks it
 arose from a mistaken interpretation of
ὀφειλή as meaning *merely* '*beneficentia*:'
 thinking that not *εὐνοία*, but *φιλότης* would
 be the word in the other case. But some
 of the later examples in Wetst. seem to
 bear out this meaning of *εὐνοία*.
 4.] The axiom is introduced without a γάρ,
 as frequently. τοῦ ἰδίου . . . οὐκ ἐξ-
 ουσιάζει.] '*sui, cum potestatem non habet*,
elegans facit paradoxon.' Bengel. The
 ground of this *being another's while they*
remain their own, is to be found in the
oneness of body, in which the marriage
 state places them. 5.] ἀποστερεῖτε

ἢ ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ ῥηραζή ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ^α συγγνώμην, οὐ κατ' ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμάντον· ἀλλὰ ἕκαστος ἴδιον ἔχει ^χ χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

† Matt. xxiii. 35 only. † Jos. Antt. viii. 7. 8. Xen. Mem. (v. 5, 6. (-ῆς, 2 Tim. iii. 3.) only. Sir. iii. 13 only. v Rom. xvi. 26 reff. w = here only. (Rom. i. 11 reff.) x see ch. vi. 13. u here 16 reff.

Thdrt: om ABCDFPN¹ 17 latt copt [basin] aeth arm (Clem.) Orig¹ [-c-int¹] Dion, Meth¹, [Epiph, Cyr-p, Euthal-ms Damasc Ambrst] Cypr., [els] (for ητε) συνερχασθε (gloss: see note), with a c h Meth, Chr, Thdrt, Thl: [Steph] συνερχασθε, with] KLP rel [copt basin] Thdrt: γινεσθε Tat[-in-]Clem.: revertimini vulg [syrr goth arm Cypr,]: txt ABC D[-gr] FN 17 aeth Orig¹ [-c-int¹] Dion, Cyr, [Euthal-ms] Damasc, Aug(eiote¹app). [πειρα(ει P(appy) 47¹]. om υμων B Tat(in Clem) Meth. 7. rec γαρ (gloss, substituted for δε, as more appropriate), with B D¹[-gr] KLPN² rel [vulg-clem] syrr [aeth arm] Chr, Thdrt, Thl (Ec: txt AC D¹[and lat] FN¹ d 17 am (with demid fuld) copt goth Orig¹ [-c¹] Chr, Cyr, [Euthal-ms] Damasc [Cyr, Ambrst], (αλλα, so BCD¹ 17.) rec χαρισμα βεφ χει, with KL rel [vulg-clem harf] syrr goth arm Ephr, Chr, Thdrt, [Damasc Ambrst Aug¹app]: txt ABDF[P]N m 17 au (with [fuld] demid tol) Clem, Orig¹ [-c-int¹] Cyr[-p, Euthal-ms] Cypr, C(appy) has χει: βεφ εκαστος [Tischdf, ed 8, suspects that it reads as txt]. ins του βεφ θεου DF c Thdrt., rec δε (twice), with KLN² [47(sic)] rel Orig¹ [-c¹] Chr Thdrt [Damasc]: txt ABCDFPN¹ 17 Clem, Cyr[-p, Orig-c, Euthal-ms].

is applied by Meyer to τῆς ἐξουσίας, — by Billroth, al., to τῆς ἀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind.

αἰ μὴ τι, unless perchance (reff.). ἂν] "The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σὲ δ' ἄλλη γυνὴ κεκτήσεται, σάφρων μὲν οὐκ ἂν βίβλων, εὐτυχὴς δ' ἴσως." Hartung, Partikellehre, ii. 380.

ἐκ, according to: the mutual agreement being the ground, and the measure, of the act. [ἵνα σχ.] in order that ye may have undisturbed leisure for prayer. The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προσ., 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —seasons of urgent supplication.

Both the alteration to the present and the addition of τῇ ῥησει καὶ, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29. ἦτε, —not συνερχασθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐν τῷ αὐτῷ in this sense is the normal state of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again. ἵνα μὴ χωρ.] Purpose of the re-union stated, by that which might hap-

pen did it not take place. περιά(γ) now is present, not aor., as betokening the danger of a state of abstinence if continued. ἀκρασία here, not that from ἀκράτος (---),—which signifies a bad mixture, as ἀκρ. ἀέρος, 'insalubrity of the air:' but that from ἀκράτης (---),—incontinence; see reff. διὰ τ. ἀκρ. ὅμ., on account of your incontinence,—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὁμῶν is necessary to carry out the form of the sentence, corresponding to ὁμᾶς above.

6.] But this I say by way of allowance (for you), not by way of command. τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρὸν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐν τῷ αὐτῷ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and as-

γ γν. 11, 22, 34 only γ.
 = Luke iv. 25.
 Acts ix. 30
 al. 2 Kings
 xiv. 5.
 a = ver. 1.
 b Matt. xxvi.
 42. Rom.
 viii. 9.
 d Phil. i. 23. 1 Pet. iii. 17. 2 Pet. ii. 21. (ver. 30. ch. xi. 17. Heb. i. 4 alia) Prov. iii. 14. e = here
 (2 Cor. xi. 20. Eph. vi. 16. 2 Pet. iii. 12. Rev. i. 15. iii. 18) only. (2 Macc. iv. 38. Ps. xl. 6.) f Acts
 xvi. 18 ref.

8 Λέγω δὲ τοῖς ἁγάμοις καὶ ταῖς ἡμέραις, καλὸν
 αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. 9 β εἰ δὲ οὐκ ἐγκρατεύ-
 ονται, γαμησάτωσαν· κρείσσον γάρ ἐστιν γαμῆσαι ἢ
 πυρῶσθαι. 10 τοῖς δὲ γεγαμηκόσιν παραγγέλλω οὐκ

ABCD F
 KLPma
 b c d e f
 g h k l
 m n o
 17. 47

8. ins οτι bef καλον A [syrr]. rec aft αυτοις ins εστιν, with D²-K (om αυτ.) L
 rel syr [basin] goth Thdr̄t [Damasc.] Thl Gc: om ABCD¹FPN 17 Syr copt [arm]
 Orig[-c₂] Meth₁ Epiph, Chr, Cyr[-p₂] Cyr-jer, Euthal-ms] Damasc₁. for εαν, αν
 B. ins ουτως bef μεινωσιν C latt Meth₁ [Ambr Ambrat] Ang; bef ως m [basin].
 και εγω DF Meth₁: εγω a.
 9. for ουκ εγκρ., ου κρατευονται F. γαμησων F [f Epiph-ed₁] Chr-ed₁.
 κρειττον BDN a m 17. om εστιν D¹[-gr] F[-gr] c copt [basin] Orig[-c₁(txt₂)-int,]
 Meth₁. γαμειν AC¹N¹ 17 Clem₁ Orig[-c₁] Euthal-ms] Damasc₁.

sumes, to be thus tempted. The mean-
 ing 'by permission,' E. V., is ambiguous,
 appearing as if it meant by permission
 of the Lord (to say it): that given by
 Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is
 philologically inadmissible. 7.] I
 rather (δὲ) wish that all men were as
 I myself also am (καὶ comparandi, so
 Xen. Anab. ii. 1. 22, καὶ ἡμῶν ταῦτα δοκεῖ
 εἶπερ καὶ βασιλεῖ. See Hartung, Partikell.
 i. 126)—viz., ἐν ἐγκρατείᾳ, which Chrys.
 seems to have read in the text; see below
 on ver. 8. Ἀλλὰ ἐκαστος . . . said
 in the most general way, as a milder ex-
 pression of 'all have not the gift of con-
 tinence.' οὕτως . . . οὕτως] both
 are said generally, not one in the way in
 which I have it (of continence), another in
 the way of marrying (i. e. though he have
 not this, and be therefore better married,
 yet has some other), which should be ἐκεί-
 νως,—but, one thus, and another thus,—
 i. e. 'one in one way, another in another.'

8, 9.] Advice to the unmarried,
 that it is best so to remain, but better to
 marry than be inflamed with lust.

8. λέγω 3d] taking up the former λέγω,
 ver. 6, and bringing this advice under the
 same category as ver. 7, viz. his own wish
 that all were as himself. The stress is on
 λέγω, not on τοῖς ἁγ. κ. ταῖς χ., which
 would in that case be placed first, as τοῖς
 γεγαμηκόσιν below.

τοῖς ἀγάμοις,
 the unmarried, of both sexes: not as
 usually interpreted, widowers, or unmar-
 ried males alone: this is shewn by the
 contrasted term γεγαμηκόσιν, which em-
 braces (see vv. 10, 11) both sexes. καὶ
 ταῖς χήραις may be added as singling out
 widows especially;—or more probably,
 because τοῖς ἀγάμοις would naturally be
 taken as those who never were married,
 and thus widows would not be understood
 to be included. καλόν, see on ver. 1,
 it is good for them, i. e. 'their best way.'

ὡς κἀγώ] i. e. ἁγαμος. This

brings the Apostle's own circumstances
 more clearly before us than ver. 7, which
 might be misunderstood: and there can be
 little doubt from this, that he never was
 married. Grot. says, "ex h. l. non im-
 probabiliter colligitur, Paulo fuisse uxorem,
 quod et Clemens Alex. putat, sed cum hec
 scriberentur, mortuam." But this rests
 on the mistaken interpretation of ἀγάμοις
 noticed above. The passage of Clem. Alex.
 (Strom. iii. [6.] 53, p. 535 P., alluded to in
 Euseb. iii. 30) is grounded on Paul's having
 in a certain epistle addressed τὴν ἀδελφὴν
 σύζυγον, ἣν οὐ περιεκόμισε, διὰ τὸ τῆς
 ἀνηρεσίας εὐσταλέας. But the words σύν-
 ζυγε γήσια, Phil. iv. 3, certainly have no
 reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ
 must be joined not with εἰ, which would
 require μή, but with the verb. So ref.
 and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ
 εἴς θάπτειν παρών, 'vetas.' See other
 examples in Hartung, Partikellehre, ii.
 122 f. ἐγκρατεύω is said by Lobeck, ad
 Phryn. p. 44, not to be found except in
 the LXX and N. T. But both Phrynichus
 and Thom. Mag. say ἀκρατεύεσθαι μη-
 δαμῶς εἶπες, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See
 in Wetst.

γαμησάτω.] Lobeck, in
 Phrynichus, p. 742, says, "post ἔγγαμ (ut
 ἔγγαμ) ἐγάμησα invaluit quod non solum
 in N. T. libris, ut quidam putaverunt, sed
 etiam in ipsa Græcia reperitur, auctore,
 ut videtur, Menandro: ἐγάμησεν ἦν ἐβου-
 λόμην ἐγώ, nihil impediens pedum mo-
 dulatione quominus usitato uteretur acrio-
 to."

πυρῶσθαι.] "melius nuberent
 quam urerentur, id est, quam occulta flam-
 ma concupiscentiæ in ipsa conscientia vas-
 tarentur." Aug. de sancta Virginitate, 34,
 vol. vi. p. 415. 10, 11.] Prohibition of
 separation after marriage; or in case of
 separation, of another marriage. These
 γεγαμηκότες, as the ἀγαμοὶ and χῆραι
 above, are all Christians. The case of
 mixed marriages he treats ver. 12 ff.

ἐγώ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ *χωρισθῆναι. ⁸ Matt. xix. 6. Judg. iv. 11.
 11 ἐὰν δὲ καὶ *χωρισθῇ, μενέτω ἡ ἀγάμος ἢ τῷ ἀνδρὶ ^{11.}
 ἡ καταλλαγήτω καὶ ἄνδρα γυναῖκα μὴ ἰαφίμεναι. ¹² τοῖς ¹ Rom. v. 10
 δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς ² = here 300
 γυναῖκα ἔχει *ἀπιστον, ¹ καὶ *αὕτη *συνευδοκεῖ ³ οἰκεῖν ⁴ ch. vi. 6 reff.
 [Q is cited on ver 13.] ⁵ μετ' αὐτοῦ, μὴ ἰαφίετω αὐτήν ¹³ καὶ γυνῇ ⁶ ἣ τις ἔχει ⁷ Luke xvii. 31.
 ἄνδρα *ἀπιστον, ¹ καὶ *οὗτος *συνευδοκεῖ ⁸ οἰκεῖν ⁹ μετ' ¹⁰ Acta ix. 30
¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

10. (αλλὰ, so AB C(appy) D¹N.) χωρίζεσθαι ADF Orig[-c₁] Epiph. Bas. Cas₁ :
 txt BCKLPN rel Clem, Chr₁ [Enthal-ms] Thdrt.
 11. μενεῖν αγαμον, and καταλλαγήτω F latt goth lat-ff. ins idem bef ανδρι P.
 12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig₁[-int.] Chr, Thdrt Iren-
 int. : txt ABCPN m 17 Syr copt sath Clem Orig₁.
 13. for ητις, ει τις D¹FPN b¹ h k latt Chr, [(and) ms], Thdrt, Thl-mss, [Damasc
 Ambros Aug]. rec (for ουτος) αυτος, with D¹[-gr] KL rel syrr arm Chr₁[-mss] Thdrt :
 txt ABCD¹FP[Q]N m latt copt goth Cyr, [lat-ff]. (17 def.) for συνευδ., ευδοκει B.

They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] Ordinarily, the Apostle (ἐγώ) writes, commands, gives his advice, *under conscious inspiration of the Holy Spirit of God*. See ver. 40. He claims expressly, ch. xiv. 37, that the things ἀ γράφω ὑμῖν should be recognized as κυρίου (ἐκτολή). But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing of himself and of the Lord, is quite irrelevant. He never wrote of himself, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the subject-matter, and of the circumstances under which it was written. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith. Not I, but the Lord, viz. in ref. Matt. See also Mark x. 12, where the woman's part is brought out. That it occupies the principal place here, is perhaps because the *Christian women* at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναίκας χωρισθῆναι. χωρισθ., be separated, whether by formal divorce or otherwise; the καταλλαγήτω below, is like this, an *absolute passive*; undefined whether by her own or her husband's doing. 11.] εἰν καταλλαγήτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such

have really taken place (καὶ, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῇ. κ. ἀνδρ. γυν. μὴ ἀφ.] The Apostle does not add the qualification *παρ' ἐκτὸς λόγου πορρείας* Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.]

Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why: but if the unbelieving party wished to break off the union, let it be so. 12.] τοῖς λοιποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i.e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), not the Lord, i.e. not Christ by any direct command spoken by Him: it was a question with which H₁ did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: But to the rest I say (I, not the Lord). συνευδοκεῖ presupposes his own wish to continue united. ἀγῆ, not αὐτή, and οὗτος, not αὐτός, below, —see reff. 13.] The change of construction καὶ γυνὴ ἣτις . . . καὶ οὗτος . . . is found frequently with καὶ: so Il. a. 78, ἢ γὰρ εἶμαι ἄνδρα χολωσόμεν, δι μέγα πέν- τωρ | Ἀργείων κρατεῖ καὶ οἱ πείθοντα

αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα. ¹⁴ ἡγίασται γὰρ ὁ ἄνθρωπος ^{ABCDP}
 ὁ ἄπιστος ἐν τῇ γυναίκί, καὶ ἡγίασται ἡ γυνὴ ἡ ^{KLPK}
 ἄπιστος ἐν τῷ ἀδελφῷ ἡ ἐπεὶ ἡ ἄρα τὰ τέκνα ὑμῶν ^{b c d e f}
 ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν. ^{g h k l} ¹⁵ εἰ δὲ ὁ ἄπιστος ^{m n o}
^{17. 47}

τ = Acts xx.
 25. xxvi. 18.
 Exod. xxix.
 37.
 a ver. 12.
 b — ch. xv. 22
 ref. ἐν σοὶ
 πᾶς ἔργου
 σώζομαι,
 Soph. Aj. 519.
 v — Acts x. 16 ref.

rec (for τὸν ἄνδρα) αὐτὸν (corr. to conform to αὐτὴν above, ver 12), with KLP
 rel syr Chr, Thdrt [Damasc] Tert.; αὐτὴν (ol' P) 106: txt ABCDF[Q] m 17 vulg Syr
 copt goth æth arm Cyr, [Euthal-ms] Jer Ambrst Aug Pel Bede: αὐτὸν ἄνδρα K, but
 av erased by N¹ or 2.

14. om γὰρ P. aft γυναίκεῖ ins τη πιστῇ DF latt Syr Mart-Clem Tert. (om Aug-
 mas and expr.) (στος of 2nd απιστος is supplied in smaller letters by N-corr¹.)
 rec (for ἀδελφῷ) ἀνδρὶ (asplanatory gloss, substituted as more appropriate: but ἀδελφῷ
 has peculiar force here), with D¹ [-gr] KLP² rel vulg syrr goth æth arm Chr, Thdrt
 [Euthal-ms Damasc] Thl [Ec Iren [-int, Tert,] (but add τῷ πιστῷ vulg Syr Iren-int Tert
 Ambrst): txt ABC D¹ [and lat] FPM¹ 17 copt [Cyr-p.] Aug^{exp} ^{νῦν} D¹ F Chr,
 [and ms]. [om ἐστιν Δ (appy). It reads νῦν δε αγ... the end of the line being def.]

Ἀγαθὸν. See ref., and Kühner, ii. 526
 (§ 799). Meyer remarks, that the
 Apostle uses the vox media ἀφίεμαι here,
 of both parties, the husband and wife, not
 ἀπολείπειν (as Matt. v. 31, &c.), which would
 apply only to the husband. In the E. V.
 this identity of terms is unfortunately neg-
 lected. The same word, part from, would
 well have expressed ἀφίετω in both cases.

By the Greek as well as Roman cus-
 toms the wife had the power of effecting
 a divorce. At Athens,—when the divorce
 originated with the wife, she was said ἀπο-
 λείπειν the house of her husband: when
 with the husband, ἀποκεκυρίσθαι. At
 Rome, the only exception to the wife's
 liberty of effecting a divorce appears to
 have been in the case of a freedwoman
 who had married her patronus. See
 Smith's Dict. of Gr. and Rom. Antt. artt.
 Divortium, and ἀπολείπειν δίκην. Olsh.
 thinks that Paul puts both alternatives,
 because he regards the Christian party
 as the superior one in the marriage. But,
 as Meyer remarks, this would be incon-
 sistent with the fundamental law of mar-
 riage, Gen. iii. 16, and with the Apostle's
 own view of it, ch. xi. 3, xiv. 34; Eph. v.
 22, 23; 1 Tim. ii. 11, 12. 14.] Ground
 of the above precept.

ἡγίασται] The
 meaning will best be apprehended by re-
 membering (1) that holiness, under the
 Gospel, answers to dedication to God
 under the law; (2) that the ἡγιασμένοι
 under the Gospel are the body of Chris-
 tian men, dedicated to God, and thus
 become His in a peculiar manner; (3)
 that this being so, things belonging to,
 relatives inseparably connected with, the
 people of God are said to be hallowed by
 their holiness: so Theophylact, οὐχ ὅτι
 ἅγιος γίνεται ὁ Ἑλληὴν. οὐ γὰρ εἶπεν ὅτι
 ἅγιός ἐστιν ἄλλ', ἡγιασται· τούτῳ, τῇ
 ἁγιότητι τοῦ πιστοῦ νεκικηται. Chrysos-
 tom well shews the distinction between

this case and that in ch. vi. 15, that
 being a connexion κατὰ τὴν δόξιν, —in
 and under the condition of the very state,
 in which the other party is impure:
 whereas this is a connexion according
 to a pure and holy ordinance, by virtue
 of which, although the physical unity in
 both cases is the same, the purity over-
 bears the impurity.

ἐν τῇ γ., ἐν τῷ
 ἀδελφῷ] in, i. e. his or her holiness is
 situated in, rests in, the other (see ref.:
 and note, ch. vi. 2). ἐν τῷ ἀδελφῷ as ref.,
 but here elliptically: since in that case
 (i. e. as understood, the other alternative,
 —the non-hallowing). ἐστιν, not
 ἐν ἐκῇ, nor ἔν [E. V.], but pres.: because
 the supposed case is assumed, and the ind.
 pres. used of what has place on its as-
 sumption.

ἡγίασται as ἡγιασται above:
 holy to the Lord. On this fact, Chris-
 tian children being holy, the argument is
 built. This being so,—they being hal-
 lowed, because the children of Christians,—
 it follows that that union out of which they
 sprung, must as such have the same hal-
 lowed character; i. e. that the insanctity
 of the one parent is in it overborne by the
 sanctity of the other. The fact of the
 children of Christians, God's spiritual
 people, being holy, is tacitly assumed as a
 matter of course, from the precedent of
 God's ancient covenant people. With
 regard to the bearing of this verse on the
 subject of Infant Baptism,—it seems to
 me to have none, further than this: that
 it establishes the analogy, so far, between
 Christian and Jewish children, as to shew,
 that if the initiatory rite of the old cove-
 nant was administered to the one,—that
 of the new covenant, in so far as it was
 regarded as corresponding to circumcision,
 would probably as a matter of course be
 administered to the other. Those, as
 Meyer, who deny any such inference, forget,
 as it seems to me, that it is not personal

ἡ χωρίζεται, ἡ χωρίζεσθω. οὐ * δεδούλωται ὁ ἀδελφὸς ἡ ^{vv. 10, 11.} ἡ ἀδελφὴ ἐν * τοῖς τοιούτοις, * ἐν δὲ εἰρήνῃ * κέκληκεν ^{z Acta vii. 6} ἡμᾶς ὁ θεός. 16 * τί γὰρ ^{ab} οἶδας, γύναι, ^{de} εἰ τὸν ἄνδρα ^{7 neut., Rom. i. 32 al. masc., ver. 10, 11.}

22. ch. xvi. 16, 18. Acta xiii. 23 ref. z Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. only. b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 ABM compl. (c) Ed. vat. Ald.] Joel ii. 14. Jonah iii. 9. c Acta xix. 3 (b) ref. a bare

15. om ἡ FPN¹ [k¹] m [Scr states that m omits ἡ] Chr-ms., ^{umas ACKN¹ copt} (sic Treg) [Euthal-ms] Damasc Thl Pel Sedul Bede: txt BDFLN² rel latt syrr goth 8th arm Nya, Chr, Thdrt Phot[-c.] (Ec Ambros. (P def.)

holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἀγίωτης, the Christian child is individually born in sin and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγίωτης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On vñv 84, see note, ch. v. 11.

15.] But if the wish for separation (implied by the present χωρίζεται,—is for being separated, see Winer, edn. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) proceed from the side of the UNBELIEVING (emphasis on ὁ ἀπίστος), let him (or her) depart (be separated off). οὐ δεδούλω.] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἡ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἷα αὐτῇ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἀπίστον μέρος τῇ πιστῇ συνοικεῖν, δεῖ μὴ λείν τὸ συνοικεῖσιν. ἂν δὲ στασιάζῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Ecumenius. ἐν τοῖς τοιούτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases.

ἐν 84 elp.] Not = εἰς εἰρήνῃ [E. V.], but signifying the moral element in which we are called to be: see ref. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.'

Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of

Christians (ver. 10), but *not to mixed marriages*.

De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take πορνεία in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract marriages* with unbelievers. Only those *already contracted* are dealt with: the ἐτεροφυγεῖν ἀπίστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below, for it makes εἰ = εἰ μὴ,—'What knowest thou . . . whether thou shalt *not* save . . . ?')

Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is *not* a ground for *remaining united*, in *hope*, &c.,—but a ground for *consummating a separation*, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, What knowest thou (about the question) whether . . . ? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλη. ἡμᾶς ὁ θς. I may observe, in addition to Meyer and De W.'s remarks, that the position of the words

d. Rom. xl. 14 reff. o = appy here only, see Gal. i. 7. 2 Cor. iii. 1 rec. f constr., ch. iii. 6. Rom. xii. 3. s. Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7. xvi. 16 reff. vii. 22. Gen. xvii. 10 al. o Rom. iii. 30 reff. 17° ει μη 'εκάστῳ ὡς ἐμέρισεν ὁ κύριος, 'εκάστον ὡς κέκληκεν ὁ θεός, οὕτως 'περιπατεῖτω καὶ οὕτως ἐν ταῖς 'ἐκκλησίαις πάσαις διατάσσομαι. 18° Περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω ἐν ὁκροβυστίᾳ κέκληται

16. γυνή and ἀνὴρ F. for η τι, ει τι A. 17. μεμερικεν BN¹. [P def.] rec transp κυριος and theos, with KL rel Syr Chr, Thdrt [Damasc] : θεος (twice) 32-3. 63. 93 goth : o ks and o ks o θ; G¹[and lat] : txt A B(sic : see table) CDFM m 17 latt Syr copt arm [Euthal-ms Ambrst].—o ks bef εμερισεν A : o θς εμερισεν and o ks κεκληκεν k. (P def.) ins και bef εκαστον as F [Syr]. πασαις bef ταυς εκκλησαις N 17. 47 vulg [Orig.(omg ταυς)]. for διατασσομαι, διδασκω (see ch iv. 17) D¹F, docso latt lat-it. 18. εκληθη bef lat τις D¹-F [copt basm] goth. rec (for κεκληται τις) τις εκληθη (conformation to former), with D²KL rel Chr, Thdrt : txt ABPM a m 17 copt goth arm [Euthal-ms], τις κεκα. D¹F [Damasc].

further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been *ει σώσεις τὸν ἄνδρα, and ει σώσεις τὴν γυναῖκα*, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take *ει* for *ει μή*, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. *וְיִי יְרָ, τις ὀλθεν ει*, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e.g. ref. Eccles., *τις εἰδε(ὀλθεν) ABN*: add *τὸ ΑΝ²* πνεῦμα νῦν τοῦ ἀνθρώπου, *ει ἀναβαίνει αὐτὸ* (add *εις ABCN*) *ἔστω*.

The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion? "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not *τί οἶδας ει μή*, but) *τί οἶδας ει σώσεις*; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] *ει μή* takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner

might carry that motive *too far*, and be tempted by it to *break* the connexion on *his own part*; a course already prohibited (vv. 12—14). Therefore the Apostle adds, But (q. d. only be careful not to make this a ground for yourselves causing the separation) as to each (*ἐκάστῳ. ὡς = ὡς ἐκάστῳ*, reff.) the Lord distributed (his lot), as (i. e. *ἢ κλήσει*, ver. 20) God has called each, so (in that state, without change) let him walk (reff.). The *ει μή* has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn., read *ει τὴν γυναῖκα σώσεις, ἢ μή*;—and Knatchbull, al., join *ει μή* similarly to the foregoing; *ει . . . σώσεις,—ει μή*. But as De W. remarks, this would be, as Matt. xxii. 17, *ἢ οὐ*: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjointed altogether. (2) Pott would supply *χωρίζεται*,—Mosheim, Vater, and Rückert, *σώσεις*, after *ει μή*. But so, to say nothing of the irrelevancy of the idea thus introduced, *ει δὲ μή*, or *ει δὲ καὶ μή* (as Meyer), would be required. (3) Theodoret, al., join all as far as *κύριος* to the foregoing: '*What knowest thou, &c., except in so far as the Lord has apportioned to each?*' But thus the evidently parallel members, *ἐκάστῳ. ὡς ἐμ. ὁ κύρ.*, and *ἐκάστῳ. ὡς ἐκαλ. ὁ θ.*, would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . διατ. τούτο εἶπεν, ἵνα τῇ ἑαυτῇ καὶ ἄλλους κοινωνοὺς προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl. 18—24.] *Examples of the precept just given. εἴτα συνήθως ἀπὸ τοῦ προκειμένου εις ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ*

...ειν-
σταθε-
C.
ABDFK
LPM a b
c d e f g
h k l m
n o 17.
47

τις, μὴ ἵπεριτεμνέσθω. ¹⁹ ἡ ἵπεριτομή ἡ οὐδέν ἐστιν, ^p Paul only, ex. John vii. 22, 23. καὶ ἡ ὠκροβυστία ἡ οὐδέν ἐστιν, ἀλλὰ ἡ τήρησις ἡ ἐντο- ^{Acta vii. 2. z. 45. xi. 2. Gen. xvii. 13. Exod. iv. 26. Jer. xi. 16 only. q = Matt. xiii. 16, 18. John viii. ellipt.} λων ἡ θεοῦ. ²⁰ ἕκαστος ἐν τῇ ἡ κλήσει ἡ ἡ ἐκλήθη, ἐν ταύτῃ ^{5 Sir. xxxv. (xxxi.) 23. 6 Matt. xv. 3 ll. Rev. xii. 17. xiv. v ch. 12. 9 red. w Acts} μενέτω. ²¹ δοῦλος ἡ ἐκλήθη, μή σοι ἡ μελέτω ἄλλ' εἰ καὶ ^{54. ch. xiii. 2. 2 Cor. xii. 11. constr., see ch. iii. 7. 13 only. Ezra ii. 5. xxvii. 17. ver. 31. ch. ix. 12, 15. 1 Tim. i. 8. v. 23. Prov. x. 26.} δύνασθαι ἐλευθέρος γενέσθαι, μᾶλλον ἡ χρῆσαι. ²² ὁ γὰρ

19. om 1st η F.

om from εστιν to εστιν F.

20. τούτω A.

21. ἀλλα D¹.

om και F ms-of-vulg copt.

κατάλληλα. Theodoret.

18—20.]

First example: CIRCUMCISION.

18. ἐκλήθη] Was any one called in circum-
cision, — i. e. circumcised at the time
of his conversion. ^{ἐπισπείσθω} By
a surgical operation; see Theophyl.,
Wetst., — Winer, Realwörterbuch, art. Be-
schneidung, — Jos. Antt. xii. 5. 1; 1 Macc.
i. 15; Celsus de Re Medica, vii. 25 (in
Wetst.). The practice usually was adopted
by those who wished to appear like the
Gentiles, and to cast off their ancient faith
and habits. Among the Christians a strong
anti-Judaistic feeling might lead to it.

^{περιτεμνέσθω} See Gal. v. 2, al. 19.]
See Gal. v. 6, where our τήρησις ἐντολῶν
θεοῦ is expressed by πίστις δι' ἀγάπης
ἐνεργουμένη; and Gal. vi. 15, where it is
given by καὶ κτίσις. Cf. an interesting
note in Stanley, on the relation of these
three descriptions. After θεοῦ, supply τὰ
πάντα ἐστίν: see ch. iii. 7. 20.]

Formal repetition of the general precept,
as again ver. 24. κλήσις is not the
calling in life, for it never has that mean-
ing either in classical or Hellenistic Greek
(in the example which Wetst. gives from
Dion. Hal. Antt. iv. 20, κλήσις is used to
express the Latin 'classes,' — αἱ καλοῦσιν
Ῥωμαῖοι κλήσις, and so is not a Greek
word at all); but strictly calling ('vo-
catio') by God, as in ref. The κλήσις of
a circumcised person would be a calling
in circumcision, — and by this he was to
abide. ἐν τῇ . . . ἐν ταύτῃ] See ch.
vi. 4: emphatic.

21—24.] Second
example: SLAVERY. Wert thou called
(converted) [being] a slave, let it not be
a trouble to thee: but if thou art even
able to become free, use it (i. e. remain
in slavery) rather. This rendering, which
is that of Chrys., Theodoret, Theophyl.,
Ecum., Phot., Camerar., Estius, Wolf,
Bengel, Meyer, De Wette, al., is required
by the usage of the particles, εἰ καὶ, — by
which, see Hartung, Partikellehre, i. 139,
the καὶ, 'also,' or 'even,' does not belong
to the εἰ, as in καὶ εἰ, but is spread over
the whole contents of the concessive clause:
so Soph. Œd. Tyr. 803, πόλλω μὲν, εἰ καὶ

μὴ βλέπεις, φρονεῖς δ' ὁμοῖ, οἷα νόσφ
ἔνεστιν. Plato, Rep. p. 337, αἰ δ' οὐν καὶ
μὴ ἐστὶν ὁμοῖον, φαίνεται δὲ τῷ ἐρωτηθέντι
τοιούτων. Aristoph. Lysistr. 254, χάρις,
δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὅμον ἀλγείς.
Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . .
εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔβρασαν, ἔπερ
εἰκός ἦν μὴ ἐβλησάντων ὑμῶν ὑπακούειν.
See more examples in Hartung. It is also
required by the context: for the *durden*
of the whole passage is, 'Let each man
remain in the state in which he was
called.' It is given in the Syr.: which has

ܐܘܕܠܐ ܕܝܢܐ ܕܝܢܐ "choose for
thyself that thou mayest serve," or simply,
"prefer servitude;" not as Meyer from the
erroneous Latin of Tremelius, "elige tibi
potius quam ut servias" (I am indebted
for this correction of some of my earlier
editions to the kindness of the Rev. Henry
Craik, of Bristol). The other interpreta-
tion, — mentioned by Chrys., and given by
Erasm., Luther (Stanley is mistaken in
quoting him as favourable to the other
interpretation: his words are, "Sist tu
ein Knecht berufen, Sorge der nicht: doch,
kannst du frei werden, so brauche dich viel
lieber"), Beza, Calvin, Grot., and almost
all the moderns, — understands τῇ ἐλευθερίᾳ
after χρῆσαι: 'but if thou art able to
become free, take advantage of it rather.'

The objections to this are, (1) the position
of καὶ, which in this case must have been
after δύνασθαι, — εἰ δύνασθαι καὶ ἐλευθέρος
γενέσθαι, or have been absent altogether.
(2) The clause would hardly have begun
with ἀλλὰ εἰ, but with εἰ καὶ — so the alter-
native suppositions in vv. 9, 11, 15, 23, 36.
The ἀλλὰ brings out a strong opposition to
the μελέτω, and implies a climax which
would ill suit a merely parenthetical clause,
but must convey the point of the sentence.
(3) The absence of a demonstrative pro-
noun after χρῆσαι, by which we are thrown
back, not on the secondary subject of the
sentence, ἐλευθερίᾳ, but on the primary,
δουλείᾳ. (4) Its utter inconsistency with
the general context. The Apostle would
thus be giving two examples of the pre-
cept ἕκαστος ἐν τῇ ἐκλήθῃ ἐν τούτῳ με-

x here only t.
 Jos. Ant. vii.
 11. 2. Ign. ad
 Rom. 14, 2.
 680. (-ρουν,
 Lev. xix. 20.)
 y ch. vi. 20
 (reiff.).
 z Acts xvii. 23
 al.
 a = here
 only (?). see
 Luke xviii. 27. John viii. 36.

ἐν κυρίῳ ἡ κληθεὶς δούλος ἡ ἀπελεύθερος κυρίου ἐστὶν
 ὁμοίως ὁ ἐλεύθερος ἡ κληθεὶς δούλος ἐστὶν χριστοῦ.
 23 ὅτι τῆς ἡγοράσθητε μὴ γίνεσθε δούλοι ἀνθρώπων.
 24 ἕκαστος ἐν ᾧ ἡ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω
 ἡ παρὰ θεῷ.

ABDF
 KLPNa
 b c d e f
 g h i
 m n o
 17. 47

22. rec aft *ομοίως* ins *και* (as being usual aft *ομοίως*: so also *δε και*), with KL rel syr-w-ast copt 28th arm Chr₁ Damasc Thl (Ec Orig-int, Ambr₁: *δε και* DF 1 m (Treg): om ABPN 17 vulg Syr goth Chr-ms, Thdrt Ambr₁ Ambrst Pel Bede. *χριστου* bef *εστιν* FN¹ c copt.

24. *αδελφοί* bef *εν* *ω* *εκληθη* D(-θγτε D¹) F Ambrst: om *αδελφοί* a¹ 39. 120 (Chr₁) Thdrt₂. rec ins *τω* bef *θεω*, with A e k (Ec: om BDFKLPN rel Thdrt₁ Damasc Thl.

νέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of *χρῶμαι* in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one; cf. such expressions as *τοιούτω μέρει ἐχρήσατο ὁ παῖς*, Herod. i. 117: *συμφορῇ, συντυχίᾳ, εὐτυχίᾳ, χρήσθαι*, often in Herod.: *ἀμαθίᾳ χρήσθαι*, and the like. The instance quoted by Bloomfield for '*become free*,' *ἐκὼν γὰρ οὐδεὶς δουλὸν χρῆται ὕμῳ*, Æsch. Agam. 953, tells just the other way. There *chrῆται* is used not of *entering*, but of *submitting* to, the yoke of slavery, as here. 23.] *Ground of the above precept*. For the slave who was called in the Lord (not, as E. V. and De Wette, '*He who is called in the Lord, being a slave*,' which would be *δούλος κληθεὶς*, see above, *δούλος ἐκλήθη*: *ἐν κυρίῳ*, as the *element* in which what is about to be stated takes place) is the Lord's freedman ('*ἀπελεύθερος* with genit. is not here in the ordinary sense of '*libertus alicujus*,' 'any one's manumitted slave': for the former *master* was *sin* or *the devil*, see on ch. vi. 20;—but only a *freedman belonging to Christ*, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): similarly he that was called being free (not here, *κληθεὶς ἐλεύθερος*, see above) is the slave of Christ. Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ.

But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21. 23.] *Following out of* *δουλὸς ἐστὶν χριστοῦ*, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His (ch. vi. 20): and precept *θεραπεύον*, 'BECOME NOT SLAVES OF MEN: i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against *ὀφθαλμοδουλεία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand: Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note. 24.] *The rule is again repeated*, but with the addition *παρὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. 'The *usual* rendering, *Deo inspectante* (Grot.), i. e. '*perpetuo memores, vos in ejus conspectu versari*' (Beza), does not so well suit the *local*

25 Περὶ δὲ τῶν ἡπαρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, ὡς γινώσκοντες δὲ διδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. 27 δέδεσμαι γυναικί, μὴ ἵπται ῥύσιν· λέλυται

Paul, here 2 times and 2 Cor. xi. 2 only. Matt. i. 23 (from Isa. vii. 14) only. Rom. xvi. 26 only. d = ch. i. 10 (ref.). e = Acts viii. 10. 1 Acts ii. 2. 3 Tim. iii. 1. Heb. ix. 9 only. 1 Kings xii. 2. 1 = Luke xxi. 22. 2 Cor. vi. 4. xii. 10. 1 Thes. iii. n = Rom. vii. 2. ver. 30. o = Matt. p here only. Eccl. vii. 20 (viii. 1). Wisd. f pass., Rom. xi. 30, 31 ref. g = ch. iv. 2 al. fr. h = ver. 1. i Acts viii. 16 ref. k Rom. viii. 38. ch. iii. 22. Gal. i. 4. 3 Thess. ii. 2. 3 Tim. iii. 1. Heb. ix. 9 only. 1 Mace. xii. 64. (see note.) l = Luke xxi. 22. 2 Cor. vi. 4. xii. 10. 1 Thes. iii. m = ver. 40. n = Rom. vii. 2. ver. 30. o = Matt. p here only. Eccl. vii. 20 (viii. 1). Wisd. vi. 23. Col. iii. 1. 1 Pet. iii. 11. 1 Mace. ii. 30. q = Acts xxi. 20. Ps. cxlv. 7. viii. 8 only.

26. αὐτὸς καλὸν ἵνα εἴη D¹F [latt syrr].

om το F Meth.

word μόνον." Meyer.

25—26.] *Advices* (with some digressions connected with the subject) *concerning the MARRIAGE OF VIRGINS.*

25.] *παρθένων* is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on *ἐπιταγὴν*—command of the Lord have I none, i. e. no *expressed precept*: so that, as before, there is no marked comparison between *ὁ κύριος* and *ἐγώ*.

πιστὸς εἶναι] to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette).

26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage in *general*: this he deals with now, on grounds connected with the then pressing necessity.

οὖν, then, follows on *γινώσκ.* *δίδωμι*, and introduces the *γνώμη*.

τοῦτο indicates what is coming, viz. *τὸ οὕτως εἶναι*. *καλόν*, see note on ver. 1: the best way.

τὴν ἐνεστώσαν ἀνάγκην] the instant necessity: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., *διὰ τὰς ἐν αὐτῷ δυσκολίας*, κ. τὰ τοῦ γάμου ὀχληρά: nor *persecutions*, as Photius in *Ecclum.*, al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant, already begun*: for this is the meaning of *ἐνεστώσαν*, not *imminent, shortly to come*: see ref. and Jos. Ant. xvi. 6. 2, τὸ ἔθος τῶν Ἰουδαίων εὐχάριστον εὐρίσκειν, οὐ μόνον ἐν τῷ ἐνεστώτῳ καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεννημένῳ,—where *all time future* is

evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important.

ὅτι καλὸν ἐστίν. . . .] De Wette takes *ὅτι* as *because*, understanding *τοῦτο* above = *τὸ παρθένον εἶναι*, 'that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, *τοῦτο καλὸν ὑπάρχειν*, and finished, without regard to this, when on account of the intervening words it became necessary to restate the *καλόν*, with another construction, *ὅτι*, &c. Thus we shall have it, literally rendered: I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.

ἀνθρώπῳ, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females.

οὕτως = *ὡς καὶ* as ver. 8? or perhaps *ὡς ἐστίν*, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

27.] *τὸ οὕτως εἶναι restated and illustrated*: neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the ἐνεστώσαν ἀνάγκην*. It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding *γνώμη* of the Apostle.

λέλυται does not imply *previous marriage*, but as Phot., *οὐχὶ πρὸς τοὺς συναφθέντας, εἶτα διαλυθέντας*, . . . ἀλλ' ἀπλῶς πρὸς τοὺς μὴ συναφθέντας δὼς eis γάμου κοινωνίαν, ἀλλὰ λελυ-

ἡ γαμῶν, of the woman ver. 34. 1 Tim. v. 11, 14 only. of both, ver. 35 only. of the man, Matt. v. 32 al. (2 Macc. xiv. 25 his only.) 9 John xvi. 32. Rev. ii. 10. Sir. ii. 3. 1 dat., 2 Cor. xii. 7. u ver. 15. v Rom. xi. 21 reff. w = ch. xv. 50. see ch. i. 12. x = here (Acta v. 6) only t. Sir. iv. 31. see Tobit xii. 13. y = Matt. xxvi. 46. Heb. x. 13. (Eph. vi. 10 reff.)

28. rec for γαμήσης, γήμης (to conform to the follg), with KL rel Orig[-c.] Chrī, Thdrt [Damasc. 1.]; λαβὼς γυναῖκα DF: *acceperis uxorem* latt [Tert, Ambrst]: *duxeris* Tert.; txt A(-ση) B[P]N m 17 Bas [Euthal-ms] Damasc. for γαμή, γαμή D¹F. om ἡ BF: ins ADKLPN rel [Orig-c Meth, Bas]. ins en bef τη σαρκι D¹[-gr] F[-gr].

29. elz ins οτι bef ο καιρος (supplementary: see ch. xv. 50, where there is no var readg), with DF d e h l (syrr) copt [basn arm Damasc] Thl Orig[-int.] Tert.; om ABKLPN rel vulg [spec] Eus, Meth, Bas, (Chr) Thdrt [Tert, Ambrst]. *συνεσταλμενον* (sic) N. rec το λοιπον bef εστιν, with D²KL rel Thdrt [Damasc] Thl: εστιν λοιπον εστιν F 67² latt [(Clem.) Orig-int.] Tert, Jeri [Ambrst Aug^{sup}]; txt AB D¹-2 (om το D¹) P¹N a¹ m 17 (Syr P) syr copt arm Eus-ms, Bas, [Euthal-ms]. There is great var in the punctn:—[elz] has συν. το λ. εστιν, with L & c syr copt [basn arm Chr, Damasc] Thdrt; [Steph] συνεστ. το λοιπον εστιν ινα[with] DF 67²-8. 71 latt lat-ff (Aug.; το λοιπον twice al.); συνεστ. εστιν το λοιπ. B²: συνεστ. εστιν το λοιπον m. (The varr have appy arisen from a desire to fix the connexion of το λοιπον more definitely.)

μένους ὕπτας τοῦ τοιοῦτου δεσμοῦ,—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

28.] Not sin, but outward trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. But if also (*καὶ*, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (*viz.* when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (*viz.* οἱ ἡμάρτες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the *dative* belongs to the substantive,—*trouble for the flesh*,—or to the verb,—*shall have in the flesh trouble*): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῇ σαρκί, by advising you to keep single). 29—31.] He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments. 29.] τοῦτο δὲ φημι . . . q. d. ‘What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing; but I will add this solemn consideration.’ δ καιρ. συνεστ. εστ. το λοιπον The time that remains is short: lit., ‘the time is shortened henceforth:’—i. e. the interval between now and the coming of the Lord has arrived at an

extremely contracted period. These words have been variously misunderstood. (1) δ καιρός: has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth’ which, however true it may be, and however legitimate this application of the Apostle’s words, certainly was not in his mind, nor is it consistent with his usage of δ καιρός: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συνεσταλμένος has been understood as meaning calamitosus (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 8; 2 Macc. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφορὰς: 3 Macc. v. 33, τῇ ὁράσει . . . συνεστῆλη,—it has the meaning of humbling, depressing, which would be obviously inapplicable to καιρός. The proper meaning of συστέλλεσθαι, to be contracted, is found in Diod. Sic. i. 41, διὰ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, ‘in Kürzem stürzt die alte Welt zusammen.’ συστέλλεσθαι and συστολή are the regular grammatical words used of the shortening of a syllable in prosody. (3) το λοιπον has been by some (Tertull. ad Uxorem i. 5 (vol. i. p. 1283), Jer. de perp. virg. B. V. M. adv. Helv. 20 (vol. ii. p. 227), on Ezek. vii. 13 (lib. ii., vol. v. p. 69), on Eccl. iii. (vol. iii. p. 410),—Vulg., Erasmi., Luther, Calvin, Estius; also E. V. and Lachm.) joined to what follows; ‘it remains that both they,’ &c.

ὡς μὴ ἔχοντες ὧσιν, ³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, ^{z ch. vi. 30}
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἄγοράζοντες ^{a = 2 Cor. vi.}
ὡς μὴ ἄκατέχοντες, ^{10. Josh.} ^{i. 11.} καὶ οἱ ἠρώμενοι τὸν κόσμον, ^{b ver. 21 reff.}
ὡς μὴ ἄκαταχρώμενοι, ^{acc., Wind.} ^{vii. 14 BM¹} ^{&c. see note.} ^{c ch. ix. 18} ^{only 7.} ^{Ep. Jer. 35} παρ᾽ αὐτοὺς γὰρ τὸ ἔσχημα τοῦ
κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἁμερίμνους εἶναι.

only. w. acc., 3 Mac. v. 22.
exliii. 4.

15. vii. 23 only.

e Phil. ii. 8 only. Isa. iii. 17 only.

d intrana., Matt. ix. 9 (and always, exc. 1 John ii. 6, 17). Pa.

f Matt. xxviii. 14 only 7. Wied. vi.

om ὧσιν F arm.

30. for κλαίοντες (twice), κλεβοντες F.

31. rec (for τὸν κόσμον) τὸν κόσμον τούτου (gramm. corr., and supplementary addn),
with D²-KLPN³ rel (vulg [F-lat spec] syrr) [Eus, Ephr, Bas, Chr, Euthal-ms Sevrv-c.]
Thdrt Thl [Damasc (Orig-int, Tert, Cyr, Ambrst)]: τὸν κόσμον τούτου D¹ [and
lat] F[-gr]: τὸν (sic, appy) κόσμον τούτου 17: txt ABM¹ copit. for καταχρ.,
παταχρ. L Bas, Thdrt₂; χρωμενοι 121 latt [Cyp, Ambrst] (not Tert.).

32. om &c F o 61 fuld D-lat [spec] Meth, [Ambrst]: γαρ 33 Clem.

But thus (a) the sense of *ἵνα* will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense *not* to be carried on as it is in ‘*superest ut*,’ τὸ λοιπὸν, *ἵνα* . . . ,—see reff. and Phil. iii. 1, iv. 8; (1 Thess. iv. 1); 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in reff. *ἵνα* καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i.e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, “the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.” This is the only legitimate meaning of *ἵνα* with the subj. The renderings which make it = *bre*, ‘tempus . . . futurum cum ei qui uxores habent parces futuri sint non habentibus,’ Grot., or ‘ubi’ (local), are inadmissible. We may notice that according to this only right view of *ἵνα*, the clauses following are not precepts of the Apostle, but the objects as regards us, of the divine counsel in shortening the time.

30. ὡς μὴ κατέχοντες] as not POSSESSING (their gains). So in the line of Lucretius (iii. 984), “Vitaque mancipio nulli datur, omnibus usu.” 31. χρώμενοι καταχρώμενοι] The *κατά*, as in κατέχοντες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than ‘abuse,’ which is allowable philologically, and is adopted by Theodoret, Theophyl., &c., Luther, Olsh., al.,

but destroys the parallel. I would render them, and they who use the world, as not using it in full. So, or merely ‘as not using it,’ regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wied., A reads κτησάμενοι, and is supported by N^{2a}. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρήτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἄλλα πάντα χρῆμενοι, ἐν δὲ τῷ ὀφῇ τὰς ξενικὰς θύλας. See Bornemann, note on Acts xxvii. 17, where βοθηλαί is a var. read. in some mss. παρ᾽ αὐτοῦ γὰρ . . .] gives a reason for δ καιρ. συνεσταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on παρ᾽ αὐτοῦ: for the fashion (present external form, cf. Herodian i. 9, ἀπὸ φιλοσόφου φέρων σχῆμα, and other examples in Wetst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. πάραγε πτέρυγας, Eur. Ion, 165). This shows that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —‘non manebunt, quæ nunc sunt, res tranquillas, sed mutabuntur in turbidas. Theophyl. and many Commentators understand the saying of worldly affairs is general—ἄχρις ὅπως εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.

32—34.] Application of what has been just said to the question of marriage.

32. θέλω 32 . . .] But (i.e. since this is so—since the time is so short, and

g ver. 8.
h constr. ch.
xii. 25.
Phil. ii. 20.
iv. 8 only.
Exod. v. 9 (a).
i Rom. ii. 16
ref.
k Rom. viii. 8
ref.
l see ch. i. 13
ref.
m vv. 25, 26.

ὁ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, πὼς ἄρῃσῃ τῷ
κυρίῳ. 33 ὁ δὲ γαμήσας ἡ μεριμνᾷ τὰ τοῦ κόσμου, πὼς
ἄρῃσῃ τῇ γυναικί. 34 καὶ ἡ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ
παρθένος. ἡ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ
ἀγία καὶ τῷ σώματι καὶ τῷ πνεύματι ἡ δὲ ὁ γαμήσας

ABDFK
LPNa b
cd efg
h k l m
n o 17.
47

n l Thess. v. 23. see ch. v. 3 ref.

o of the woman, see ver. 28 ref.

33. rec (for ἀρεσῇ vv 32-3-4) ἀρεσεί, with KLP 17(ver 33) rel Clem₁[ver 33] Orig₁ Meth, [Euthal-ms] Epiph, Cyr₁[ver 33] Ephr Thdr̄t Damasc Thl (Ec: txt ABDFN 17 Eus, [Meth, (and ma₁) Bas, (but mas vary)]]. for κυρίῳ, see F vulg Orig Cyr. 34. rec om 1st καὶ, with D¹ [and lat] F [-gr] KL 47 (Treg) rel [G-lat spec] Chr, Thdr̄t, [Damasc, Tert, Ambr, Ambros mss-in-Jer]: ins AB D¹ [-gr] PN 6. 17. 31. 71-3 vulg [F-lat] syr copt [basin mss arm] Eus, Meth, Bas, Cyr₁-p, Ephr, Euthal-ms] Pel Jer, Aug Fulg Primas Bede. rec om 2nd καὶ, with D¹ demid (and fuld) copt [basin arm spec] Tert, [Ambr, Ambros mss-in-Jer Aug: ins AB D¹ [and lat] F [-gr] KLPN 6. 31. 71-3 rel vulg [am harl tol F-lat mss] syr Eus, Meth, Bas, Chr, [Euthal-ms] Thdr̄t, Damasc.—μεμ. δε 30, μεμ. δε καὶ Syr. aft ἡ γυνὴ ins ἡ ἀγαμος (retaining it also after παρθένος) AFN 17 [Bas-ed Euthal-ms Aug₁]; so (but omg the 2nd) BP 6. 31. 71-3 vulg [copt] Eus, [Ambr] Pel Jer, om καὶ (bef τῷ σώματι) A D (sic, Treg) [-gr] P m 17 vulg-ed (with some mas, but agst am demid [fuld harl²]) Syr copt arm Did₁ [-int, Epiph, Ps-] Ath₁ Orig [-int, Ath-int, Pel] Tert. rec om τῷ (bef σώμ. and bef πνεύμ.), with DFKL rel (Orig₁) Meth, Did₁ [Bas₁] Thdr̄t, Thl: ins ABPN a

that, in order that we Christians may sit loose to the world) I wish you to be without worldly cares (undistracted). Then he explains how this touches on the subject. πὼς ἄρῃσῃ—how he may please: πὼς ἄρῃσῃ—'how he shall please.' The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient mss.

34.] See var. readd.: I treat here only of the text. Divided also is the (married) woman and the virgin (i.e. divided in interest (i.e. in cares and pursuits) from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμεριμέναι εἰσι ταῖς σπουδαῖς, Theophyl.: not merely, different from one another, as E. V., Chrys., Luth., Grot., al. Divisa est mulier et virgo D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the "apostolica veritas," i.e., it would seem, the Greek as understood by him. "Nunc illud breviter admoneo in Latinis codicibus hunc locum ita legi: 'Divisa est virgo et mulier;' quod quamquam habent eum sensum, et a me quoque pro qualitate loci sic edisserunt sit, tamen, non est apostolica veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus: 'Sollicitus est quis sunt mundi, quomodo placeat uxori, et divisus est.' Et haec sententia definita transgreditur ad virgines et continentes et ait: 'Mulier innumpta et virgo cogitat quae sunt

Domini ut sit sancta corpore et spiritu.' Non omnis innumpta, et virgo est. Quae autem virgo utique et innumpta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere, 'mulier innumpta et virgo:' vel certe definire voluisse quid esset innumpta, id est virgo: ne meretrices putemus innumptas, nulli certo matrimonio copulatas" (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνὴ κ. ἡ παρθ. embraces the female sex as one idea: so e.g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, εἰσέτω γὰρ δὴ σφί κ. ἐχθρά κ. θεράποντες καὶ ἡ πάσα πολλὰ παρασκευή: q. d. 'There loves thee father and mother,'—'there followed them,' &c. See more examples in Kühner, fl. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δὲ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, with its accompanying conditions. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible totally undistracted. He mentions as an objection to marriage, that which is an undoubted fact of human experience:—which is necessarily bound up with that relation: and without which the duties of the relation could not be fulfilled. Since he wrote, the unfolding of God's providence

^h μεριμνᾷ ⁱ τὰ τοῦ κόσμου, πῶς ^k ἀρέσῃ τῷ ἀνδρὶ. ³⁵ τοῦτο ^p — ch. vi. 8.
^{de} ^r πρὸς τὸ ὑμῶν αὐτῶν ^a σύμφορον λέγω, οὐχ ^z ἵνα ⁷ al.
^r βρόχον ὑμῖν ^a ἐπιβάλλω, ἀλλὰ ^r πρὸς τὸ ⁱ εὐσχημον ^q καὶ ^{ch. x. 33}
^u εὐπάρედρον τῷ κυρίῳ ^v ἀπερισπάστως. ³⁶ εἰ δέ τις ^r here only.
^w ἀσχημονεῖν ^x ἐπὶ τὴν ^y παρθένον αὐτοῦ ^z νομίζει, ἐὰν ^h ^{Prov. vi. 5.}
^a ὑπέρακμος, καὶ οὕτως ^b ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω ^c ^{vil. 31. xlii.}
¹ Acts xiii. 50 ref. ^u here only t. (παρεδρεύειν, ch. ix. 13.) ^v here only t. Polyb. ii. ^w ch. xiii. 5
^{20. 11 al. (-στος, Wisd. xvi. 11. παροπασθῆναι, Luke x. 40. Sir. xli. 2.)} ^z only. Deut. xxv. 3. Ezek. xvi. 8. (-μωσ, ch. xii. 23. -μοσύνη, Rom. i. 27.) ^h and constr., Mark xi. 7.
^{24 h J. James v. 14.} ^y = Eur. Iph. in Aul. 714, ἐκείν' ἀνάξει σὴν ἐμὴν τε παρθένον; ^z and constr., Acts ^b — ch. v. 10. ix. 10. Heb.
^{Soph. Oed. Tyr. 1462, ταῖν ἀθλιῶν οἰκτρῶν τε παρθένοιον ἡμῶν.} ^a here only t. see Sir. xiii. 9.

m 17 Clem, Orig, [Euthal-ms Ps-Ath, om τα του κοσμου B [Tert,appy]].
^{35.} rec συμφορον, with D³FKLFP^m m(sic, Treg) [47(sic)] rel Meth, Eus, Chr, [Bas, Euthal-ms Damasc,] Thdrt, : txt ABD¹N¹ 17 Hesych. rec ευπροσεδρον, with K rel Chr, Ec: προσεδρον L: ευπροσικτον [ευπροσδεκτον Tischdñ, ed 8] 5. 6: txt ABDFFPN m 17 Clem, Eus, Bas[^u Chr-ms, απαρεδρον o].
^{36.} ασχημονει (for ασχημονειν) F[-gr]. εαντου P [c]. om νομιζει F[-gr]: ins bef e. r. av. D¹ [latt (Syr) basm arm]. for ουτως, τουτο A. γανεσθαι F a Meth.

has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καρπὸς* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέριμοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

36.] *Caution against mistaking what has been said for an imperative order*, whereas it was only a *suggestion for their best interest*. τούτο] vv. 32—34. πρὸς τὸ ἑμ. αὐτ. σέμ.] For your own (emph.) profit,—i.e. not for my own purposes—not to exercise my apostolic authority: not that I may cast a snare (lit. 'a noose'; the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε. ἵππων συμμίγῃσι τοῖς

πολεμοῖσι, βάλλουσι τὰς σείρας ἐν' ἑκφ βρόχους ἔχουσας, ὅτεν δ' ἂν τόχρη ἦντε ἵππου ἦντε ἀνθρώπου, ἐν' ἑωυτὸν ἔλκει· οἱ δὲ ἐν ἔρκεισι ἐμταλασμένον διαφείρονται. See other examples in Wetst.) over you (i.e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 18) and waiting upon the Lord without distraction. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. 36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. But (introduces an inconsistency with *εὐσχημον*) if any one (any *father*) thinks that he is behaving *unseemly* towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), if she be of full age (for *before* that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the *ἀσχημοσύνη*). The *ἀκμή* of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man thirty. See Stanley's note [and ref. Sir.], and thus it must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on *ἐδν*, as the indic. shews, but on *εἰ. οὕτως*, viz. that they must marry. Theophyl. takes

³⁹ Γυνή ° δέδεται ° ἐφ' ° ὅσον ° χρόνον ζῇ ° ὁ ἀνὴρ αὐτῆς ° . . . Rom. vii. 2, ver. 3. f. 1. 10 ref. w ch. iii. 18 ref. 19. Acts xv. 20. xxi. 26. Rev. ii. 14, 20 only t. s = Rom. xvi. 2, 8, 11 al. t compar., here only t. see Acts xx. 35. x Rom. viii. 9. Jude 19. s = ch. vi. 2 al. fr. 39. [at beg ins η Coial-oct-marg coptt Clem.,] rec aft δέδεται ins roms (from Rom vii. 2), with D¹⁻³[-gr] FLPN² rel vulg-ed (with fuld F-lat) Syr syr [Epiph.-ms.] Chr^{asp} Thdr², Damasc, Ambrst.; om AB D¹ [and lat] N¹ Coial-oct-marg 17 am (with demid tol har²) coptt sēth arm Clem, Orig²[-c, Tert, Cypr, Ambr, Aug^{al}]. om lat δ F (not G). ins και bef κοιμηθη D³ F[-gr(κεκοιμ.)] L a b e f h i o syr Thdr², (Cē: om ABD¹KPN rel Clem, Orig²[-c, Chr,]. for κοιμηθη, αποθανη A 78 syr-mg basm Clem Orig[-c, Epiph.] Bas, Tert, [Jer²]. rec aft 2nd ο ανηρ ins ανης, with DFL a m 17. 47 vas (syr-w-as) Orig, Damasc Thl lat-f: om ABKPN Orig²[-c, Chr,] Bas Thdr², Cē Vig. for γαμηθηναι, γαμηθη F latt [Tert, Cypr,]: γαμησαι L' (appy). 40. for 2nd δε, γαρ B m 4. 17. 67². 71-3. 116 tol syr(δε in marg) basm sēth [Cyr, (txt-p,)] Orig[-int, (txt-c,)] Ambr^{al} Ambrst Vig Sedul (not Tert, Aug Jer). εχ^ω F Tert, Ambrst Aug.

VIII. ¹ Περὶ δὲ τῶν ° εἰδωλοθύτων, ° οἷδαμεν ° ὅτι ° w. inf. here only. u ver. 30. v = ch. 7 vv. 4, 7, 10. ch. 2.

³⁹. [at beg ins η Coial-oct-marg coptt Clem.,] rec aft δέδεται ins roms (from Rom vii. 2), with D¹⁻³[-gr] FLPN² rel vulg-ed (with fuld F-lat) Syr syr [Epiph.-ms.] Chr^{asp} Thdr², Damasc, Ambrst.; om AB D¹ [and lat] N¹ Coial-oct-marg 17 am (with demid tol har²) coptt sēth arm Clem, Orig²[-c, Tert, Cypr, Ambr, Aug^{al}]. om lat δ F (not G). ins και bef κοιμηθη D³ F[-gr(κεκοιμ.)] L a b e f h i o syr Thdr², (Cē: om ABD¹KPN rel Clem, Orig²[-c, Chr,]. for κοιμηθη, αποθανη A 78 syr-mg basm Clem Orig[-c, Epiph.] Bas, Tert, [Jer²]. rec aft 2nd ο ανηρ ins ανης, with DFL a m 17. 47 vas (syr-w-as) Orig, Damasc Thl lat-f: om ABKPN Orig²[-c, Chr,] Bas Thdr², Cē Vig. for γαμηθηναι, γαμηθη F latt [Tert, Cypr,]: γαμησαι L' (appy). 40. for 2nd δε, γαρ B m 4. 17. 67². 71-3. 116 tol syr(δε in marg) basm sēth [Cyr, (txt-p,)] Orig[-int, (txt-c,)] Ambr^{al} Ambrst Vig Sedul (not Tert, Aug Jer). εχ^ω F Tert, Ambrst Aug.

be (as M. and De W.) that Paul had intended to write καλῶς τοι. twice, but *currente calamo*, intensified the expression to κρείσσειν ποιεῖσαι. Perhaps a better one will be found by referring the καί to that which καλῶς and κρείσσειν have in common: 'both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.' I need hardly remind the tire that 'both—and' here does not, as Bloomf. objects, represent τε καί, each subject being accompanied by its own predicate. Observe the ποιεῖσαι—ποιεῖ—ποιήσαι; the pres., of the mere act itself, the fut., of its enduring results. ³⁹, 40.] Concerning second marriages of women.

³⁹. δέδεται] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state. γαμηθῆναι] γαμηθῆναι and γαμήσαι are later forms, reprobated by the grammarians: γαμηθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεί μὲν γὰρ ὁ ἀνὴρ, γαμείται δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον ἐν κυρίῳ] only in the Lord, i.e. within the limits of Christian connexion—in the element in which all Christians live and walk;—'let her marry a Christian.' So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφοσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (ροῦτίστωι ὁμοπλοστῷ, εὐσεβεῖ, σωφρόνῳ, ἐννέμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be

preferred; also as making a better limitation of ὁ θέλει. ⁴⁰. μακαριωτέρα]

[not merely happier, in our merely social secular sense, but including this] happier, partly by freedom from the attendant trials of the ἐνστασία ἀνδραγῆ,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Cornelia-Lap., al.), there is no allusion here." Meyer. Δοκῶ δὲ λέγέω] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

λέγέω] 'as well as other teachers.' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] Though (vv. 1—6) for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all (ver. 7); and the infirmities of the weak must

a = vv. 7, 10, 11. Rom. iv. 6, see 1 Tim. v. 20. b ch. iv. 6 reff. c = Acts ix. 31 reff.

πάντες ἂ γινώσω ἔχομεν ἢ ἂ γινώσις ὁ φυσιοῖ, ἢ δὲ ἀγάπη ἈΒΔΡΕ
οἰκοδομεῖ. 2 εἴ τις ὁδοκεῖ ἐργακέναι τί, οὕτω ἐργω
LFP a b c d e f g h k l m n o 17.
47

CHAP. VIII. 2. rec aft ei ins δε, with DFKL rel vulg[-clem] syr-w-ast (meth) Chr, Thdrt Thl Ec Jer: [aft τis m:] om ABPM [a'] 17 am (with fuld harl' (appy) tol) coptt arm Clem, Orig[-c]-int, Nys, Melet, [Euthal-ms] Damasc Tert, Cypr, Ambrst. rec (for ἐργακέναι) εἶδεναι, with KL rel Chr, Thdrt Thl Ec, scire vulg [F-lat Tert, Cypr, Ambrst]: txt ABDFPM m 17 coptt Clem, Orig[-c], Nys, [Chr, Euthal-ms] Thdrt, Damasc, cognovisse D-lat. (G-lat has both cognoscere and scire.) rec ουδενω, with DFKL rel Chr, Thdrt, Damasc Thl Ec: om m: txt ABPM 17 Clem, Orig[-c], Melet, [Nys, Chr, Euthal-ms] rec aft ου(δε)νω ins ουδεν, with D[-gr²-a] KL rel syr Chr, Thdrt, Damasc Thl Ec: om ABD¹FPm 17 latt coptt [meth arm] Clem Orig[-c]-int, Nys Melet Thdrt, [Chr, Euthal-ms Tert, Cypr,] rec ἐργακέναι, with D²KL rel Chr, Thdrt, Thl Ec: txt ABD¹FPm a m Clem Orig[-c] Nys Melet [Euthal-ms] Thdrt, Damasc.—for ουτω ἐργω καθως δει γινωαι, ουδεν εδει (= φδει) καθως εδει 17.

in such a matter be regarded in our conduct (vv. 8—13). 1.] 8d, transitional, as in ch. vii. 1, al. fr. As regards the construction, we may observe, that *περι δ. τῶν εἰδ., is again taken up* ver. 4, *περι τῆς βρώσ. οὖν τῶν εἰδ.*, after a parenthesis. We may also observe that in the latter case *οἰδαμεν δτι* is *restated*, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. we know, that. This to my mind is decisive against beginning the parenthesis with *δτι*, and rendering *δτι* 'for,' as Luther, Bengel, Valckn., al.:—'we know (for we all have knowledge),' &c. Are we then to begin it with *πάντες*, leaving *περι . . . οἰδαμεν δτι* broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: *πάντες γινώσιν ἔχομεν (what γινώσις? if γιν. about the εἰδωλῶδ., it should be joined with the preceding; if γιν. is general, it should be τὴν γινώσιν, see ch. xiii. 2, which would be absurd; if some γιν. on some subjects, as οὐ πῶσιν ἔχεις, James ii. 18, it would here be irrelevant), ἢ γιν. φυσιοῖ, ἢ δὲ ἀγ. κ.τ.λ.* The first logical break in the sense is where the concrete γινώσις, that *περι τῶν εἰδ., is forsaken, and the abstract ἢ γινώσις treated of.* Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis.—. . . we are aware that we all (see below) have knowledge; knowledge, &c.; not however placing it in brackets, for it is already provided for in the construction by the resumption of *περι . . . οὖν* below; and is not a grammatical but only a logical parenthesis. The *εἰδωλῶδ.* were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.),

sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελούθους,—ἐκ δὲ αὐτοῦ θυγατέρα, τοῦ μὲν ἱερῶν, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδουσαι. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀνελούθους,—θύσας τοῖς θεοῖς αὐτοὺς μὲν δεῖναι παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἄλλοι πῶσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xiv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, how little such decisions were at that time regarded as lastingly binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided. There should be a comma at *εἰδωλῶδων*, as the resumed sentence (ver. 4) shews. πάντες γινώσιν ἔχομεν] Who are πάντες? Meyer says, Paul himself and the enlightened among the Corinthians: Estius, al., these latter alone; and some think it said ironically, some concessively, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Ecdem., Calov., al., and De Wette. But then, ver.

καθὼς δεῖ γινώσκειν· ³ εἰ δέ τις ⁴ ἀγαπᾷ τὸν ⁵ θεόν, οὗτος ⁶ Matt. xlii.
 * ἔγνωσται ὑπ' αὐτοῦ. ⁷ περὶ τῆς ⁸ βρώσεως οὖν τῶν ⁹ 37, and Luke
 * εἰδωλοθύτων, * οἶδαμεν * ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, ¹⁰ x. 27, from
 καὶ ὅτι οὐδεὶς θεὸς ¹¹ εἰ μὴ εἷς ¹² 5 καὶ γὰρ εἶπερ εἰσὶν * 21, v. 2.
 (from Num. xvi. 5). Matt. vii. 22. f Rom. xiv. 17 reff. g ver. 1. h = Matt.
 xii. 4. Gal. i. 19.

3. om ut autem N¹ 17 Clem₁.

4. for π. της βρ. οὖν, π. δε της βρ. D² [Treg.]³ (and lat: D¹ has both δε and οὖν [Treg, expr [in error, according to Tischd¹ ed 8, who says that D¹ has π. δε τ. γνωσεως, D² π. τ. βρ. οὖν]]) e 1. 17. 108-15 vulg (autem vulg al: enim spec: ergo F-lat) Aug₁.—for βρωσεως, γνωσεως D¹ P 121. aft ουδεν ins εστιν F vulg Syr syr-w- [ob copt spec] Iren [-int.] Orig₁ [Ambrst Aug₁]. rec aft θεος ins ετερος, with KLN² rel syr Chr₂ Thdrt Damasc Thl Ec: om ABDFPN¹ 17. 47 latt copt [basin] seth arm Bas, Cyr₂ [Euthal-me] Iren-int₁ [Ambrst Aug₁].

7, he says, οὐκ ἐν πᾶσιν ἡ γνώσις [obviously pointing at the weak Christian brother]: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*,—the second of what is *actually* and *practically apprehended by each man*. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ': but in the latter, 'all are not Christians; all do not believe.'

γνώσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a *logical* parenthesis. ἡ γνώσις, knowledge, abstract,—scil. when *alone*, or improperly predominant: it is the attribute of ἡ γνώσις, 'barely' [to puff up]. ἡ ἀγάπη viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23. οὐκοῦν helps to build up (God's spiritual temple), ch. iii. 9.

2, 3.] The general deductions, (1) from a *profession of knowledge*, and (2) from the *presence of love*, in a man:—expressed sententionally and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then *only think he knows*,—no *real knowledge* being accessible without humility and love. Such a man knows not yet, as he ought to know: has had no real practice in the art of knowing.

But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is *known* by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., οὐν δὲ γινώσκεις θεόν, μᾶλλον δὲ γνωσθέντες πρὸ θεοῦ. So that *here* we may fairly assume that he chooses the expression *ἐγνωσται ὑπ' αὐτοῦ* in preference to that which *would have been*, had any object of

knowledge but the Supreme been treated of, *the natural one*, viz. *οὗτος ἔγνω αὐτόν*. We cannot be said to *know* God, in any full sense (as here) of the word to *know*. But those who become acquainted with God by love, are *known* by Him: are the *especial objects of the divine Knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., *ἔγνω κύριος τοῖς ὅντας αὐτοῦ*. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. *γινώσκω* does not seem, any more than *γν.* in Ps. i. 6, xxxvii. 18, for which the LXX have *γινώσκω*, to signify to *approve*, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, *ὅστε οὐδ' εἰ με ἀπλερε . . . εἰ μοι πρὸς ταῦτα εἴποιτε, &c. . . εἰ οὖν με, ἔπερ εἶπον, εἰ τοῖς ἀπλοῖτε . . .* See Hartung, Partikellehre, ii. 22.

We know that there is no idol in the world, i. e. that the εἰδωλα of the heathen (meaning not strictly the *images*, but the *persons represented by them*) *have no existence* in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have *absolutely no existence*. Of that subtle Power which, under the guise of these, deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl. (Ecum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 68. 2 (Wetst.), "noverant utique Israelitæ idolum nihil esse"), is certainly wrong here, on account of the parallel οὐδεὶς θεὸς εἰ μὴ εἷς which follows. And that there is no god, but One: the insertion of *ἑτερος* has probably

i = 2 Thess. ii. 4. Eph. ii. 11. h = Acts xxv. 26.
 l = Col. ii. 5. m det. — ch. i. 10 reff.
 n Rom. xi. 36. see Col. i. 16.
 o Acts xiii. 15. 2 Cor. xi. 10.
 p ver. 1.
 q w. gen. obj. 1 Pet. ii. 19.
 Heb. x. 2. συνήθ., ch. xi. 16 reff. r ch. iv. 13 reff.

¹ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ ² κύριοι πολλοί, ³ ἄλλ' ⁴ ἡμῖν εἰς θεὸς ὁ πατήρ, ⁵ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς ⁶ εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς χριστός, ⁷ δι' οὗ τὰ πάντα καὶ ἡμεῖς ⁸ δι' αὐτοῦ. ⁹ ἄλλ' οὐκ ¹⁰ ἐν πᾶσιν ἡ ¹¹ γυνῶσις ¹² τινὲς δὲ τῇ * ¹³ συνειδήσει * ἕως * ἄρτι τοῦ εἰδῶλου ὡς * εἰδωλόθυτον

η γυν-
 ωσις K.
 ABDΓL
 P M a b c
 d e f g h
 i l m n
 o 17. 17

5. ins oi bef λεγομενοι FK Iren[-int₁] Hil. om from εἰσιν to εἰσιν L.
 aft 1st θεοι ins και κυριοι D Ambrst. rec ins της bef γης, with rel [Chr, Damasc]
 Thdr₁ [Ec: txt ABDFKPN f g k l m n 17 Orig, Eus, Cyr-jer, Chr, Thdr₁, Dion-areop.
 6. om ελλ' B basm Eus, Iren[-int₁].—ημιν δε 17 copt [Cyr-jer, (txt,) Epiph, Ps-]Ath
 Cyr, [-p(txt, αλλα,)] Epiph, Orig-int₁. ins o bef θεος F. om θεος N¹ (ins M-corr²).
 om 1st τα D¹. ins o bef χρ. P. δι. ov B uth.

7. * συνηθεια ABPN¹ 17 syr-mg copt aeth [Euthal-m] Damasc: συνιδησει
 DFLN² rel latt syrr [arm] Chr₁ Thdr₁ Thl Cto Tert [Ambrst] Aug. rec του
 ειδωλου bef εως αρτι (corr₁ for perspicuity), with ALP rel syr [basn] Chr₁, [Euthal-m
 Damasc] Thl [Ec: txt BDFN m latt Syr [copt aeth] arm Thdr₁ [Aug₁].

been occasioned by the first commandment, *οὐκ ἐσονται σοι θεοὶ ἑτεροὶ πλὴν ἐμοῦ*, 5b, 6.] Further explanation and confirmation of ver. 4. 5.] For even supposing that (εἴπερ makes an hypothesis, so that "in incerto relinquatur, jure an injuria sumatur," Herm. ad Viger., p. 884. See also Hartung, Partikellehre, i. 343, who gives many examples. καὶ γὰρ εἰ, as Eur. Med. 450, καὶ γὰρ εἰ σὺ με στυγίζεις, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε: see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, εἰ λεγ. θ., i. esset, all who are so named) EXIST (the chief emphasis is on εἰσιν, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ὁμῶν, οὗτος θεὸς τῶν θῶν καὶ κύριος τῶν κυρίων, see also Pa. cxxxv. 2, 3) gods many, and lords many (the εἴπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . . ' The Apostle does not concede this, but only puts it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴπερ as concessive, 'even though,' and understands εἰσιν both times as only 'are,'—in the meaning of the heathen,—imagining it impossible that Paul should have seriously said in an objective sense, 'there are gods many.' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: καὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοί, ὥσπερ οὖν καὶ εἰσιν, οὐχ ἅπλως εἰσιν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν βήματι τοῦτο ἔχοντες: εἰτε ἐν οὐρανῷ, εἰτε ἐπὶ γῆς: ἐν οὐρανῷ τὸν ἥλιον

λέγων κ. τὴν σελήην κ. τὸν λοιπὸν τῶν ἄστρον χορόν καὶ γὰρ καὶ τὰυτα προσεκήρυξαν "Ἕλληνας" ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἑσπώντας. Hom. xi. p. 172. And similarly Theodoret, Theophyl., Beza, Calvin., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δὲ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδεχόμενον, ὥσπερ ἐστὶ πολλά τε καὶ εὐχρόντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἔβητο ἔσμεν, κ.τ.λ. Cf. also Hom. II. a. 81 f.; φ. 576 f. 6.] Yet (see reff. just given, and ch. iv. 15) TO US (emphatic: however that matter may be, we hold) there is ONE GOD, the Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ), of Whom (as their Source of being) are all things, and we unto (i. e. for) Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς: θεός opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the world, John i. 3; Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him. The inference from the foregoing is that, per se, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.] But (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): but (aber) some through their conscious-

ἐσθίουσιν, καὶ ἡ ^ασυνείδησις αὐτῶν ^βἀσθενὴς οὕσα ^γμολύνεται. ^δβρῶμα δὲ ἡμᾶς οὐ ^επαραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ^ςὑστερούμεθα, οὔτε ἐὰν φάγωμεν, ^ζπερισσεύομεν. ^ηβλέπετε δὲ ^θμὴ ^ιπῶς ἡ ^κἐξουσία ὑμῶν αὕτη ^λπρόςκομμα γένηται τοῖς ^μἀσθενέσιν. ^νἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα ^ξγνῶσιν ἐν ^οεἰδωλείῳ ^πκατακείμενον, οὐχὶ ἡ ^ρσυνείδησις αὐτοῦ ^σἀσθενοῦς ὄντος

z ch. i. 7 reff. γ = ch. xiv. 12 al. (Rom. iii. 7 reff.) w. gen. sub., Rom. ii. 15.
 a = Rom. xi. 21. δ = ch. vii. 37 al. c Rom. ix. 32, 33 reff. x = Acts xiii. 46 reff.
 only t. Edr. ii. 10. 1 Macc. i. 47. x. 98 only. e = Mark ii. 16 | L. xiv. 3. Luke vii. 37
 only t. (Prov. vi. 9.) d here

for ἐσθίουσιν, ἐστιν N¹ (txt N-corr¹).

8. νμας N¹ c k l m 17 [Damasc]. rec παρίστησι (corrⁿ to suit the follg pres tense), with DLPN³ rel vulg Orig, Ath-4-mss Chr, [Bas, Euthal-mss] Thdrt Jac-nisib, [Tert, Cypri]: σινιστήσιν F [συνιστ. G]: txt ABN¹ 17 coptt Clem, Orig, Ath, Damasc.

rec aft ουτε ins γαρ, with DFLP rel latt syrr Clem, Orig, Chr, Thdrt [Bas, Damasc] Jac-nisib, Ambrst: om ABN¹ 17 am(with tol) coptt mth arm Orig, [Bas, Euthal-mss] Cypri, Aug, (Tert,). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (arry to bring closer the clauses φαγωμ. περισ., εο βρωμ. ου παριστ., as being logically connected with it), with DFLPN rel [vulg-clem fuld mth] syrr Clem, Orig, Chr, [Bas, Cypri, p Euthal-mss Damasc] Thdrt Jac-nisib Cypri, [Tert, Ambrst Aug]: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A¹ (but in A "περισ. usque ad sat. voces rescriptas: quid olim non liquet") 17¹ [om μη altogether 17²]: txt (A¹?) B am(with demid flor mar tol) coptt arm Bas, —περισσευομεθα BOrig.

9. ημων P. rec ασθενουσιν (arry corrⁿ to suit ασθενων below, which however is gradually introduced, —ασθενειν, —ασθενους ορισ., —ασθενων), with L rel Chr, Thdrt [Antch,] Thl Ec: txt ABDFPN 17 Clem, [Euthal-mss] Damasc.

10. ειδη A 17. om σε BF vulg Orig-int, [Ambrst Aug,]: ins ADLPN rel syrr coptt goth arm [(Bas, Chr, Euthal-mss Thdrt Antch, Damasc]. γνωσιν bef εχοντα N¹ 17 Orig-int, ειδωλω (for -λειω) AB D¹ [Tischdf] L[P]N¹ h k [I] m 17 (ιδωλ. AFN 17).

ness (or, according to the other reading, habituation) to this day, of the (particular) idol (i.e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνείδησει ἕως ἔρτι is not = τῇ ἕως ἔρτι συν., but ἕως ἔρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled. By ἕως ἔρτι, it is shewn that these ἀσθεῖς must have belonged to the Gentile part of the Corinthian church: to those who had once, before their conversion, held these idols to be veritable gods. Had they been Jewish converts, it would not have been συνείδησις τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law.

8.] Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the strong among the Corinthians: no such assumption must be made, without a plain indication in words that the saying of

another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ., οὔτε ἐὰν φάγ., ὅστερ., as it has actually been corrected (see var. readd.) in some mss., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παρίστημι = συνίστημι, 'commend', which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows.

9.] 84—q. d. "I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed," &c. The particular πρόσκομμα in this case would be, the tempting them to act against their conscience:—a practice above all others dangerous to a Christian, see below, ver. 11.

10.] Explanation how the πρόσκομμα may arise. τίς, scil. (see below) ἀσθεὴς ἐν. τὸν ἔχοντα γνῶσιν seems to imply that the weak brother is aware of this, and looks up

Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ^{John xx. 18.}
 ὑμεῖς ἐστε ἐν κυρίῳ; ^{26. (Acta} ^{xxii. 18.)} ^{a dat. = ch. 1.} ^{18 ref.} ^{v ch. iv. 18} ^{ref} ^{11 (ref.) only.} ^{2 Acta i. 25.} ^{Rom i. 8.} ^{Gal ii. 6}
 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος,
 ἀλλὰ γε ὑμῖν εἰμὶ ἡ γὰρ σφραγὶς μου τῆς ἀποστο-
 λῆς ὑμεῖς ἐστε ἐν κυρίῳ. ³ ἡ ἐμὴ ἀπολογία τοῖς ἐμέ ⁴ μὴ οὐκ ἔχομεν ἐξου-
 ἀνακρίνουσιν ἐστὶν αὕτη. ^{only. Deut. xxii. 7.} ^{a here bis. Rom. x. 18, 19. ch. xi. 22 only. P.} ^{y w. dat., 1 Pet. iii. 18 only. see Acta xxii. 1 (xxv. 16 ref.).} ^{b ch. vii. 27 ref.}

rec aft *ιστ.* adds *χριστον*, with DKLP rel Syr syr-w-ast copt [goth æth-pl arm] Chr Thdrt: om ABN a am(with [fuld] harl tol) sah æth[-rom] Orig, [(Tert,)] Ambrst: pref, F vulg-ed(with demid) Tert, Aug, [Pel]. (17 illeg.) *εωρακα* B¹D¹F[P]N e.
 2. om A (i. e. from *en kyrio* to *en kyrio*). rec (for *μου της*) *της εμης*, with DFKL rel Chr, [Euthal-ms] Thdrt, *apostolatus mei* vulg D-lat [Ambrst Aug]: txt (*Meyer objects to txt, that σφρ. μου is prob a corr to αυτ εργ. μου above. This is surely improb*) BPN 17 Orig, [Damasc], *mei apostolatus* F-lat G-lat. om *en kyrio* D¹(and lat) tol [Syr] goth Chr.
 3. rec *αυτη* bef *εστιν*, with DFKL rel [vulg syr copt arm Euthal-ms] Thdrt Thl Ec: txt ABPN in 17 Chr, Damasc.

abstaining from demanding them (vv. 1—22). *This self-denying conduct he further exemplifies*, vv. 23—27, *for their imitation*. See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2. 1.] He sets forth, (1) his independence of men (contrast ver. 19); (2) his apostolic office (for the order, see var. read.);—(3) his dignity as an Apostle, in having been vouchsafed a sight of Christ Jesus our Lord;—(4) his efficiency in the office, as having converted them to God.

λέω.] So that the resolution of ch. viii. 18 is not necessitated by any dependence on my part on the opinion of others. *εώρακα*] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the appearance of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8: see Neand. Pf. u. Leit. p. 151, note); and also, secondarily, in those other visions and appearances,—recorded by him, Acts xviii. 9 (P), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρόν δὲ καὶ τοῦτο ἔλεγμα ἦν, Chrys. Hom. xxi. p. 180. *ἐν κυρίῳ* is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., *τουτῶσι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ*,—but designates, as elsewhere, the *element, in which the work is done*: they were his work as an Apostle, i. e. as the servant of the Lord enabled by the Lord, and so in THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by you of all men, who are its seal and proof. αἰ . . . οὐκ ἐμὶ] οὐκ, because it belongs closely to the hypothesis: 'if I am *no-Apostle*,' see ch. vii. 9. ἄλλους, to others, i. e. in the estimation of others. ἀλλὰ γε, yet at least, is stronger than ἀλλὰ alone. The particle shews that the sentiment which it introduces has more weight than

the other to which the ἀλλὰ is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλὰ γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 899, *τὴς οὐχὶ Σίμων ἐνέπρησεν . . . ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; σφραγὶς* as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of *σημεῖον* and *σφραγὶς*. Their conversion was the great proof: so Theodoret, *ἀποδείξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν μετέραν ἔχω μεταβολήν.* ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: αὕτη, viz. the fact of your conversion: this word is the predicate, not the subject—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no apology. τοῖς ἐμὶ ἀνακρ.] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμέ, emphatic, as Chrys. says, of ver. 2, *κὰν βούληται τις . . μαθεῖν ποθεν ἐστὶ ἀπόστολός ἐμῖ, ὑμᾶς προβάλλομαι*, p. 181. 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the thing in question: Is it so, that we have not power . . . ? The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver.

ε trans., here only. Ezech. xiv. 2. intrans., Acts xiii. 1 reff. 4 = Acts xiv. 4 (note), 14. e constr., Acts xiv. 9 reff.

σίαν φαγεῖν καὶ πίνειν; ⁵ ἢ μὴ ἂν οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ἢ ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν. [τοῦ] μὴ

ABDFK
LPa ab
ce f g h
k l m n
o 17. 47

4. (πειν, so B¹ (Tischdf), πιν D¹FN¹.)

5. for ἀδελφὴν γυναῖκα, γυναῖκα F (Clem.) Tert.; ἀδελφας γυνακας arm (and was mentioned by Jer): ἀδελφοὶ γυναῖκα lectt 8. 56: Sedul says, in *græco sorores, non mulieres, legitur*: uxores Helvid Cassiod: mulierem sororem vulg (with harl¹, [sororem mulierem] am demid fuld [Aug.]). (The variations show, as in ch vii., how the sacred text was tampered with by the parties in the controversy on celibacy.)

om 2nd of K [Damasc].

6. om του (to conform to vv 4 and 5) ABD¹FPN 17 Orig[-c, Euthal-ms] Iaid.; ins D³KL rel [Bas.] Chr, Thdrt Damasc Thl &c.

11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic ἡμεῖς is personal.

φαγεῖν κ. πίνειν] To eat and to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] Have we not the power to bring about with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister (or, 'to bring with us a believing wife': these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, 4 (5), vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, (Ecum., Iaid. Pelus., Theophylact, Ambrose, and Sedul. So too Corn.-a-Lap. and Estius. See Estius, and Suicer, γυνή, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphanius, Hær. 78, vol. i. (ii. Migne), p. 1048, under the name of ἀγαστήραι. They were also called ἀδελφαί: and were forbidden under the name of οὐρεῖσαι by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), as also the other Apostles (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) and the brethren of the Lord (mentioned not because distinct from the ἀπόστολοι, though they were absolutely

distinct from the *Twelve*, see Acts i. 14, —but as a further specification of the *most renowned persons*, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother (Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18), the resident bishop of the Church at Jerusalem: the others known to us by name were Joses (or Joseph), Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὁ ἀδελφὸς τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 (63), p. 863 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 (52), p. 535 P., relates that he had children.) On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6.] Or (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) have only I and Barnabas (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) not power to abstain from working (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has 'hoc

ἔργάζεσθαι; 7 Τίς στρατεύεται ἰδίοις ὀφωνίοις ἰπότη; ἰ absol., Acta
 ζεσθαι... xvi. 3.
 ABCD τίς φυτεύει ἁμπελώνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ
 Rom. iv. 4, 5.
 KLPNa ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακ-
 2 Thess. iii. 8
 b c e f g al. Exod. v.
 h k l m 16.
 n o 17. Luke iii. 14.
 47 2 Cor. x. 3.
 1 Tim. i. 18.
 2 Tim. ii. 4.
 James v. 1.
 1 Pet. ii. 11.
 only. Isa.
 xxix. 7.
 Luke iii. 14.
 Rom. vi. 23.
 2 Cor. xi. 9.
 ἰ = Heb.
 1 Mac. iii. 20. xiv. 22 only. dat., ch. xi. 5. 2 Cor. i. 15 al.
 t. 5, 13. h ch. iii. 6 reff. Deut. xx. 6. 1 Matt. xx. 1, &c. | al. in Gosp. clauw.
 here only. Isa. v. 1. m = Luke xvii. 7. 1 Kings xxv. 16. see Acta x. 28 reff.
 n here dia. Matt. xxv. 31. Luke ii. 8. John x. 16 only. Gen. xxiii. 14. o = here only (ver.
 13). 2 Kings xii. 3. see John vi. 26, 51. p ch. iii. 2 reff.
 r Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 8. 2 Cor. i. 12. Job ix. 26. interrog., Luke xii. 41. Rom.
 iv. 9. s here only t. (-μέσ. Ps. xxi. 9. Eccl. xix. 4, 9.) Deut. xxv. 4. t here
 1 Tim. v. 18 (from l. c.) only. 1 Chron. xxi. 20. u constr., but ellipt., ch. vii. 21. Xen.
 Cyr. iii. 1. 30. gen., here only. uen. w. παρ, Matt. xxii. 16 al.

7. rec (for τὸν καρπὸν) ἐκ τοῦ καρποῦ (congruē to conform to the follg ἐκ τοῦ γαλ.), with
 (C³ P) D² KL³ rel [syrr copt arm] Chr, [Bas, Euthal-ms] Thdr̄t, de fructu vulg-ed
 (with am fult): ἐκ τῶν καρπῶν (C³ P) Damasc: txt ABCD¹ FPN¹ 17 sah goth Orig-c,
 J¹rustum G-lat flor (and harl tol) F-lat Bede. ast esθiei: ins καὶ πίνει DF.

rec ins η bef τις ποιμ., with AC¹ KLPN rel Syr copt [Bas, Cyr,] Damasc (Ec: txt B
 C³ (appy) DF latt syr sah goth arm Chr, [Euthal-ms] Thdr̄t Thl Ambrst Aug[has both readgs].
 for της ποιμνης, αυτης D¹F [flor] sah sath Chr, Thl Ambrst Aug[has both readgs].

8. for λαλῶ, λεγῶ DF f. rec ins ουχι bef και ο νομος (omg ou bef λεγει), with
 KLP rel sah Dial, Chr, Thdr̄t [Cyr-p, Damasc]: simly, but ei instead of ουχι, F (an ei
 lex haeo dixit lat) [arm]: ecce etiam lex haeo dixit Syr: txt ABCDN [vulg syr copt]
 Orig, Mcion-e, Epiph., an et lex haeo non dicit vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μυσεως νομω, D¹ (om γαρ D¹ [-gr]) F Orig, Hil: txt
 ABCKLPN rel [vulg sath arm] Orig, [Dial, Euthal-ms Cyr,] Aug. rec (for
 κημῶσεις) φημῶσεις (see 1 Tim v. 18 and LXX), with AB² CD² KL³PN rel Orig, Dial,
 Cyr[-p, Euthal-ms Damasc] Thdr̄t: txt B¹ D¹ F Chr¹ Thl, Thdr̄t. ins περι bef
 τῶν βοῶν DF (vul[F]).

operandi,' so also Tertull., Ambrose, al.,
 omitting μή, and against the usage of ἐρ-
 γάζεσθαι, see reff. 7-12] Exam-
 ples from common life, of the reasonable-
 ness of the workman being sustained by
 his work.

7.] from the analogies of
 human conduct. (1) The soldier.
 ἰδίοις ὀφωνίοις] with pay furnished out of
 his own resources,—the dativus modalis,
 see Winer, edn. 6, § 31. 7. στρα-
 τεύομαι, of the soldier, who serves in
 the army: στρατεύω, of the general, or
 the nation, that leads, or undertakes, the
 war. So Thucyd. iii. 101, of the states
 which joined the Peloponnesians, οὗτοι καὶ
 ἐννεστράτευον πάντες: but Xen. Cyr. viii.

4. 29, of the wife of Tigranes, ἀνδρείως
 ἐννεστράτευετο τῷ ἀνδρὶ. See Kühner, ii.
 18 (§ 398). (2) The husbandman.
 τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπὸν, as
 Meyer observes, is simply objective: he
 does eat the fruit, though it may be only
 part of it. (3) The shepherd. Here it
 is ἐκ τοῦ γαλ., perhaps on account of the
 inappropriateness of τὸ γάλα . . . ἐσθίει,
 and also of τὸ γάλα πίνει, milk being for
 the most part made into other articles of
 food, which sustain the shepherd partly
 directly, partly by their sale. 8.] Am
 I speaking these things merely accord-

ing to human judgment of what is right?
 Or (see note, ver. 6) does the law too not
 say these things? 9.] (It does say
 them): for in the law of Moses it is
 written, Thou shalt not (on the fut. with
 an imperative meaning, 'Thou shalt not,'
 i. e. 'This I expect of thee, that thou wilt
 not,' common to all civilized languages,
 see Winer, edn. 6, § 48. 5. c; Kühner,
 § 446. 2) muzzle (the reading φημῶσεις
 probably came in from the similar place,
 1 Tim. v. 18, and LXX. The verb κημῶ
 occurs, with its substantive κημῶς, in Xen.
 de re equestri, v. 8, ἀεὶ οἶτοι ἀν' ἀγαλίνου-
 τον ἔργη, κημῶν δει' ὁ γὰρ κημῶς ἀναπνέειν
 μὲν οὐ κωλύει, δάκνει δὲ οὐκ ἐξ) an ox
 while treading out the corn (in the sense
 = 'the ox that treadeth out: but strictly
 that would require τὸν β. τὸν ἀλοῶντα)—

“ἀλοῶν dicuntur boves, quum grana ex
 aristas exterunt pedibus, qui mos Orientis,
 sed et Græciæ, ut ex Theophrasto et aliis
 discimus. Hic triturandi mos in Asia bo-
 dieque retinetur. Solent enim illarum re-
 gionum incolæ, postquam demessæ fruges
 sunt, non domum eas ex agris, more nostro,
 granis nondum excussis, in horrea convel-
 lere: sed in aream quandam sub dio com-
 portare: deinde, sparsis in aream manipulis
 frugum, boves et bubalos immittunt, qui

v Acts xxi. 23
w ch. vii. 36 reff.
x Rom. iv. 18
y here bis.
Luke xvii. 7
only. Dent.
xii. 10.
z Acts xiv. 9 reff.
v. 40 al.
16 only. Gen. xiv. 28. Isa. xlii. 6.

ἡμῶν λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὁφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἄλοων ἐπ' ἐλπίδι τοῦ μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἔσπειραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσωμεν;

a here bis. ch. x. 17, 21, 30. Heb. ii. 14. v. 13. viii. 13 only. Prov. i. 19. Eccl. o = Mark iv. 14 al. fr. d = 3 Cor. xi. e Matt. xxv. 24, 26 f. John iv. 36. 2 Cor. ix. 6. Pa. cxv. 6.

ABCDP
KLPW a
b c e f g
h i l m
n o 17.
47

10. rec επ' ελπιδι bef οφειλει ο αροτριων (appy connected with the next var read,—to throw the 1st επ ελπιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D²[-gr] KLN² rel [Syr] Chr Thdrt [-ms.] Thl Ec [Orig-int.]: ο επ ελπ. ap. οφ. D¹[-gr]: οφειλει ο επ ελπ. ap. οφειλει F[-gr]: in spe qui arat debet arare F-lat, so also D²(and lat): txt ABCPN¹ m 17 Orig., Dial., Eus., Cyr[-p Euthal-ms] Damasc., debet in spe qui arat arare vulg Aug., Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D²-KLN² rel Chr, Thdrt Damasc Thl Ec: της ελπιδος αυτου μετεχειν D¹[and lat] F[-gr(and G-lat)]: txt ABCPN¹ 17 (vulg [-F-lat]) syrr (copt) sah (meth) Orig., [-c.-int, Euthal-ms] Eus., Cyr., Aug., (Meyer's account seems to be the right one, that, it being overlooked that αλωον must be supplied ατ' αλωον, μετεχειν was supposed to be in infn ατ' οφειλει, and so του altered to αυτου; then the sense bettered by inag της ελπιδος and transposing the original επ ελπιδι to the end.)

11. ins ou bef μεγα D¹(and lat). θερσιωμεν CDFLP c m latt Thdrt [lat-f]: txt ABKN rel Chr, Cyr, Damasc Thl Ec.

vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciti grana." Rosenmüller. Is it for OXEN (generic) that God is taking care? We must not, as ordinarily, supply μέγας, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: οὐ γὰρ διὰ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὅτι τῶν νοῦν κ. λόγον ἔχοντων ὥστε οὐ τῶν θυομένων φροντίς ἐστίν, ἵνα μηδεμίαν ἔχῃ λάβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] Or (the other alternative being rejected) on ουε account (δὲ ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μὴδ' ὁτιοῦν ἀντιποιεῖ τῷ ἀροτριῶ. Chrys. p. 183) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this) (on our account): for on our account it (viz. οὐ κημώσεις κ.τ.λ., not, that which follows,

q. esset γέγραπται) was written: because (argumentative, as the ground of ἐγράφη,—not, as in some of my earlier editions, containing the purpose of ἐγράφη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the threshers (to thresh, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently spiritual, and not literal. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) because we ploughers (in the γέγραπται θεοῦ, ch. iii. 9) ought to plough in hope,—and we threshers (answering to the βοῦς ἀλοῶν) ought to work in hope of (as the ox) having a share." So Chrysa. and Theophyl.: τουτίστιν, ὁ διδάσκαλος οφείλει ἀροτριᾶν, καὶ κομίζει ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας. So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of labourers in agriculture. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. 11.] The ἡμεῖς (both times strongly emphatic:—we need surely some means of marking in our English Bibles, for ordinary readers, which words have the emphasis) is categoric, but

13 εἰ ἄλλοι τῆς ἡμῶν ἐξουσίας * μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἔχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα ἰστέγομεν, ἵνα μή τινα ἔγκοπῃν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13¹ οὐκ οἴδατε ὅτι οἱ τὰ ἱερά ποιεῖ ἔργα-ζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ ἑθυσιαστηρίῳ² παρεδρεύοντες τῷ ἑθυσιαστηρίῳ³ συμμερίζονται; 14 οὕτως

¹ here only τ. (-πτω, Rom. xv. 22.)
² iiii. 15 only. Joah. vi. 7.
³ 1 Chron. vi. 43. ix. 13. xxviii. 13.)
 only. (ἐνπάρσος, ch. vii. 26.)

⁴ k → 2 Cor. vi. 3.
 n here only.
 p ch. x. 18 reff.
 r here only τ.

⁵ l ch. vi. 3, &c.
 o = Jer. xxxvii. (xxx.) 9. (ἀργασία, q here only. Prov. i. 21)

⁶ m sdxj, 2 Tim.
 h ch. vii. 21 reff.
 i ch. xiii. 7.
 1 Thess. iii. 1,
 5 only τ. Sir.
 viii. 17 only.

⁷ r post., see 2 Cor. xii. 19 reff. and note.
 w. gen. obj., Matt. x. 1.
 John xvii. 2.
 Rom. ix. 21.
 Sir. x. 4.
 xvi. 2.

12. rec εξουσίας bef ὑμῶν, with KL rel vulg Chr, Thdrt [Cyr, Damasc]: txt ABCDFPN m 17. 47 arm Chr, for ταυ., αυτη F[-gr].
 rec εγκοπήν bef τινα, with D[-gr] F[-gr] KLP rel syr Chr, Thdrt [Cyr, Damasc]: txt ABCN 17 vulg D-lat [Euthal-ms] Tert Ambrst [Augallie]: om τινα F-lat G-lat sah arm Clem, Orig-int., εκκοπήν D¹LN a b¹ f g k o Orig[-c, Chr-ms, Euthal-ms Thdrt Damasc]: συνεκ. m.
 13. rec om τα (bef εκ), with AC D¹[-s-gr] KLP rel syrr arm [Chr, Thdrt Damasc]: ins B D¹[-gr] FN 46 coptt, *quæ de sacrario sunt* vulg G-lat coptt [Augallie]. (F-lat omits *sacrario* and reads *quæ desunt* [Aug has *temple for sacr.*])
 rec προσεδρεύοντες (see ch vii. 35), with KLN² rel Chr, Thdrt Thl Ec: txt ABCD F[παράδρ., so Euthal-ms] PN² 17. 47 Eus, Damasc. [m¹ repeats *προσεδρ.* bef *συμμερ.*]

in fact applies to Paul alone. The secondary emphasis is on ὑμῶν . . . ὑμῶν. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῶν, πνευματικά, ἰσπελάμεν, —and ὑμῶν, σαρκικά, θρῆσκουμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. a. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. (Ed. Tyr. 198, εἰ τι νῦν ἀφῆ, and (Ed. Col. 1442, εἰ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the spirit of man (De W. and Meyer, as coming from the Spirit of God; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh. 13.] ἄλλοι does not necessarily point at the false teachers; others may have exercised this power. ὑμῶν is the objective genitive: power over you,—see reff. The second ἀλλὰ is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. a. 24 f., ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, 'Ἀλλὰ κακῶς ἀφίει. στέγομεν' The word was commonly used, as may be seen in Wetst., of vessels containing, holding without breaking, that which was put into them; thence of concealing or covering, as a secret; and also of enduring or bearing up against. In this last sense

Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἀμαξῶν ἐφόδους,—and (xi. 25, Wetst. but ?) of a besieged fort, οὐ μὴν γε τὴν ὀρμὴν . . . ἔστεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπελκεν ἡσυχάζετο. So also Esch. Sept. c. Theb. 216, πύργον στέγων εἵχεσθε πολέμῳ δόρυ. These last usages are very near akin to this of our text,—We endure all things: viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπάς ἀνακλόμενοι) would arise from his being charged with covetousness and self-seeking, which his independence of them would entirely prevent.

13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.* Meyer rightly remarks, that οἱ τὰ ἱερά ἀργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons. ἀργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the offering of sacrifice. See reff. to LXX.

ἱεροῦ here, as *θευσιαστηρίου* is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but the temple—'the holy building.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παραδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no *θευσιαστή*.

constr. dat., Matt. xi. 1. Acts xxiii. 31. 3 Kings xi. 16. inf., Luke viii. 45 al. dat. and inf., here only. Dan. i. 5 Theod. t = Acts xiii. 5 reff. u = Matt. iv. 4; L. (from Deut. viii. 3) only. v ch. vii. 21 reff. iv. 3. a arrang. of words, 2 Cor. ii. 4 reff. d Acts xxvii. 20 reff. *επαγγελῖς ἀνάγκη*, Hom. II. 5. 426. only. goesp. (but not John) and Rav. passim. f here only. Hos. ix. 12. x = ch. vii. 1, 5, 26. Jonah 3 Rom. iv. 3 reff. Prov. xvii. 6. e absol., Rom. xv. 20 reff. Paul, here only. epp., Jude 11 no 17. 47

καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσι, ἐκ τοῦ εὐαγγελίου ἦν. 15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου ἵνα τις κενώσει. 16 ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπὶ κείται· οὐαὶ γάρ μοι ἔστιν ἐὰν μὴ εὐαγγελίσωμαι.

15. rec ουδενι χρησαμην τούτων, with K rel Thdr̄t Thl Cc: ουδενι τούτων χρησαμην c [Chr̄s]: ουκ χρησαμην ουδενι τ. N³ 23: ουδενι ου κεχρημαι τ. 80: ουδενι κεχρημαι τ. D³ L[sic (Tischdf)] : txt ABCD¹·FFP¹ m 17 [Euthal-ms] Damasc. *ουδεις B D[and lat] N¹ 17 sah Tert Ambrst-ed[and mss]: ουδεις μη Α: τις F 26: ινα τις ου μη 109: ινα τις C D³·[gr] KLPN³ rel vulg[and F-lat] Chr[alic Bas₃] Thdr̄t Damasc Thl Cc Jer, Aug[alic]. rec κενωση, with K rel Chr[alic Bas₃] Euthal-ms Damasc Thdr̄t: txt ABCDFLPN k 17. 47¹.

16. ευαγγελισομαι LP f k Damasc: ευαγγελισομαι[εuangelizavero] DF [vulg Aug^{alic}]. for καυχημα, χαρις gratia DF N¹(txt N-corr¹) Ambrst-ms. rec ουαι δε (clumsy alteration, not seeing that γαρ explains αναγκη), with KLN³ rel syrr sath arm Chr, Thdr̄t [Damasc]: txt ABCDFPN¹ 17 latt coptt Orig-int, Ath, Chr, Cyr, [Euthal-ms Aug^{alic}] Ambrst Jer. for 2nd εστιν, εσται (alteration, to apply it better to the last day) F Ambrst: est aut erit G-lat: om 119. rec ευαγγελισομαι (from -ωμαι above), with AKN rel Orig, Ath, [Chr, Euthal-ms Thdr̄t Damasc]: euangelizem D-lat G-lat(2nd altern): -ωμαι LP f m [Cyr-p,]: txt BCDF Chr, euangelizavero vulg[and F-lat] G-lat(1st altern) [Orig-int, Aug, pradicavero euangelium Ambrst].

ριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with ουτως καί: see below.

14.] So also (i.e. in analogy with that His other command) did the Lord (Christ; the Author by His Spirit of the O. T. as well as the New) command (viz. Matt. x. 10; Luke x. 7, 8) to those who are preaching the gospel, to live of (be maintained by. Themistius (Kypke) has ἦν ἐξ ἀργασίας) the gospel. Observe, that here the Apostle is establishing an analogy between the rights of the sacrificing priests of the law, and of the preachers of the gospel. Had those preachers been likewise sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 18: 'Si missa esset sacrificium, plane Paulus versus sequente apodosin huc accommodasset.' 15.] ουδενὶ τούτων is best explained of the different forms of εξουσία,—not, with Chrys. al., τῶν πολλῶν παραδειγμάτων—πολλῶν γὰρ μοι παρεχόντων εξουσίαν, τοῦ στρατιώτου, τοῦ γεωργοῦ, τοῦ ποιμένος, τῶν ἀποστόλων, τοῦ

νόμου, τῶν παρ' ἡμῶν εἰς ὁμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προστάγματος τοῦ χριστοῦ, ουδενὶ τούτων ἐπέσθην εἰς τὸ καταλύσαι τὸν ἐμαυτοῦ νόμον, καὶ λαβεῖν. Hom. xxii. p.193. True, that each of these examples pointed to a form of εξουσία, and none of these forms had he made use of. See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see reff.):—for it were good (reff.) for me rather to die (or, better for me to die, see ref. Mark) than that any one should make void (the remarkable reading of the great Mss. appears to have arisen from the unnatural look of the future with ινα. It can only be explained by supposing an aposiopesis; the Apostle breaking off at ἡ, and exclaiming with fervour, τὸ καύχημά μου οὐδεὶς κενώσει) my (matter of) boasting. To understand ἀποθανεῖν as Chrys., Theophyl., Cc., Estius, Billroth, al., ἀποθ. λιμῆ, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: οὕτως καὶ ζωῆς αὐτῷ γλυκύτερον ἦν τὸ γινόμενον:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriæ vitæ præferebat." 16 ff.] The reason why he made so much of this materies glori-

17 εἰ γὰρ ἔκων τούτο πρᾶσσω, ἡ μισθὸν ἔχω· εἰ δὲ ἄκων, ὡς οἰκονομῶν ἡ πεπρωμέναι. 18 τίς οὖν μου ἐστὶν ὁ ἡμισθός, ἵνα εὐαγγελιζόμενος ἀδάπανον ἡγήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ; 19 ὁ ἐλεύθερος γὰρ ὢν ἐκ πάντων,

d. ep. . .
ABCD F
KL P N
a b c d e
f g h k l
m n o
17. 47

9. Col. i. 26. 1 Tim. i. 4 only. L.P. Isa. xlii. 19, 21 only.
m here only. n constr., Matt. xlii. 44 (from Pa. cix. 1). Rom. iv. 17 (from Gen. xvii. 8). Gen. xxiii. 12. Wad. x. 31. o ch. vii. 31 only. Ep. Jer. 30 only. 3 Mac. v. 22.
p w. 4x, here only. w. 4x, Rom. vii. 2.

1 = Rom. iii. 8 ref.
i here only.
Job xiv. 17 only.
h Luke xvi. 3, 2, 4. Eph. l. 10. iii. 2.

18. rec (for 1st μου) μοι, with DFLEPN² rel syr Chr^{anc} Euthal-ms² Damasc] Thdr̄t Aug^{alic}; txt A B(Tischdf [N. T.; Vat(expr), not N. T. add 7, 8]) CKN¹ n 17 vulg syr coptt [Chr, Euthal-ms] Cyr, Ambrst Jer, Pel Bede.—εσται^εστιν D²-gr(and E)] μοι εντ̄ μιλι D¹F. rec aft το εὐαγγέλιον ins του χριστου (see ver 12), with D²-F KLP rel syrr Thdr̄t Jer: om ABCD¹N a 17 vulg(not F-lat) D-lat coptt eth arm Chr, Cyr, [Euthal-ms] Ambrst Aug^{alic} Pel Bede. καταχρασθαι A 17 [Orig-c.]. εν(but marked for erasure) τη εἰ. N¹: την εξουσιαν D¹F. for 2nd μου, μοι F[-gr] (not G). at end add μου D¹[-gr].

and: viz. that his mission itself gave him no advantage this way, being an office entrusted to him, and for which he was solemnly accountable: but in this thing only had he an advantage so as to be able to boast of it, that he preached the gospel without charge. οὐκ γὰρ—explains the ἀνάγκη. On οὐκ ἐστιν, see ref. Hos.

17.] For (illustration and confirmation of οὐκ γὰρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἄκων ἐστὶ τοῦ ἐγκεχειρισθαι καὶ μὴ ἐγκεχειρισθαι λαμβάνων: not, as E. V., al., willingly, for this was so), I have a reward (i. e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (olk. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐκ, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἴπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἷα πεπρωτ. δεικνύς ὅτι καὶ ἔστωι ἔχει μισθόν, ἀλλὰ τοιούτων, οἷον δὲ τὸ ἐπιταχθέν ἐκρίνας, οὐχ ὅλον ἐκείνος δ' ἐκ τῶν αὐτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπιτάγμα. p. 194). The above interpretation, which is in the main that of Chrys., Theophyl., Ecum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De

Wette, thus arranged and rendered: 'What then is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer, see John xvii. 8,—αὐτῇ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι . . . also John xv. 8; 1 John iv. 17 (?)), is not true. His making the gospel to be without cost, was not his μισθός, but his καύχημα only: and these two are not identical. The καύχημα was present: the μισθός, future. Meyer's rendering is equally at fault. He would make τίς οὖν μοῦ ἐστιν δ μισθός; a question implying a negative answer—'What then is my reward? None: in order that I preach gratuitously,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like εἴπω; in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κύρος, δ' Ἀρμένιε, κελεύει οὐκ ποιεῖν σε, εἶπας ὅς τάχιιστα ἔχων ὁλοῦσε καὶ τὸν δαυμὸν καὶ τὸ στράτευμα.—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i. e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use) [to the full] (καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσίᾳ μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)! 19 ff.] He now proceeds to answer the question, 'What prospect of reward could induce

q Acts vii. 6 πᾶσιν ἐμμαντὸν ἡ ἐδούλωσα, ἵνα ἵ τοὺς ἵ πλείονας ἵ κερδήσω ABCDF
 r (Luke vii. 43, 20 καὶ ἐγενόμην τοῖς ἵουδαίοις ὡς ἵουδαῖος, ἵνα ἵου- a b c d e
 sing.) Acts xix. 32. xxvii. 12. ch. x. 6. δαίλους ἵ κερδήσω τοῖς ἵπὸ νόμον ὡς ἵπὸ νόμον, μὴ f g h k
 xv. 6 al. ὦν αὐτὸς ἵπὸ νόμον, ἵνα τοὺς ἵπὸ νόμον ἵ κερδήσω m n o
 Exod. xxiii. 2 Ed-vat. 8c. (om art. AD.) 21 τοῖς ἡ ἀνόμοις ὡς ἡ ἄνομος, μὴ ὦν ἡ ἄνομος θεοῦ
 = Matt. xviii. 18. 1 Pet. iii. 1. ἀλλ' ἡ ἔννομος χριστοῦ, ἵνα ἵ κερδάινω τοὺς ἡ ἀνόμους.
 (Matt. xvi. 26 al. fr. v. Job 23 ἐγενόμην τοῖς ἡ ἀσθενέσιν ἡ ἀσθενής, ἵνα τοὺς ἡ ἀσθενεῖς
 xlii. 3 Symm. -8-c, Phil. i. 21.) t Rom. vi. 14, 15. Gal. iv. 4, 5, 21. u = here 4 times. Acts ii. 23
 only. Wlad. xlii. 2. (-μος, Rom. ii. 12.) v = here (Acts xix. 30) only +. w = Rom. v. 6.

19. ins *en* bef πᾶσιν D¹ (and lat).
 20. om καὶ D¹ (and lat) m coptt. om 1st *es* F-gr 39. 67² (Clem) Orig₁ [-int,] Tert Sedul. (*es quasi* G-marg.) [F-gr reads *ιουδαῖος ιουδαίος*, G¹ *ιουδαίος* (-corr -es) *ιουδαῖος*, F-lat *iudaeus iudaeus*.] rec om *μη ὡν αὐτὸς ὑπο νόμον* (i. e. *from νόμον to νόμον*, *by oversight of copyist*, with D² [-gr] K rel Syr copt sath Orig, Thdrt [Chr₁ (Cyr), Thl (Ec (Mar-merc, (quoting Nest))]: ins ABCD¹ FPN¹ 17 latt syr sah goth arm Chr [-txt,] Cyr, Damasc Orig-int₁ [not ed Delarue].—om from *κερδήσω* to *κερδήσω* L [Euthal-ms].
 21. rec *θες* and *χριστῶ* (*confusion of vowels and not observing the constr: see note*), with D² [-gr] KL rel sah [arm Cyr-p₁] Thdrt: txt ABCD¹ FPN¹ d m 17 latt syr copt [goth] Orig₁ [-c,] Did, Chr₁ Cyr [-p₂ Euthal-ms] Isid, Damasc Ath [-int, Ambrat-txt Aug, Mar-merc (quoting Nest)]. rec *κερδήσω* (*from ver 20*), with DKLN² rel Orig₁ [-c₁] Did, Chr₁ Thdrt [Cyr-p₁ Euthal-ms Isid, Damasc]: txt ABCFPN¹ [m] 17 (*κερδανωμεν* Clem.), and m Orig₁ [-c] in next verse.—*τους ἀνόμους* bef *κερδ.* D. rec om *τους* (*probably to suit ιουδαῖος above*), with FKLN² rel Chr Thdrt [Euthal-ms Isid Damasc]: ins ABCDPN¹ 17 Orig₂ Did.
 22. aft *εγενομην* ins *δε και αυτω* et F. *ασθενουσιν* DF. rec aft *ασθε-*
σιν ins *es* (*to tally with the three former*), with CD [-gr] FKLPN² rel [syrr copt goth
 sath arm] Orig₂ [-c] Chr₁ Thdrt [Euthal-ms Damasc] Thl: om ABN¹ vulg (not F-lat)
 D-lat Orig₁ (retaining the three former) Orig-int₂ Cypr₁ Ambr₁ (alt) Ambrat Aug Bede.

me to do this? [Yea (literally)]
 For, q. d. the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not τοὺς πάντας, which he could not exactly say, but) the largest number (of any: that hereafter Paul's converts might be found to be *ei* *pleiotes*: see below on ver. 24). Bengel has remarked on *κερδήσω*, 'congruit hoc verbum cum consideratione mercedis': but 'congruit' is not enough: it is *actually* THE ANSWER to the question *τίς μὲν ἔστιν ὁ μισθός*; This 'lucrificatio' the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: *τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως*; ἢ οὐχὶ καὶ *ὁμεις*, *ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ*; *ὁμεις γὰρ ἴστε ἢ δόξα ἡμῶν καὶ ἡ χαρὰ*. 1 Thess. ii. 19, 20. And it is for this reason that *ἵνα . . . κερδ.* is *three times repeated*: and, as we shall presently see, that the similitude at the end of the chapter is chosen. 20—22.] *Specializes the foregoing assertion πᾶσιν ἐμ. ἐδούλωσα*, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.
 20. τοῖς ἵουδ. ὡς ἵουδ.] See examples,

Acts xvi. 3; xxi. 26. *οὐκ εἶπεν*, ἵουδαῖος, ἀλλ' ὡς ἵουδαῖος, ἵνα δείξῃ *εἰς οἰκονομίαν* τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The Jews here are not *Jewish converts*, who would be already *won* in the sense of this passage. τοῖς ὑπὸ νόμον . . .] These again are not Jewish converts (see above); nor *proselytes*, who would not be thus distinguished from other Jews, but are much the same as ἵουδαῖοι, only to the number of these the Apostle did *not* belong, not being himself (*αὐτός* contrasts with *ὡς* above) under the law, whereas he *was* *nationally a Jew*. 21. τοῖς ἄνομους ὡς ἄν.] The *ἄνομοι* are the *Heathen*: hardly, with Chrys., such as *Cornelius*, fearing God but not under the law. Paul became as a Heathen to the Heathen, e. g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. μὴ ὦν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my *ἡρωμία* that I was not. This is implied by *μὴ*, which is subjective, giving the *conviction of the subject*, not merely the *objective fact*, as *οὐκ ἦν* would do) an outlaw from God (*θεοῦ* and *χριστοῦ* are genitives of dependence, as after *κατήκοος*, *ἑτοχος*, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian

* κερδήσω. * τοῖς * πᾶσιν γέγονα πάντα, ἵνα ὅ πάντως * Rom. xi. 32
 τινὰς * σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα ὅ Acts xxi. 23
 * συγκοινωνὸς αὐτοῦ γένωμαι. 24 ὅ οὐκ ὀΐδατε ὅτι οἱ * Rom. xi. 14
 ἐν ὁ σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ * Rom. xi. 17.
 λαμβάνει τὸ ὁ βραβεῖον; οὕτως ὁ τρέχετε, ἵνα ὁ καταλά- Phil. i. 7.
 only.
 (-sein, Eph.
 v. 11.)

b ch. vi. 2. ver. 13 al. e — here (Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)
 only. Polyb. xviii. 22. 4 al. d Phil. iii. 14 only γ.
 f — Rom. ix. 30. Phil. iii. 12. Exod. xv. 9. e — Rom. ix. 16 ref.

for γέγονα, γενομένη F Clem., rec ins τα βελ πάντα (proὗ to enis tois पासन : but often when πάντα occurs, τα is insd bef it in some mss), with D²-KLP rel Orig₁[-c.] Mac, Chr, Thdrt [Cyr-p, Damasc]: txt ABCD¹FN Clem, Orig, Naz, Chr, Cyr-jer, Euthal-ms]. for πάντως τινας, πάντας (conformation to the foregoing clauses) D¹ latt lat-fl, tous πάντας 17 Clem₁ Orig₁ (but πάντα, [Mac, πάντας η τινας Orig-c.]).

23. rec (for πάντα) τουτο, with KL rel syrr goth Thdrt Damasc Thl (Ec: txt ABCDFPN m 17 latt coptt uth arm Orig₁[-c] Naz, Chr, (schol on 7) [Euthal-ms] Ambrst Pel.

24. aft βραβεῖον ins εγω δε λεγω υμιν ego autem dico vobis F.

with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) that I might gain those who had no law. κερδανῶ (here only in N. T.) and κερδήσω are both found in the classics: see Matthiae, § 239, and Lobeck on Phrynichus, p. 740. 22.] The ἀσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (aorists) in one general result (perfect). To all men I am become all things (i. e. to each according to his situation and prejudices) that by all means ('omnino': or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινὰς is emphatic: some, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself).

23.] But (q. d. 'not only this of which I have spoken, but all') all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.'

This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games ['celebrated under the shadow of the huge Corinthian citadel' (Stanley)]; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. i, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικῶντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβεύων βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἄθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι. οὕτως τρ.] Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβετε for ὅς καταλαβεῖν, which is barely

25. om οὐν K k 6. 119 arm Clem, Iren[-int.]: insed in syr with an asterisk.
(α at the beginning of ἀφθαρτον is written over the line by N¹.)

25. πᾶς δὲ ὁ ἀγωνιζόμενος ἅπαντα ἐγκρατεύεται
ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς
δὲ ἀφθαρτον. 26. ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ
οἰσθῆλως, οὕτως πυκτεύω ὥς οὐκ ἄερα δέρων

ABCD F
KL P
a b c d e
f g h i
m n o
17. 47

John xviii.
25. Col. i.
26. iv. 13.
1 Tim. iv. 10
v. r. vi. 2.
2 Tim. iv. 7
only r. Sir.
iv. 26 al.
Dan. vi. 14 Theod.
1 Rom. i. 23 (reff.).
iii. 16 reff.
Rep. Lac. iv. 6.
v. 11, 12.
h constr., Acts xx. 36 reff.
m Luke xx. 36. Heb. xiii. 13 (James ii. 24 v. r.) only. Isa. iiii. 10. v. 13.
o here only r. (-λας, ch. xiv. 8. -λας, 1 Tim. vi. 17.)
q Acts xiii. 23. ch. xiv. 9. Eph. ii. 2. 1 Thess. iv. 7. Rev. ix. 2. xvi. 17 only. Wind.
i ch. vii. 9 (reff.) only r.
k ch. vi. 4 reff.
n ch.
p here only r. Xca.

25. om οὐν K k 6. 119 arm Clem, Iren[-int.]: insed in syr with an asterisk.
(α at the beginning of ἀφθαρτον is written over the line by N¹.)

allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where *one only* can receive the prize, and the Christian race where *all* may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ (πάντας) καταλαβεῖν. But such contrast would destroy the sense), in order that ye may fully obtain (the prize of your calling, see Phil. iii. 14. On λαμβάνω and καταλαμβάνω see note, ch. vii. 31).

25.] The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving the world's pelf, in order to save himself and them that heard him. The δὲ specifies, referring back to οὕτως. The emphasis is on πᾶς, thus showing οὕτως to refer to the πάντες who τρέχουσιν. ἀγωνιζόμενος is more general than τρέχων, —q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (ὁ ἀγων) brings out the man as an enlisted and professed ἀγωνιζόμενος, and regards him in that capacity. Had it been πᾶς δὲ ἀγωνίζ, the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two:

(1) Hor. de Arte Poet. 412: "Qui studet optatam cursu contingere metam, Multa tulit fœcique puer, sudavit et alsit: Abstulit venire et vino." (2) Epict. c. 35: θέλεις δόλμψια νικῆσαι; καγὼ νῆ τοὺς θεοὺς, κομψὸν γὰρ ἔστιν. ἀλλὰ σκόπει καὶ τὰ καθηρούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἔπται τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνά-

ζεσθαι πρὸς ἀνάγκην ἐν ὄρα τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον ὡς ἔτυχεν ἀπλῶς, ὡς ἱατρὸς παραδεσκέσθαι αὐτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρήχεσθαι.

ἐκείνοι] scil. ἐγκρατεύονται. μὲν οὖν, 'immo vero' (reff.).

The Schol. on Pind. Isthm. ὑπόθεσις, cited by Meyer, says: στέφος δὲ ἔστι τοῦ ἀγῶνος πῖνυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος.

ἡμεῖς δὲ, scil. ἐγκρατευόμεθα ἵνα λάβωμεν στέφανον. He takes for granted the Christian's temperance in all things, as his normal state. 26.] I then (ἐγὼ

emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. τοίνυν, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the dropping of minute or collateral points, and returning to the great necessary features of the subject,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E. g.—Xen. Cyr. vi. 3. 17, τούτων μὲν τοίνυν εἴη, ἃ δὲ καιροὶ ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγού) so run as (οὕτως—ὡς, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, τῆς χιόνος ἀθλον ποιήσης ἐκάστοις τὴν ἐπίβασιν:—'uncertainly,' i. e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τί δὲ ἔστιν, οὐκ ἀδήλως; πρὸς σκοπὸν τίνα βλέπων, φησί, οὐκ εἰκὴ καὶ μάτην, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεία εἰσεῖναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἄπερ ποιῶ, ὑπὲρ τῆς τῶν πλῆστον σωτηρίας ποιῶ. κἀν τελειότητα ἐπιδείξωμαι, δ' αὐτοὺς: κἀν συγκατάβασιν, δ' αὐτοὺς: κἀν ὑπερβῶ Πέτρον ἐν τῷ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι: κἀν καταβῶ πλέον πάντων, περιτεμνόμενος καὶ ξυρόμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201); so fight I, as not striking the air (and not

27 ἄλλ' ὡς ὑπωπιάζω μου τὸ σῶμα καὶ ὡς δουλαγωγῶ, ^{• Luke xviii. 8 only T.}
 ὡς ἂν ὡς ἄλλοις κηρύττας αὐτὸς ὡς ἄδοκιμος γένωμαι. ^(-πῶς, Prov. xx. 30.)
^{It to be from a scholium.]} ^{here only T. Gen. xliii. 18 Symm. (Flecher, but not in Montf. or Bahrdf. [Field believes a ch. viii. 9 (Rom. xi. 31) as P. (exc. Acts xxvii. 29 v. r.)}

27. ἀλλὰ B m. ^{υποπιάζω D³ (υποπν-) e l¹ m¹ (Treg [and Tischdf: m Scr]) 46.}
 113-marg Clem, Eus, Naz, Chr-ms, Thdr: ^{υποπιάζω FKLP a b¹ c f g² n o Ephr,}
 Naz, Bas-2-mss, Chr-ms Cyr, [Euthal-ms] Damasc. (castigo vulg (and F-lat) G-lat (1st
 altern) Ambr^{alio} Ambrst Aug; ^{lividum facio D-lat G-lat (2nd altern) [spec] Iren-int,}
 Paulin,) ^{στομα F-gr.} [Steph δουλαγωγ (not C).]

my adversary). The allusion is not to a *σκιαμαχία* or rehearsal of a fight with an *imaginary* adversary, as Chrys. (ἔχω γὰρ ὅν πλῆξω), Theophyl. al. m., but to a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, *Æn. v. 446*, 'vires in ventum effudit,' when Dares 'ictum venientem a vertice velox prævidit, celerique elapsus corpore cessit.' See examples both of what is really meant, and of the *σκιαμαχία*, in Wetst. Obs., in both places *οὐκ* is used and not *μή*, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] But I bruise my body (ὡς ὑπωπιάζω, lit. to strike heavily in the face so as to render black and blue,—"ὕπνια, —τὰ ἐπὶ τοῖς ὤφθαλμοις τῶν πλεονέκτων, ut ait Pollux: sed latins dici sic cœpere ὡς ὀλισθητοῦν πλεονέκτων τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles castibus contusi,' i. e. ὕπνια ὀλισθητοῦν." Grot. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solatium" from without: "My hands have been worn away (cf. χεῖρες αἰται, Acts xx. 34) with the black tent-cloths, my frame has been bowed down with this servile labour (cf. ἐλεῖθερος . . . ἰδούλωσα, ver. 19)." Stanley) and enslave it ('etiam δουλαγωγεῖν a pyctis deumptum est; nam qui vicerat, victum (vinctum?) trahabat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary

sources of information. Certainly Dares is not made the slave of Entellus in *Æn. v.*: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant, lest perchance having proclaimed (*κηρ. absolute* [answering to our use of *preach*): as in *Æsch. Eum. 566*, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργάδου (Feile). The subject of the proclamation might be the *laws of the combat*, or the *names of the victors* (*Æn. v. 245*), each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself *a combatant as well*, which the other was not: and that this is so, is no objection to thus understanding *κηρύττας*. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) to others, I myself may prove rejected (from the *prize*: not, as some Commentators, from the *contest altogether*, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called *ἐκκεκρίμενος*, and *ἀποδοκιμασμένος*, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as *ἀδοκιμος* in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρύττειν, τὸ διδάσκειν, τὸ μυρίους προσάγειν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμαυτὸν παρασχολῶμεν ἑλπίται,

w Rom. xi. 25
reff.
x Acts v. 30
reff.
y John i. 49
Acts iv. 13
ch. ix. 20.
Gal. iv. 21.
x. 18.
z Acts ix. 28
reff.
a Acts viii. 16
reff.

X. 1 ^w Οὐ θέλω γὰρ ὑμῖς ^w ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
^x πατέρες ^x ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάν-
^y τες ^z διὰ τῆς θαλάσσης ^z διήλθον, ^z καὶ πάντες ^a εἰς τὸν
 Μωυσὴν ^a ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,
³ καὶ πάντες τὸ αὐτὸ ^b βρῶμα ^c πνευματικὸν ἔφαγον, ⁴ καὶ

ABCD F
KLPN
a b c d f
g h i m
n o 17.
47

b Rom. xiv. 15 reff.
1 al.) only, exc. 1^a Pet. ii. 5 bis r.

c Paul (here 3ce. Rom. i. 11. ch. ii. 13. xii. i. xiv.

CHAP. X. 1. rec (for γὰρ) δε (the connexion not being perceived or wrong word sup-
 plied aft omn at beg of lection), with KLN² rel syrr Chr, Thdrt [Euthal-ms Damasc]:
 om goth arm: txt ABCDFPN¹ 17 latt coptt Clem, Orig, Mcion-e, Did, [Bas.] Cyr,
 Iren-int, Cypr.

2. ἐβαπτίσθησαν ACDFN 17 Dial, Bas, Did, Chr, Cyr[-p] Thdrtallq Thl: txt BKLP
 rel Orig, Chr, Thdrt, Damasc Ec. (Notwithstanding the strong manuscript evidence,
 the passive appears to have been a corra to the more usual expression in the case
 of Christian baptism.) transp reff. and θαλ. F.

3. om αυτο A C¹(appy) 46 with [Did, Chr, Promiss²]: om το αυτο N¹.
 πνευματικον bef βρωμα BC²PN¹ 93 [Cyr, Euthal-ms]: πνευματικον εφαγον bef βρωμα
 A 17. 187 Mcion-e: txt (C¹P)DFKLN² rel [latt syrr copt goth arm] Orig,[-int,] Dial,
 Chr, Thdrt [(Did,) Damasc] Iren-int.

πολλῶ μᾶλλον ὑμῖν. p. 202. X. 1—
 23.] He proceeds, in close connexion with
 the warnings which have just preceded,
 to set before them the great danger of
 commerce with idolatry, and enforces this
 by the example of the rebellions and
 rejections of God's ancient people, who
 were under a dispensation analogous to
 and typical of ours (1—11); and by the
 close resemblance of our sacrament of the
 Lord's Supper,—their eating of meats
 sacrificed,—and the same act among the
 heathen, in regard of the UNION in each
 case of the partakers in one act of parti-
 cipation. So that THEY COULD NOT EAT
 THE IDOL'S FEASTS WITHOUT PARTAKING
 OF IDOLATRY = VIRTUALLY ABJURING
 CHRIST (vv. 15—22). 1.] γὰρ
 joins to the preceding. He had been
 inculcating the necessity of self-subduing
 (ch. ix. 24—27), and now enforces it in
 the particular departments of abstaining
 from fornication, idolatry, &c., by the
 example of the Jews of old. οὐ θέλω

... see reff. οἱ πατ. ἡμῶν] He
 uses this expression, not merely speaking
 for himself and his Jewish converts, but
 regarding the Christian church as a con-
 tinuation of the Jewish, and the believer
 as the true descendant of Abraham.

πάντες ... πάντες ... πάντες, each time
 with strong emphasis, as opposed to τοῖς
 πλείοσιν, ver. 5. ALL had these privileges,
 as all of you have their counterparts under
 the Gospel: but most of them failed from
 rebellion and unbelief. ὑπὸ τὴν νεφ.

ἦσαν] The pillar of cloud, the abode of
 the divine Presence, went before them,
 and was to them a defence: hence it is
 sometimes treated of as covering the camp,
 e. g. Ps. civ. 39, διεπέτασε νεφέλην εἰς
 σκέπην αὐτοῖς: and thus they would be

under it. So also Wisd. x. 17, xix. 7,—
 ἡ τὴν παρεμβολὴν σκεῖδουσα νεφέλη. See
 Exod. xiii. 21, xiv. 20. 2.] εἰς

τ. Μωυσ. ἐβαπτ., received baptism (lit.
 baptized themselves: middle, not passive,
 see var. read.) to Moses; entered by the
 act of such immersion into a solemn cove-
 nant with God, and became His church
 under the law as given by Moses, God's
 servant,—just as we Christians by our
 baptism are bound in a solemn covenant
 with God, and enter His Church under the
 Gospel as brought in by Christ, God's
 eternal Son; see Heb. iii. 5, 6. Others
 (Syr., Beza) explain it 'per Moysen,' or
 (Calv., al.) 'auspiciis Moysis,' which eis
 will not bear,—not to mention that the
 formula βαπτίζω eis was already fixed in
 meaning, see reff. ἐν τῇ ν. καὶ ἐν τῇ

θ.] The cloud and the sea were both
 aqueous; and this point of comparison
 being obtained, serves the Apostle to indi-
 cate the outward symbols of their initia-
 tion into the church under the govern-
 ment of Moses as the servant of God, and
 to complete the analogy with our baptism.
 The allegory is obviously not to be pressed
 minutely: for neither did they enter the
 cloud, nor were they wetted by the waters
 of the sea; but they passed under both,
 as the baptized passes under the water,
 and it was said of them, Exod. xiv. 31,
 "Then the people feared the Lord, and
 believed the Lord and his servant Moses."
 To understand, as Olsh., the sea and
 cloud, of water and the Spirit respec-
 tively, is certainly carrying the allegory too
 far: not to mention that thus the baptism
 by the Spirit would precede that by water.

3.] They had what answered to the
 one Christian sacrament, Baptism: now the
 Apostle shews that they were not without a

πάντες τὸ αὐτὸ ἐπνευματικὸν ἔπιον ἃ πόμα· ἔπιον γὰρ ὁ Heb. ix. 10
ἐκ ἐπνευματικῆς ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ὅτι only. 2.
ci. ὁ only.
Dan. i. 16
Theod.

e = Matt. xxvi. 26. xiii. 57. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 80th Orig. [(ins. int.) Chr.]. rec πομα bef πνευματικὸν ἐπιον
(to conform with the preceding), with DFKL rel latt syrr [copt goth arm] Orig. int.
Dial. Chr. Thdrt [Damasc] Iren. int. [Aug.]: txt ABCPN 17. 137 Orig. [-int. Did.
Euthal. ms Mcion. in.] Epiph. Jer (εἰνον [m²] 137 Orig. [Did.]: εἰνον D²).
rec δε bef πέτρα (not observing the emphasis), with ACD² KLP rel Mcion [-e₂] Orig.
Eus. Chr. ^{alic} Did. Cyr. Euthal. ms Damasc] Thdrt: txt BD¹⁻³ N Orig. Eus. —πέτρα δε,
omg the ἡ preceding, F.

symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but most providentially, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

βρώμα πνευματικὸν κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γεννηθεὶς, in opposition to Ishmael, ὁ κατὰ σάρκα γεννηθεὶς. Josephus calls the manna θεῖον βρώμα καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἔσθον οὐρανὸν ἔδωκεν αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as 'typical,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἥτις καλεῖται πνευματικός ὁ δόξα." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.): and Schöttgen cites from the Baamidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The

only ways of escaping this inference are, (1) by setting aside the natural sense altogether, as Chrys. (οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ἔδωκεν ἡφέει, . . . ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάσατο, ταῦτάστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν διὰ γὰρ τοῦτο εἶπεν, ἀκολουθοῦσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ἔδωκεν, as Erasm., Beza, Grot., Estius, Lightf.—and so Calvin, who says: "Quomodo, inquinat, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petra voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπιον ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, they drank from a (or, after a preposition, the) [spiritual, or] miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness.

ἡ πέτρα δὲ ἦν ὁ χριστός.] But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but the Rock was Christ. In these words there appear to be three allusions: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: "Afferent dona Messiae Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, A ROCK, for the God of Israel. See, inter alia, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3,

† Matt. iii. 17 χριστός⁵ ἄλλ' οὐκ ἐν τοῖς πλεοσιν αὐτῶν ἡνδύ-
 ὥ Mk. i. L. κησεν ὁ θεός, ἡ κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
 2 Cor. xii. 10. [2 Thess. ii. 12.] Jer. xiv. 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι
 12. ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακέεινοι ἐπεθυμήσαν.
 13. 7 μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὡς περ
 14. 1 Rom. v. 14. k plur., ver. 11 reff., but see note. 1 Rom. iv. 11 reff. m here only. Num. xi.
 14. 34 (only ?). n absol., Rom. vii. 7 reff. o ch. v. 10, 11 reff.

5. (ἡνδύκῃ, so AB¹C Clem, Mcion-e, Chr., [Euthal-ms].)

7. εἰδωλολατρὰς γίνεσθαι F c k 8. 116-22 arm, effici aut efficiamini G-lat. aft
 καθὼς ins και D¹[-gr] Syr. ins εἰς bef αὐτῶν A [vulg D-lat (not Iren-int)].
 rec (for ὡς περ) ws, with CD¹KP d k Mcion-e, [Euthal-ms]: καθὼς 17 Mcion-e₁: txt
 ABD¹LN rel Chr., Thdrt Damasc Thl.—om καθὼς τινες αὐτῶν ὡς περ F.

&c.; Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) To *the sacramental import of the water* which flowed from the rock, which is the point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord. In the contents prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a *type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of HIM*, who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: His DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptation, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the preceding which I blame. 5.] How-

beit with the more part of them (in fact the exceptions were Joshua and Caleb only) God was not well pleased. κατεστρ. γὰρ . . .] The very words of the LXX, see ref. 6.] Now (δὲ transitional; the contrast being, between the events themselves, and their application to us) *these things happened as figures* (not 'types' as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but *figures*, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God's purpose in the τύποι: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) lusters [the use of the substantive forcibly depicts the habit] after evil things (*generally*: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἡγεῖται καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἶτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) as they also (καί, i.e. supposing us to be like them) lusted. The construction (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 98, ἡ μὲν περίοδος, . . . εἰς στάδιον ἔξ: and ii. 15, αἱ Θῆβαι Αἰγυπτὸς ἐκατέρω: so in Latin, Ter. Andr. iii. 3. 23, 'Aman-tium iræ amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν. 7.] Now, the *special* instances of warning follow, coupled to the *general* by μηδὲ in this

γέγραπται ὅτι Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἡ ἀν-
 ἔστησαν παίζειν. ὁ μὴδὲ πορνεύωμεν, καθὼς τινες αὐ-
 τῶν ἐπόρνευσαν καὶ ἔπεσαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς
 χιλιάδες. ὁ μὴδὲ ἐκπειράζωμεν τὸν κύριον, καθὼς τινες

ἢ Chron. Jer. xxxviii. (xxxi.) 4. Hom. Od. θ. 251. a ch. vi. 18 reff. N. m. xxv. 1—6.
 1 Luke iv. 12 & Mt. (from Deut. vi. 16). x. 25 (John viii. 4) only. Pa. lxxvii. 18.

(πειν, so B¹ (Tischd.) D¹ F: πιν N.) ἀνεστη F[-gr].
 8. ἐκπορνεύωμεν D¹ F. ἐξέπορνευσαν (see LXX) D¹ F 67¹ Chr. [txt.]. (επε-
 σιν, so ABCD¹ FPN I m 17 Chr-ms, Thdr Damasc.) om εν BD¹ FN¹ Iren[-int.].
 9. ἐκπειράσωμεν F [-ομεν KP: πειράζωμεν 17 Epiph. (txt.)]. rec (for κυριον)
 χριστον (see note), with DFKL rel latt syrr copt-wilk sah Thdr Mtcion (Epiph says:
 δὲ Μαρκίον ἀπὸ τοῦ κυρίου χριστὸν ἐποίησεν) Chr, Ec Thl Iren-int. (citing "Seniores")
 Ambr Ambrst Aug, Pel: θεον A 2 [Euthal-ms]: txt BCPN 17 syr-mg copt-ms with
 arm [Syn-ep-ant] Epiph, Chr, Thdr Damasc, Sedul Cassiod., rec aft καθως ins
 kai, with D¹ [-gr] KL rel Syr Chr, Thdr: om ABCD¹ FPN a m n 17 [vulg syr copt
 arm Syn-ep-ant Chr, Euthal-ms Damasc.] Iren-int, [Ambrst].

negative sentence, as so often by *καὶ* in an affirmative one. Notice, that all four of these were brought about by the *ἐπιθυμεῖν κακῶν*, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast of the golden calf* in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, neither be (become) ye idolaters. *παίζειν*, πῦψ, 'choreas agere,' 'saltare accinentibus tympanis vel cantoribus': see reff., where the same word (or its cognate πῦψ) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.' 8.] Another prominent point in the sins of the Corinthian church. *εἰκοσιτρεῖς χ.* The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtleties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Œcum. notices it, and says that some ancient copies *εἰκοσιτέσσαρες ἔθεισαν* here (so in tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking *idolatry*, yet the form which it exhibited was that of *fornication, as incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians. 9.] *ἐκπειρ.*—tempt beyond endurance, 'tempt tho-

roughly.' Similarly *ἐξαργυρῆσαι*, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ ἀργύρου ἐπίστασις δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. *ἐκκληρώω*, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. τὸν κύριον] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that *χριστόν* being the original reading, it was variously altered to *κύριον* or *θεόν* by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His pre-existence: and so De Wette, al. On the other it may be said, that *κύριον* being the original, it was variously explained in the margin *χριστόν* and *θεόν*, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that *τινες αὐτῶν ἐπειράσαν* requires *τὸν χριστόν* as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading *κύριον*. The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten times*,—the *daring Him, in trying His patience by rebellious conduct and sin*. Cf. the similar use of *πειράζω* Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Œc. understand the temptation of God to be the *seeking for signs*: Theodoret, to be *in danger arising from those who spoke with different tongues*, *ἐπειράζον δὲ κ. οἱ ταῖς διαφόροις κερήμενοι γλώτταις, κατὰ φιλοτιμίαν μάλλον ἢ χρεῖαν ταύτας ἐπ' ἐκκλησίας προσφέροντες*.

αὐτῶν ἠέπειρασαν καὶ ὑπὸ τῶν ὄφειων ἀπώλοντο. **ABCDP**
 10 μηδὲ γογγύζετε, καθὼς τινες αὐτῶν ἐγόγγυσαν καὶ **KLP**
 ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ [πάντα] **abcdt**
 ἡ τυπικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς ἡν- **ghkim**
 θυσίαν ἡμῶν, εἰς οὗς τὰ τέλη τῶν αἰώνων κατήτηκεν. **n o 17.**
 12 ὥστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέση. **47**

u = Acts v. 9. xv. 10. Heb. iii. 9. Exod. xvii. 2, 7. v. Mark xvi. 18. Luke x. 19 al. N. W. xxi. 6. w here bis. Matt. xx. 11. Luke v. 30. John vi. 41. 43, 61. vii. 32 only. Exod. xvi. 7 A Ald. (διαγογ. B). N. W. xiv. 29. Josh. xvii. 13 A.) xix. 31. James ii. 19. Rev. i. 19. iii. 2. Ps. cxlv. 10. 4. Tit. iii. 10 only. Judith viii. 27 (33) Ald. compl. (-ησε, ABM). Wied. xvi. 8 only. (-θετω, Acts x. 31.) c here only. see Matt. xiii. 39. xxviii. 30. Heb. ix. 26. d Acts xvi. 7 reff. e ch. iii. 18 reff. f Rom. xiv. 6 (reff.). g = Acts xiii. 40 reff.

om αυτων N¹ [αυτων L Syn-ep-ant]. εξεπειρασαν CD¹FPN a m 17 [Syn-ep-ant
 Euthal-ms Damasc₂(txt₂)]. απωλλυντο BN [Cyr₂-p]. (A is doubtful.)
 10. for γογγύζετε, γογγύζομεν D F-gr N 17 copt arm Orig₁[-c] Chr₂(txt₂ al.) Aug₁.
 rec aft καθως ins kai, with KL rel Chr₁[b.1. (but mss vary)]: om ABCDFFPN a d m 17 latt
 syrr coptt [arm] Orig₁[-c, int.] Eus [Baa, Chr, Euthal-ms Thdrt Damasc₂] Iren-int, —
 καθωπερ B¹N 93 Orig₁[-c, Baa₁]. απωλλυντο A. ολοθρευτου D¹: ολοθρου F-gr.
 11. om παντα (as ver 6) AB 17 sah Mcion-e, t, Orig₁[-int.] Dial₂ Hip, Cyr-jer,
 Cyr[-p, Baa, Chr, Iren-int-2-mss,] Pac, : ins CKLP rel [vulg D-lat syrr copt arm
 Chr₁ Euthal-ms Damasc] Thdrt, Thl Ec [Orig-int,] Iren-int, Jer, and, but παντα δε
 ταυτα, D[-gr] FN d aeth Orig₁[-int,] Chr₂ Iren-int-ms, Aug₁. rec τυποι (as
 ver 6), with DFL rel syr-txt coptt [Dial, Nyss, Chr,] Thdrt, (h. l. expressly: αντι του
 ως τυποι, and elsw expt ταυτα τυπικως εκεινοις συνεβη): txt ABCKPN d 17. 47¹ syr-mg
 Mcion-e, Orig, Hip, Eus, Mac, Cyr-jer, Chr₂ Cyr₂re[-p: in figura latt Iren-int-from-
 Sen, Orig-int, Ambrst Aug₁ alie: figuratiler Orig-int₂]. συνεβαινον (see note)
 BCKPN d 17. 47 Mcion-e, Orig, Dial, Hip, Cyr-jer (γενετο), Chr-3-mss, [Baa, Nyss,
 Cyr, Euthal-ms]: txt ADFL rel Dial, Chr, Thdrt₂ [Damasc]. for προς, eis N¹
 [Epiph₁]. rec κατητησεν (alteration of the perf into the aor, so common with
 the copyists), with ACD³KL rel Orthod Orig, Dial, Epiph₁ Chr₂ [Cyr-ms, p] Thdrt,
 -σαν P Hip, [Damasc]: txt BD¹FN Hip, Orig₁[-c,] Baa, Cyr₂[-p Euthal-ms].

ὕπὸ τῶν ὄφειων, by the (well-known) serpents. The art. is so often omitted after a preposition, that wherever it is expressed, we may be sure there was a reason for it. 10.] γογγύζετε has been by Estius, Grot., al., and De Wette, understood of murmuring against their teachers, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But not to mention that this was in fact murmuring against God, such a reference would require something more specific than the mere word γογγύζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: ἀνίσταται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγγυζον λέγοντες Πότε ἔξει τὰ ἀγαθὰ, καὶ ἕως πότε αἱ κακώσεις; similarly Chrys. The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression ἀπώλοντο ὑπὸ τ. ὀλοθρευτοῦ, nor to the τινες, seeing that all except Joshua and

Caleb were involved in it. 11.] τυπικῶς, see var. readd., by way of figure. Meyer cites from the Rabbis, 'Quidquid evenit patribus, signum filiis.' The plural συνέβαινον expresses the plurality of events separately happening: the singular ἐγράφη, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα . . . λυθίσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαήσεται. See reff. and Winer, edn. 6, § 58. 3. a. δὲ conveys a slight opposition to συνεβαινον ἐκείνοις. τὰ τέλη τ. αἰών. = ἡ συντέλεια τοῦ αἰῶνος of reff. Matt., and τὸ ἔσχατον τῶν ἡμερῶν τούτων of Heb. i. 1, where see note: the ends of the ages of this world's lifetime. So Chrys.: οὐδὲν ἄλλο λέγει ἢ ὅτι ἐφίστηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν. The form ρουθεσία belongs to later Greek. The classical word is ρουθήσις or ρουθετία: see Lobeck on Phrynichus, p. 512. κατήντ.] have reached. The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. 12.] ἐστάναι, viz. in his place as a member of Christ's church, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church

13^h πειρασμός ὑμᾶς οὐκ ἔληφεν εἰ μὴ ἡ ἀνθρώπινος·
 1 πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ
 ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκ-
 βασιν τοῦ δύνασθαι ὑπενεγκύν. 14 διόπερ, ἀγαπητοί
 μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὥς φρονι-
 μοις λέγων κρίνατε ὑμεῖς ὁ φημι. 16 τὸ ποτήριον τῆς

only t. Wied. ii. 17. viii. 8. xi. 14 only. ἡ ἐκβ. ἐκ τ. πολέμου, Polyb. iii. 7. 2. p Matt.
 xlii. 3. Acts iii. 2. xviii. 10. xvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9. q 2 Tim. iii.
 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. lii. 12. Prov. vi. 33. r ch. vii. 13 (xiv. 13 v. r.) only.
 a Acts xv. 25 reff. t ch. vi. 18 reff. u Gal. v. 30. Col. iii. 5. 1 Pet. iv. 3 only t. (τῆς)
 ver. 7.) v = Acts xvii. 22. 2 Cor. vi. 13. w Matt. vii. 24. ch. iv. 10 al. Prov.
 xiv. 17. x astr., Matt. xxi. 42 (from Ps. cxviii. 22) al.

13. for ουκ εἰληφεν, ου καταλαβη F; non apprehendat latt. for εασει, αφησει
 DF. πειρασθηναι bef υμας B [m]. ins ου bef δυνασθε F 123² D-lat, adding
 υπενεγκυν F Aug[₃(txt)]allg. rec ins υμας bef υπενεγκυν, with K[εωεν.] N²
 rel Thdrt, Damasc Thl-ed Ec: aft, D²[but erased]: om ABCD¹FLPN¹ n 17. 47
 [arm Orig.] Mac, Bas, Chr-comm, and 2-mss, Cyr^{ms} Thdrt, Thl-mss.
 15. aft φρονιμοι ins υμιν D c (coptt). for κρινατε υμεις ο φημι, κρινετε ουν φημι
 D[¹-gr]. υμας N¹(txt N. corr¹).

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a continuation, and urging of the warning of the verse preceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance:' but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπόμενῃ μὴ πίστις is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὕτως is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὕτως, as having the primary emphasis, would have been prefixed, as in Heb. xii. 4: οὕτως πειρασμός ὑμᾶς ἐλήφεν Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context.

Ἐλήφεν—has taken you, not ἔλαβεν, 'took you,' shews that the temptation was still soliciting them. ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ἐξύμνητος,—opposed to ὑπὲρ ὃ δύνασθε, adapted to man. πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Com-

pare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. ὅς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἐκβ.] Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. τὴν ἐκβ.] the [way to] escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. τοῦ δύν.] in order that you may be able to bear (it): οὐκ, not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from. φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. ὅς expresses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὡς ἀκουσόμενον λέγω.

λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—be ye the judges of what I am saying.

16.] The analogy of the Lord's Supper, which, in both its parts,

7 Gal. III. 14. James III. 10. Rev. v. 12. 13. vii. 12. Gen. xxviii. 4. Matt. xxvi. 26. Luke ix. 16. xiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. a 2 Cor. vi. 14 reff. c Acts ii. 46 reff. b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12) d Rom. vii. 4. (ch. xi. 24, 27, 29.)

7 Gal. III. 14. James III. 10. Rev. v. 12. 13. vii. 12. Gen. xxviii. 4. Matt. xxvi. 26. Luke ix. 16. xiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. a 2 Cor. vi. 14 reff. c Acts ii. 46 reff. b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12) d Rom. vii. 4. (ch. xi. 24, 27, 29.)

16. for *εὐλογίας, ευχαριστίας* F 71. 80. 213 Syr. *κοινωνίας* N¹ (marked for correction by N-corr¹). *ημελογούμεν* D¹[-gr].
κοινωνίας N¹ (marked for correction by N-corr¹). 1st *εστιν* bef τ. αμ. τ. χρ.
(transposed to avoid the harshness of εστιν at the end) ABP Syr coptt [arm(Tischdf)]
Cyr₂[-p] Aug₁: txt CDFKLN rel latt syr goth Chr, Thdrt [Euthal-ms Damasc] Ambrst.
2nd *εστιν* bef τ. σμ. τ. χρ. A Syr coptt Cyr₁ Aug₁ (see above): om sah: txt
BCDFKLPN rel [latt syr goth Chr, Euthal-ms Cyr₁, Thdrt Damasc]. for 2nd
χριστου, κυριου D¹F 21 latt goth (Dial₁) Thdrt Ambrst Aug₁ (goth Thdrt Ambrst syr-
mg κυριου before): αυτου n.
17. aft αρτου ins και του (ενος) ποτηριου DF vulg-nixt (with demid harl tol, not am)
[goth] Ambrst Pel. (om ενος D[-gr].)

is a participation in Christ. The stress throughout to ver. 20, is on *κοινωνία*, and *κοινωνία*. τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ. i. e. δὲ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by δὲ εὐλογοῦμεν, —over which we speak a blessing, the Christian form of the Jewish קַדַּשׁ הַכּוּפ, the cup in the Passover over which thanks were offered after the feast, —in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. δὲ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ παῖρες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The signment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] the participation (i. e. that whereby the act of participation takes place) of the Blood of Christ? The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ONE BODY:

hence the close and literal participation in and with Christ. If we are to render this *εστιν*, represents or symbolises, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. δὲ κλῶμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. 17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread;' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖν. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one; —the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-

ἄρτου ἡ μετέχομεν. 18 ἡ βλέπετε τὸν Ἰσραὴλ ἡ κατὰ ἡ σάρκα· ἡ οὐχ οἱ ἐσθιόντες τὰς θυσίας, ἡ κοινωνοὶ τοῦ ἡ θυσιαστηρίου εἰσιν; 19 τί οὖν φημι; ὅτι ἡ εἰδωλόθυτον ἡ τί ἐστίν, ἡ ὅτι

7. Heb. x. 33. 1 Pet. v. 1. Isa. i. 23. 1 ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al. m ch. viii. 1 reff. n = Acta v. 36. ch. iii. 7. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27.

18. rec ουχα, with BD³KLPN³ rel Thdrt [Euthal-ms Damasc]: txt ACD¹FPN¹ 17 Chr., εσθοντες D¹.

19. rec transp εἰδωλόθυτον and εἰδωλον, with KL rel syrr goth Chr, Thdrt [Damasc]: εἰδωλόθυτον twice F[-gr]; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: εἰδωλόθυτον, omg from τι εστιν τοι εστιν, AC¹N¹ (omg τι also) Epiph.: εἰδωλον, omg the other clause by homeotel, 17. 71: txt BC²DP N-corr¹ m vulg (and F-lat) coptt scti arm [Euthal-ms] Ambrst Aug, Pel Bede. (*The received reading seems to have been adopted as the most natural order on the reinsertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdŕ.*) εστιν bef τι (twice) D¹ [only 1st D¹-gr] F latt. for η οτι, ουχ οτι DF [spec] (Tert,) Ambrst Aug-mss., (for 1st δτι, ουχ οτι [k] Chr[-4]-mss.,)

clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause *δτι . . . ἐσμέν*. The major itself, *τοῦτό ἐστιν τὸ σῶμά μου*, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering *ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν*, we partake of that one bread: saying rightly that *μετέχω* is always found with a gen. or an acc., never with *ἐκ*. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so *μετέχω* is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been *οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἐνὸς σώματος μετέχομεν*. The usage of *ἐκ*, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the *ἄρτος* is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of *ἐκ*, seem to justify it. They apply mostly to the subjective source, *ἐκ προποίας*, or the circumstances originating, *ὡς ἐκ τούτων*,—not to the medial instrument, which it appears to me would require *διὰ*. (In a subsequent edn. Meyer

seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*) 18.] Another example of *κοινωνία*, from the *Jewish feasts after sacrifice*. τ. Ἰσρ. κατὰ σάρκα.] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ἐσθ. τ. θυσ. viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar). 19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen sup-

ο εἰδωλὸν τι ἐστίν; 20 ἀλλ' ὅτι ὁ θύουσιν δαιμονίους
καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν
δαιμονίων γίνεσθαι. 21 οὐ δύνασθε ποτήριον κυρίου
πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης
κυρίου μετέχειν καὶ τραπέζης δαιμονίων. 22 ἢ παρα-
ζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;
ο Acts vii. 14. 20. ch. viii. 4, 7. xii. 2. 2 Cor. vi. 16. 1 Thess. i. 9. al. Num. xv. 2. p absol., Acts xiv. 13. Exod. xxiii. 18. w. dat., Acts xiv. 18. q Dat., xxiii. 17. Paul, here (4 times); and 1 Tim. iv. 1 only. gosp. passim. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only. r ch. xi. 27. s = Rom. xi. 9. Ps. lxxvii. 20. v Rom. x. 19 (from Deut. xxxii. 21). xl. 11, 14 only. t see Isa. lxx. 11. w ch. i. 26 ref. rec (for θύουσιν, twice) ABCDF K1.PM a b c d e f g h i l m n o 17. H ev- μεν...

20. for ἀλλ' ὅτι α, α δε D: ἀλλὰ α F[see qv] latt. rec (for θύουσιν, twice) θύει (occasioned by the ins of εθνη below), with KL rel Chr, Thdr Damasc: txt ABC DFPN m 17 Mcion-e, [1st; om 2nd] Eus, [Euthal-ms (1st θύουσιν)]. rec aft 1st θ. ins τα εθνη, with ACKPN rel vulg (and F-lat) G-lat syrr copt goth with arm Chr, Thdr [Euthal-ms Damasc] Orig-int, Aug.; aft ὅτι, L: om BD F-gr] Mcion-e, Eus, Tert, Ambrst Aug, (expr,) Aug-cit (qui sacrificant). rec 2nd θ. bef και ου θεω, with DFKL rel [syrr copt goth Chr Thdr Damasc Aug, al.]: txt ABCPN m 17 [arm (Tischdf)] Eus, [Euthal-ms] Orig-int, Aug. δαιμονίων bef κοινωνους (omg τῶν) D1-3 [and lat] F goth. for γίνεσθαι, ειναι F.

posed them to do—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

19.] τί οὐ φημι; what am I then assuming? so Xen. Anab. i. 14. 4, τί οὐν κελύειν ποιῆσαι; ὅτι εἰδωλόθ. τί ἐστίν] that a thing sacrificed to an idol is any (real) thing (so sacrificed)? (i.e. has any real existence as a thing sacrificed? The accentuation τι ἐστίν; would come nearer to the sense of ch. viii. 4, ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ.—‘that there is any (such thing as an) offering to an idol?’ and in a matter so ambiguous it is impossible to decide between the two) or that an idol is any thing (real? e.g. that Jupiter is Jupiter in the sense of a living power)? —(Not so:—this ellipsis of the negative, taken up by ἀλλά, is found in classical Greek: e.g. Xen. Mem. i. 2, 2, πῶς οὐν αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβεῖς . . . ἐποίησεν; ἀλλ' ἔκτανε μὲν τούτων πολλούς, ἀρετῆς ποιῆσας ἐπιθυμεῖν, &c. See Hartung, Partikellehre, ii. 37.) But (I say) that the things which they (i.e. the Gentiles) sacrifice, they sacrifice to devils, and not to God (δαίμ., not ‘false-gods,’ nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1. 1, deities (see Stanley’s note, in which this idea is ingeniously combined with the Christian sense given below),—but, as always in LXX and N. T. when used by worshippers of the true God, ‘DEVILS,’ ‘evil spirits.’ The words are from Deut. (ref.), see also Ps. xc. 5 (Baruch iv. 7, θύσαντες δαιμονίους κ. οὐ θεῷ). Heathendom being under the dominion of Satan

(ὁ ἄρχων τοῦ κόσμου τούτου), he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it); but (the inference being suppressed ‘and ye therefore by partaking in their sacrifices would be partakers with devils: but’) I would not have you become partakers with devils (τῶν generic).

21.] Reason of the οὐ θέλω,—sententiously expressed without γάρ. οὐ δύνασθε applies of course to the real spiritual participation of the table of the Lord so as to profit by it: to moral possibility. The ποτήριον δαιμονίων is said as corresponding to the cup of which mention has been already made, not as Grot., al., and De Wette fancy, referring to the libation at an idol feast.

τράπεζα is said by Pollux vi. 12 (Suicer) to be used in the sense of τὰ σιτία τὰ ἐν αὐτῶν τῶν τραπέζων τίθεμενα. Compare the description in Herod. iii. 18, of the Ἥλιου τράπεζα.—Polyb. iv. 85. 4, ὅστε περὶ τὸν βασιλὲν κ. τὴν τράπεζαν τῆς θεοῦ κατασφαγῆναι τοὺς Ἐφόρους ἀπαντας, —and ref. Isa. From this passage probably, the τράπεζα κυρίου became an expression current in all ages of the Christian Church: see Suicer in voc.

22.] Or are we provoking (is it our wish to provoke, that He may assert His power) the Lord (Christ) to jealousy (by dividing our participation between Him and devils)?—see ref. Deut., which evidently is before the Apostle’s mind:—are we stronger than He (are we then such, that we can afford to defy His power to punish)?

23—XI. 1.] Now that he has fully handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, he pro-

23 Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει πάντα ^{x ch. vi. 12} ^(reff.)
 ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς τὸ ἑαυτοῦ ^{Acts ix. 31}
 ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου. 25 πᾶν τὸ ἐν μακέλ- ^{see Matt. xvi.}
 λῳ ^{a ver. 23.} πωλούμενον ἐσθίετε μὴδὲν ἀνακρίνοντας διὰ τὴν ^{ch. xiii. 5.}
 συνειδήσιν. 26 Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα ^{3 Cor. xii. 14.}
 αὐτῆς. 27 εἰ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε ^{Phil. ii. 31.}
 πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μὴδὲν ^{Web. ii. 10.}
^{b Rom. ii. 1.}

xii. 56.
 i. xlix. 12.
 v. 12.

o = Acts iv. 9 reff.
 h = Mark vii. 20.
 k = ch. vi. 8 reff.

f = ch. viii. 7.
 Pa. xcv. 11.
 l = Mark vi. 41.

2 Cor. i. 12.
 i = Matt. xxii. 3, &c.
 Acts xvi. 34 al. Gen. xliii. 31, 32.

c here only.
 d epp., here only.
 e Matt. x. 20 al. Gen. 3 Psa. xliii.

23. rec (twice) ins μου βελ ἐξουσ. (from ch vi. 12), with C³ (1st time) HKL (P[once])
 N^o rel (æth 1st time, demid goth, 2nd) syrr Chr, [Bas, Euthal-ms Damasc (1st)] Thdrt
 Orig-int, [Ambrst]: txt ABCD¹DM¹(F 17, once) am(with fuld harl¹ lux tol) copt [sah]
 Clem, [Orig] Iren-int, [Ambr.] Tert, Cyr₂,—om 2nd clause (passing from ταῦτα to
 ταῦτα) F: om 1st cl. P 17.

24. for το (twice), τα A 47 Antch, (Tert.). rec aft ερεπον ins εκαστος (supple-
 mentary: perhaps, as Mey, a reminiscence of Phil ii. 4), with D²-KL rel syrr goth
 Chr, [Bas, Antch, Damasc] Thdrt: om ABCD¹FHPK 17 latt copt æth arm Clem
 [Euthal-ms Ambrst].

25. διακρινοντες P [Thdrt].

26. rec γαρ βελ κυριον (transposed to more usual order, not observing the emphasis),
 with AHKLP rel Chr, Thdrt [Euthal-ms Damasc]: txt BCDFN a 17.

27. rec aft ει ins δε (for connexion; but thus perplexing the sense), with CD²HKL
 rel (Syr) syr sah goth Thdrt, Damasc Thl Ec: [et si æth:] om ABD¹FPK latt copt
 arm Antch Chr, [Euthal-ms] Thdrt, Jac-nisib, Ambrst Aug. aft ανιστων ins
 εις δεκτρον D¹[and lat] F fuld¹ Ambrst Pel Bede. ταῦτα τα παρατιθεμενα A
 coptt.

ceeds to give those directions, accompanying them with their reasons, as regards mutual offence or edification. 23.]

He recurs to the plea of ch. vi. 12;—re-asserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οἰκοδομεῖ] viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 8. In the second clause, εκαστος must be supplied from μηδεις (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, οὐδεις ἐκὼν δίκαιος, ἀλλ' . . . ψέγει τὸ δίκιον.—i. e. εκαστος ψέγει. See Bernardy, Syntax, p. 458.

25.] The key to understanding this and the following verse is, to remember that συνειδήσις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Apostle, that of the weak brother: see there. Every thing which is being sold (offered for sale) in the flesh-market (μάκαλλον is adopted from the Latin. It was also used by the Rabbis, in the form חֲמִצָּה. See Stanley, and examples in Wetst.), eat, making no enquiry (whether it is meat offered to idols or not),

on account of your conscience (to be joined with ἐσθίετε μὴδ. ἀνακ., not with ἀνακρίνοντας only,—as is shewn by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε). The meaning being,—‘eat without enquiry, if that your conscience may not be offended.’ If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat διὰ προσκόμματος to yourselves. De Wetze, al., understand τὴν συν., all through, of the conscience of another, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συν. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκείνων τὴν μνηστῆρα is introduced, and τὴν συν. is to be referred (but even then not without special explanation given) to the new subject.

26.] The principle on which such an eating ought to rest: that all is God's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4.

27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέλετε πορεύεσθαι, “Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra,

m here only t. ° ἀνακρίνοντες διὰ τὴν ἰσυνείδησιν 28 ἐὰν δέ τις ὑμῖν
 n Luke xx. 37. John xi. 57. Acts xxiii. 30 only t. 3 Macc. iii. 7. vi. 11. xiv. 37 only. o = ch. i. 13. reff. p 2nd pers., 2 Cor. vii. 11 reff. q Paul, here only. Matt. ix. 4. xxvii. 66. Luke xlii. 7. Acts iv. 26. vii. 26 only. Gen. iv. 6. t = Rom. vi. 17 reff. dat., Rom. iv. 19, see note. u ch. ix. 10, 13 reff. m n o v = Rom. iii. 6 reff. w ellipse, ch. vi. 1 al. x = Rom. xiv. 6. 1. 8 al. absol., ch. xi. 24 reff. y so ch. iii. 22 reff.

28. om υμῖν F latt goth Tert, Aug₁[ins₁]. rec (for ιεροθ.) ειδωλοθυτον (see notes), with CDFKLP rel syr copt goth arm Chr, Thdrt [Euthal-ms Damasc Tert.]: immolaticium D-lat F-lat [Ambrst] (in ver 19 *simulacro immolatum* D-lat, *idolus immolatum* F-lat vulg [Aug₁]): txt ABHN sah Eus (Clem) Orig [*de sacrificio* Syr (victima idolis ver 19)]. om εκεινον τον μηνυσαντα και F. aft και ins δια D Syr syt-w-ob. rec at end ins του γαρ κυριου η γη και το πληρωμα αυτης (repetition from ver 26: see also on ver 31), with H²KL rel syr goth Chr, [Euthal-ms] Thdrt Phot Thl Ec: om ABCDFH¹PN 17 latt Syr coptt sēth arm Damasc Ambrst Aug, Pel Bede.

29. for ουχι, ου D¹ 17. εμαυτου H m: σεαυτου D¹: tuam latt [(Syr) syr coptt Ambrst Aug]. for αλλης, απιστου F[-gr] D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug, Pel Bede).

30. rec aft ei ins δε (supplementary, but disturbing the sense), with Ec: om ABCD FKLPN rel [latt syrr coptt goth sēth-pl(om vv. 29, 30 sēth-rom) arm] Clem, Cyr, [Chr, Euthal-ms Damasc Aug].

cap. v. 10." On δια τ. συνειδ., see above, ver. 25. 28.] Who is the person supposed to say this? not, as Grot., al., think, the host, of whom τις could hardly be said, but it would stand ἐὰν δὲ ὑμῖν εἴπῃ: nor, as Chrys., Theophyl., al., and De Wette, —some *heathen* guest, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his *συνείδησις* would hardly be so much taken into account in the matter; but, as Neander, Pf. u. Leit. p. 899, and Meyer, —some *weak Christian*, wishing to warn his brother. *λερόθυτον* is apparently placed advisedly, to represent what would be said at a *heathen's* table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect *λερόθυτον* should give place to the ordinary and more exact term.

28. ἐκ. τ. μην. . . .] On account of the man who informed you, and (καὶ specifying the particular point or points to which the more general preceding clause applies: as, τῶνδε εἵνεκα, καὶ γῆς μέρους . . . καὶ μέλιστα τῇ χρηστηρίῳ πίνουσιν ἰδόν, καὶ τίσασθαι θέλων Herod. i. 73. See Hartung, Partikellehre, i. 145) conscience: i. e. to spare the informer being wounded in his conscience.

29.] Explanation of the last διὰ τὴν συνείδησιν, as meaning not your own, but that of the informer. True to his interpretation (see above), De W. supposes τοῦ

ἐτέρου not to refer to τὸν μηνύσαντα, but to 'your weak Christian brother;' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of τῇ συν. to the subject of the clause. ἵνα τί γὰρ] For why is my freedom judged by a conscience not mine own?—i. e. 'Why should I be so treated (hazard by my actions such treatment) that the exercises of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?' If (no copula) I partake thankfully ([not, as E. V., 'by grace']) dat. of the manner, cf. Soph. Antig. 616, σοφία γὰρ ἐκ του κλεινὸν ἔπος κέφαται, —and Barnhardy, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is impressing a duty, not to give occasion for the condemnation of their liberty by another's conscience. But the ground on which he is here arguing, is the unfitness, absurdity, injustice to oneself and the cause of God, ver. 31, of so acting as to be condemned for that in which a man not only allows himself, but for which he gives thanks to God. The sentiment is the same as in Rom. xiv. 16, μὴ βλασφημεῖσθε ὑμῶν τὸ ἀγαθόν. The emphasis is each time on ἐγώ.

31.—XI. 1.] General conclusion of this part of the Epistle,

ποιεῖτε, πάντα * εἰς δόξαν θεοῦ ποιεῖτε. ³² * ἀπρόσκοποι * Rom. iii. 7. ch. ii. 7.
καὶ Ἰουδαίους γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἑκκλησίᾳ τοῦ
θεοῦ. ³³ καθὼς κἀγὼ * πάντα πᾶσιν ἄρέσκω, μὴ * ζητῶν
τὸ ἑμαυτοῦ * σύμφορον, ἀλλὰ τὸ * τῶν πολλῶν, ἵνα σω-
θῶσιν. XI. 1 * μιμηταὶ μου γίνεσθε, καθὼς κἀγὼ χριστοῦ. b ch. i. 2 reff. c Acta x. 35
reff. d Rom. viii. 8
reff. e ver. 24.
f ch. vii. 35
g = Rom. v. 15
h = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxii. (xxiv.) 7. i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. 57, Eccles. viii. 15.
xv. 3. 2 Pet. ii. 21. Jude 3. 1 = Luke i. 2. Acta xvi. 4. ver. 23. ch. 3.
xxiii. (xxii.) 4. xii. (xxiv.) 2 only. m = Matt. xv. 2. Gal. i. 14. 2 Thes. ii. 15. iii. 6 al. 4 Jer.
iii. 6, 14. x. 35 f. n = Luke viii. 15. ch. xv. 2. 1 Thes. v. 21. Heb.

3 * θέλω δὲ ὑμᾶς * εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ
reff. h ch. iv. 16 reff. i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. 57, Eccles. viii. 15.
k = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxii. (xxiv.) 7. 1 = Luke i. 2. Acta xvi. 4. ver. 23. ch. 3.
xv. 3. 2 Pet. ii. 21. Jude 3. m = Matt. xv. 2. Gal. i. 14. 2 Thes. ii. 15. iii. 6 al. 4 Jer.
xxiii. (xxii.) 4. xii. (xxiv.) 2 only. n = Luke viii. 15. ch. xv. 2. 1 Thes. v. 21. Heb.
iii. 6, 14. x. 35 f. o Col. ii. 1.

31. 1st ποιεῖτε bef τι D[-gr.] F[-gr]. om 2nd ποιεῖτε F [spec] Ambrst.
at end add του γαρ κυριου η γη δε (as in ver 28) C.
32. rec γίνεσθε bef και ιουδαιοις, with DKL[P]^N rel [Bas, Chr, Thdrt Damasc,
Orig-int.]: γιν. ιουδ. τε F[-gr]: *estote Judaeis* vulg F-lat syrr coptt Hil, Ambrst]:
txt ABCN¹ m 17 Orig, Did, Cyr[-p, Euthal-ms]. om του F: αυτου G[but
av marked for erasure].
33. for παντα πασιν, πασιν κατα παντα [omniibus omnia] F [D-lat Orig-int, Tert,
Cyp, Ambrst Aug¹]: πα[σιν] παντα D[-gr goth]. rec συμφορον (*more useful*),
with DFKLPN³ rel Orig¹[-c,] Petr¹ [Bas, Chr, Euthal-ms Thdrt Damasc]: txt ABCN¹.
om 2nd το F.

CHAP. XI. 2. rec aft υμας ins αδελφου (*addition at beginning of a new section*), with
DFKL rel [latt syrr(αδ μου) goth sēth-pl] Thdrt [Damasc Ambrst]: om ABCPN
a coptt sēth-rom arm Ath, Cyr-jer, Bas, Chr, [Ors, Euthal-ms] Thl-comm. παντοτε
F [Cyr-jer]. om και A¹ o 57. ins πανταχου bef παρεδωκα F D-lat Ambrst.
(In F, *ubique* is not written in the Latin column but inserted over the Greek
word.) παρεδωκα N: παρεδωκα F. om υμιν F (and G-lat, not F-lat)
Ambrst. aft παραδοσεις: ins μου D¹ latt [Ambrst Pel]. ins ουτως bef
κατεχετε C sēth Ath, Chr.

3. om 1st δε F (and G-lat, not F-lat) syr Ambrst. om 1st ο B¹ D¹ F.

—enforced by the example of himself.

31.] This *εφε οὖν* . . . , passing from the special to the general, is not without reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking*, or any other particular of conduct (τι, any thing, the stress being on ποιεῖτε,—whether ye eat or drink, or do any thing; not as E. V. *whatever ye do*,—δτιοῦν), *the glory of God is to be the aim*, self-regard being set aside: and so,—

32.] *all offence is to be avoided* (it being understood that this refers to ἀδιάφορα, for in other things, both Jews and Greeks *must be offended*, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren).

33.] *His own course of conduct*:—As I in all things (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγὼ τὴν κεφαλὴν;—so τοῦ πάντ' εὐδαιμονος δλαβου, Soph. (Ed. Tyr. 1197. See Kühner, ii. 222. 4) please ('am pleasing' as Meyer well remarks, not the

result, but the practice on Paul's part; for πᾶσιν ἀρέσκειν τὸν συμβουλευόμενον κ. τὰ κοινὰ πράττοντα ἀδυνατον, Demosth. 1481. 4). ἑμαυτοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his great aim and end;—so ch. ix. 22. XI. 1.] κἀγὼ, scil. μιμητῆς γέγονα. Compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπαι (17—34).

2—16.] *The law of subjection of the woman to the man* (2—12), and *natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies*.

2.] 84, implying a distinction from the spirit of the last passage, which was one of blame, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε. πάντα, see above, on ch. x. 33. And ye keep (continue) to believe and practise the traditions (apostolic maxims of faith and practice, delivered either orally or in writing,

p abool., Matt.
vi. 5, &c.
Luke iii. 21.
Acts vi. 4.
x. 9, 30 al.
Ezra x. 9.
q - Acts xiv.
6. ch. xiii. 9. xiv. 1, &c.

χριστός ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ
τοῦ χριστοῦ ὁ θεός. ὁ πᾶς ἀνὴρ ὡς προσευχόμενος ἢ ὡς προ-
φητεύων ὡς κατὰ ὡς κεφαλῆς ἔχων ὡς καταισχύει τὴν κεφαλὴν

ABCDP
KLPN
abcde
fghkl
mno
17. 47

r (Mark xiv. 3 rec.) and ellipse, Zeth. vi. 12.

s = ch. i. 27. ver. 22.

[om 2nd δε P.] rec om του (bef χριστου), with CFKLP rel Orig, Eus, Chr,
[Cyr-p.] Thdr̄t Damasc Thl, (Ec.; ins ABDN m 17 Clem Eus, Chr, [Euthal-ms] Thl,
Ec.,

2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their *general practice*: the *exceptions* to it, or departures at all events from the *spirit* of those *paradoxeis*, now follow.

3.] "It appears, that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette.

παντες ἀνδρες] 'of every Christian man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of *every man*. The word κεφαλὴ in each case means the head *next above*. This must be borne in mind, for Christ is τὸ ἤνδρ of the Christian *woman*, as well as of the Christian *man*. God is the Head of Christ, not *only* according to His human Nature: the Son is, in *his Sonship*, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet

for *practical purposes*, and for *order and seemliness*, it *subsists* and *must be observed*.

4.] The case of the *man* here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Ec., and Grot., Mosh., al., as an *actually occurring* one among the Corinthians:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to *bring out* that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*.

προσευχ. praying in public: προσφ. discoursing in the spirit; see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τῇ. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8, *Illis Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀναπα-καλύπτει κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macro- bium dicto libro iii. 6. Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comœdiis quibusdam: ut solet admiscere Romana Græcia. Paulus Græcis Corinthiis scribens Græcum præferit morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenuere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite

αὐτοῦ. ^δ πᾶσα δὲ γυνή ^γ προσευχομένη ἢ ^α προφητεύουσα ^τ ver. 13 only. Levit. xlii. 48
^ι ἀκατακαλύπτῃ τῇ κεφαλῇ ^κ καταισχύνει τὴν κεφαλὴν ^Α Aid. compl.
 αὐτῆς ^ε ἐν γὰρ ἐστὶν ^κ καὶ τὸ αὐτὸ τῇ ^ν ἐξυρμένῃ. ^β εἰ (there also
 γὰρ οὐ ^κ κατακαλύπτεται γυνή, καὶ ^κ κειράσθω ^{εἰ} εἰ δὲ w. κεφ.)
^ι αἰσχρὸν γυναικὶ ^α τὸ ^κ κείρασθαι ἢ ^ν ξυρᾶσθαι, ^κ κατακα- only. Polyb.
 λυπτέσθω. ^ι ἄνθρωπος μὲν γὰρ οὐκ ^α ὀφείλει ^κ κατακαλύπτε- xv. 27. 2.
 σθαι τὴν κεφαλὴν, ^β εἰκὼν καὶ ^ο δόξα θεοῦ ^α ὑπάρχων ἢ dat., Winer,
 edn. 6, § 31.
 ..οφείλει u ch. xlii. (9) 11
 ..κατα- only. constr.,
 καλ. τῇ b. here only.
 b. see 1 Pet. v. 9.
 ABCDF KLPN only. Acts xxi. 34
 a c d e f Acts viii.
 g h k l m Gen. xlii.
 o 17 47. b Rom.

5. for *πᾶσα δε, και π.* A Syr æth: om *δε* P. om *τη* D¹F. rec for *αυτης*,
εαυτης (see note), with BD²KL rel Orig: txt ACD¹FLPN a b¹ d g² h o 17 Chr, Thdr̄t
 [Euthal-ms Damasc].

6. aft *κειρασθω* ins η *ξυρασθω* B.

7. rec om ἡ (conforming to the preceding and following), with CD²KLN, rel Chr,

nudo, quia non erubescimus: denique sine
 monitore, quia de pectore oramus,' &c.
 Nihil huc pertinet mos Septentrionis in re-
 verentis signum caput velandi, qui quan-
 quam per Germanicas nationes late manavit,
 et Judæis tamen et Græcis, et veteri Italiæ
 fuit incognitus." καταισχ. τ. κεφ.
 αὐτοῦ] dishonours his Head, i. e. Christ:
 not, his own head literally,—except in so
 far as the literal and metaphorical senses
 are both included,—the (literal) head of
 the man being regarded as the representa-
 tive of his spiritual Head. See this brought
 out in Stanley's note: for the head of the
 man is *this respect of honouring or dis-*
honouring, has been, ver. 3, explained to
be CHRIST. Him he dishonours, by
 appearing veiled before men, thus recog-
 nizing subjection to *them* in an assembly
 which ought to be conformed to *Christian*
order. 5.] The case of the woman is
 just the converse. She, if she *uncovers*
 herself (on the manner of covering, see
 below ver. 15, note) in such an assembly,
 dishonours her head (*the man*; not, as
 Meyer and many others, literally, her own
 head (but see above): of *this kind of dis-*
honour there is no mention at all in our
 passage, and ver. 3 has *expressly guarded*
us against making the mistake by appa-
 rently casting off his headship: and if this
 is to be so, the Apostle proceeds, why not
 go further and cut off her hair, which of
 itself is a token of this subjection? But
 if this be acknowledged to be shameful (it
 was a punishment of adulteresses, see
 Wetst. in loc. and Tacit. Germ. 19), let
 the further decency of the additional
 covering be conceded likewise. The
 reading *εαυτης* may have arisen from
 fancying that her own head is meant.
 ἐν . . . ἐστὶν κ. τὸ αὐτό] she: not it, τὸ
 ἀκατακαλύπτου *elva*. The neut. is used
 because the identity is generic, not indivi-
 dual: cf. Eur. Med. 928,—*γυνή δὲ θῆλυ*

καὶ δακρύοις ἔφω, and other examples in
 Kühner, ii. 45 (§ 421). 6.] the ar-
 gument see above. οὐ κατ.—is to be
 unveiled, the *pres.* indicating the *normal*
habit. καὶ κειρ., let her *also*, besides
 being unveiled, &c. κειρ. ἢ ξυρ.]
 'plus est radi quam tonderi,' Grot.
 7—9.] *A second reason for the same,—*
from the dependence of the man on God
only, but of the woman on the man.
 7.] γὰρ refers back to and gives a reason
 for *κατακαλυπτεσθω*, the difference be-
 tween the sexes being assumed,—that one
 should be and the other should not be
 veiled. The emphasis is accordingly on
 ἀνὴρ. οὐκ ὀφείλει, should not,
 ought not: see reff. ἀκάν θεοῦ, ref.
 Gen. This the man is, having been created
 first,—*directly*, and in a special manner:
 the woman indirectly, only *through the*
man. κ. δόξα θ.] And the (repre-
 sentative of the) glory of God: on account
 of his superiority and *godlike* attributes
 among other created beings. This is ob-
 viously the point here brought out, as in
 Ps. viii. 6: not, that he is *set to show*
forth God's glory (εἰς γὰρ δόξαν θεοῦ
 ὀφείλει δ ἀνὴρ υποταγῆσαι τῷ θεῷ, Phot.
 in Ecum.), however true that may be: nor,
 as Estius, from Augustine, '*quia in illo*
Deus gloriatur:' nor is δόξα the repre-
 sentative of the Heb. *רוֹצַז*, Gen. i. 28
 (*δουλοῖσι*), as Rückert, al., suppose, be-
 cause the LXX have rendered *ἡμῶν*, Num.
 xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer
 observes, in so well-known a passage as
 Gen. i. 26, the Apostle could hardly fail
 to have used the LXX word *δουλοῖσι*.
Man is God's glory: He has put in
 him His Majesty, and he represents God on
 earth: *woman is man's glory:* taken (ver.
 8) from the *man*, shining (to follow out
 Grotius's similitude, "minus aliquid vero,
 ut luna lumen minus sole") not with light
 direct from God, but with light derived

o Rom. i. 25
ref.
f → as ordi-
narily; e.g.
Matt. x. 1
al. fr.
g see note.

γυνή δὲ ὁ δόξα ἀνδρός ἐστιν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ
γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός. ⁹ καὶ γὰρ οὐκ ἐκτίσθη
ἀνὴρ διὰ τὴν γυναικα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. ¹⁰ διὰ
τοῦτο ὁφείλει ἡ γυνή ἔξουσιν ἔχειν ἐπὶ τῆς κεφαλῆς

H αυη

ABCDF
HKLP
acdef
ghklm
o 17. 47

[Euthal-ms] Damasc: ins ABD¹FPN³ Isaid, Thdrt. ins του bef ανδρος F.
8. om ver K. 10. η γυνη bef οφειλει H m 17.

from *man*, "τὸ θῆλυ, ἔρρεν ἀρελές, philosophia. Imperat materfamilias sum famillie, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits *εἰκόν*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to *άνθρωπος* is the only one brought forward, here it is merged in the word *άνθρω*, which only expresses his relation to the woman." Stanley. 8.] γὰρ gives the reason of the former assertion γυνή δόξα ἀνδρός,—viz. that the man is not (emphasis on *ἐστιν*, which prevents the *ἐκ* having a figurative sense, of *dependence*:—"takes not his being," in the fact of his *original creation*. The *propagation* of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἀλήφθη).

9.] For also (parallel with ver. 8—another reason: not *subordinate* to it, as Meyer, who renders *ἐκ* in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on *ἐκτίσθη*, as before on *ἐστιν*) on account of the woman, &c. In this verse, besides the *manner* of creation, *ἐκ τοῦ ἀνδρός*, the *occasion* of creation, *διὰ τὸν ἄνδρα*, is insisted on; see Gen. ii. 18 ff. 10.] διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνή δόξα ἀνδρός, the inference from which proposition has not yet been given, but now follows, with ὁφείλει answering to οὐκ ἀφίλει above. ὁφ. ἡ γ. ἔξουσιν ἔχ. ἐπὶ τῆς κεφ.] The woman ought to have power (the *sign* of power or subjection;

shewn by the context to mean *a veil*). So Diodor. Sic. i. 47: *εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσιν τρεῖς βασιλῆας ἐπὶ τῆς κεφαλῆς, ὡς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνή καὶ μήτηρ βασιλείας ἔπαρξε*, where *βασιλῆαι* evidently are *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of *ἐξουσία* indicates being *under* power: and such token is the covering. So Chrys. (τὸ καλύπτεισθαι, ὑποταγῆς κ. ἔξουσιν), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σῶμα), Ecum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of *power* to pray and prophesy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose *ἐξουσία* actually to mean *a veil*, because the Heb. *טַרְטִי*, 'a veil,' comes from the root *טַרַּץ*, 'subjecl.' So Hammond, Le Clerc, al. But (see Lexx.) 'subjecl.' is not the primary, only a tropical meaning: the primary meaning, 'extendit, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. *terms* should be thus allied,—and that alliance may have been present to the Apostle's thoughts: but this does not shew that he used *ἐξουσία* for *a veil*.

(3) Kypke would put a comma after *ἐξουσ.* and render 'propterea mulier potestati obnoxia est, ita ut velamen (see ver. 4) in capite habeat.' But the sense of ὁφείλειν τι would require (see Lexx.) ὑτακόν, not ἔξουσιν. (4) Pott renders, 'mulierem oportet servare jus (sive potestatem) in caput suum, sc. eo, quod illud velo obtegit.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with *ἐδωκεν*, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes *ἐξουσία* here to mean *her origin*, *ἐξ-ουσία* from *ἐξ-εμ*, as *παρ-ουσία* from *παρ-εμ*:—to shew that she (ver. 8) *ἐστιν ἐξ ἀνδρός*. But apart from other

διὰ τοὺς ἁγγέλους. 11 ἢ πλὴν οὕτε γυνὴ χωρὶς ἀνδρὸς ἢ = as ordi-
κεκλιτ. 1. i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph. v. 22. Phil. i. 10. III. 10. iv. 14 only. Rev. ii. 26. Lam. III. 2.

11. rec *αὐτῃ* χωρὶς γυν. οὕτε γυνὴ χωρὶς ἀνδ. (*appy more natural order*), with D²[-gr]

objections to this, it must thus be, τὴν ἐξ. or τὴν ἐξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. *διὰ τοὺς ἁγγέλους*] On account of the angels: i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrysa. (οὐκ εἶδας ὅτι μετ' ἁγγέλων ἔστηκας; μετ' ἐκείνων ἔβεις, μετ' ἐκείνων ἔμενεις, καὶ ἔστηκας γελῶν; cited by Hammond, but from what work of Chrysa. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἁγγέλους αἰδέσθῃ, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἁγγέλους ἔνοιον τῆς πίστεως τοὺς ὀφθαλμοὺς, κ. ἔβει τὸ θέατρον ἐκεῖνο· εἰ γὰρ πᾶς ὁ ἄνθρωπος ἐμπέλησται, πολλὰ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ ἅπας ὁ ἄνθρωπος ἐμπέλησται, ἀκουσον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκας ὥστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς· “ὀφείλουσιν κ.τ.λ.”), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἁγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνεκαλύθῃαι ἀναισχυντίαν ἐμφαίνει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἄγγελοι βεβελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly do minister* to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand ‘*bad angels*,’ who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, “propter angelos: scilicet quos legimus a Deo et coelo excidisse ob concupiscentiam seminarum.” See also cont. Marcion. v. 8, p. 488,—or might *tempt men so to do*,—Schöttgen, Mosh., al.,—or might *injure the unveiled themselves*: so, after Rabbinical notions, Wetst. . But οἱ ἄγγελοι, *absol.*, never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. *δοκον*. lib. iii. (p. 1004 P.) says, ἁγγέλους φησὶ τοὺς

δικαίους, κ. ἐναγέτους. (4) Beza, the Christian *prophets*, “in cœtu loquentes ut Dei nuncios et legatos.” (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *nuntii desponsationum*, persons deputed to bring about *betrothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: “Poterat nempe novæ consuetudinis notitia per *πιστους* speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere.” Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, *WHY should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: “mulier se tegat propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velatur angeli: Esa. vi. 2. Viri facies patet: velatur mulier.” Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 (10), vol. viii. p. 1004, gives an ingenious reason: “Grata est enim sanctis angelis sacra et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in ejus visione atque scientia, cum aliquem temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam celestes angelorum.” (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he

^k ver. 6. ^l ch. viii. 9. ^m Rom. xi. 26. ⁿ = Luke vii. 43. ^o Acts iv. 19. ^p Pa. i. vii. 1. ^q Matt. iii. 15 only. ^r 1 Macc. xii. 11 only. ^s (-pret, Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Pa. i. xiv. 1.) constr., here only. ^t ver. 5. ^u Rom. i. 26 reff. ^v Rom. i. 26 (reff.). ^w ii. 27. ^x xi. 21, 24. ^y see James iii. 7. ^z here only. ^{aa} Num. vi. 6. ^{ab} here ^{ac} Lake xi. 11. ^{ad} Heb. i. 12 (from Pa. ci. 26) only. ^{ae} Rom. xii. 37. ^{af} Job xxvi. 6. ^{ag} Pa. ciii. 6.

οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ. ¹³ ὥσπερ γὰρ ἡ γυνὴ ^{ABCDV}
^k ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ ^{HKLPM}
¹ πάντα ¹ ἐκ τοῦ θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς ^m κρίνατε ⁿ πρέπον ^o 17. 47
 ἐστὶν γυναικα ^o ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι ;
¹⁴ οὐδὲ ἡ ^p φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
^q κομᾷ, ^r ἀτιμία αὐτῷ ἐστίν, ¹⁵ γυνὴ δὲ ἐὰν ^s κομᾷ, δόξα
 αὐτῇ ἐστίν ; ^t οὔτε ἡ ^u κόμη ^v ἀντὶ ^w περιβολαίου δέδοται

KL rel vulg syrr Chr, Thdrt Pel : txt ABC D¹⁻³ [and lat] FHPN d m 17 coptt sath arm
 Clem, Bas-sel Damasc Sing-cler, Ambrst Aug.

12. om δ F (not G) 17 [om η also]. for δια, εκ K [f]. om τῆς H [Montf :
 e contra Tischdfr].

13. for ἐν ὑμῖν αὐτοῖς, υμεῖς αὐτοῖς D vulg(not tol [eos autem am]) lat-fl.
 προσευχ., bef τῷ θ. DF [latt syrr coptt sath arm(Tischdfr)].

14. rec ins η bef οὐδε (addition to mark the interrogation), with D^oKL rel syr-mg
 sah : om ABCD¹FHPN 17. 47 latt syrr copt arm [Euthal-ms] Ambr, Ambrst.
 rec αὐτῇ bef η φύσις, with D^oKL rel Chr, Thdrt : om αὐτῇ F[-gr] arm[p] Tert; txt
 ABCD¹⁻³H^oPN a m 17 [Euthal-ms] Damasc. aft μὲν ins γὰρ N¹(but marked for
 erasure) copt. for εἰς, αὐ D¹.

15. αὐτῇ δεδοται CHP a d m vulg(with F-lat) syr Damasc, Ambr : om αὐτῇ DF[-gr]
 KL e f h i [47] Chr, Thdrt Ec Tert; δεδοται αὐτῇ ABN c g k o 17 G-lat Syr coptt
 sath arm [Euthal-ms].

was treating in 2 Thess. ii. 5—7.

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* ἐν κυρίῳ is not the predicate (as Grot., &c.),—‘neque viri exclusa mulieribus . . . participes sunt beneficiorum per Christum paritorum’ nor does it mean according to the ordinance of God, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the Christian state, in the Lord. See a. g. Rom. xvi. 2, 8, 11, 12 (bis), &c. 12.] *And in this, the Christian life accords with the original ordinance of God.* For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else : a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God. They are dependent on one another, but both on Him : the Christian life therefore, which unites them in Christ, is agreeable to God’s ordinance. 13.] *Appeal to their own sense of propriety :* cf. ch. x. 15. ἐν ἑαυτῷ αὐτῷ.] Each man within himself, in his own judgment. 14.] ἡ φύσις αὐτῇ, nature herself : i. e. the mere fact of one sex being by nature unveiled, i. e. having short hair,—the other, veiled, i. e. having long hair. This plainly declares that man was intended to be uncovered,—woman, covered. When therefore we deal with the proprieties of the artificial state, of clothing the body, we must be regulated

by nature’s suggestion : that which she has indicated to be left uncovered, we must so leave : that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not sense of natural propriety, but NATURE,—the law of creation. κομᾷ.] So Eustathius, II. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὐκαίμων εἶναι, γυναικωτέρον ἐστίν. διὰ καὶ δ Πάρις δεικνύσκειν ὅτι κόμην ἔχων. On φύσις and κομᾷ Pool observes, ‘locus est vexatissimus doctorum sententiis’ and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.

The Apostle (see above) makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant[: he is speaking of the dictates of nature herself.] 15.] See on ver. 14 : compare Milton, Par. Lost, iv. 304 ff. περιβολαῖον, properly a wrapper, or enveloping garment : see reff., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. “In this passage,” says Stanley, “the Apostle would refer to the ‘peplum,’ which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages.” See a woodcut in Smith’s Dict. of Antt. art. ‘peplum.’ 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. But if any man seems to be contentious (i. e. ‘if any arises who appears to dispute the matter, who

h = ch. v. 2.
 2 Cor. ix. 1.
 i w. acc. and
 inf., John xii.
 18 only.
 j ch. i. 10 reff.
 k Acts viii. 16
 reff.
 m = Matt. xxiv. 22, 26
 p Rom. xiv. 16 reff.

1 = here only. Thucyd. ii. 64. 1 v. 30. = $\delta\kappa$ μέρους, ch. xlii. 9, &c.
 n = Acts iv. 12 reff.
 o Acts v. 17 reff.

ABCDP
 KLPN
 a c d e f
 g h k l m
 o 17. 47

τον ^h μὲν ^h γὰρ ^h συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ¹ ἀκούω
 ὁ ¹ σχίσματα ἐν ὑμῖν ^k ὑπάρχειν, καὶ ¹ μέρος τι ^m πιστεύω.
 19 ⁿ δεῖ γὰρ καὶ ^o αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ ^p δό-

18. rec ins τη bef ἐκκλησία (the meaning being mistaken: see note), with g h 47 [arm(Treg)] Thl Ec: om ABCDFKLPN rel Chr, [Euthal-ms] Damasc. ut-
 αρχεῖν bef εν υμιν D¹ 3F vulg-ed arm: om εν υμιν am(with demid fuld harl [tol])
 Orig[-int,] Ambrst Bede.

19. om 1st εν υμιν D¹ F latt Orig-int, [(Tert,) Cypr, Ambrst Aug.] (not Orig, [Chr,
 Euthal-ms Thdrt Damasc] Jer, Primas): ins aft εἶναι D³ [-gr coopt] Archel.,
 aft ινα ins και B D¹ (and lat) m 17 vulg sah Ambrst Pel Bede: om AC D³ [-gr] FKLPN
 rel syrr copt [arm] Orig, [-int,] Epiph, Chr, [Euthal-ms] Thdrt Damasc Cypr,
 [(Tert,) Jer,] και ινα και m¹.

viii. 4, and Hartung, Partikellehre, ii. 22, —resumes the subject broken off by καὶ μέρος . . . γέν. ἐν ὑμῖν. The σχίσματα before the Apostle's mind are, *specifically*, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, *συνερχομένων ὑμῶν*,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this πρῶτον? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα ἐβόχη-
 μόνες κ. κατὰ τῶν γινέσθω,—was the other point before his mind, when he wrote this πρῶτον. That he takes no notice in ch. xii. 1, by any *εἴπειτα* δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajection of the ἀκούω, which, in the sense, precedes *συνερχ.*, &c. ἐν ἐκκλ.] in assembly; not *local*, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20. [In ver. 16, where the word is used of distinct bodies of Christians, it was not possible to keep the word *assemblies*, but it should be done whenever the sense admits it, and it snits the matter in hand]. σχίσματα] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδεικνεῖν ἀκούω κατ' ἴδιον ὑμᾶς ἐστιαῖσθαι, καὶ μὴ μετὰ τῶν πενήτων ἀλλ' ὁ μάλιστα ἰκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, δ καὶ τούτου ἦν αἴτιον,

Hom. xvii. p. 241; and Theophyl., Ec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly '*much*,' 'in great part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δεῖ, in the divine appointment, the *ἵνα* which follows expressing God's purpose thereby. Our Lord had said ἀνάγκη εἰλεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. 36, p. 132, quotes among His sayings prophetic of division in the church, *ἔσονται σχίσματα κ. αἰρέσεις*. From the pointed manner in which δεῖ γὰρ καὶ αἰρέσεις . . . is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord*: for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἰρ. *only to the Agapæ*: οὐ ταύτας λέγων τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων, p. 242,—and so Theophyl., Ec. But this hardly justifies the climax, δεῖ γὰρ καὶ αἰρ.) among you, that the approved

κίμοι ⁹ φανεροί ⁹ γένωνται ἐν ὑμῖν. ²⁰ ^{fr} συνεργομένων οὖν ⁹ Mark vi. 14.
 ὑμῶν ¹⁰ ἐπὶ τὸ αὐτὸ οὐκ ἔστιν ¹ κυριακὸν ¹¹ δεῖπνον φαγεῖν ¹² Luke viii. 17.
²¹ ἕκαστος γὰρ τὸ ἴδιον ¹³ δεῖπνον ¹⁴ προλαμβάνει ¹⁵ ἐν τῷ ¹⁶ Acts vii. 13.
 φαγεῖν, καὶ ¹⁷ ὅς μὲν ¹⁸ πεινᾷ, ¹⁹ ὅς δὲ ²⁰ μεθύει. ²¹ ²² ^a μὴ γὰρ ²³ Phil.
 οἰκίας ²⁴ οὐκ ἔχετε ²⁵ εἰς τὸ ἐσθίειν καὶ πίνειν ; ²⁶ ἢ τῆς ²⁷ ^d ἐκ-
 κλησίας τοῦ ²⁸ θεοῦ ²⁹ καταφρονεῖτε, καὶ ³⁰ κατασχύνετε τοὺς ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² 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ε = Luke iii. 11, xxii. 26. Neb. viii. 10 (?).
 h ver. 2.
 i = ch. xv. 1, 3. Gal. i. 9, 13 al.
 j = ver. 2 reff.
 k = Rom. iv. 25 reff.
 l = Rom. iv. 25 reff.
 m = Rom. iv. 25 reff.
 n = Mt. Mt. L. Matt. xiii. 37. John xv. i. ch. x. 4. Gen. xii. 26, 27. Exod. xii. 11. Esch. xxxvii. 11. q here bis. l. Heb. x. 3 only. Lev. xxiv. 7. only?
 r L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 26. Prov. xxvii. 15.

rec υμιν bef ειπω, with KL rel syr [arm-ms] Thdrt: om υμιν P with-pl arm-ed: txt ABCDFM m 17 vulg Syr coptt goth [Bas, Cyr-p] Damasc lat-ff. for ετανωσεν, ετανω (conformation to the pres follg) BF latt lat-ff: txt AC D[-gr] KLPN rel vas Chr, [Bas, Cyr, Euthal-ms] Thdrt Damasc.

23. for αω, παρα D [Bas-2-mss]. om του DF. for κυριου, θεου F (with G-lat, but not F-lat). om ιησους B 44. εν η νυκτι παρεδ. D¹F, in qua nocte latt [Cyrp Ambrat]. rec παρεδιδετο, with B²LP rel Chr, Thdrt [Bas, Euthal-ms Damasc₁]: txt ABCDFKN [17] Damasc₁. ins τον bef αρτον D¹F.

24. rec aft ειπεν adds λαβετε φαγετε (interpol. from Matt xxvi. 26), with C²KLP rel syr goth [seth-pl] (Cyr-jer) Chr, [Euthal-ms] Thdrt Damasc Thl (Ec, λ. και φ. vulg [demid harl tol] arm[-usc] Ambrat; λαβετε (alone) with[-rom]: om ABC¹DFN 17 am (with fuld al) coptt arm(ed-1805) Bas, Cyr, (Ath₁) Cypr, rec aft υπερ υμων ins κλαμενον, with C²D²FKLPN² rel syr goth [Bas, Chr, Euthal-ms] Thdrt₁ (elsw₂ διδομενον η κλαμενον κατα τον αποστ.) Damasc, Thl (Ec; θρυπτομενον D¹; διδομενον coptt; quod pro vobis tradetur vulg Cypr, Ambrat-ed: om ABC¹N¹ 17. 67² [arm-zoh] Cypr, Ath₁, Fulg, om την F.

congregation of God (θεου to express, as Bengel, 'dignitatem ecclesiae.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγῶναι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the poor,' the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχον being referred to. The meaning is allowable, e. g. πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει, Soph. Aj. 157: πρὸς τῶν ἔχοντων, φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐν ἡμῶν εἶχον, εἰτ' οὐκ εἶχον ἔν, where however it is qualified by ἐν ἡμῶν)! What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its INSTITUTION BY THE LORD. MATT. xxvi. 26—29. MARK xiv. 22—25. LUKK xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself,

on the strength of ἀρὸς meaning 'indirect,' παρά 'direct' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὐτὴ ἰστίς ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person singular, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c. παρεδό-δετο] the imperf.: He was being betrayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἄρτον] not, as Meyer, 'a loaf,' but bread: cf. the common expression, φαγεῖν ἄρτον. 24.] On εὐχ. ἐλα-σεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of τὸ ὅτι ἐν ὑμῶν is to be sought in the foregoing ἐκλασεν." Hence the insertion of κλαμε-

b see ch. x. 16.
c = ch. iii. 13
reff.
d = ch. iv. 1.
Gal. vi. 1.
e = Rom. v. 12
reff.
f = Rom. ii. 2,
3 reff.
g Acts xv. 9.
James ii. 4.
Job xii. 11.
h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 25 only. (τρεῖς, 2 Kings xii. 15. ἄγλημα, Sir. x. 10. ἄγία, Ps. xl. 3.)

τοῦ ^b σώματος καὶ τοῦ ^b αἵματος τοῦ ^b κυρίου. 28 °δοκιμα-
ζέτω δὲ ^a ἄνθρωπος ἑαυτόν, καὶ °οὕτως ἐκ τοῦ ἄρτου
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω 29 ὁ γὰρ ἐσθίων καὶ
πίνων ⁱ κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ ² διακρίνων τὸ
σῶμα. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ^b ἄρρω-

ABCD F
KLP M
abcde
fghkl
m o 17.
47

rec om του (bef αματος) (as unnecessary?), with a¹ d h k 47[sic] Thl: ins ABCDFKLP M
rel Clem Ps-Ath, Bas, Chr, Thdrt [Euthal-ms Damasc.] for κυριου, χριστου A
17 sath-rom Jer.

28. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig:
txt ABKLM rel syrr (coptt) sath arm Clem, Orig, Cyr, [Bas, Thdrt Damasc₁],—ins
o bef ανθρ. D¹. aft εαυτ. ins πρωτον N³ [Epiph₁].

29. rec aft πινω ins αναξιως (gloss from ver 27), with C³DFKLP M³ rel vulg syrr
[copt goth sath-pl arm Bas, Chr₂(αναξ. τ. κυρ.) Euthal-ms Thdrt Damasc, Ambrat]:
om ABCN¹ 17 sah sath-rom. rec aft το σωμα ins του κυριου (gloss from ver 27),
with C³DFKLP M³ rel [vulg-clem am³ demid fuld² harl² tol syrr copt goth arm Bas,
Euthal-ms Damasc,] Chr, Thdrt Ambrat: om ABC¹N¹ 17. 67² am¹(with fuld¹ harl¹)
sah sath.

unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγὴν τὸ πρᾶγμα ἀπέφηνεν, οὐκ ἐστὶ θυσία, p. 247. But the idea ὅς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τί δήποτε; οὐκ ἐξέχεεν αὐτό, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this § (the meaning of which is not to be changed to καὶ, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The 84 implies an opposition to, and wish to escape from, the ἐνοχος εἶναι.

δοκιμ. εαυτ.] prove himself—examine τὴν διάνοιαν αὐτοῦ, as Theodor. mops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως] i. e. 'after examination of himself' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment.

29.] For he who eats and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the more eater and drinker, he who partakes as a mere act of eating and drinking,' which is

harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξιως is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' (κατάκριμα), as rendered in our E. V., a mis-translation, which has done infinite mischief, not appreciating (*dijudicans*, Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὅς χρὴ, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) the Body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστὶν τὸ σῶμα, ver. 24).

30.] Experimental proof of the κρίμα αὐτῶν, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἀρρώστοι, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἀρρ. refer to physical, not (as Olsh., altern.) moral weaknesses.

31.] 84 contrasts with this state of sicknesses and deaths: it might be otherwise. This διακρινόμεθα (parallel with δοκιμάζω before) should be rendered by the same word as διακρίνων

στοι, καὶ ¹κοιμῶνται ²ἱκανοί. ³¹ εἰ δὲ ¹ἑαυτοὺς ²διακρί-
νομεν, οὐκ ἂν ³ἐκρινόμεθα ³² κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου ⁴παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ ⁵κατακριθώ-
μεν. ³³ ὥστε, ἀδελφοί μου, ⁶συνερχόμενοι ⁷εἰς τὸ φαγεῖν
ἀλλήλους ⁸ἐκδέχεσθε. ³⁴ εἴ τις ⁹πεινᾷ, ¹⁰ἐν ¹¹οἴκῳ ἐσθιέτω,
ἵνα μὴ ¹²εἰς ¹³κρίμα ¹⁴συνέρχησθε. τὰ δὲ λοιπὰ ¹⁵ὡς ἂν
ἔλθω ¹⁶διατάξομαι.

XII. ¹Περὶ ²τῶν ³πνευματικῶν, ἀδελφοί, ⁴οὐ θέλω

il. 1. Esth. ii. 1. p = ch. v. 8 reff. q ver. 17.
s Acts xvii. 16 reff. t ver. 21. u anarth., ch. xiv. 35. Dent. xi. 19. see Mark ii. 1.
v ver. 17 reff. w ver. 29. z Rom. xv. 34. Phil. ii. 22. y = ch. xvi.
iv. 13. s = ch. x. 3, 4 reff. a Rom. i. 13. xi. 26. ch. x. 1. 2 Cor. i. 8. 1 Thess.
10.] Rom. v ver. 22.

31. rec (for δε) γαρ, with CKLPN³ rel syrr coptt arm Chr[^{sup} Bas, Cyr, Euthal-ms
Damasc.] Thdr Aug[^{allc}]: txt ABDFN¹ 17 vulg goth æth Clem, Ang., εαυτον
F(not G).

32. avo F. ins του bef κυριου BCN m 17 Clem, Damasc-txt: om ADFKLP rel
Ces, Chr, [Bas^{allc} Cyr, Euthal-ms] Thdr Damasc, Thl GE. aft τω κοσμῳ ins
τουτω F, simly latt lat-ff.

34. rec aft ei ins δε, with D¹-3[-gr] KLPN³ rel demid syrr arm Clem, [Chr,] Thdr
Damasc Bede: om ABCD¹FN¹ 17 latt coptt æth [Euthal-ms] Cyp, Ambrst Pel.
κρισιν K. διαταξομαι ADF m 47.

CHAP. XII. 1. αγνοει bef αδελφοι ου θ. v. D¹[³(Tischdf)] F latt æth [Did, Ath-int,
Ambrst].

before, the idea being the same. 'Appre-
ciate,' if etymologically understood, is the
nearest to the meaning: in Latin *dijudico*,
which the Vulg. has, is an excellent render-
ing,—preserving also the 'judico,' so essen-
tial to the following clause. In the E. V.
'If we would judge ourselves, we should
not be judged,' the tenses are wrong: it
should be, 'If we had judged ourselves, we
should not have been judged.' 'no such
punishments would have befallen us.'

Thus I wrote in some former editions: and
so also Stanley. But this collocation of the
(imperfect) tenses may be rendered either
way. . . Donaldson, Gr. Gr., p. 204, renders
*εἴ τι εἶχεν, εἰδίδου ἂν, 'ei quid haberet,
daret?'* and so we have it in Æschyl.
Suppl. 244, καὶ τὰλλα πολλὰ ἐπεικάζου
δικαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ
σημανῶν: Æschin. Ctes. p. 86, εἰ δ' ἦν
ἀναγκαῖον βρῆθηναι, οὐ Δημοσθένους ἦν ὁ
λόγος: and other places (Bernhardy, p.
376). But as certainly, we find the other
sense: e.g. Herod. iii. 25, of Cambyses,
εἰ . . . ἀπῆγε δαίσιμα τὸν στρατὸν . . . ἦν
ἂν σοφὸς ἀνὴρ. So that the E. V. may
here be kept, if thought desirable. In
John v. 46, our translators have adopted
the other rendering: 'Had ye believed
Moses, ye would have believed me:' but
in ib. viii. 39, 43, have rendered as here.

32.] But now that we are judged,
it is by the Lord (emph.) that we are
being chastised (to bring us to repent-
ance), that we may not be (eternally)
condemned with the (unbelieving) world.

33.] *General conclusion respecting
this disorder.* So then ('quæ cum ita
sint'), my brethren (milder persuasive:
as has been the assumption of the first
person, vv. 31, 32), when ye are coming
together to eat, wait for one another
(contrast to *ἕκαστος* . . . προλαμβάνει,
ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις
μετάδοτε, ἀλλ', ἐκδέχεσθε' δεικνύων ὅτι
κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα. καὶ δεῖ
ἀναμένειν τὴν κοινὴν συνέλευσιν). 34.]
The ἀγᾶται were not meals to satiate the
bodily appetites, but for a higher and
holier purpose: let the hungry take off the
edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ viz. things omitted
(probably matters of detail) in the above
directions. Perhaps they had asked him
questions respecting the most convenient
time or manner of celebration of the Lord's
supper: points on which primitive practice
widely differed. *ὡς ἂν ἔλθω*, see reff.,
whenever I shall have come. *ὡς ἂν*, as
ὅτ' ἂν, implies uncertainty as to the event
anticipated: see Kühner, vol. ii. p. 536,
§ 807. CHAP. XII.—XIV.] ON THE

ABUSE OF SPIRITUAL GIFTS: espe-
cially PROPHECY, and SPEAKING WITH
TONGUES. The second particular requir-
ing correction in their assemblies, see ch.
xi. 18, note. Chrys. well says: τοῦτο
ἔπαι τὸ χωρίον σφόδρα ἐστὶν ἀσάφες: τὴν
δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἁγνοία τε
καὶ ἁλλοίως ποιεῖ τῶν τότε μὲν συμ-
βαινόντων, νῦν δὲ οὐ γινόμενων. Hom.
xxix. p. 257. XII.] ON THE NATURE,

b ch. x. 19 reff. *ὕμᾱς ἄγνοεῖν.* ² οἴδατε ὅτι ὅτε ἔβη ἦτε, πρὸς τὰ ABCD^F
 c Acta viii. 28 ^b εἰδῶλα τὰ ἑαφῶνα ὡς ἂν ἤγεσθε ἑαπαγόμενοι. ³ διὸ KLPM
 d = Mark vi. reff. abcde
 56. Acta ii. fghkl
 45. iv. 26. Gen. ii. 19. m o 17.
 e Matt. xxi. 57 al. Epp., here only. Deut. xxviii. 37.
47

². rec om *στε* (either a mistake, or a *corra* to help the constr: the same of the omn of *στι*); with F[-gr K-marg(Tischdf)] b d l D-lat Syr copt Ambrst: om *στι* K¹ m Thdr̄t[-ed Euthal-ms] Damasc Aug₂: txt ABC D[-gr] LPN rel vulg G-lat syr (sah) arm [æth(olim cum) Bas₁ Did₁ Chr₂ Thdr̄t-ms Ath-int₁ Vig₁ Pel]. for *αφῶνα*, *αμορφα* F[-gr, ad simulacrorum formationes G-lat]. (*ἀνῆγεσθε* B² G[-corr(appy, Tischdf)] m: *ascendebatis* Aug.)

INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.]

The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made. 1.]

^{3d} transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the *οὐ θέλω ὑμ. ἄγνοεῖν*, it rather looks as if, like the last, it had been an abuse which he had *heard of*, and of *his own instances corrects*. τ. πνευματικῶν

Most likely *neuter*, as ch. xiv. 1, *spiritual gifts*: so Chrys., Theophyl., Ec., Beza, Calov., Est., al., De Wette, and Meyer: —not *masc.*, as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the *things*, but the *persons*, quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired *persons* being mentioned only incidentally to *them*. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the *speaking with tongues*, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but *here* the gifts of the Spirit *generally* are the subject. οὐ θέλω ὑμ. ἄγν.

Theodor.-mops. cited by Meyer: θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὅστε βούλομαι τι καὶ περὶ τούτων εἰπεῖν. See reff.

^{2.]} *Reason why they wanted instruction concerning spiritual gifts*—because *they once were heathen*, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words *ἄφῶνα* and *ὡς ἂν ἤγεσθε*, which he has not sufficiently noticed:—*Ye know* (that) *when ye were Gentiles* (the construction is an anacoluthon, beginning with *οἴδατε ὅτι*, and then as if *οἴδατε ὅτι* had been merely a formula for 'ye know,' passing into the construction so common, that of placing *ὅτε* after such verbs as *μνησθῆναι*, *οἶδα*, *ἀκούω*, and the like, an ellipsis taking place of τοῦ χρόνου, as *Lysias* actually fills it up in one place, *ἐκείνου τοῦ χρόνου μνησθέντας*, *ὅτε*

. . . in *Poliuch.* (περὶ δημεύσεως κ.τ.λ.), p. 151, 34. Thus II. ξ. 71, *ἦδε μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἔμμενεν*: Plato, Menon, p. 79, *μνησθῆναι δὲ ἐγὼ σοι ἔρτι ἀπεκρινάμην*. See more examples in Kühner's Gr. Gramm. ii. 480) led about (or, carried away) *away*. not necessarily, '*led wrong*;' and the context seems rather to favour the idea of being '*led at will*,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to *dumb idols*?'), just as ye happened to be led (scil., on each occasion: the force of *ἂν* being to indicate the indefiniteness, i. e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: *οἱ μὲν βροί, ἐπεὶ τις διώκοι* (whenever any followed them) *προδραμόντες ἂν εἰστήκεισαν*,—and Eurip. Phœn. 401: *ποτὶ μὲν ἐς ἡμᾶς εἶχον, ἐτ' οὐκ εἶχον ἂν*. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This *ὡς ἂν ἤγεσθε* might take a man to *contradictory* oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or *evil spirits*, who led them. Chrys., Ec., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore *ἐλκετο ὁρὸν τοῦ πνεύματος δεδεμένος*, οὐδὲν εἰδὼς ὧν λέγει, and the Christian προφήτης,—which however is entirely unwarranted by the context.

^{3.]} *The negative and positive criteria of inspiration by the Spirit of God*: viz. the rejection, or confession, of *Jesus as the Lord*. διό, 'because ye

ἡ γινώσκω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ὡς ἂν ἡ ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ᾄγῃ. ⁴ διαίρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· ⁵ καὶ διαίρέσεις διακονιῶν, καὶ ὁ αὐτὸς κύριος· ⁶ καὶ διαίρέσεις ἐνεργη-

reff. h = Rom. (v. 15, vi. 23, xi. 20) xii. 6 al. i here (see) only. 1 Chron. xxvi. 1. 2 Chron. viii. 14. Ezra vi. 18. i Acts i. 17. vi. 1 al. γ m ver. 10 only γ.

3. om θεου P. om λαλῶν D F[-gr Hil, Victorin,]. (insd by F-lat [vulg spec, Ambrst.] Aug^{al}.) rec ἡσούν (corr^a to bring it into government by λέγει, whereas it is an oratio directa), with D[G]KLP rel harl syr-mg-gr sah Orig, Chr, Thdr Damasc Novat, Hil-ed, i: ησου F 17^a vulg [spec Ath-int, Did-int, Hil-ms Ambrst]: txt ABCN 17^a syr(appy) copt sct arm Cyr-p, [Euthal-ms]. rec κυριον ησου (see above), with D F[-gr] KLP rel syr [copt] arm Ath, [-int, Bas, (and ms), Dial-trin, Epiph,] Mac, Chr, Thdr [Damasc] Orig-int, Did-int, [Ambr^{ms} Ambrst Aug,]: txt ABCN 17 vulg (and F-lat) Syr sah sct Origⁱ [-int, (but mss vary)] Did-gr, Bas, Cyr, Epiph, Gennad [Euthal-ms Ambr, Aug, Tich,].

4. for δε, δ B [Orig, Eus,].

5. [om 1st και P.] for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat [F-lat spec] Syr arm Eus, Ath, [(but mss vary)-int, Bas, Chr,] Epiph, Cyr Iren-int-mss,] Orig-int, [Hil, (txt,)]: om ο Aⁱ [(corr^d eadem manu, appy) k]: txt is cited by Orig, Thdr, Damasc Ec Iren-int-mss Aug.

have been hitherto in ignorance of the matter.' ἐν πν. θεοῦ - ἐν πν. ἁγ.]

The Spirit of God, or the Holy Ghost, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, 'David saw πνῆμα ἁγίου in the Holy Spirit.'

λαλῶν λέγει.] On the difference of meaning between λαλῶ, 'to discourse,' 'to speak,' and λέγει, 'to say,' the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse': we may safely deny that it is ever 'to say' simply. ἀνάθ.

Ἰησ. Jesus (not Christ, the Name of office, itself in some measure the object of faith, - but Jesus, the personal Name, - the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accused (see ref. Rom. note). So κύρ. Ἰησ., Jesus is Lord (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יהוה). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian. It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out, - Ἰησοῦς χριστὸν ἐν σαρκὶ ἐληλυθότα, - John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes,

contra falsos prophetas."

4-6.] But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in ref. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself, - the φανέρωσις τοῦ πνεύματος in each man: - and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church, - as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower, - see the sense filled up in ver. 11):

5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), and the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7-10): and varieties of operations (effects of divine ἐνεργεῖαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God. Who works all of them in all persons (all the χαρίσματα in all who are gifted). Thus

n ver. 11. Rom. μάτων εἰσὶν, καὶ ὁ αὐτὸς θεὸς ὁ ἐνεργῶν * τὰ πάντα ἐν
 vii. 6 reff. o = ch. viii. 6 P πᾶσιν. 7 ἐκάστω δὲ δίδονται ἡ φανέρωσις τοῦ πνεύματος
 al. fr. 1 prὸς τὸ * συμμέρον. 8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δι-
 p ch. xv. 25. 2 δοται ὁ λόγος ὡς σοφίας, ὁ ἄλλος δὲ ὡς γνώσεως ἡ κατὰ
 Eph. i. 23. (Col. iii. 11.) q 2 Cor. iv. 2 only τ.
 r = ch. vi. 5. vii. 35. x. 11 al. s Acts xx. 20 reff. t usage, here only. see Matt. xiii. 49 Mk. ch.
 lit. 4. ver. 28. u = and constr., Acts xiii. 26 reff. v = ch. ii. 6 al. w Prov. xxx.
 (xxiv.) 3. x = 2 Cor. xi. 6 al. y = καθὼς β., ver. 11.

6. rec o δε αυτος (correct to express contrast. It can hardly have been altered to και o to conform to the precedg clause, the first remaining to δε), with AKLPN rel latt syrr sah arm Eus, Epiph, Cyr, [Ath., int, Did, Bas, Chr, Orig-int,] Iren-int, Hil, [Ambrst Auguac], deus hic idem est copt; o αυτος δε DF: txt BC m Orig, [Euthal-ms].
 rec ins εστι bef θεος, with KLN³ rel (syr) Orig, Thdrt Damasc; aft ενεργων B [Cyr-ms-p,]; ins χριστος bef θεος c: om ACDFPN¹ m 17 latt (Syr) sah arm Eus, Ath, [-int, Did, Epiph, Euthal-ms] Bus, Chr, Thl Iren-int Orig-int Hil. om τα D¹.

8. homœotet αλλω to αλλω next ver K.

we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit. 7—11.] These operations specified in their variety, but again asserted to be the work of one and the same Spirit. 7.] To each individual, however (the emphasis on ἐκάστω, as shewing the character of what is to follow, viz. individual distinction of gifts. 8.] δε again contrasted with the ὁ αὐτός of the last verse; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man, they are given the manifestation of the Spirit (not, as Meyer, al., the means of manifesting the Spirit which dwells in him (gen. obj.): but, as De W., the manifestation by which the Spirit acts (gen. subj.); it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) with a view to profit (with the profit of the whole body as the aim: see reff.). 8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἐτέρω δε as distinguished from ἄλλω δε, and pointing out a new category:—I. gifts having reference to intellectual power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἐτέρω δε) gifts, whose condition is an exalted faith (glaubens-heroismus): (1) faith itself. (2) practical workings of the same, viz. (a) ἰδματα. (b) δυνάμεις. (3) oral working of the same, viz. προφητεία. (4) critical working of the same, the διάκρισις πνευμάτων. III. gifts having reference to the γλωσσαι: (1)

speaking with tongues: (2) interpretation of tongues. To this De Wette objects, (1) that ὁ μὲν, ἐτέρω δε, ἐτέρω δε, do not stand with any reference to one another, but ἐτέρω δε is in each case opposed to the ἄλλω δε which immediately precedes it, and followed by an ἄλλω δε similarly opposed to it: therefore neither can the one be taken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δε ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than πρὸς. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διακρίσεις πν. and ἐρμηνεία γλ. have reference to the understanding. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a sort of arrangement, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γένη γλωσσῶν, ἐρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on psychological grounds, classes together the speaking with tongues and the interpretation of tongues: the working of miracles, and the discernment of spirits. I believe too that Meyer's distinction between ἐτέρω δε and ἄλλω δε is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36. 8.] γὰρ appeals to matter of fact, as the ground of the assertion in ver. 7, both as the δίδονται and as to the πρὸς τὸ συμμέρον. ὃ μὲν . . . ἄλλω δε, a loose construction, as in ver. 28.

τὸ αὐτὸ πνεῦμα, ⁹ ἑτέρῳ [δὲ] πίστις ἔν τῷ αὐτῷ πνεύ-
 ματι, ἄλλῳ δὲ ^h χαρίσματα ^o ἰαμάτων ἔν τῷ ἐνὶ πνεύματι,
¹⁰ ἄλλῳ δὲ ^d ἐνεργήματα ^o δυνάμεων, ἄλλῳ δὲ ^f προφητεία,
 ἄλλῳ δὲ ^g διακρίσεις ^h πνευμάτων, ἑτέρῳ δὲ ⁱ γένη ^k γλωσ-
 σῶν.

o = Acte viii. 13 ref.
 only. Job xxxviii. 16 only. (- κρίνειν, ch. vi. 6.) f = Rom. xii. 8. ch. xiii. 2 al.
 1. 3 Kings xiii. 21. i = Matt. xiii. 47. h = ch. xiv. 22. 1 Tim. iv. 1. 1 John iv.
 iv. 6 al.) Gen. i. 11, &c. k Acte ii. 4 ref. g Rom. xiv. 1. Heb. v. 14
 d ver. 6 only t. o ver. 20, 20 only. Jer. al. (xxxiii.) 6. (ισαυς, Acta iv. 22.)

9. om 1st δε BD¹FN¹ [47] latt Syr [arm(ut saepe, Treg.)] Clem, Orig, [-c.-int,] Eus,
 [Did-int, Hil, Ambrat Aug^{al}]; ins AC D²⁻³ [-gr] LPN² rel syr coptt Orig, Eus, Caeo,
 Cyr-jer, Chr, Thdrt, [Did₁ [-int,]] Damasc Thl, Hil, Aug, om 2nd δε DF latt
 Syr [arm] Eus, [Hil]. rec for ενι, αυτω (conformation to foregoing), with
 C³ D [-gr] F [-gr] KLPN rel (syrr) coptt Clem [Cyr-jer, Bas-ed₁] Chr, Thdrt [Hil-ms]:
 txt AB a 17 vulg (and F-lat, but over F-gr eodem is written) D-lat Did, [Bas-ms,
 Euthal-ms Damasc Hil, (and ms,) Ambr^{saepe} Aug^{saepe}].—om εν τῷ ενι. πρ. C¹ Eus, Tert,
 Cassiod.

10. om 1st δε D¹F latt [arm] Clem, Hil, ενεργεια DF, operatio latt [Hil.] (not
 Aug, al). δυναμεις DF. om δε (2nd, 3rd, and 4th) BDF latt Clem, [Tert,
 Ambrat]; om 4th δε FN¹ 1 Cae: ins ACKLN² rel syrr coptt [Eus, Bas, Cyr-jer, Euthal-
 ms] Chr, Thdrt Damasc. διακρισεις C(?) D¹FPN 17 latt Syr [sah-mnt arin] Clem
 Orig [-c.] Bas, [Tert, Hil]. om 5th δε D¹ latt [Tert, Hil^{al} (not Jer.)].

λόγος σοφίας . . . λόγος γνώσεως]
What is the distinction? According to
 Neander, σοφία is the skill, which is able
 to reduce the whole practical Christian
 life into its due order in accordance with
 its foundation principles (see Pf. u. Leit.
 p. 247);—γνώσις, the theoretical insight
 into divine things; and similarly Olsh.
 and Billroth. But Bengel, al., take them
 conversely, γνώσις for the practical, σοφ.
 for the theoretical. Both, as De W. re-
 marks, have their grounds in usage: σοφία
 is practical Col. i. 9, as is γνώσις Rom.
 xv. 14, but they are theoretical respectively
 in ch. i. 17 ff. and viii. 1. Estius explains
 λόγος σοφίας, "gratium de iis quae ad
 doctrinam religionis ac pietatis spectant
 disserendi ex causis supremis,"—as ch. ii.
 6 f.:—and λόγ. γνώσεως, he says, "gratia
 est disserendi de rebus Christianae re-
 ligionis, ex iis quae sunt humanae scientiae
 vel experientiae." Meyer says, "σοφία is
 the higher Christian wisdom (see on ch.
 ii. 6) in and of itself;—so that discourse
 which expresses its truths, makes them
 clear, applies them, &c. is λόγος σοφίας.
 But this does not necessarily imply the
 speculative penetration of these truths,—
 the philosophical treatment of them by
 deeper and more scientific investigation, in
 other words, γνώσις: and discourse which
 aims at this is λόγος γνώσεως." This last
 view is most in accordance with the sub-
 sequently recognized meaning of γνώσις
 and γνωστικός, and with the Apostle's own
 use of σοφία in the passage referred to, ch.
 ii. 6. κατὰ τ. αὐ. πρ.] according to
 the disposition (see ver. 11) of the same
 Spirit. 9.] πίστις, as Chrys.: πιστιν
 οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ
 τὴν τῶν σημείων, περὶ ἧς φησιν Ἐάν ἔχητε
 πίστιν ὡς κόκκον σιν. κ.τ.λ. (Matt. xvii.

20) καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἤλθουν
 λέγοντες Πρόσθε ἡμῖν πιστιν (Luke xvii.
 5). αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν.
 Hom. xxix. p. 263. This seems to be
 the meaning here; a faith, enabling a
 man to place himself beyond the region
 of mere moral certainty, in the actual
 realization of things believed, in a high
 and unusual manner. ἐν τ. αὐτ. πρ.]
 in, i. e. by and through, as the effective
 cause and the medium. χαρίσματα
 ἰαμάτων] gifts of (miraculous) healings;
 plur., to indicate the different kinds of
 diseases, requiring different sorts of heal-
 ing. ἐν, see above. 10. ἐνεργ.
 δυν.] operations of miraculous powers
 (in general). προφητεία] speaking
 in the Spirit. Meyer gives an excellent
 definition of it: "discourse flowing from
 the revelation and impulse of the Holy
 Spirit, which, not being attached to any
 particular office in the church, but im-
 provised,—disclosed the depths of the
 human heart and of the divine counsel,
 and thus was exceedingly effectual for the
 enlightening, exhortation, and consolation
 of believers, and the winning of unbelievers.
 The prophet differs from the speaker with
 tongues . . . in that he speaks with the
 understanding, not ecstasically: from the
 διδάσκαλος, thus:—ὁ μὲν προφητεύων
 πάντα ἀπὸ τοῦ πνεύματος φθέγγεται· ὁ δὲ
 διδάσκων ἐστὶν θπου καὶ ἐξ οἰκίας δια-
 λέγεται, as Chrys. on ver. 28." (Hom.
 xxxii. p. 286.) διακρίσεις πρ.] dis-
 cernings of spirits: i. e. the power of
 distinguishing between the operation of
 the Spirit of God and the evil spirit, or
 the unassisted human spirit: see 1 John
 iv. 1, and compare προϊέχοντες πνεύμασιν
 πλάνοις, 1 Tim. iv. 1. The exercise of this
 power is alluded to ch. xiv. 29. γένη

μεν. ¹⁴ καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν ἑ μέλος, ἀλλὰ πολλά. ¹⁵ ἐὰν εἴπῃ ὁ πούς "Οτι οὐκ εἰμὶ χεῖρ, οὐκ ἔμμι ἐκ τοῦ σώματος, οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁶ καὶ ἐὰν εἴπῃ τὸ οὐς "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ ἔμμι ἐκ τοῦ σώματος, οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁷ εἰ ὅλον τὸ σῶμα ὀφθαλμός, ἢ ἀκοή; εἰ ὅλον ἀκοή, ἢ ὁσφρησις; ¹⁸ νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἢ ἐκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. ¹⁹ εἰ δὲ ἦν πάντα ἐν μέλος, ἢ τοῦ σώματος; ²⁰ νῦν δὲ πολλά μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται δὲ

ref. here only t. e ellipse, Rom. iii. 27. ch. i. 30. f = Luke xi. 39 al. d = 2 Pet. ii. 6. Xen. Mem. i. 4. 6. g = Acts xx. 28. ver. 28. Gen. xvii. 5. h ver. 11 ref. k ver. 6.

15. for *ἐστιν*, *εἰμὶ*(?) N¹(but *corr'd*).
 16. om *καὶ* D¹[and lat]. om *οτι* P [Chr-ms]. 17. ins *ὁ* bef *ὀφθαλμος* D¹.
 18. rec *νυν*, with CD² KLPM rel Chr, [Euthal-ms] Thdrt Damasc (Ec: txt ABD¹ F¹ Thl. [ins *eis* bef *εν* *ἐκαστον* K.])
 19. om *τα* BF 17: ins ACDKLPN rel [Chr, Euthal-ms Thdrt, Damasc].
 20. *νυν* FP 32. 47. 67. 80. 114 Chr, Thl. om *μεν* B D¹(and lat) 73. 114 goth [arm] Aug.
 21. om *δε* (as *being in the way? but it brings out a contrast to the unity just insisted on*) ACFP d m 17. 47 fuld(and demid) Syr copt [eth arm] (Orig) Bas (Thdrt.) [Euthal-ms Aug.] Jer: ins BDKLN rel vulg syr goth Chr, Thdrt Damasc Thl (Ec Ambrst Aug, Pel.

fatal to both these latter interpretations: besides that it would be *harsh* to understand even *ἐν πν. ἐποισθ.* (see var. readd.) and *impossible* to understand *ἐν πν. ἐποισθ.*, of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified*: it is even so in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiunt, quia singula servari totius interest: ita homines singulis parcent, quia ad cælum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:'—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, *γυγνόμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοίχοι τῶν ἄνω καὶ τῶν κάτω ὀδόντων τὸ οὐκ ἄντι-*

πρόσσειν ἀλλήλοις, παρὰ φύσιν. See also id. vii. 13: Clem. ad Cor. c. xxvii. p. 284: and other examples in Wetstein.

15.] The *ἐτι* is rightly rendered in E. V. because. *οὐ παρὰ τ. κ.τ.λ.* These words [may be taken, here and in the next verse, "it is not therefore not of the body." But they] are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style. *παρὰ*, see *reff.*

ἐκ τ. σ., belonging to the body as an aggregate; so *εἰς ἐκ τῶν δώδεκα*,—*ἦσαν ἐκ τῶν Φαρισαίων*. The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, in this case, as destroying one another (?), see ib. a).

17.] *The necessity* of the members to *one another*, and to the *body*. Understand *ἦν* in each clause, which is indeed expressed in ver. 19.

18.] *νῦν* 84, but as the case really stands: see Hartung, Partikellehre, ii. 25. *τὰ μέλη*, generally,—*ἐν ἑκαστον αὐτῶν*, severally. *καθὼς ἠθέλη*, answers to *καθὼς βούλεται*, ver. 11.

19.] The same '*reductio ad absurdum*' which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: if the whole were one member, where would be the body (which by its very idea *μέλη* *ἔχει* πολλά: see vv. 12, 14)? 20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21—28.] *And the spiritual gifts are also necessary to one an-*

ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ Ἰ Χρεῖαν σου οὐκ ἔχω ἡ
 πάλιν ἡ κεφαλὴ τοῖς ποσὶν Ἰ Χρεῖαν ὑμῶν οὐκ ἔχω.
 22 ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
 ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ ἃ δοκοῦ-
 μεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
 σότεραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημο-
 σύνην περισσοτέραν ἔχει. 24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ
 χρεῖαν ἔχει ἀλλὰ ὁ θεὸς συνεκράσεν τὸ σῶμα, τῷ
 ὑστερουμένῳ περισσοτέραν δούς τιμὴν, 25 ἵνα μὴ ἡ
 σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
 μεριμνῶσιν τὰ μέλη. 26 καὶ εἴτε πάσχει ἐν μέλος, συν-
 ...εἶναι P
 ABCDF
 KLN a
 b c d e f
 g h i
 m o 17.
 47

rec om δ (absorbed in the ὀφθαλμος follg ?), with K e h o [arm Thdrt.]: ins ABCDF
 LPN rel Orig, Bas, Chr, [Euthal-ms] Thdrt Damasc Thl-comm (Ec.

23. ins μελη bef του σωματος D F[-gr] lat-f[not Aug.]; bef ειναι 17 [vulg F-lat
 Damasc].

24. aft εχει ins τιμης D F-gr Syr. (αλλα, so ABCDLN b e g m o.)
 συνεκράσεν bef ο θεος A. om το N¹. rec υστερουντι (appoy corra to more
 usual N. T. expression), with DFKLN³ rel Orig, Dial, Chr, [Euthal-ms Antch,]
 Thdrt Thl Ec: txt ABCN¹ 17 Melet, (in Epiph) Damasc. for περισσοτεραν δους
 τιμην, τι περισσοτερον δους B (see table).

25. σχισματα D¹[-gr] F[-gr] IAN rel fuld arm Bas, Antch, Damasc Thl Aug, Sedul: txt
 ABCD¹⁻³ K f h l m o 17 vulg (and F-lat) D-lat syrr copt Orig, [Chr, Thdrt Ec] Ambrot
 Aug. for το αυτο, τα αυτα D¹[-gr] F[-gr] arm Orig, μεριμνα DF Thl-marg.

26. for 1st ετε, ει τι BF latt syr arm Ambrot Pel Cassiod Bode: txt AC D[-gr] KLN
 rel [Syr(ut quando) copt Bas, Euthal-ms] Chr, Thdrt Damasc Thl Ec [Cypr, (si)
 Aug, (quia si)]. om 1st εν A (Orig₁).

other. This is spoken in reproof of the highly endowed, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts.

22, 23.] Nay, the relation between the members is so entirely different from this, that the very disparagement, conventionally, of any member, is the reason why more care should be taken of it. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man's case appear to be inheritors of disease, or to have incurred weakness. By this very fact, their necessity to him is brought out much more than that of the others.

23.] So also in the case of the parts ἀδοκούμεν ἀτιμότερα εἶναι—on which usage has set the stamp of dishonour. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἶπε τὰ δοκοῦντα, καὶ ἃ δοκούμεν (but I should draw a distinction between the two, in

accordance with the above explanation of ἀσθενέστ., and render τὰ δοκοῦντα, which appear to be [of themselves], and ἃ δοκούμεν, which we think [conventionally]: notice also ὑπάρχειν and εἶναι, on which see Acts xvi. 20, note) δεικνύς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψήφος. Hom. xxi. p. 278. τιμ. περισσ. περιτίθ. viz. by clothing (garments of honour, as the Targ. of Onkelos on Gen. iii. 21): honouring them more than the face, the noblest part, which we do not clothe.

καὶ τὰ ἀσχ.] Here there is no ἃ δοκούμεν, and no ambiguity. Chrys. (ibid.) says: . . ἀλλ' ὅμως πλείονος ἀπολαύει τιμῆς καὶ οἱ σφόδρα πένητες, κὰν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνδραχούτο ἐκεῖνα τὰ μέλη δεῖξαι γυμνά. 24.] The comely parts are in some measure neglected, not needing to be covered or adorned: but (opposed to χρεῖαν ἔχει) God (at the creation) tempered the body together (compounded it of members on a principle of mutual compensation),—to the deficient part giving more abundant honour, 25.] that there be no disunion (see ver. 21) in the body, but that the members

πάσχει πάντα τὰ μέλη εἴτε ὁδοῦται [ἐν] μέλος, ἴσχυ-
 χαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ
 μέλη ἐκ ἐκ μέρους. ²⁸ καὶ ὁδὸς μὲν ἔθετο ὁ θεὸς ἐν τῇ
 ἑκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον ^{mn} προφήτας,
 τρίτον ^{mo} διδασκάλους, ἔπειτα ῥυθμίσεις, ἔπειτα ἡ χαρίσματα
 ἡ ἰαμάτων, ἡ ἀντιλήψεις, ἡ κυβερνήσεις, ῥυθμίσεις ἡ γλώσσων.

om 2nd ἐν ABN¹.

²⁷. σωμα bef esse F[not F-lat] Ambr₁[txt₁]. for μερους, μελους (perhaps error :
 perhaps, as *Μεω*, εκ μερ. was not understood) D¹(and lat) vulg [F-lat] syr(μερ. mg)
 arm Orig, Eus, Epiph, Thdr, Procl, [Sevrn-c, Ambrst] (om εκ με. Hil, Aug₁): txt is
 supported by Orig₁(and int₁) Eus, Chr₁ [Bas, Euthal-ms] Thdr, Damasc Thl Ec.

²⁸. ins [και bef τριτ. m Orig₁(om₁-int₁): add] δε D¹[gr]. rec for 2nd επειτα,
 εἴτα (corrupt as more usual, follg επειτα: the omu may be accounted for by a desire to
 throw all into one catalogue), with KL rel Thdr Thl Ec: om D F[gr] Hil, Ambr₁,
 txt ABCN a 17 Bas, Cyr-jer, Chr₁ [Euthal-ms] Damasc. om γενη N¹(ins above
 the line N-corr¹).

may have the same care (viz. that for mutual well-being) for one another. The verb is plur., on account of the personification of the individual members (Meyer).

²⁸.] καὶ, and accordingly, in matter of fact: we see that God's temperament of the body has not failed of its purpose, for the members sympathize most intimately with one another.

πάσχει . . . συνπάσχει] καὶ γὰρ τῇ πτέρῃ πολλὰκις προσπαγέσθαι ἀνάσθαι, δλον τὸ σῶμα ἀσθάνεται καὶ μεμνῆ: καὶ ῥῆτος κἀμπτει, καὶ γαστήρ καὶ μηροὶ συστέλλονται, καὶ χεῖρες καθάπερ δορυφόροι κ. ὑπηρεταὶ προσιόντες ἀνέλκουσι τὸ παγὲν, καὶ κεφαλὴ ἐκικνύει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρώσι τῆς φροντίδος. Chrys. p. 282. ²⁸ ὁδοῦται . . . συνχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος ὁδοῦται: λέγει τὸ σῶμα, καὶ γελοῦσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand ὁδ. of those things which physically refresh or benefit the member, e. g. anointing or nourishment.

²⁷.] Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ: and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους —ἐκ τῆς ἐκκλησίας ἢ παρ' ὧν μέρους ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώ-

ματος τοῦ διὰ πᾶσων συνισταμένου τῶν ἐκκλησιῶν (Hom. xxiii. p. 285): but this, though true, does not appear to have been here before the Apostle,—only the whole Corinthian church as the body of Christ, and its individual components as members, each in his appointed place.

²⁸.] The divine disposition of the members in the spiritual body.

ὁδὸς μὲν was apparently intended to be followed by οὗς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεύτερον, τρίτον, occurs to the Apostle, and οὗς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δέ, regularly.

ἐν τῇ ἐκκλ.] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7.

προφ.] See above, on ver. 10. διδασκάλους] See reff.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγοι σοφίας and the λόγοι γνώσεως.

ῥυθμίσεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason; as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήψεις] i. e. ἀντιέχουσθαι τῶν ἀσθενῶν and the like, as Chrys. forming one department of the διακονία of ver. 5: as do also

e = here only.
 f Luke i. 56. xv.
 6, 9. ch. xiii.
 6. Phil. ii. 17.
 15 only.
 L.P. Gen.
 xai. 6 only.
 6 = ch. vii 5
 reff.
 h ch. xiii. 9 bis,
 10, 12 only.
 (see Rom.
 xi. 25 reff.
 i Kings xxi.
 i absol., Acta
 a Acta xi. 27 reff.
 r here

24.) i. Eph. i. 22 al. i — ver. 8 al. see note. m Acta xiii. 1. Eph. iv. 11. h = ver. 18.
 o 1 Tim. ii. 7. 2 Tim. i. 11. p = ver. 10. q ver. 9 (reff.).
 only. Pa. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. (-λαμβάνουσθαι, Acta xx. 35.)
 only. Prov. i. 8. xl. 14. (xx. 16 F compl[? 21 Ald.]: Prov. xx. 14—22 is omid in ABN¹.) xiv. 6 only.

29 μὴ πάντες ἀπόστολοι; μὴ πάντες^{ma} προφῆται; μὴ πάντες^{mo} διδάσκαλοι; μὴ πάντες^p δυνάμεις; 30 μὴ πάντες^{g h k l} χαρίσματα ἔχουσιν^a ἰαμάτων; μὴ πάντες^o ἑγλώσσαις⁴⁷ λαλοῦσιν; μὴ πάντες^u διερμηνεύουσιν;
 31 Ὑψηλοῦτε δὲ τὰ^w χαρίσματα τὰ^x μείζονα^{rec} καὶ ἔτι καὶ ὑπερβολὴν^z ὁδὸν ὑμῶν δείκνυμι. XIII. 1 ἐὰν ταῖς

Acts ii. 4.
 x. 46. xiv. 6.
 ch. xiv. 2 &c.
 u Luke xiv.
 27. Acts ix.
 36. ch. xiv. 5.
 13, 27 only.
 2 Macc. i. 36
 only.
 (-φυγῆς,
 ch. xiv. 28.)
 v = ch. xiv. 1.
 30 (xiii. 4 al.)
 only. Sir.
 11. 18.
 w ver. 4. ref.
 x = ch. xiii. 13. xiv. 3.
 y Rom. vii. 13. ref.
 1 Kings xii. 23. see Acts xiii. 10. ref.

31. om 1st τα F [2nd τα is written above the line]. rec for μείζονα, κρείττονα, with DFKL rel (-σσονα DF &c) latt copt(appy) arm Orig, [int.] Severn-c, Chr, Damasc, Phot, Thl[*ὅς* εἶπε τὰ μείζονα ἀλλὰ τὰ κρείττονα] [Ambr, Ambrst]: txt ABCN m 17. 73 am 50th Orig, Thdor-cat, [Cyr, Euthal-ms] Thdr-comin Damasc, Jer., om kai F old-lat Syr. for εἰ, εἰτι D¹: εἰσι[G: εἰτι] F. δεικ. bef υμῶν F[-gr].

κυβερνήσεις, a higher department, that of the presbyters or bishops—the *direction* of the various churches. γῆνη γλωσσῶν] εἶδες ποῦ τέθεικε τοῦτ' ἐν χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this *last* in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἰαμ. naturally suggesting the ἀντιλήψεις, and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] The application of the questions already asked vv. 17—19.

29. δυνάμεις] not, as Meyer, al., accusative, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nomi-native*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσμ. ἰαμ., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of construction,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10.

Meyer compares Hom. II. v. 726—734. See Stanley's note and excursus.

31.] But (he has been shewing that *all* gifts *have* their *value*: and that *all* are *set* in the church by God: *some* however are *more valuable* than others) do ye aim at the greater gifts (μείζ. is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the

inspired *exercises* of the conscious faculties, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud prae alio possunt sequi et exercere, c. xiv. 26." Beugel. Compare also xiv. 39. There is thus no need to explain away (ἡλοῦτε, as Grot. ("agite cum Deo precibus ut accipialis") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. καὶ ἔτι.] And moreover: besides exhorting you to emulate the greatest gifts.

καθ' ἑν. 23.] An eminently excellent way, viz. of *emulating the greatest gifts*:—so Theophyl.: καὶ μετὰ τούτων (τούτω γὰρ θελοῖ τὸ καὶ ἔτι), ἐὰν δλας (ἡλωται) ὑπάρχῃτε χαρισμάτων, δείξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολήν, τοῦτ' ἐστίν, ὑπερέχουσιν, ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα: τὴν ἀγάπην δὲ λέγει. καθ' ὑπερβ.] must not be joined with the verb,—est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see ref. and cf. ἡ μέγιστα ἀναγνώσις, Arist. Post. ii. 6,—μέλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πράξις, Aesch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 c, and other examples in Bernhardt, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem his donis de quibus hactenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a *comparison* between love and gifts, but only shews that it is the *only* way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGRYIC OF LOVE; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13). Meyer quotes from Valcknaer, p. 299: "Sunt figurae oratorum, quae hoc

ἡλώσσαις τῶν ἀνθρώπων ἡλαῶ καὶ τῶν ὀγγέλων, ἀγάπην δὲ μὴ ἔχω, ἡ γέγονα ἡ χαλκὸς ἡ ἤχων ἡ κύμβαλον ἡ ἀλαλᾶζον. ἡ καὶ ἔχω ἡ προφητείας καὶ εἰδῶ τὰ ἡ μυστήρια πάντα καὶ πᾶσαν τὴν ἡ γνώσιν, καὶ ἔχω πᾶσαν

a so ch. iv. 9.
b = 2 Cor. xii. 11.
c Mark vi. 8
d Mt. xii. 41.
e Rev. xviii. 12 only.
f Gen. iv. 22.
g here (Luke 1 Chron. xiii. 8.
h Rev. i. 3.) see Sir. xiv. 33.
i = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3.
j Acts xiv. 9 reff.

CHAP. XIII. 1. homocotyl in N¹ from μη έχω to μη έχω next ver: supplied by N-Corr¹. for γεγονα, ἐν εἰμι D¹ F(addy ἡ), (in) πᾶσαν εἰμι at old-lat(viz, D-lat E-lat G-lat spec) [Ambrst]. [χαλκός F.] ἀλαλᾶζον AD d [17].

2. rec (for καὶ) καὶ εἰς (twice in this ver and twice in next), with DF K(1st καὶ αὐ) L(N) rel(om 2nd εἰς εἰς 47 [Bas,]) Chr, [Bas, Ephr, (Euthal-ms 1st and 2nd)] Thdrt, 1st (4th καὶ αὐ) B, 4th 17: txt AC [Cyr,], 2nd and 3rd B [Clem,], 1st 2nd and 3rd 17. for εἰδῶ, οὐδᾶ (= οὐδᾶ) F: εἰδῶ AD 17. 47¹. ins ta bef πάντα F.

caput illuminant, omnes sua sponte natæ in animo heroico, flagrante amore Christi et huic amori divino omnia postponentes." "It may," he adds, "without impropriety be called 'a Psalm of Love.'"—the πῦρ τῆς of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

εἰς λαλῶ supposes a case which never has been exemplified: even if I can speak, or as E. V. though I speak. So Isocr. Areop. p. 142, —ἀλλ' εἰς μὲν κατορθώσωσι περὶ τινος πράξεις, ἡ διὰ τύχην, ἡ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατιστήσαν. See Matthiae, § 523. 1. ταῖς ἡλώσσαις τ. ἀνθρ. κ. τ. ἄγγ.] δὲ πᾶσιν ἔρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν ἡλώσσω. Chrys. p. 289. It is hardly possible to understand ἡλώσσαις here of any thing but *articulate forms of speech*: i. e. *languages*. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the *sense* is concerned: '*tongues speaking in all possible ways*,' surely, in the common acceptance of words, must mean, *tongues speaking all possible languages*, and the use of the word indifferently for *the tongue* and *a tongue* (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the

strongest proofs that λαλεῖν ἡλώσσαις is to speak in *languages*: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i. e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] Love to all, in its most general sense, as throughout the chapter: no distinction being here drawn between love to man and to God, but the general principle dealt with, *from which both spring*. The 'Caritas' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] I am become; the case supposed is regarded as present: 'if I can speak . . . I am become.'

χαλκ. ἡχ.] Brass, of any kind, struck and yielding a sound: i. e. ἀνασθητόν τι κ. ἔφυγον. Chrys. No particular musical instrument seems to be meant.

κύμβαλον] κύμβαλα ἦν πλατῆα κ. μεγάλα χαλκᾶ, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, טִבְלָה.

There appear to have been two sorts, mentioned in Ps. cl. 6, טִבְלָה וְטִבְלָה, rendered by the LXX, κυμβάλοις εὐήχοις —and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' ἀλαλᾶζον] see Ps. cl. cited above. 2.]

τὰ μυστήρ. πάντα are all the secrets of the divine counsel, —see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνώσιν. The full construction would be εἰδῶ μυστ. and ἔχω γνώσιν. πᾶσαν τὴν πίστιν hardly, as Stanley, implies '*all the faith in the world*,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's

Isa. liv. 10. τὴν ^κ πίστιν ὥστε ¹ ὁρῇ ^{1m} μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω,
¹ οὐθέν εἰμι. ³ κἂν ^ο ψωμίσω πάντα τὰ ^ρ ὑπάρχοντά
¹ μου, κἂν ^α παραδῶ τὸ σῶμά μου ἵνα καυθίσσωμαι,
¹ ἀγάπην δὲ μὴ ἔχω, οὐδὲν ^α ὠφελοῦμαι. ⁴ ἡ ἀγάπη ^{1a} μα-
^κ κροθυμεῖ, ^{uv} χρηστεύεται, ἡ ἀγάπη οὐ ^α ζηλοῖ, [ἡ ἀγάπη]
^{οὐ} ^α περπερευεται, οὐ ^ρ φυσιοῦται, ^δ οὐκ ^α ἀσχημονεῖ, οὐ
^α ζητεῖ τὰ ^α ἑαυτῆς, οὐ ^δ παροξύνεται, οὐ ^α λογιζεται ^δ τὸ λογ-
¹⁸ αλ.
^p = Matt. xix. 21. xiv. 47. Heb. x. 34 al. Gen. xii. 8. ^q = Acts xv. 26. Dan. iii. 26 (95).
^a Mark v. 26. Matt. xvi. 26. Prov. x. 2. ^t Matt. xviii. 26, 29. Luke xviii. 7. 1 Thess. v. 14. Heb. vi.
¹⁵. James v. 7 bis, 8. 2 Pet. iii. 9 only. Prov. xix. 11. (-μία, Rom. ix. 22. -μας, Acts xxi. 3.) ^u see
^{Rom. ii. 4.} 2 Cor. vi. 6. ^v here only †. (not found elsewhere. Lexx.) ^w Acts vii. 9 reff. ^{a b c d e}
^x here only †. see note. ^y ch. iv. 6 reff. ^z ch. vi. 36 only. Deut. xxv. 3. (-μοσύνη, Rom. ^{f g h t}
ⁱ 27. -μας, ch. xii. 23.) ^a ch. x. 24. Phil. ii. 21. ^b Acts xvii. 16 only (reff.). ^{1 m o 17}
^c = Rom. iv. 8, from Ps. xxi. 2. ^d Rom. ii. 9 reff. ⁴⁷

μεθιστάνει BDF N^{corr} in 17 Clem [Cyr.] Thl: txt ACKL rel Orig, Chr₁ [Bas, Ephr, Euthal-ms] Thdr₁ Damasc, G_{ec}. elz ουθεν, with D¹ F K[e sil] Clem, Meth, Mac, Chr₁ [Bas, Cyr.] Thdr₁: txt ABCD¹ L¹ N Clem, Eph, Bas₁ [mas, Euthal-ms] Mac, Damasc, Thl-comm G_{ec}. for εἰμι, ωφελοῦμαι A Ambr₂.
³. elz ψωμίω (corr₁, the force of the aor not being perceived), with K[e sil]: txt ABCDFLN rel. παραδωσω F. καυθίσσωμαι DFL b² c d f h k 47 [Bas, Cyr, Euthal-ms] Max-conf₁: καυχῆσθαι ABN 17 copt-ms eth[-rom] Ephr, Jer₁ (from gr₁ mss asserts apud Graecos ipsoz ipsa exemplaria diversa esse, but thinks, ob similitudinem καυθίσσωμαι et καυχῆσθαι apud Latinos errorem inolevisse): txt CK rel Orig[-c, Ephr.] Chr₁ Thdr₁ [Cyr₁: simply latt syrr copt-wilk goth eth arm Tert, Cyr₁, Rebapt, Ambrst Aug₁ Jac-nisib. ουθεν AN 17. 73 Bas-ms, txt BCD¹ FKL rel Chr₁ [Ephr, Bas, Cyr, Euthal-ms] Thdr₁.
⁴. om 3rd η αγαπη B a 17-9. 55. 73-4. 118-22¹ lect-17 vulg [F-lat] copt arm Clem, Ephr, Chr₁ [Bas, Cyr.] Thl Orig-int, Tert, Cyr₁, Ambr Ambrst. περπερευεται A Ephr₁.
^δ. for τα εαυτης, το μη εαυτης B Clem₁ [txt].

saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c. ³.] The double accus. after ψωμί(ω) is found in the reff. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: If I bestow in food all my substance. See the quotation from Coleridge in Stanley's note. παραδ. τὸ σῶμα. μ. ἵνα καυθίσσωμαι. So ref. Dan., καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμόν, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means in self-sacrifice: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done without it, and if so, are worthless. Stanley prefers καυχῆσθαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παραδῶ standing in a very vague and undefined meaning—"deliver, to what?" (2) It introduces an irrelevant and confusing element, a boastful motive, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would imply the absence of love; and so would render ἀγάπην δὲ μὴ ἔχω unnecessary. 4-7.] The blessed attributes of love.

4.] μακροθυμεῖ is the negative

side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness. οὐ ζηλοῖ, 'knows neither envy nor jealousy': both are included under the more general sense of (ἔ)λος. περπερευεται.] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo ἐπερπερευσάμην novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρσεκύνεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ριπιδέσθαι τῇ ψυχῇ. Among the examples in Wetst. of πέρερος and περπείρια, is a good definition from Basil: τί ἐστὶ τὸ περπερεύεσθαι: πᾶν δὲ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερίας ἔχει κατηγορίαν. And the Etymol. Mag.—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεβαίρεται μετὰ θλακείας ἐπαίρομενος. The nearest English expression would perhaps be displays not itself. See Wetst. φῦσ., see, for a contrast, ch. viii. 1. δ.] οὐκ ἀσχημονεῖ seems to be general, without particular reference to the disorders in public speaking with tongues. τὰ ἑαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ ἑαυτοῦ: see ch. x. 33. οὐ λογιζ[ε]ται κακόν.] imputeth not (the) evil: οὐδὲν τοιοῦτόν οὐ μόνον οὐ κατασκευάζει ἀλλ' οὐδὲ ὑποστρεφείν κατὰ τοῦ φιλομένου, Chrys. Hom. xxxiii. p. 304: and so Theod., Theophyl., Estius,

^a κακόν, ^b οὐ ^c χαίρει ἐπὶ τῇ ἀδικίᾳ, ^d συγχαίρει δὲ τῇ
^e ἀληθείᾳ, ^f πάντα ^g στέγει, πάντα ^h πιστεύει, πάντα
ⁱ ἐλπίζει, πάντα ^k ὑπομένει. ^l ἡ ἀγάπη οὐδέποτε ^m πίπτει.

...γλωσσ.
 σαι C.
 ABDFK
 LPNa b
 c d e f g
 h k l m
 o 17, 47

^m εἴτε δὲ ⁿ προφητεῖαι, ^o καταργηθήσονται ^p εἴτε ^q γλῶσσαι,
^r παύσονται ^s εἴτε ^t γνώσεις, ^u καταργηθήσεται. ^v ἔκ
^w μέρους γὰρ γινώσκουμεν καὶ ^x ἐκ ^y μέρους ^z προφητεύομεν
 h ch. ix. 12. 1 Thess. iii. 1, 5 only 7. Sir. viii. 17 only. 1 acc., Acts xiii. 41 reff.
 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3. James i. 12. Wied. xvi. 22. 1. Luke xvi. 17. 1 Kings iii.
 19. δαυ., = James i. 11. see note, and Acts xii. 7. Rom. ix. 6. m so ch. xiv. 7. av. 11. 2 Cor.
 viii. 23. n ver. 2 (reff.). o ch. i. 28 reff. 2 Cor. iii. 14. p Acts
 ii. 4 reff. q absol., Acts xx. 1. Exod. ix. 33, 34. r ch. xii. 27 reff. s ch. xi. 4, 5 reff.

6. om 1st τη F.

8. om ἡ B. rec ακιπτει, with C³DFKL¹PN² rel Clem, Orig, Mac, Chr, [Ephr, Bas, Cyr, Euthal-me] Thdrt, Damasc Thl Qec [Tert, Cypr]: txt ABC¹N¹ 17. 47¹ Nys, Orig-int, Ambrst Aug^{amp}. om δε C¹D¹FKP latt copt arm Did, [Ambrst]: ins ABC²D²[-gr] LN rel syr goth [Chr, Thdrt Damasc Aug,]. προφητεια καταργηθη-
 σεται B: προφητεια καταργηθησονται (sic) A. γνωσεις (or -σις) καταργηθησονται
 (to conform to the preceding clauses) A D²[-gr] F[-gr] N 17. 47 (Tert): γν. παυσεται P.
 9. for γαρ, δε (perhaps because this sentence was regarded not as rendering a reason for the last, but as another assertion of the imperfection of knowledge and prophecy) KL rel Phot(in Qec: δε ἀντὶ τοῦ γάρ. αἰτια γὰρ ἐστὶ τοῦ διὰ τὴ μέλλουσι καταργ. κ. παύσ.) Qec: om 67² goth æth[-rom] Orig, Eus, Melet, [Epiph,] Chr, : txt ABDF[P]N m (17, e sil) 47[sic] latt [syrr copt æth-pl arm] Orig, [Did, Eus, Ath, Damasc] Thdrt Iren-int, Hil, [Ambrst].

Rückert, Meyer: and this is better and more accordant with the sense of λογίζε-
 ται, than the more general rendering 'thinketh no evil.' And we must not over-
 look the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπιτασιμένοις, οὐκ ἐπὶ κακῷ σκόπε ταῦτα γεγενησθαι ὑπολαμβάνων.
 6. οὐ χ. ἐπὶ τῇ ἀδ.] rejoices not at (the) iniquity, i. e. at its commission by others, —as is the habit of the unloving world.

συγχαίρει τῇ ἀλ.] Most Commenta-
 tors, as the E. V., altogether overlook the force of the verb and the altered construction, and render, 'rejoiceth in the truth': others, who respect the verb, make τῇ ἀλθ.=τοῖς εὐδοκμοῖσι (Chrys.), those to whom, as in 3 John 12, μεμαρ-
 τύρηται ὑπ' αὐτῆς τῆς ἀληθείας. But Meyer's rendering is the only one which preserves the force of both words: re-
 joices with the Truth, ἡ ἀλθ. being personified, and meaning especially the spread among men (as opposed to ἀδικία) of the Truth of the Gospel, and indeed of the truth in general,—in opposition to those who (ref. Rom.) τὴν ἀλθειαν ἐν ἀδικίᾳ κατέχουσι,—who (ref. 2 Tim.) ἀνθίστανται τῇ ἀλθείᾳ.
 7.] πάντα,—i. e. all things which can be borne with a good conscience. So Bengel, of all four: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.' στέγει] bears: see note, ch. ix. 12. Hammond, Estius, Bengel (above),—'covers': but the variation in sense from ch. ix. is need-

less. πτωτ.] viz. without suspicion of another. ἐλπ[.] viz., even against hope—hoping what is good of another, even when others have ceased to do so.

ἔποα.] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8—12.] The eternal abiding of Love, when other graces have passed away.

8. πίπτει] The exact word is that of the E. V., falloth: so Theod.: οὐ διασφάλλεται, ἀλλ' αἰετὶ μένει βεβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς αἰετὶ διαμένουσα. τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδασκεν. Of the two readings, we may illustrate πίπτει by Plato, Phileb., p. 22 B, ἀλλὰ μὴν, ὃ Ζώκρατες, ἐμοίγε δοκεῖ νῦν μὲν ἡδονῇ σοι πεπτωκέναι καθάπερ πηληγείσα ὕπδ τῶν νῦν δὴ λόγων: and Polyb. x. 33. 4, κἂν ποτε πέσῃ τὰ δα, "in case the whole plan should fail:" id. i. 35. 5: and ἐκπίπτει by Plato, Gorg. p. 517, εἰ οὖτοι ῥήτορες ἦσαν, οὐτε τῇ ἀληθειᾷ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἂν ἐξέπεσον) οὐτε τῇ κολακικῇ: where Heindorf,—"proprie usurpator de actoribus, citharædis, aliisque, qui a spectatōribus exploduntur et exsultantur:" and by the celebrated passage in Demos-
 thenes περιστεφ. p. 315,—ἐτριγωνίσαις, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριζον: where also, by the way, ἐπιπτες is a various reading. By εἴτε, εἴτε, εἴτε, the general idea, χαρίσματα, is split into its species—be there prophesying,—be there (speaking in) tongues,—be there knowledge.

Chrys., al., understand the two first futures, καταργ. πᾶν, of the time when, the faith being every

^b πρὸς ^b πρόσωπον ἄρτι γινώσκω ^c ἐκ ^c μέρους, τότε δὲ ^c ἐπιγινώσκειν ^d καθὼς καὶ ^e ἐπεγνώσθη. ¹³ ^e νυνὶ δὲ ^f μένει ^f πίστις ἐλπὶς ἀγάπη, τὰ τρία ταῦτα· ^g μέλλων δὲ ^g τούτων ἡ ἀγάπη.

XIV. ¹ ^h Διώκετε τὴν ἀγάπην, ⁱ ζηλοῦτε δὲ τὰ ^k πνευματικά, μᾶλλον δὲ ἵνα ^l προφητεύητε. ² ^l ὁ γὰρ ^m λαλῶν

³¹ xiv. 5. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 10. ^h = Rom. ix. 30 ref. ^l = ch. xii. 31. ver. 30 only. Sir. ii. 18. ^k = ch. x. 3, 4 ref. ¹ = Heb. xiii. 1. see note. ^g = ch. xii. 1. see note. ¹ = ch. xi. 4, 5 ref. ^m ch. xii. 30 ref.

in 2nd τότε, τε is written over the line by N-corr¹.

ins εγω bef επεγνωσθη F[-gr]

D-lat G-lat tol Cypri.

13. for νυνὶ δε μενει, μενει δε F(μενει)[(not F-lat) D-lat] Clem, Hil, [Ambrst Aug₁].

tions, in believing *ἐν αἰσίματι* to mean 'in a dark discourse,' viz. the revealed word, which is dark, by comparison with our future perfect knowledge. So also Luther: in einem bunfeln Bort. Thus, as M. observes, *ἐν* will denote, as *ἐν τῷ κρυπτῷ*, Matt. vi. 4, the local department, in which the βλέπειν takes place. τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: 'at the Lord's coming, and after.'

πρὸς πρὸς. [Face towards face, i. e. by immediate intuition: so Heb. in ref. I shall thoroughly know even as I was (during this life: he places himself in that state, and uses the aor. as of a thing gone by) thoroughly known. In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 169, νῦν δε ζῶμεν, κρατοῦμεθα μᾶλλον ἢ ἔρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν. The sense of this aor. ἐπεγνώσθη must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] *Superiority of Love to the other great Christian graces.* Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) νυνὶ δε is not 'but now,' i. e. in this present state, as opposed to what has just been said ver. 12,—but 'rebus sic stantibus,' 'quæ cum ita sint,'—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophecies, knowledge, will all pass away, we have left but THESE THREE. (2) From the position of μένει, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργήσονται. (3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost

in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Serm. viii. μέλλων τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] *Demonstration of the superiority of the gift of prophecy over that of speaking with tongues.* 1.] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed.* Pursue after Love (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts [see note on ch. xii. 1], but more (more than τῶν in general: i. e. more for this than for others; chiefly) that ye may prophecy (sc. ζηλοῦτε, ἵνα . . .

n = Mark iv. 33. Gen. xi. 7. xlii. 23. o = vv. 14, 15. Acta xlii. 16. p ch. xlii. 2 reff. q = Rom. xiv. 19 reff. r = Rom. xlii. 5 reff. s here only t. Wisd. xii. 13 only. (-θον, Phil. ii. 1. -θεῖσθαι, 1 Thess. ii. 11.) t Acta ix. 31 reff. u = ch. xlii. 31. xlii. 13. ²² ἡλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ· οὐδεὶς γὰρ ἂ ἀκούει, ὁ πνεύματι δὲ λαλεῖ ὁ μυστήρια· ὁ δὲ ἡ προφητεύων ἀνθρώποις λαλεῖ ὁ οἰκοδομὴν καὶ ἡ παράκλησιν καὶ ὁ παραμυθίαν. ὁ δὲ ἡ λαλῶν ἡ ἡλώσση ἑαυτὸν ὁ οἰκοδομεῖ, ὁ δὲ ἡ προφητεύων ἐκκλησίαν ὁ οἰκοδομεῖ. ὁ θέλω δὲ πάντας ὑμᾶς ἡ λαλεῖν ἡ ἡλώσσαις, μᾶλλον δὲ ἡ ἡνα ἡ προφητεύητε ὁ μελίζων δὲ ὁ ἡ προφητεύων ἡ ὁ ἡ λαλῶν ἡ ἡλώσσαις, ὁ ἐκτὸς ὁ εἰ μὴ ὁ διερμηνεύη, ἡ ἡ ἐκκλησία ὁ οἰκοδομὴν λάβη. ὁ x ὁ νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς ἡ ἡλώσσαις ἡ λαλῶν,

ABDFK
L P M A B
C D E F G
H I K L M
O 17. 47

CHAP. XIV. 2. ἡλώσσαις D-gr F-gr b o G²-lat arm Chr. [Ambr.]. οὐκ ἂν (see Acta ii. 7 digest). ἀνθρώποις F[-gr] (so in ver 3). om τῷ (bef θεῷ) (for conformity with anthr.?) BD²FPN¹ 1 Chr-comm.: ins AD²KLN² rel Thdrt Damasc Thl Ec. ουθις N. for πνεύματι, πνευμα F-gr D-lat G[-lat] am² with(fuld flor) Pel Vig Bede. 3. for ο δε, ει γαρ ο F-gr G[-lat]; nam qui vulg(and F-lat) D-lat [qui enim Ambrst]. 4. for λαλων, λαλει F(G adds aut λαλων). ἡλώσσαις D 46 arm Mac., aft εκκλησιαν ins θεου F-gr G[-lat] vulg-ed [harl(appy)](not am demid fuld tol F-lat) Pel. 5. υμᾶς bef παντας A Ambrst. ἡλώσσαις bef λαλειν A am Chr, Thl: om λαλειν k¹. for ινα προφητευητε, προφητευειν D¹[gr F-lat] vulg Jer, Pel. rec (for δε aft μει(ων) γαρ, with DFKLN² rel [syrr æth arm] Chr, Thdrt [Damasc] Jer, Ambrst: txt ABPN¹ 39 copt [Euthal-ms]. add εστιν F. διερμηνευει (the later ms confound ei and η to a very great extent: see the original collations passim) L a b c d f g h k l o 47 Chr, Thl: διερμηνευων D¹[gr], η ο διερμηνευων F-gr(and G[-lat]). 6. rec νυν, with D²KL rel Chr, Thl Ec: txt ABD²FPN Chr-ms [Euthal-ms] Thdrt

as the aim of your (ἡλος). 2—20.] *Prophecy edifies the BETHREN more than speaking with tongues.* 2.] For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἃ οὐδὲ εἰς ἤκουσεν ἄν, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but (opposed to οὐδεὶς γὰρ ἀκούει) in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself): 3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of *prophecy* given on ch. xii. 10: and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενή τὴν ψυχὴν, πᾶν ἐνδεᾶ παραμυθίας: and Ælian, V. H. xii. 1, fin., παρεμυθίσαστο Ἀργαζέριν, κ. τὸ τῆς λύπης ἰάσαστο πάθος, εἰζάντος τοῦ βασι. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντες συνετάς. 4.] ἑαυτ. οἰκ. does not necessarily involve his understanding what he speaks: the exercise of the gift in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in

which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself but the church. ἐκκλησίαν [i. e. the assembled Christians: see note on ch. xi. 18] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified. 5.] He shews that it is from no antipathy to or jealousy of the gift of tongues that he thus speaks: but (force of the 84) that he wished them all to speak with tongues, but rather that they should prophesy. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἡνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δε is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά. μελίζων 84] δε is transitional. μελίζων see reff.,—superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μὴ is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sertus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τότε, καὶ ἐκτὸς εἰ τότε. διερμηνεύω] viz. ὁ λαλῶν ἡλώσση, not τις, as suggested by Flatt. On the subj. with εἰ,

τί ὑμῶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἔν ἁποκαλύ-
ψει ἢ ἔν ἁγνώσει ἢ ἔν ἁπροφητεία ἢ ἔν ἁδιδασχῇ;
7 ὁμοῦς τὰ ἁψυχὰ φωνήν ὁδιδόντα, εἴτε ἁαὐλὸς εἴτε
ἁκιθάρα, ἐὰν ἁδιαστολῇ τοῖς ἁφθόγγοις μὴ ὁδῶ, πῶς
γνωσθήσεται τὸ ἁαὐλούμενον ἢ τὸ ἁκιθαριζόμενον; 8 καὶ
γὰρ ἐὰν ἁἄδῃλον ὁφωνήν ὁσάλπυγξ ὁδῶ, τίς ἁπαρα-
42. Gal. iii. 15 only. 2 Macc. xv. 6. d here only. Wind. xlii. 17. xiv. 29 only. e = Matt.
xiv. 29. Isa. xlii. 16. ἡχὸς διδούσα θόρυβον, Eur. Hec. 1082. f ch. xlii. 8 ref. g here
only. 1 Kings x. 6 al. (-Ἀγγέ, Matt. ix. 23.) h Rev. v. 8. xiv. 2. xv. 2 only. Gen. iv. 21 al.
1 Rom. x. 12 ref. i Rom. x. 15 only, from Ps. xlviii. 4. Wind. xli. 15 only. j ch. xlii. 2
1 Matt. xi. 17 § L. only. m Rev. xiv. 3 only. Isa. xlii. 16. n = here (Luke x. 44) only. (Ps.
1. 6 (8).) 2 Macc. vii. 34 only. Polyb. viii. 3. 2, ἁἄδῃλος ἁλῶντες, and al. (-ἄω, ch. ix. 26. -ἄω, p Acts
1 Tim. vi. 17.) o Matt. xiv. 31. Rev. i. 10. viii. 13. Exod. xix. 16, 19. -ἄω, p Acts
x. 10. 2 Cor. ix. 2, 3 only. Jer. xii. 5.

Damasc. [for υμῶς] υμῶν P. om 1st ἢ N c 17 [D-lat] syr copt [Thl].
om last εν D[-gr] F[-gr] M¹ b tol harl². (am [demid] D-lat om 2nd εν: am harl²
[demid tol] F-lat D-lat om 3rd.)
7. μη βεῖ διαστολῇ τ. φθόγγ. D¹F. for τοῖς φθόγγοις, φθόγγου B tol D-lat
arm Ambrst. 3δω D¹L¹P rel Thdrt Damasc Thl: 3ωτε K: txt ABD[F]N f
Chr, [Euthal-ms] Ec. γνωσθῇ (for -θησεται) D¹F [scietur latt].
8. σαλπ. bef φωνῇ APN d 17. 119 copt Orig¹. 3ωη D¹.

giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. δ. 2 end, and Herm., on Soph. Ant. 706. 6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself. νῦν 34] 'quod cum ita sit'—viz. that there is no edification without interpretation.

ἐὰν ἔλθω] Chrys. understands the first person to imply 'not even I myself should profit you,' &c. But then αὐτὸς ἐγώ or some expression similarly emphatic would have been used. The second ἐὰν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—'Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniantur, quod duplicem habet apodosin, alteram præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud infertur secunda apodosi, quod gravius sit et fortius.' ἢ ἐν ἁποκ. . . .] It seems best here, with Estius, to understand 'duo juga, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.' So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδασχῇ, γνώσις: the former being a *direct speaking in the Spirit*, and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus εν, as referred to ἀποκ. and γνώσις, denotes the *internal element*:—as referred to προφ. and διδ., the *external element*, of the spiritual activity. 7—11.] *Instances to shew that unintelligible discourse profits nothing.* And first,—7—8.] *from musical instruments.* 7.] ὁμοῦς occurs

here and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολῇ . . ., thus: *Things without life which yield sound, whether flute or harp, yet, if they do not, &c.* The renderings, 'even things without life' (E. V.), or 'things which, though without life, yet give sound' (Winer, edn. 6, § 61. 5. f), are inadmissible,—the former because of the usage of ὁμοῦς, the latter because no such idea as any surprise at a thing without life yielding sound is here in place. φων. 3δ.] so διδων φωνῇ Pind. Nem. v. 98. ἐὰν 3ωατ.] If they (the ψυχὰ φ. δ.) shall not have yielded a distinction (of musical intervals) in their tones, how shall be known that which is being played on the flute or that which is being played on the harp (i. e. *what tune is played* in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily 'one tune, either piped, or harped' = τὸ αὐλούμενον ἢ κιθαριζόμενον;)? The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἁἄδῃλος φωνῇ of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.] ἁἄδῃλον, uncertain, in its meaning: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοᾶν,

q arrangt. of
words, 2 Cor.
ii. 4 reff.
r here only 2.
Pa. lxxx. 3
only.
s ch. ix. 26
reff.
t ch. xv. 37
only. Philo
de Mut.
Nom. 36, vol.
i. p. 800.
μοναχικά μὲν
γὰρ, εἰ
τύχοι, κ.
γραμματικά (Dion. Hal. iv. 19, μὲν μὲν ἢ διεκριν., εἰ τύχοι Galen. de usu part. vi., δέκα μὲν,
εἰ τύχοι. Wetst.) see ch. xvi. 6. a = ch. xii. 10 reff. v = here only. (Acts
viii. 32 reff.) w = here only. Num. vi. 21. Dion. Hal., Antt. i. 66, τοῦ π μέρους γράμ-
ματος εὐρημένον, τῷ δ ὁλοῦν τ. ἐκείνου δύναμιν τ. παλαιούς. Dio Cam. iv. 3, τοιοῦτον γὰρ ἡ δύναμις
τοῦ ὀνόματος τούτου ὁλοῦ.

σκευάζεται εἰς πόλεμον; ὁ οὕτως καὶ ὑμεῖς διὰ τῆς
γλώσσης ἂν μὴ εὐσημον λόγον ὀδῶτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἄερα λαλοῦντες.

ABDFK
LPW a b
c d e f g
h k l m
o 17. 47

10 τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ
οὐδὲν ἄφωνον 11 ἂν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς
φωνῆς, ἔσομαι τῷ λαλοῦντι ἄβάρβαρος, καὶ ὁ λαλῶν ἐν
ἐμοὶ ἄβάρβαρος. 12 οὕτως καὶ ὑμεῖς ἐπεὶ ζήλωται ἔστε

παρσκευάζεται A Orig.
9. for εὐσημον, εὐσημον D¹ [-gr] 21-3². 80. for ὀδῶτε, δω L. [at εαν μη
. . . ὅτε K-marg notes, αντι του εαν μη διεκρινεοιτε.]
10. om τοσαυτα D¹ F (with G-lat). rec (for εἰσιν) εστιν (grammli corrta : see
note), with KL rel Chr, Thdrt (Ec : txt ABDFPM 47 Clem, Damasc Thl. ins τω
bef κοσμου D¹ F b o, hoc vulg-ed ([fuld demid &c] and F-lat, not am) Ambrst Bede.
rec aft ουδεν ins αυτων (addn for precision), with D² K L N² rel G-lat syrr Chr, Thdrt :
om ABD¹ FPN¹ d 17 vulg E-lat copt arm Clem, [Euthal-ma] Damasc Ambrst Bede.
aft αφωνον ins εστιν D¹ F vulg [not E-lat: pref c].
11. for εαν, εἰ P. ιδω AD¹ L a m 17 : γνωσκω F (si ergo nesciero F-lat, and so
vulg [Ambrst]). om last clause (homototele) L a¹. om εν DF latt syrr copt
arm Clem Chr, xpr (ο εμοι λαλ. βαρβ.) Damasc [Ambrst].

by Ælian τὸ παρορητικὸν ἐκπεῖν : see
Wetst., where many examples are to be
found. 9.] Application of these

instances. διὰ τ. γλώσσης is most
naturally understood *physically*, by means
of your tongue, as answering to the
utterance of the sound by the musical in-
strumenta. But the technical rendering,
by means of the tongue (in the sense of
γλώσση λαλεῖν), is allowable. ἔσεσθε
. . . λαλ.] This periphrasis of the future
implies, ye will be, so long as ye speak,
speaking, . . . On εἰς ἄερα, see ref. : it
implies the non-reception by hearers of
what is said. 10, 11.] Another ex-
ample of the unprofitableness of an utter-
ance not understood. 10.] εἰ τύχοι,

if it should so happen, i. e. peradventure :
—it is commonly found with numerical
nouns ; but sometimes with hypothetical
sentences in general, as in ch. xv. 37. See
reff. and examples in Wetst. It will not
bear the rendering 'for example,' though
in meaning it nearly approaches it. It
belongs here to τοσαῦτα, itself represent-
ing some fixed number, but not assignable
by the information which the writer pos-
sesses, or not worth assigning. See similar
expressions, Acts v. 8,—and 2 Sam. xii. 8
in E. V. γένη φωνῶν kinds of lan-
guages: the more precise expression would
be γένη φωνῆς, or φωνῶν : we can hardly
say, with Meyer, that each language is a
γένος φωνῶν. The use of φωνῶν, and not
γλωσσῶν, is no doubt intentional, to avoid
confusion, γλώσσα being for the most part
used in this passage in a peculiar meaning:

but no argument can be grounded on it
as to the γλώσσαι being languages or not.
εἰσιν (plur.), because it is wished to
distinguish them in their variety. οὐ-

δὲν, scil. γένος. Bleek renders, 'no ratio-
nal animal is without speech ;' and Grot.,
reading as the rec. ἀβάρ, understands it as
referring to men : others supply ἔσθες to
οὐδὲν. But the common rendering is both
simpler, and better sense : none of them
is without signification, as E. V. : or, is
inarticulate. 11.] οὖν, seeing that none
is without meaning : for if any were, the
imputations following would not be just.
We assume that a tongue which we do not
understand has a meaning, and that it is
the way of expression of some foreign
nation. ἄβάρβαρος,—a foreigner,

in the sense of one who is ignorant of the
speech and habits of a people. So Ovid,
Trist. v. 10,—'Barbarus hic ego sum, quia
non intelligor ulli : ' and Herod. ii. 158,—
βαρβάρους δὲ πάντας οἱ Λιγύτιοι καλέ-
ουσι τοὺς μὴ σφισι δημογλώσσους. (Wetst.)
The appellation always conveyed a certain
contempt, and such is evidently intended
here. So Ovid, in the next line,—'Et ridet
stolidi verba Latina Getæ.' ἐν ἐμοί, in
my estimation : so Eurip. Hippol. 1335,
οὐδ' ἐν τ' ἐκείνῳ κἀν ἐμοὶ φαίρη κακός,—
'in his judgment and in mine : ' see Kühner,
ii. 275. 12.] Application of the ana-
logy, as in ver. 9. The οὕτως is evidently
meant as in ver. 9, but is rendered some-
what difficult by the change of the con-
struction into a direct exhortation. It is
best therefore to suppose an ellipsis; and

^a πνευμάτων, ^b πρὸς τὴν ^{bc} οἰκοδομὴν τῆς ἐκκλησίας ζη- ^{a = ch. xii. 10}
 τέετε, ἵνα ^c περισσεύητε. ¹³ διὸ ὁ ἑλῶν ἑλῶσση ^{b = Rom. xv. 2.}
^c προσευχέσθω ἵνα ^d διερμηνεύη. ¹⁴ ἐὰν γὰρ προσεύχω- ^{c Rom. xiv. 19}
 μαι ἑλῶσση, τὸ ἑνεδμά μου προσεύχεται, ὁ δὲ νοῦς ^{d absol., Matt.}
^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

12. πνευματικῶν P 23-mg 73 spec sah Ambr. (G-lat has both.) for περισσεύητε, προφητεῖαι A 73 Ambrst.

13. rec διοπερ, with KLN² rel Chr, Thdrt Thl Ec: txt ABDFPN¹ 17 Damasc.

14. om γὰρ B F[-gr G-lat] sah arm: ins ADKLPN rel vulg (and F-lat) E-lat syrr copt Chr, Thdrt Damasc Thl Ec Orig-int, Ambrst Aug, Pel Sedul Bede. (17 def [but om appy, Tischdf Treg].)

give to οὕτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous, &c.*, is very harsh, besides making the second clause, standing as it does without a μᾶλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this barbarophobia to the edifying of the Church*. Thus likewise ye (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), *emulous as ye are of spiritual gifts (reff.), seek them to the edifying of the church, that ye may abound: or perhaps* (but I can find no instance of ἵνα ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.' 13.] *Hortatory inference from the foregoing examples*. There is some difficulty in the construction of this verse. προσευχ. ἵνα διαρρ. is rendered by Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., 'pray that he may interpret.' But the next verse shews that this is untenable. For the act of προσευχεσθαι ἑλῶσση is there introduced in strict logical connexion with this verse, so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . so pray, that he may interpret.' i. e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where οὕτως is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσευχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purpose* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσευχ. ἵνα seems always to convey the

meaning, "to pray, in order that." At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purpose* and *purpose* become *compounded in the expression*. This will be illustrated by ἡρηγορεῖτε κ. προσευχεσθε, ἵνα μὴ ἐσέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of ἡρηγορεῖτε, and, *now that it is joined with ἡρηγορεῖτε*, of προσευχεσθε: but had it been *merely*, προσευχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύη so difficult. Obviously, the προσευχέσθω is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσευχέσθω a *sense* which passes on to ἵνα διερμηνεύη. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστεῖτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a *tongue*, his *spirit* prays, but his *understanding* is *barren*. This prayer of his *spirit* is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be more strictly given thus in English: wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret. 14.] This verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. τὸ πν. μου, not as in ver. 82, and Chrys. (Hom. xxxv. p. 825) τὸ χάρισμα τὸ δοθέν μοι καὶ κινεῖν τὴν ἑλῶσσην,—but as in reff., my (own) spirit, taking

1 Matt. xiii. 22 μου * ἄκαρπός ἐστιν. 15 τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ * ψαλῶ τῷ πνεύματι, * ψαλῶ δὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἐὰν * εὐλογῇς * πνεύματι, ὁ * ἀναπληρῶν τὸν * τόπον τοῦ * ἰδιώτου πῶς ἐρεῖ τὸ * ἄμην * ἐπὶ τῇ σῇ * εὐχαριστίᾳ, * ἐπειδὴ τί λέγεις οὐκ οἶδεν; 17 σὺ μὲν γὰρ * καλῶς * εὐχαριστεῖς, ἀλλ' ὁ * ἔτε-

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15. om τι οὖν ἐστιν K. προσεύξομαι (twice) ADPF 47: -ξομαι and -ξομαι N: txt BKL rel Orig, Eus, [Chr, Euthal-ms Thdrt Damasc: orado latt Orig-int, Ambr Ambrat] (see note). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig, (om κα also), [Euthal-ms] Damasc Orig-int[Ambrat]: ins ABDLN rel syr [copt] Orig, Eus, Chr, Thdrt Thl Ec. om τῷ (bef 2nd πνευματι) FP. om 2nd δε BF 46. 109 latt Syr sah sath arm Orig, (where he has the 1st δε) Cæs, [Ath.] Ps-Ath, Damasc Thl Orig-int, [Ambrat]: ins ADKLPN rel syr copt Orig[-c], Eus, Ath, Chr, [Euthal-ms] Thdrt Ec (homeotel in 47 νοι τοι νοι).

16. rec ευλογησης, with FKL rel Chr, Thdrt Thl (Ec; benedixeris latt: txt ABDFM b' o 17 [Euthal-ms] Damasc. rec ins τῷ bef πνευματι (to conform to last ver: but see note), with KL rel Chr, Thdrt: εν B(sic: see table) D[P]N: om AFN: 17 [Euthal-ms] Damasc. om το F. for κειδεν, κει B. ουκ οιδεν bef τι λεγεις F(not F-lat) E-lat G-lat [Ambrat] Jer, Aug.

17. αλλα B l.

himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of *δ νοῦς μου* following, 'When I pray in a tongue, my higher being, my *spirit*, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my *intellectual part*, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself: but this is not expressed in *ἄκαρπος*; cf. the usage of *καρπός* by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

15.] What then is (the case) (i.e. as our 'What then?' Cf. *τί οὖν*, Rom. iii. 9; vi. 15. 'What is my determination thereupon?') I will pray (on the reading *προσεύξομαι*, see note on Rom. v. 1) with the (my) spirit: I will pray also with my mind (i.e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that *if he could not pray τῷ νοῦ*, he would keep silence. *ψαλῶ*] hence we gather that the two departments in which the gift of tongues was exercised were *prayer and praise*. On the day of Pentecost it was confined to the latter of these. 16.] The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. *ἐὰν εὐλ.*] if thou shalt have blessed in spirit (no art. now: the dat. is now merely of the *manner* in

which, the *element*; not of the *specific instrument*, as in the last verse), how shall he that fills (i.e. is in) the situation of a private man (*ἰδιώτης*, in speaking of any business or trade, signifies a *lay person*, i.e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—*Δημοσθένης ἐντὶ ἰδιώτῃ*, Thuc. iv. 2; in philosophy, one uneducated and rude—*ἡμεῖς μὴν οἱ ἰδιῶται οὐ διδασκαμεν*, ὅμοι δὲ οἱ φιλόσοφοι διειλιότες, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, *one who has not the gift of speaking and interpreting*. The word *τόπων* is not to be taken literally, as if the *ἰδιῶται* had any *separate seats* in the congregation: the expression, as in ref., is figurative) say the *ΑΜΕΝ* (the Amen always said: see Deut. xxvii. 15—26 Heb. and E. V. (LXX, *γένοιτο*); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—*συνεδρεύουσι . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἰ τι προσεπιφίμῃται τοῖς ἀναγινωσκομένοις νομίζεται*,—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, οὐ (scil. τοῦ προσετιθέντος) *συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς δ' παρὸν λαὸς πανευφημεῖ λέγων, ἄμην*. See Suicer, sub voc. and Stanley's note here) to (at the end of) thy thanksgiving, since what thou sayest he knows not! This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridi-

ρος οὐκ ^a οἰκοδομεῖται. ¹⁸ ^a εὐχαριστῶ τῷ θεῷ, πάντων ^a Acts ix. 31
 ὑμῶν μᾶλλον ^b γλώσση ^b λαλῶν ¹⁹ ἀλλὰ ἐν ἐκκλησίᾳ ^c θέλω ^a Rom. i. 8 reff.
 πέντε λόγους τῷ νοῦ μου λαλήσαι, ἵνα καὶ ἄλλους ^d κατ- ^b vt. 2, 3c.
 ἡγήσω, ^e ἡ ^f μυρίους λόγους ἐν γλώσση. ²⁰ Ἀδελφοί, ^c here only.
 μὴ παιδία γίνεσθε ταῖς ^g φρεσίν ^h ἀλλὰ τῇ ⁱ κακίᾳ ^j νηπι- ² Macc. xiv.
 ζετε, ταῖς δὲ ^k φρεσίν ^k τέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέ- ^d Acts xviii. 25
^{xxviii. 26.} ^f Matt. xviii. 24. ch. iv. 15 only. ^{Euth. iii. 9.} ^g here bis only. ^{Prov.}
^{xviii. 2.} ^h Rom. i. 29. ch. v. 8. ^{Eph. iv. 31 al.} ^{Ps. ii. 3 (5).} ⁱ here only. ^{(-πῶς,}
^{ch. xiii. 11.)} ^k = ch. ii. 6. ^{Heb. v. 14 al.} ^{1 Chron. xxv. 8.}

18. rec aft τῷ θεῷ ins μου (*addn from such places as ch i. 4, Rom i. 8 &c*: 38 *sth*
 arm *eues further add περι*), with KL rel [vulg-clem demid harl] Thdrt[-ed] Damasc
 Ambrst Pel: om ABDFPN 17 E-lat G-lat am(with tol) syrr copt *sth* arm Chr, [Euthal-
 ms] Thdrt-ms Jer, Sedul Bede. (om [τῷ] θεῷ F-lat.) ins οτι bef παντων F latt
 syrr copt lat-fl. γλώσση bef μᾶλλον F[-gr(and G-lat)]: om μᾶλλον 41¹ D-lat Chr-ms.
 —omnium *vestrum lingua loquor* vulg(and F-lat). rec γλώσσας, with BKLP rel
 syrr copt *sth* Chr, Thdrt Orig-int; txt ADFN 17 latt arm Damasc Ambrst Pel Bede.
 rec λαλῶν (*the bare present aft ευχ. was not understood, and thus some helped*
it with οτι, some by turning λαλῶ into λαλῶν. Or λαλῶν was understood to belong to
ευχαριστω, 'I give thanks, speaking,' &c.), with KL rel Chr, [Euthal-ms] Thdrt
 Damasc: om A: txt BDFPN c 17 latt syrr copt arm Orig-int, lat-fl.

19. (ἀλλὰ, so ABD: om N¹.) rec δια του νοος (*see note. If τῷ νοι had come*
from ver 15, μου would prob have been omā), with KL rel D-lat syr Mac, Chr, Thdrt
 Max-conf, Phot[-c,] Thl Ec: δια τον νομον (omg μου) Mcion-e, per legem Ambrst-txt
 [ed-vn]; in lege Paulin: txt AB D[-gr] (F)[P]N m (17) vulg Syr copt [arm(omg
 μου)] Nys, Epiph, Damasc [Ambr,]—τω ν. μ. bef π. λογ. 17.—λαλῇ ο μεν (sic) bef τῷ
 ν. μ. F.

20. ins ταις φρ. τελ. γενησθε, omg δε, F D-lat Orig-int, Ambrst Aug Gaud.

21. aft νομῳ ins τι N¹(N² disapproving).

culously practised in the church of Rome.

17.] καλῶς is not ironical, but concessive: it is not the act of *thanksgiving* in a tongue that the Apostle blames, for that is of itself good, being dictated by the Spirit: but the doing it not to the edification of others. δ ἑτερος, the *idiōτης* spoken of before.

18, 19.] Declaration of his own feeling on the matter, highly endowed as he was with the gift. I thank God, I speak with a tongue (have the gift of speaking with tongues) more than you all. This juxtaposition of two clauses, between which 'that' is to be supplied in the sense, is not unusual: βούλει σκοπῶμεν: 'fac videas'—Eur. Hippol. 567, ἐπίσχετ', ἀδὴν τῶν ἑσθῶν ἐκμύθω. Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσι ἐγὼν ἐποθέσμαι αὐτός, Μητέρα ἦν ἐς πατὴρ ἀνυγίτω ἀπονέεσθαι. See Hartung, Partikell, ii. p. 184. 19.] ἐν ἐκκλησίᾳ, in (the) assembly, 'in the congregation' [this is the better rendering here, and wherever there is a chance of the word *church* being mistaken as meaning a building],—not 'in an assembly,' as Meyer. The art. is omitted after a preposition: so Middleton, ch. vi. § 1; the logical account of which is, that the prep. serves to categorize the substantive following it, and so make it general instead of particular.

θελῶ . . . , ἡ, as βούλομαι, ἡ, ll. a. 117: similarly ἐπιθυμῶ, ζητέω,—

see Hartung, ii. p. 72. διὰ τοῦ νοός has probably been a correction, because λαλεῖν τῷ νοῖ was found harsh, the understanding being only the indirect instrument.

20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. ἀδελφοί suavem vim habet, Bengel. ταῖς φρεσίν, in your understandings, as this preference shews you to be. τῇ κακίᾳ—dat. of reference, as regards vice: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the O. T. he takes occasion to shew that tongues are a sign to the unbelieving only: and that even for them they are profitless in comparison with prophecy.

21.] ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25;—where the *Psalms* are thus quoted. The passage stands in the LXX: διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τοῦτο . . . κ. οὐκ ἠθέλησαν ἀκοῦειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors. Here as in many other cases,

1 here only τ. γραπται "Οτι ἐν ἑτερογλώσσοις καὶ ἐν^m χεῖλεσινⁿ ἑτέρων^{ABDFK}
 (Isa. xxviii. λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' ὁ οὗτος^{LFMab} ἑξακούσονται^{c defg}
 11.) Ps. cxlii. 1 Ag. h k l m
 m = Matt. xv. 8 | Mk. (from μου, λέγει κύριος. 23 ὥστε αἱ ἑγλώσσαις εἰς σημεῖον^{o 17. 47}
 Isa. xxix. 13.) εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ ἡ προ-
 Rom. iii. 13. φητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν
 Heb. (xi. 12.) οὖν^{wx} συνελθῇ ἡ ἐκκλησία ὅλη^{xx} ἐπὶ τὸ αὐτὸ καὶ πάντες
 xlii. 10 only. u = Acts ii. 4. Exod. xxx. 9. o = ch. v. 1
 ref. p = Rom. v. 12 ref. q Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7 only. Deut.
 i. 43. r Acts ii. 4 ref. s so eis μαρτύριον, &c. Matt. viii. 4 al. fr. Jer. ix. 22.
 t Rom. iv. 11 ref. u = ch. vi. 6 ref. v ch. xiii. 2 ref. w = Acts i. 3 ref.
 x ch. xi. 20. Josh. ix. 2. y Rom. xvi. 23 ref. z Acts i. 16 ref.

for *ετερογλώσσοις*, *ετεραις γλώσσαις* F lect-8 vulg copt goth Tert., rec *ετερως*,
 with D[F]KLP rel [latt Syr(lingua alia) syr copt goth æth arm] Orig, Constt, Chr,
 [Cyr,] Damasc Thl (Ec [Tert, Ambrst]: txt ABN 17 [Cyr, ma, p]. (*Meyer thinks the*
dat a mere mechanical corrtn to suit the other datives.) for οὐδ' οὗτος, ουδεπὼ F
 [not F-lat]. εἰσακουσεται F(not [F]-lat) 43. 113 lect-14.

22. for (2nd) πιστεύουσιν, πιστοῖς F [vulg Ambr., (G-lat has both.)]
 23. om οὖν F[-gr] 67^z old-lat goth Ambr, Ambrst. for συνελθῇ, ελθῇ BG¹.
 ολῇ bef η ἐκκλησία DF latt goth [Syr goth Ambr, Ambrst]. rec πάντες
 γλώσσαις λαλῶσιν, with [D²-gr] KL [47(-ουσις)] rel vulg(and F-lat) syrr arm Chr-txt,
 [γλ. π. λ.] Thdr Damasc (Ec Vict-vit Bede: λαλ. παν. γλ. copt æth Ambrst: λαλ.
 γλ. παν. D¹-²[and lat] goth: txt AB F[-gr(and G-lat)] PN Bas, [Euthal-ma] Thl.

the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The *στὶ* answers in the LXX to *τῷ*, 'for'; or 'yea verily,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτέρῳ.] in (in the person of) men of other tongues: Heb. *with another tongue*—and it is placed *second*. The Apostle personifies it and gives it the prominence.

ἐν χ. ἑτ.] in (as speaking in, using as the organ of speech) lips of others (strangers, see ref.): Heb. *in* (by) *stammerers of lip*: Louth, *with a stammering lip*. τῷ λαῷ τούτῳ] in Isa., the Israelites: here taken generally for the unbelieving world.

οὐδ' οὗτος εἰσακούσεται.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but even for them, profitless in the main:"—*not even under such circumstances will they listen to me: even this sign will be for them ineffectual.* 22.] *ἑτερε*,—viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] the tongues, in the *then* acceptation of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned. εἰς σημ. ελθόν] are for a sign: but there is no emphasis on the words,—the meaning being much the same as if *eis σημεῖον* were omitted, and it stood *ἔτετε αἱ γλ. εἰσὶν οὐ τοῖς π.* Not seeing this, Commentators have differed widely about the meaning of *σημεῖον*.

So Chrys. (Hom. xxxvi. p. 335): *eis σημεῖον, τουτέστιν, εἰς ἐκπηξιν*:—Bengel: 'quo allecti auscultare debebant':—Calvin: 'lingua, quatenus in signum datus sunt': &c. &c. All dwelling on the word *σημεῖον* would introduce an element foreign to the argument, which is, *that tongues are* (a sign) *for the unbelieving, not for the believing.* οὐ τ. πιστ.] not to men

who believe, but to unbelievers, i. e. 'men who do not believe': not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who *will* not believe': *ἀπιστοι*: must be kept to the same sense through this whole passage, and plainly by ver. 23 it is *not one who will not believe*, but an *unbeliever open to conviction*. The mistake has been occasioned by regarding *those to whom the prophecy was directed*, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. *ἐστίν*, as Meyer, or *eis σημ. ἐστίν*, as De Wette: it seems to me to import little which we supply, seeing that *eis σημ.* is of so very slight weight in the preceding clause. If emphatic meaning had been attached to *σημεῖον as belonging to αἱ γλ.*, we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were *σημεῖα*, there can be no objection to it here: and the uniformity of construction seems to require it.

Both here and above, τοῖς ἀπίστοις. and the other are datives *concommodi*—for, not 'to,' the unbelieving. ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25. Prophecy, i. e. *inspired and intelligent exposition of the word and doctrine*, was eminently *for* believers, but, as below, would

...εἰδω-
ται P.

λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἔρουσιν ὅτι ^bμαίνεσθε; ²⁴ ἐὰν δὲ πάντες ὁ ^aπροφητεύωσιν, εἰέλβη δέ τις ἄπιστος ἢ ἰδιώτης, ^dἐλέγχεται ὑπὸ πάντων, ὁ ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ κρυπτά τῆς καρδίας αὐτοῦ φανερά γίνονται, καὶ οὕτως ^eπεσὼν ἐπὶ ^fπρόσωπον ^gπροσκυνήσει τῷ θεῷ, ^hἀπαγγέλλων ὅτι ὁ ⁱὄν.

^a ver. 16. ^b Acts xii. 15. ^c ch. xi. 4, 5. ^d = John iii. 21. ^e Acts iv. 9. ^f Rom. ii. 16. ^g ch. xi. 19. ^h = ver. 21. ⁱ Rom. v. 13. ^a Matt. xvii. 6. ^b xxvi. 39. ^c Luke v. 12. ^d xvii. 16. ^e Rev. xi. 16. ^f Num. xvi. 4. ^g xx. 6. ^h Paul, here and Acts xiv. 11 only. ⁱ dat., Matt. ii. 3 al. ^j fr. Pa. xxviii. 3. ^k passim. ^l ch. w., 1 Thes. i. 9. ^m Heb. ii. 12. ⁿ 1 John i. 2, 3 only. ^o Gen. xiv. 13. ^p 22. ^q Luke xlii. 47. ^r 1 Tim. v. 6 al. ^s Num. xxi. 37 only.

om η απιστοι B[: *infideles et idiotae*] Ambrst.

24. for 2nd δε, τε A Syr (æth).

om ανακ. v. π. (homœot) K.

25. rec ins και ουντα bel τα κρυπτα (from below,—the result being imagined better to begin here; the follg κ. ουντα being by some om'd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer, with D²[-gr] KL rel syr Chr, Thdr̄t [Damasc]: om ABD¹FN 17 latt (Syr) copt goth (æth arm) Orig[-c, i-int, Did.] Bas, Chr, [Euthal-ms (Ambr). Syr æth arm Orig-int, Ambr ins και.] αναγγελλων F(not G).

be also profitable to unbelievers, furnish-
ing a token that God was truly among
his assembled servants. 23—25.]

Instances given of the operation of both
on the ungifted or the unbeliever.

23.] ὁν, following up the axiom just
laid down, by supposing a case = if then
... The first case put answers to the
former half of ver. 22: the second, to the
latter.

The supposition is this: that
all the (Corinthian) church is assembled,
and all its members speak with tongues
(not in a *tumultuary* manner—that is not
part of the present hypothesis, for if it
were, it must apply equally to ver. 24,
which it clearly cannot:—but that all have
the gift, and are in *turn* exercising it):
—then *ἰδιῶται*, 'plain believers,' persons
unacquainted with the gift and its exercise,
come in. It is obvious that the hypothesis
of *all* being assembled, and *all* having the
gift, must not be pressed to infer that no
such *ἰδιῶτης* could be found: no one hypo-
thesizes thus rigidly. If any will have it
so, then, as Meyer, we may suppose the
ἰδιῶται to come from another congrega-
tion: but the whole difficulty seems to me
mere trifling. The *ἰδ.* plainly cannot be,
as De W. maintains, an *unbeliever*, for his
case is separately mentioned. Such plain
men, or perhaps a company of unbelievers,
have come in:—they have no understand-
ing of what is going on: the γλώσσαι
sound to them an unmeaning jargon; and
they come to the conclusion, 'These men
are mad; just as men *did* infer, on the
day of Pentecost, that the speakers were
drunken.

24.] But if all (see
above) prophesy (i. e. intelligibly lay forth,
in the power of the Spirit, the Christian
word and doctrine) and there enter any
(singular *now*, setting forth that this
would be the effect in any case: plural
before, to shew that however many there

might be, *not one could appreciate the
gift*) unbeliever or plain man (*ἄπιστος*
first now, because the great stress is on the
power of prophecy in its greatest achieve-
ment, the conversion of the unbeliever;
but *ἰδιῶται* was first *before*, because the
stress there was on the unprofitableness
of tongues, *not only to the ἄπιστοι, but to
the ἰδιῶται*), he is convicted by all (the
inspired discourse penetrating, as below,
into the depths of his heart,—by *all*, i. e.
by each in turn), he is searched into by
all (each inspired speaker opening to him
his character), the hidden things of his
heart become manifest (those things which
he had never before seen are revealed,—
his whole hitherto unrecognized personal
character laid out. Instances of such re-
velations of a man to himself by powerful
preaching have often occurred, even since
the cessation of the prophetic gift): and
thus (thus convicted, searched, revealed to
himself:—in such a state of mind) having
fallen on his face, he will worship God,
announcing (by that his act, which is a
public submission to the divine Power
manifest among you: or, but not so well,
aloud, by declaration of it in words) that
of a truth (implying that previously he
had regarded the presence of God among
them as an idle tale; or, if a plain Chris-
tian, had not sufficiently realized it) God
is among you (or in each of you: by His
Spirit). In this last description the
ἰδιῶτης is thrown into the background,
and (see above) the greater achievement
of prophecy, the conviction and conversion
of the *ἄπιστος*, is chiefly in view. "For a
similar effect of the disclosure of a man's
secret self to himself, compare the fascina-
tion described as exercised by Socrates over
his hearers by the 'conviction' and 'judg-
ment' of his questions in the Athenian
market-place. Grote's Hist. of Greece,

τῶς ὁ θεὸς ἔν ὑμῖν ἐστίν. 26 Ὅτι οὖν ἐστίν, ἀδελφοί; ABDFK
L^a a b c
d e f g h
i k l m n
17. 47
 ὅταν συνέρχῃσθε, ἕκαστος [ὑμῶν] ψαλμὸν ἔχει, ἡ διδα-
 χὴν ἔχει, ἡ ἀποκαλύψιν ἔχει, γλώσσαν ἔχει, ἡ ἐρμηνείαν
 ἔχει πάντα πρὸς οἰκοδομὴν ἡ γινέσθω. 27 εἴτε γλώσση
 τίς λαλεῖ, κατὰ δύο ἢ τὸ πλείστον τρεῖς, καὶ ἂν
 μέρος καὶ εἰς διερμηνευέτω 28 ἐὰν δὲ μὴ ἡ διερμηνευ-
 τῆς, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.
 29 ἂν προφητῇ δὲ δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι
 ἂν ver. 40. ch. xvi. 14. u = Mark vi. 40. ἀνά, Luke ix. 3. x. 1. John ii. 6. καθ' ἑαυτῶν, Eph. v. 23. John
 xxi. 26. Xen. Anab. iv. 7. 8. v here only. (Isa. ix. 3.) w here only. ἀνά μ. φθεῶν, y here only.
 Polyb. iv. 20. 10, and al. freq. see Rom. xi. 26 reff. z ch. xii. 30 reff. y here only.
 Acts xii. 17 reff. change of subject, Luke xv. 18. xix. 4. Acts vi. 6. Winer, edn. 6, § 67. l. c. a Acts xi.
 27 reff.

rec o θεος bef οὐτως, with KL rel syr Chr, Thdrt [Bas, Damasc]: om οὐτως k 3. 32
 Thdrt-comm: txt AB(DFN) h 17 latt Syr copt goth sath arm Orig [c,] Jint, [Did, Chr,
 Euthal-ms Ambr,]—om o D¹FN¹ I¹ 109¹ Orig [c,] Chr.

26. om ὑμῶν ABN¹ a 17 copt [Bas, Euthal-ms]: ins DFKLN² rel [latt syrr goth
 sath(appy) arm] Chr, Thdrt Damasc [Ambrat]. om διδασ. ἔχει (homoiotele) A k.
 rec γλώσσαν ἔχει ἀποκαλύψιν ἔχει (the clauses dropped out by homoiotele, and were
 then confusedly reinserted), with L rel Chr, Thdrt Damasc: om ἀποκαλύψιν ἔχει m
 35-9. 42-7. 63 arm Chr-mss: om γλώσσαν ἔχει K 35-9. 42-3. 57. 91¹. 106-77. 238
 [fald: erm. ἔχει γλ. ex. goth:] txt ABDFN [d] 17 latt syrr copt sath Bas, [Euthal-
 ms] Thl Gc-comm [Ambrat]. διερμηνείαν DF. rec γινέσθω, with Damasc:
 txt ABDFKLN rel Chr [Bas, Euthal-ms] Thdrt &c.

28. for διερμ., ἐρμηνευτής BD¹F, pref δ D¹F.

for ἑαυτῶν, αὐτῶ F.

29. om οἱ D¹FL¹.

viii. 609—611." Stanley. 26—35.]
*Regulations respecting the exercise of
 spiritual gifts in the assemblies.*

26.] The rule for all, proceeding on the
 fact of each having his gift to contribute
 when they come together: viz. that all
 things must be done with a view to edi-
 fication. τὶ οὖν ἐστίν] See ver. 15.

27. συν.] whenever ye happen
 to be assembling together: the present
 vividly describes each coming with his gift,
 eager to exercise it. ψαλμὸν] most
 probably a hymn of praise to sing in the
 power of the spirit, as did Miriam, De-
 borah, Symeon, &c. See ver. 15.

διδασχὴν] an exposition of doctrine or
 moral teaching: belonging to the gift of
 prophecy, as indeed do also ψαλμ. and
 ἀποκάλ., the latter being something re-
 vealed to him, to be prophetically uttered.

γλώσσαν] a tongue, i. e. an act
 of speaking in tongues: see vv. 18, 22.

ἐρμηνείαν] See below, and ver. 5.
 παντ. π. ο. κ. γιν.] THE GENERAL
 RULE, afterwards applied to the several
 gifts: and 27, 28.] to the speaking
 with tongues. εἴτε begins the construc-
 tion, but is not carried on, ver. 29, where
 προφηταὶ δὲ answers to it. 27.] κατὰ

δύο (scil. let it take place), by two (at each
 time, i. e. in one assembly: not more than
 two or three might speak with tongues at
 each meeting) or at the most three, and
 by turn (one after another, not together):

and let one (some one who has the gift,—
 and not more than one) interpret (what
 is said in the tongue). 28.] But if

there be not an interpreter (Wieseler, in
 the Stud. und Krit. for 1838, p. 720, would
 render it, 'if he be not an interpreter,' viz.
 himself. But this would exclude the pos-
 sibility of others interpreting, which we
 know from ch. xii. 10 might be the case.
 And thus the preceding εἴτε could hardly
 bear its proper meaning. Wieseler tries to
 make it mean 'one at a time.' Besides,
 the emphatic position of ἡ seems to require
 more stress than this sense would give,
 which would be better expressed by ἐὰν δὲ
 διερμηνευτῆς μὴ ᾖ), let him (the speaker
 in a tongue, see reff.) be silent in the
 church: but (as if σιγάτω had been μὴ λα-
 λεῖτω) let him speak for himself and for
 God: i. o. in private, with only himself and
 God to witness it. Chrys. καθ' ἑαυτὸν
 φθιγγέσθω: which Theophyl. enlarges to
 τούτέστιν ἀποφῆτι καὶ ἑρῆμα καθ' ἑαυτὸν:
 which does not seem to agree with λα-
 λεῖτω, the speaking being essential to the
 exercise of the gift. 29—33.] Simi-
 lar regulations for PROPHECY. 29.]

29.] δέ, transitional. δύο ἢ τρεῖς, viz. at
 one assembling;—not together; this is
 plainly prohibited, ver. 30. There is no τὸ
 πλείστον as in the other case, because he
 does not wish to seem as if he were limit-
 ing this most edifying of the gifts.

οἱ ἄλλοι, scil. προφηταί, —or perhaps, any

^b διακρινέτωσαν ³⁰ ἐὰν δὲ ἄλλω ^c ἀποκαλυφθῇ καθήμεν, ^b ch. vi. 5.
^d ὁ πρῶτος ^e συγάτω. ³¹ δύνασθε γὰρ ^u καθ' ἓνα πάντες ^b ch. ii. 10 ref.
^d προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες ^e παρα- ^d ch. xi. 4, 5
^e καλῶνται. ³² καὶ ^f πνεύματα ³⁵ προφητῶν ^g προφήταις ^h ὑπο- ^e = Rom. xii.
^h τάσσεται. ³³ οὐ γὰρ ἐστὶν ⁱ ἀκαταστασίας ὁ ^j θεός, ἀλλὰ ^f = ch. xii. 10
ⁱ εἰρήνης, ὥς ἐν ^k πάσαις ταῖς ^l ἐκκλησίαις τῶν ^m ἁγίων. ^g Rev. xii. 6.
^j Rom. vii. 51.
^k 7, 20 al.
^l 1 Chron. xxix. 24.
^m 2 Cor. vi. 5. xii. 20. James iii. 16 only. Prov. xvi. 20. Tobit iv. 13 (not in N) only. (-στατος,
James i. 8.) j Rom. xv. 33 ref. k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi.
38 only. l Rom. i. 7. Acts ix. 13 ref.

ανακρινέτωσαν D¹F.

30. om δε D¹[and lat] F[-gr G-lat] Orig-int₁[: *et si* Syr: *quodsi* vulg F-lat] Ambrst. (κα in καθήμεν is written over the line, ο π having been first written, and then marked for erasure by N¹.)

31. πάντες bef καθ ενα DF h¹ lat² Syr arm: om πάντες 17 Ambrst: εκαστοι 6. 67²: εκαστοι πάντες 38. 72.

32. for πνευματα, πνευμα D F[-gr(and G-lat)] 1. 43. 52. 67². 213 [fuld] Syr [Epiph.] Thdr̄t Orig-int₁[-ed Did-int, Novat, Hil, Ambrst]: txt ABKLN rel vulg(and F-lat) syr copt [arm] Orig₂(and int₁) Epiph, Chr, [Euthal-ms] Thdr̄t-ms Damasc Thl Ec Tert₁. (The plur was corr'd to the sing because, One Spirit inspiring all the prophets, πνευματα was not understood.) υποτασσονται L.

33. ο θεος bef ακαταστασις A 57 Syr copt [Hip₁]: om ο F. (αλλα, so ABDN e g k 47 [Chr₁ Euthal-ms Damasc].) at end ins διδασκω (from ch iv. 17) F b o 2. 10. 39 vulg ([fuld demid harl tol:] not am) syr-w-ast [arin-ed] Chr₂: διατασσομαι Chr-ms, Damasc.

person possessing the gift of διακρίσεις πνεύματων, mentioned ch. xii. 10 in immediate connexion with προφητεία. Such would exercise that gift, to determine whether the spirit was of God: see ch. xii. 3; 1 John iv. 1—3. 30.] But if

a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the δ πρῶτος σιγάτω is no impossibility, but is their power to put into effect. For ye have the power (the primary emphasis of the sentence is on δύνασθε, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power;—the secondary on καθ' ἓνα) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

32.] and (not, for: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα is a peculiar sense—from God,

or otherwise. See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. τῶν πνεύμα κ.τ.λ. The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject to prophets (i. e. to the men whose spirits they are. But very many commentators, e. g. Theophyl.(alt.), Calvin, Estius, and more recently Bleek and Rückert, take προφήταις to signify other prophets—τὸ ἐν σοὶ χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοὶ πνεύματος, υποτάσσεται τῇ χαρίσματι τοῦ ἑτέρου τοῦ κυνηθέντος εἰς τὸ προφητεύειν (Theophyl.). But the command δ πρῶτος σιγάτω would be superfluous, if his gift was in subjection to another).

33.] Reason of the above regulations. The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.'

I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7 [and 8]), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph,

m = & constr., Acts xxvi. 1
 ref.
 n Gm. iii. 16.
 o ch. xi. 34 ref.
 p Matt. xii. 10
 al. fr. Epp.,
 Rom. x. 20
 (from Isa.
 lxx. 1; only.
 q ch. xi. 6 ref.
 r Acts xi. 1 ref.
 s = Rom. x. 18
 ref.
 t Acts xxvi. 7
 ref.
 u = ch. iii. 18 ref.
 v ch. ii. 15 ref.
 w constr., Acts iii. 10. iv. 13. 3 Cor. i. 14. xiii. 5.

34 Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις * σιγάτωσαν οὐ γὰρ ἔπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ * ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, ὅ ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἑπερωτάτωσαν αἰσχροῦν γὰρ ἐστὶ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. 36 ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξήλθεν, ἡ εἰς ὑμᾶς μόνους κατήνησεν; 37 εἰ τις ἔδοκε προφήτης εἶναι ἡ πνευματικός, ἐπιγινώσκτω

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld² Ambrst Sedul.

34. rec aft γυναῖκες ins ὑμῶν, with DFKL rel Syr syr-w ob Chr, Thdrt Ec Ambr, Ambrst Sedul: om ABN 17 vulg (and F-lat: *vestra* is written over ὑμῶν in the gr column) coptt aeth arm Orig[-c], Mcion-e, Dial, Nys, Damasc (Cyp), Pel. rec *ἐπιτετραπται* ('the sense of the perfect, *permissum est, was more familiar to the translators.* Meyer), with K rel syr Mcion-e, Chr, Thdrt, *ἐπιτετραπται* L: txt ABDFN 17 [latt coptt arm Orig-e, Euthal-ms] Mcion-e, Damasc [Ambr, Ambrst]. (αλλα, so ABD'N [Mcion-e, Euthal-ms].) * ὑποτάσσεσθωσαν ABN 17 Syr coptt aeth Mcion-e, [Euthal-ms] Damasc: *υποτασσεσθαι* DFKL rel latt syr arm Dial, Chr Thdrt Thl Ec [Ambr Ambrst]. add τοις ἀνδρασι A.

35. εἰ τι δε εἰ quid autem DF vulg Ambrst. *μαθανειν* A²N¹ 17. 23-6. 31. 73 Nys. (A¹ doubtful.) *θελωσιν* A 73 Damasc. om εστιν B [Euthal-ms]. rec γυναῖξιν (to agree with plurals preceding), with DFKLN² rel syr Orig[-c], Chr-ms, Thdrt Ambrst: txt ABN¹ 17 vulg (and F-lat: *mulieribus* is written over γυναῖξιν in gr column) coptt aeth arm Orig[-c], Chr[-ed, (Euthal-ms)] Damasc Pel. rec *ἐν ἐκκλησίᾳ* bef λαλεῖν, with D(F)K(L) 47 syr Orig[-c], Chr, [Euthal-ms] Thdrt Ambrst: txt ABN m 17 vulg coptt aeth Orig, Damasc Bede.—*ἐκκλησίαις* F[not F-lat] L 49. 69. 106-8 D-lat syr Thdrt.

36. κατηντ. bef μόνους F[not F-lat] copt.

37. *ἐπιγινώσκτω* D: *γινώσκτω* B Chr, (addg ταυτα).

it is harsh beyond example, and superfluous, as anticipating the reason about to be given *οὐ γὰρ κ.τ.λ.* Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. 34, 35.] *Regulation prohibiting women to speak publicly in the church, and its grounds.* If *ὡς . . . ἁγίων* be placed at the beginning of this sentence, we must not, as Iachm. absurdly does, put a comma before *τῶν ἁγίων*, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed *ἁγίων γυναῖκες*, or even *ἁγίων αἱ γυναῖκες*, but certainly not *τῶν ἁγίων αἱ γυναῖκες*.

34.] *ἀλλὰ ὑποτάσσεσθαι*, scil. *κελεῖται αὐταῖς*. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. (Ed. Tyr. 236, *τὸν ἄνδρ' ἀπαυδῶ τούτῳ . . . μὴτ' εἰσδέχεσθαι μῆτε προσφώνειν τινα, ὥθειν δ' ἀπ' οἴκων πάντας*: Lucian, *χάρων ἡ ἐπισκοποῦντες*, line 49 from beg.,—*οὐδὲ δὲ καὶ αὐτὸν καλοῦσαι ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλού-*

τωνος ἀρχὴν (ζημοῦν. See other examples in Kühner, § 852 k.

δ νόμος—ref. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others their own husbands. 35.] This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former *σιγάτωσαν*, 'But if we do not understand any thing, are we not to ask?' The stress is on *μαθεῖν*. *ἰσχύον*, confining them to their own husbands, to the exclusion of other men.

αἰσχροῦν] See ref.: indecent, bringing deserved reproach.

36—40.] GENERAL CONCLUSION: *the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.* Then, a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition, in another form, of the fundamental precept, ver. 26.

36.] I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to *all the points of church custom* which he has been noticing, and to be inseparably connected with what follows,—the recognition of his apostolic

ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν [ἐντολή].³⁸ εἰ δέ τις
 ἄγνοεῖ, ἄγνοεῖτω.³⁹ ὥστε, ἀδελφοί [μου], ζηλοῦτε
 τὸ ἄπροφητεύειν, καὶ τὸ ἡλαλεῖν μὴ κωλύετε ἑν ἡ γλώσ-
 σαις,⁴⁰ πάντα δὲ εὐσχημόνως καὶ κατὰ ἐξίτην γινέσθω.
 XV. 1 Ἐγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον δ

14. Luke xlii. 2 al. Exod. xxxvi. 6. d Rom. xlii. 13. 1 Thess. iv. 12 only τ. (-μωρ,
 ch. xii. 24.). e Luke i. 8. Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4), vii. 11,
 &c. only. L.P.H. Job xxxviii. 12. f = ver. 26. ch. xvi. 14. g ch. xii. 3
 ref. 3 Cor. viii. 1. ref.).
 x = 2 Pet. ii. 12. Sir. v. 15. (pass.), 2 Cor. vi. 2.).
 y = ch. v. 8 ref.
 z = ver. 1. a ch. xi. 4, 5. b ver. 19 only (ch. xii. 30 ref.).
 c = Matt. xix.

rec ins του bef κυριου, with Thl: om ABDFKLN rel Orig, Chr, Thdrt Damasc
 (Ec. for κυριου, θεου A copt Orig, rec εισιν εντολαι, with D²⁻³[-gr] KL rel
 vulg(and F-lat) syrr basm Chr Thdrt Ambrst-ms: εντολαι εισιν m: εντολη εστιν N¹:
 εστιν, omg εντολη, D¹(and lat) F[-gr(and G-lat)] Orig[-c,-](int,) Hil, Ambrst-ed:
 εστιν εντολη ABN³ 17 copt æth Aug².

38. for αγνοειτω, αγνοειται D¹(-τε) F(ηην-) N¹ 17 Orig[-c,-](appy): simly coptt
 (engelbr) and perhaps A¹(ω is written secunda manu, the original letter being erased):
 ignoratur D-lat: ignorabitur vulg [F-lat] G-lat Orig-int, [Ambr, Ambrst]: non cog-
 noscitur Hil: txt A²B D²⁻³[-gr] KLN³ rel syrr coptt[-wik] æth arm Orig[-c,-], Chr,
 [Euthal-ms] Thdrt Damasc Thl (Ec. (There appears no reason why the indic should
 have been altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps
 have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes
 in writing αγνοειτω ωστε, one ω had dropped out, and left the last letter of αγνοειτ. to
 be supplied.)

39. aft αδελφοι: ins μου AB¹ D²⁻³[-gr] N c g m o syrr copt Chr, Thdrt Damasc [nostri
 æth]: om B²(sic: see table) D¹FKL rel latt basm arm Ambrst Pel. om 1st το F.
 om 2nd το B 48. rec γλωσσας bef μη κωλυετε, with DFKL rel latt syrr

æth arm Chr, Thdrt Ambrst: txt ABPN m 17 [Euthal-ms] Damasc.—rec om εν (λαλ.
 γλ. being the more usual exprn ?), with A D³[-gr] KL[P]N rel vulg(and F-lat) syrr [arm
 Euthal-ms] Chr Thdrt Ambrst: ins B D¹(and lat) F[-gr] G-lat coptt.

40. rec om δε (because there appeared to be no contrast ?), with KL rel basm [Bas,]
 Orig-int, Ambr: ins ABDFPN 17 a m vulg Syr copt arm Chr, [Euthal-ms Cyr,]
 Thdrt Damasc Pel Bede.

CHAP. XV. 1. (aft γνωρίζω N¹ has written α, but erased it.)

orders, as those of God. 37.] πνευ-
 ματικός, one spiritually endowed: not
 quite as in ch. ii. 15. ἃ γράφω]
 the things which I am writing, viz.
 'these regulations which I am now mak-
 ing.' κυρίου, emphatic: the Lord's
 (commandment): carrying His authority.
 No more direct assertion of inspiration can
 be uttered than this. "Paul stamps here
 the seal of apostolic authority: and on
 that seal is necessarily Christ." Meyer.

38. ἀγνοεῖτω] implying both
 the hopelessness of reclaiming such an
 one, and the little concern which his op-
 position gave the Apostle. The other
 reading, ἀγνοεῖται, gives a passable sense
 —'he is ignored,' scil. by God: cf. ch.
 viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] ζηλοῦτε and μη κωλύετε express
 the different estimations in which he held
 the two gifts. 40.] δέ, only pro-
 vided, that . . . κατὰ τάξιν]
 i. e. in right time, and due proportion.—
 Meyer compares Jos. B. J. ii. 8. 5, of the
 Essenes: οὕτως κραυγὴ ποτε τὸν ὄλον οὕτε
 θόρυβος μολύνει, τὰς δὲ λαλίδς ἐν τάξει
 παραχωροῦσιν ἀλλήλοις. See Stanley,
 edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION
 OF THE DEAD; WHICH SOME IN THE
 CORINTHIAN CHURCH DENIED. For

the enquiry, who they were that denied
 the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the founda-
 tion of his intended polemical argument
 in the historical fact of the RESURREC-
 TION OF CHRIST. But he does not alto-
 gether assume this fact. He deals with its
 evidence, in relating minutely the various
 appearances of the Lord after His Resur-
 rection, to others, and to himself. Then,
 in ver. 12, the proclamation of Christ's
 Resurrection as the great fact attending the
 preaching of the gospel, is set against the
 denial of the Resurrection by some of them,
 and it is subsequently shewn that the two
 hang together, so that they who denied the
 one must be prepared to deny the other;
 and the consequences of this latter denial
 are pointed out. But it by no means
 follows, as De W. (in part) and Meyer
 have assumed, that the impugnors were
 not prepared to deny the Resurrection of
 Christ. The Apostle writes not only for
 them, but for the rest of the Corinthian
 believers, shewing them the historical cer-

ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν * κατὰ τὰς ἑσφάδας, * καὶ ὅτι ἑτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ * κατὰ τὰς ἑσφάδας, * καὶ ὅτι ὤφθη Κηφᾶ, εἰτα τοῖς δώδεκα. * ἔπειτα ὤφθη ἑπάνως πεντακοσίοις ἀδελφοῖς * ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι,

xvi. 22. Acts ii. 20. v. 6, 9, 10 only. Gen. xxiii. 4. v. - Matt. x. 6. xiv. 2. xvi. 21 al. Isa. xxvi. 19. w Psa. xv. 10. Isa. liii. 9, 10. Hosai vi. 3. Jon. i. 17 (ii. 1). see Matt. xii. 40. x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάπαξ or ἐφανερώθη. (Mk. xvi. 9-20) John. See Stanley. y = Mark xiv. 8 only. Exod. xxx. 14 al. slaw. of place or authority. See Winer, eda. 6, § 37. 6. z = here (Roma. vi. 10. Heb. vii. 27. Is. li. 12. x. 10) only r. a ch. ix. 19 reff. b = John xxi. 22, 23. Phil. i. 26. c ch. iv. 13 reff.

4. rec τη τριτη ημ. (see Matt xvi. 21; xvii. 23. Here τη ημ. τη τρ. is solemn and emphatic), with FKLP rel vulg Syr basm goth Mcion-e, Dial, Eus, [Cyr-jer,] Chr, Thdr̄t [Archel, Damasc] Iren-int, Tert, : txt ABDN m 17 syr copt Cyr-jer, Cyr[-p, Euthal-ms] Hil,.

5. επετα AN m 17 Eus, Cyr-jer, Chr, [Euthal-ms Hesych,]: και μετα ταυτα D¹F am goth [(Syr arm)]. for δωδεκα, ενδεκα D¹F nonnulli-codices-in-Aug latt syr-ing goth arm-usc [Eus,] Archel, Damasc Phot [Ambrst] Jer.

6. rec πλειονες, with KLP rel Eus, Chr, Thdr̄t Damasc: txt ABDN k m 17 Orig, Eus, Cyr[(varies) Euthal-ms].

ance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and [his] dissertation at the end of the section.

ὑπὲρ τ. ἁμ. ἡμ.] ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shows, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Buttmann (Index to Meidias, p. 188), on the distinction between ὑπὲρ and περὶ: "id unum interest, quod περὶ usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ, quod ipsum discrimen inter Lat. prap. de et super locum obtinet." It may be noticed, that in 8 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὃν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑπὲρ may bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπὲρ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's Death, Burial, and Resurrection on the third day: see reff. 4. ἐγήγερται]

the perfect marks the continuation of the state thus begun, or of its continuance: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐγένετό οἱ τιμωρῆσασθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἰτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der

vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὤφθη Κηφᾶ.] See Luke xxiv. 34.

τοῖς δώδεκα] used here popularly, as *doceoviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias* to be included as possibly having seen Him after His ascension: for the appearance is evidently *one and the same*.

6.] He drops the construction with *δρι*, dependent on *παρέθεκα*, and proceeds in a direct narration. But evidently the sense of the former construction continues: he is relating what he had received and preached to them.

ἐπάνως πεντακ. δδ. ἐφάπαξ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 16) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of 'once for all,' but at once, at one and the same time; as Theodoret, οὐ καθ' ἓνα, ἀλλ' ὁμοῦ πάντων. μένουσιν] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strength-

d = ch. vii. 39
 e adv., here
 only. Numb.
 xxxi. 2.
 f neut., see
 Mark xii. 26,
 and note.
 g here only.
 Jos. Ant. iii.
 7. 1. Dioc.
 Sic. iii. 39.
 h here only.
 Job iii. 18.
 Eccles. vii. 3 only.
 v. 10, 11 al. fr.
 Ps. vii. 1.
 2 Macc. v. 8.
 1 = Matt. xii. 11.
 2 Cor. iii. 5.
 Exod. iv. 10. constr.
 2 Tim. ii. 2.
 1 Pet. i. 10.
 j = Matt.
 17. 47.
 ABDFK
 LPK a b
 c d e f g
 h k l m
 o 17. 47

aft δε ins εξ αυτων K. om και (not perceiving its force or confusion from ε και
 εκου) A¹ (perhaps) BD¹ FN¹ latt syr coptt goth arm [Ambrst Aug.]: ins A² D³ [-gr]
 KLPN³ rel (Syr) with Orig, Archel, Eus, Chr [Cyr-p, Euthal-ms] Thdrt Damasc.
 7. for 1st επειτα, ειτα D coptt [Cyr₁]: txt ABFKLPN 17 rel Orig, [Eus, Euthal-ms]
 Cyr-jer, Chr Damasc. rec (for 2nd επειτα) ειτα, with BDLPN³ rel Chr, Thdrt:
 txt AFKN¹ a c e g 17 Orig, Eus, [Cyr, Euthal-ms] Damasc.
 8. ωσπερ (for -περ) D¹ Eus₁. om τω F lect-19 sah. και εμοι F.
 10. om 2nd η D¹ F, gratia ejus in me latt lat-ff.

ening the evidence: q. d. "and can attest it, if required."—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tautalised by the glimpses of another world in the vision of their risen Lord." 7. 'Ιακώβω] Probably, from no distinguishing epithet being added, the celebrated James, the brother of the Lord: see Gal. i. 19. So Chrysa: εμοι δοκεῖ, τῷ ἀδελφῷ τῷ ταυτοῦ, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 18. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολοι than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrysa. (ubi supra) extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὅς οἱ ἐβδόμηκοντα. 8.] But last of all (not *maior*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *novus*, as in ref. and in the expression πάντων μάλιστα (Plato, Protarg. p. 330)), as to the abortively

born (τῷ pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἐκτρώμα, see examples in Wetstein. It is not, as *times* in Theophyl., τὸ ὑστερον γέννημα, 'a weakling child of old age.' The grammarians find fault with the term, and prefer ἐμβλωμα or ἐξέμβλωμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—ὅτι δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν. The suggestion of Valcknaer, al., that τῷ is τῷ for τῶν, is equally inconsistent with usage and the sense of the passage). He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition. 9, 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγώ] The stress is on ἐγώ, 'I, and no other.' 8ε] 'ut qui': assigns the reason. ἱκανός] see ref. καλεῖσθαι] 'to bear the honourable name of an Apostle.' 10. χάρις. 8ε θεοῦ] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace. 8 εμοι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὁσ-

οὐ ^m κενὴ ἐγενήθη, ἀλλὰ ^a περισσώτερον αὐτῶν πάντων ^{m = Actaiv. 25}
^o ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ^{(from Ps. ii. 1), vv. 14, 50.} ¹ συν
ἐμοί. ¹¹ ^q εἴτε οὖν ἐγὼ ^q εἴτε ἐκείνοι, οὕτως ¹ κηρύσσομεν,
καὶ οὕτως ^a ἐπιστεύσατε. ¹² εἰ δὲ ¹ χριστὸς ¹ κηρύσσεται * ἐκ
^a νεκρῶν ὅτι ^{uv} ἐγγίγερται, ^w πῶς λέγουσιν ἐν ὑμῖν ^{uv} τινες ὅτι

12. Phil. ii. 16. Pa. cxvii. 1. p Acts xiv. 4. q ch. xiii. 8 reff. r absol.,
Matt. iii. 1, and passim. Exod. xxxii. 5. s = ver. 2 reff. t see Acts viii. 5 reff.
u Matt. xvii. 9. (ἡγ. ἀπὸ τ. π., Matt. xiv. 3 al. not in Mk., who has ἐκ π. ἀπεστ., vi. 14.) Luke ix. 7. John
ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. v = ver.
4 al. fr. w = Rom. vi. 2. Gal. ii. 14. iv. 9.

for ου κενη εγενηθη, πτωχη ουκ εγενηθη D¹: πτωχη ου γεγενεσθαι F: paupe(r)a non fuit
D-lat G-lat [Ambrst] (not Jer^{al}ic Aug¹: egena [Ambr²: simly goth]). om
αυτων D¹-gr L¹: παντων bef αυτων a. απαντων (but a erased) N. (αλλα,
so ABD¹N 17.) rec ins η bef συν (see note), with A D-corr² or 3?)[-gr]
KLPN² rel sah æth arm [Bas, Pa-]Ath Chr, Cyr[-p, Euthal-ms] Thdrt, Damasc² Thl
Θε Orig-int, Jer^{al}ic: om BD¹FN¹ latt goth Orig(gr and int₁) [Ambrst].

11. for ου, δε αυτεσ D¹F goth Iren-int₁: enim vulg Tert₁. πιστευσατε N¹.
12. * rec ὅτι ἐκ νεκρῶν, with AB D²[-gr] KLPN rel Iren(gr and int) Chr,
Thdrt [Cyr, Euthal-ms Damasc Tert₁ Ambrst: quod resurrexit a mortuis] vulg(and
F-lat): εκ νεκρων οτι D¹-a (and lat) F[-gr] G-lat Orig². rec times bef εν υμιν, with
DFKL rel goth arm Epiph, Chr, Thdrt Ambrst Promiss²: quidam dicunt in vobis latt
[coptt] Tert₁: txt ABPN² a 17 syrr Orig₁([-c₁]-int₁) Chr₁ [Cyr-p, Euthal-ms] Damasc.

περ οὐ λοιποὶ τῶν ἀνθρώπων: see note there.
ἡ ἐκ ἐμῆ] which was (manifested)
towards me: see ref. and Rom. viii. 18.
ἀλλὰ opposed to κενὴ ἐγ.,—'by means of
God's grace' being understood after ἀλλὰ,
as afterwards explained. περισσώτε-
ρον] adverbial, as in reff.: or perhaps
neut. accus. governed by ἐκοπίασα.
αὐτῶν πάντων] either, 'than any of
them,' or 'than they all,' scil. together.
Meyer prefers the latter, on account of
τοῖς ἀν. πᾶσιν, ver. 7. But it seems
hardly necessary, and introduces an element
of apparent exaggeration. ἐκοπίασα]
Spoken of his apostolic work, in all its
branches; see reff., especially Phil.
ὅτι ἐγὼ 84] explanatory, to avoid misap-
prehension: it had been implied (see above)
in the ἀλλὰ:—not I, however, but the
Grace of God with me (see var. readd.):
scil. ἐκοπίασεν κ.τ.λ. That is,—the
Grace of God worked with him in so over-
whelming a measure, compared to his own
working, that it was no longer the work
of himself but of divine Grace. Augus-
tine, de Grat. et Lib. Arb. § 5 (13), vol.
x. p. 889, hardly expresses this: "Non
ego autem, i. e. non solus, sed gratia Dei
mecum: ac per hoc nec gratia Dei sola,
nec ipse solus, sed gratia Dei cum illo:"—
for he overlooks the entire preponderance
of Grace, which Paul asserts, even to the
exclusion of his own action in the matter.
The right view of this preponderance of
Grace prevents the misunderstanding of
the words which has led to the insertion
of the article, ἡ συν ἐμοί, whereby Grace
becomes absolutely the sole agent, which
is contrary to fact. On the coagency of
the human will with divine Grace, but in

subordination, see Matt. x. 20; 2 Cor. v.
20; vi. 1, and ch. iii. 9, note. 11.]
He resumes the subject after the digression
respecting himself:—it matters not whe-
ther it were I or they (the other Apostles)
—such is the purport of our preaching—
such was your belief:—ὅτι, after
this manner, viz. that Christ died, was
buried, and rose again, as vv. 3, 4.
12—19.] On the fact of Christ's Resur-
rection, announced in his preaching, and
confessed in their belief, he grounds (nega-
tively) the truth of the general Resurrec-
tion:—If the latter be not to happen,
neither has the former happened:—and
he urges the results of such a disproof
of Christ's Resurrection. 12.] intro-
duces the argument for the resurrection,
by referring to its denial among a portion
of the Corinthian church. 84 belongs to
the whole question, and is opposed to
ὅτις κηρ. and ὅτι. ἐπιστ. of the fore-
going verse. The position of χριστός
before the verb gives it the leading
emphasis, as an example of that which is
denied by some among you: But if
CHRIST is preached [not subjunctive, be
preached: he is arguing from a matter of
fact, not from a mere hypothesis] that He
is risen from the dead (if an instance of
such resurrection is a fact announced in
our preaching), how say some among you
(how comes it to pass that some say) that
a resurrection of the dead does not exist
(ὅτις ἔστ. as ver. 13)? If the species be
conceded, how is it that some among you
deny the genus? τινες] It is an in-
teresting question, WHO these τινες were;
and one which can only be answered by
the indications which the argument in

x Matt. xxii. 31 only in goepp. Acts xvii. 32 nA. Paul. Rom. i. 4. here &c. 4 times only. Heb. vi. 2. see Acts iv. 2. ref. x. 41 ref. y ver. 4. z ver. 10. a 2 Cor. v. 15. Gal. iii. 29. see Rom. vii. 3, 25. d Matt. xxvi. 60 only +. see Acts vi. 13. (-peiv, Mark x. 19. -pis, Matt. xv. 19.)

13. ἀνάστασις ἡ νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις ἡ νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται. 14 εἰ δὲ χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ ψευδο-

13. om ei de eστιν (homotetel) [E] N¹(ins N-corr¹) a d 17 [Cyr₁].—for ei, eav F. 14. om ei to eγγ. (homotetel) D¹[and lat]. rec om 1st kai (as superfluous), with BLN³ rel [vulg F-lat syrr coptt æth arm] Ps-Ign, Constt Epiph, Cyr-jer, Chr, [Cyr-p₂] Thdrt Damasc Jac-nisib, [Iren-int, Tert, Ambrost]: ins AD F[-gr] KPN¹ d (e) 1² l m 17. 47 G-lat basm goth Dial, [Euthal-ms] Gc. (D-lat [Iren-int] lat-ff express neither kai nor apa.) rec aft κενῇ ins δε, with D³[-gr] KL [47(sic)] rel (am) syr Ps-Ign, Chr, Thdrt Thl Gc: om ABD¹FPN a¹ m 17 latt [Syr goth æth arm] coptt Cyr-jer, Dial, [Cyr, Euthal-ms] Damasc [Iren-int, Tert, Ambrost]. ἡμῶν BD¹ [17] 67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial, Cyr-jer [Cyr-p₂] Gc Ruf, Ariob Bede. 15. om και D¹ goth arm Tert₁.

this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not, for two reasons: (a) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it; and (β) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of

Hymenæus and Philetus, who maintained that the resurrection was past already. 2 Tim. ii. 17, 18,—as Olah. after Grot. supposes.

Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀλώμετο, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὐριοὶ γὰρ ἀποδοθήσκειν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12.

13.] 34 is the but argumentandi, frequent in mathematical demonstrations. ἀν. νεκ. οὐκ ἔστιν] the words (οὐκ) of the deniers. οὐδὲ χριστ. ἐγήγερται] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the rule, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] 34, again introducing a new inference. οὐκ ἔγ.

Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εἰ δὲ χρ. οὐκ ἐγήγερται. κενόν] idle, 'empty,' 'without result:' placed first for emphasis. ἄρα] then: 'rebus ita comparatis' (Meyer). καί] also, q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula δέ, the clause is much more forcible:—idle also is our preach-

μάρτυρες τοῦ θεοῦ, ὅτι ὁ ἐμαρτυρήσαμεν ἑκατέρωθεν τοῦ θεοῦ ὅτι ἡγείρεν τὸν χριστόν, ὃν οὐκ ἡγείρεν εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 18 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς ἐγήγερται. 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλονται. 19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλπικότες ἐσμεν μόνον, ἢ ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

h ch. iii. 30 ref.

i John viii. 24 bis. ix. 34.

k = ch. vii. 39 ref.

iv. 16. Rev. xiv. 13.

m = Rom. xiv. 15 ref.

n = Phil. i. 20.

iii. 10, from Ps. xxi. 12.

o 4 Kings xviii. 5, see Eph. i. 12.

q constr., Acta xiv. 10 ref.

46. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.

iii. 17 only t. compar., ch. xiii. 13 ref.

e = John i. 7, 8.

16. Acta

xxiii. 11 al.

f = here only.

Xen. Cyrop.

i. 2, 16.

ταῦτα μὲν δὲ

κατὰ πάν-

των Παρσῶν

ἔχονεν Ἀλ-

γείν. Arist.

Eth. Nic. i.

10. 7, ἀλγ-

θεύσεται

κατ' αὐτοῦ.

g = Rom. viii.

9 (ref.), 17.

i Pet. ii. 3.

j = 1 Tim.

James iv. 14.

1 Pet.

p perf., John v.

r Rev.

aft χριστον ins αυτον N¹(N² disapproving). om ειπερ to εγειρονται D 43 harl¹ Syr
sah goth [Thdr̄t] Iren-int, [Tert, Archel, Ambrst]. ins oi bef νεκροι F.

16. om ei to εγειρ. (homotele) P am(with fald). ins o bef χρ. P.

17. aft υμων ins εστιν BD¹ (vs (not arm)). ins kai bef ετι AN¹ Syr sah sēth

[copt(etiam) goth(Tischdf) arm-usc Euthal-ms] Damasc: [adhuc enim] Orig[-int, Ambrst].

19. rec ηλπικότες εσμεν bef εν χριστω, with D²[-gr] KLP rel [syrr copt sēth arm] Orig, Chr, Thdr̄t Ec: txt ABD¹FN m 17 latt goth (Orig)[-c.] Chron, (Thl) Iren-int, Ambr, Ambrst.

2nd εσμεν bef παντων ανθρωπων D latt(not G-lat) Syr arm] goth Orig[-c,txt] Ambr, Ambrst: omnibus sumus hominibus Iren-int.

ing, idle also is your faith. Thus καὶ both times refers to the hypothesis, εἰ χρ. οὐκ ἐγγύ.

15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εἰ δὲ χρ. κ.τ.λ., but has its reason given below.

δὲ καὶ, moreover. ψευδ.

τοῦ θ.] false witnesses concerning God (gen. obj.), not 'belonging to God' (gen. subj.), as Billroth: and false witnesses, as bearing false testimony (see below), not, as Knapp, as pretending to be witnesses, and not being:—there is no such distinction as Müller attempts to lay down (Diss. Exeg. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδεῖς μάρτυρες, 'qui falsum testimonium dicunt,' and ψευδομάρτυρες, 'qui mentiuntur se esse testes:' see ref., and compare (De Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος.

κατὰ τοῦ θεοῦ] not, as commonly, and even Meyer, 'against God:' but as E. V., of, or concerning God: see, besides ref., Plut. de Liberis Educandis, § 4:—δ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταῦτ' οὖν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὥς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἔθος.

εἰπερ ἄρα.] If in reality, as they assert, . . . compare Plato, Protag. p. 319 (§ 27), ἡ καλὸν, ἢ δ' ἐγώ, τέχνημα ἄρα κέκτησθαι, εἰπερ κέκτησθαι, and see Hartung, Partikellehre, i. 343.

18.] Repetition of the inference in ver. 13, for precision's sake.

17, 18.] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more refer-

ence to its present and future calamitous results.

17. ματαία] from μάτην, and thus more directly pointing at the frustration of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection accomplished our justification (Rom. iv. 25), and, through justification, our future bliss, even in the disembodied state (for that seems here to be treated of).

18. ἄρα καὶ] then also. οἱ κοιμ.] those who fell asleep in Christ, perished (i. e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them ἀπώλεια.

ἐν χρ., in communion with, membership of Christ. Οἱ κοιμηθέντες Meyer quotes a beautiful sentence from Photius (Quaest. Amphiloch. 168 (al. 187 or 197), vol. i. p. 861, Migne): ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται: ἐπὶ δὲ ἡμῶν κοίμησιν, ἵνα τὴν οὐδύνην παραμυθῇσθαι. ἐνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον. ἐνθα δὲ ἐν ἐλπίσιν ἐτι μένει, κοίμησιν καλεῖ.

19.] Assuming this ἀπώλεια of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here two emphases, and that μόνον belongs to the aggregate of both. According to the ordinary interpretation, 'If in this life only we have hope in Christ . . .,' it

s = ch. xiii. 13 20 " νυνὶ δὲ χριστὸς ἐγγίγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν ABDFK
 reff. LFPab
 t ver. 12. cde f g
 u Rom. viii. 23 h k l m
 v Acts xv. 24 o 17. 47
 reff.
 w ver. 13 reff.
 x = Acts iv. 2.
 ch. iv. 8. vii.
 14. 2 Cor. v.
 18. Col. i. 16.
 Gal. ii. 17. Eph. i. 4. iii. 11. y Rom. iv. 17 reff.

20. for *νυν*, *νυν* F Dial., ins *των* bef *νεκρων* F Damasc-comm. rec at
 end adds *γενετο* (supplemental gloss), with D²[-gr] KL rel syrr goth Thdrt Damasc
 Orig-int; *γενόμενος* 80: om ABD¹FPN 17 latt coptt [æth] arm Orig[,-c.] (and int,)

Dial, [Chr, Euthal-ms] Iren-int, Hil, [Ambrst].
 21. *δε* (twice) F. om *ο* (bef *θανατος*) ABD¹KN 17(appy) Orig, Dial, Ath,
 Ps-Ath, [Cyr-p₂, Euthal-ms] Damasc (appy to conform to *αναστ.* below: *this is more*
prob than to suppose with Meyer that it has been introd from Rom v. 12): ins
 D²-FLP rel Orig[-c], Eus, [Did, Cyr-p₁] Ath, Cyr-jer, Chr, Thdrt Euther., [Of these
 Eus Cyr-jer Chr Euther, have *η αναστ.* also.]

23. *δε* is written over the line by N¹ [om Orig(-ins₂)].

would be implied that in reality we *shall*
have hope in Christ in another state also,
 which would not agree with the perfect
ἡλικότες ἐσμέν. The right arrangement
 of the Greek gives the key to the sentence:
εἰ (ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλικότες
ἐσμέν) μόνον,—'if all we have done is
 merely *having hoped in Christ in this life*,
 'if it is there to end, and that hope have no
 result . . .'

The perf. *ἡλικότες ἐσμεν*
 implies the endurance of the hope through
 our lives. *ἵνα πάντ.* We are
 most to be pitied (most miserable) of all
 men; viz. because they, all other men, live
 at ease,—we on the contrary are ever ex-
 posed to danger and death: because our
 hope is more intense than that of all others,
 and leads us to forego more: and to be
 disappointed in it, would be the height of
 misery.

20—23.] Reassertion of
 the truth that Christ is RISEN from the
 dead,—and prophetic exposition of the
 consequences of that great event.

20.] *νυνὶ*, 'as matters now stand' see
 reff. [and note.] ἀπαρχ. τ. κεκοιμ.

(as) (the) first-fruit of them that sleep
 (anarthrous, because categorical).
 For the construction Meyer compares Eur.
 Or. 1098: 'Ἐλέην κτάμεν, Μεγέλει
 λόπην πικράν. The sense is, 'Christ, in
 rising from the dead, is but the firstling
 or earnest of the resurrection of the whole
 number of those that sleep.' There does
 not appear to be any intended reference to
 the legal ordinance of the first-fruits (Lev.
 xxiii. 10, 11): but however general the
 application of the analogy may be, it can
 hardly fail to have been suggested to the
 mind of a Jew by the Levitical ordinances,
 especially as our Lord rose on the very
 morrow after the Paschal Sabbath, when
 (l. c.) the first-fruits were offered. τῶν
 κεκοιμημένων, from the logical connexion,
 should mean, not the dead in Christ, but
 all the dead; see next verse: but it is

the *Christians dead* who are before the
 Apostle's mind, when he calls our risen
 Lord ἀπαρχὴ τῶν κεκ.

21.] MAN
 the bringer-in both of death and life:
 explanation (not proof) of Christ being
 the ἀπαρχὴ τ. κεκοιμ.: and (1) in that
 He is MAN: it being necessary that the
 first-fruit should be as the lump. The
 verity lying at the root of this verse is,
 that by MAN ONLY can general effects
 pervading the whole human race be in-
 troduced.

22.] (2) In that He is (and here
 the fact of His being the Lord of Life
 and Righteousness, and the second and
 spiritual Head of our nature, is assumed)
 to us the bringer-in of LIFE, as Adam
 was the bringer-in of DEATH.

ἐν τῷ
 'Αδ., ἐν τῷ χριστῷ] in community with,
 as partakers in a common nature with,
 Adam and Christ: who are respectively
 the sources, to the whole of that nature
 (πάντες), of death, and life, i.e. (here)
 physical death, and rescue from physical
 death. The practice of Paul to insulate
 the objects of his present attention from
 all ulterior considerations, must be care-
 fully here borne in mind. The antithesis
 is merely between the bringing in of death
 by Adam, and of life (its opposite) by
 Christ. No consequence, whether on the
 side of death or of life, is brought into con-
 sideration. That death physical involved
 death eternal—that life eternal (in its
 only worthy sense) involves bliss eternal,
 is not so much as thought of, while the
 two great opposites, Death and Life, are
 under consideration. This has been missed
 by many Interpreters, and the reasoning
 thereby marred. But the ancients, Chrys.,
 Theophyl., Theodoret, Ecum., and Olab.,
 De Wette, and Meyer, keep to the *univer-
 sal* reference. Theophylact's note is clear
 and striking: αἰτίας προσιτάς: δι' ἧς σω-
 τούται τὰ εἰρημένα: ἔδει γὰρ, φησιν, ἀντὶ

ἰδίῳ ^a τάγματι ^u ἀπαρχῇ ^v χριστός, ἔπειτα ^o οἱ τοῦ χριστοῦ ^z here only.
^b ἐν τῇ ^{bc} παρουσίᾳ αὐτοῦ, ²⁴ εἰτα τὸ ^d τέλος, ὅταν ^e παρα- ^{1 Kings iv. 10.}
^{2 Kings xxiii.}

Rom. xvi. 10, 11. ch. i. 11. b. 1 Thess. ii. 19. iii. 13. v. 23. 1 John ii. 28. a w. gen., see
 xiv. 3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.) d. Matt. xxiv. 6, 14. 1 Pet. iv. 7.
 e. Matt. xi. 27.

rec om του (bef χριστου) (by a mistake appy). ins oi bef εν τη παρουσια and add
 ελπισαντες F G-lat vulg-ed [Orig-int, Hil, Ambrst]. (qui in adventu(m) ejus crediderunt
 demid fuld [spec], sperantes is written over επ. in the gr column of F: on the other
 hand, am [tol] D-lat F-lat have in adventu ejus; fri Aug., in praesentia ejus.)

24. rec παραδω (alteration to conform to καταργησις, the propriety of the pres being
 overlooked: see note), with KL rel Orig, Eus, Chr, [Euthal-ms] Thdrt Damasc:
 παραδιδω ADPN Hip, [Marcell] Eus, Did, Bas[-msa] Nys, txt BF. (17 def.)

νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν
 καταβληθέντα, αὐτὸν ἐκνικῆσαι: καὶ γὰρ
 ἐν τῇ Ἀδὰμ, τουτέστι διὰ τὸ τοῦ Ἀδὰμ
 πταίσμα, πάντες τῷ θανάτῳ ὑπέπεσον
 οὔτως ὅν ἐν χριστῷ πάντες ἀναστήσονται
 τουτέστι διὰ τὸ εὐρεθῆναι τὸν χριστὸν ἀνα-
 μάρτητον κ. ἀνέσχεον τῷ θανάτῳ, καὶ ἐκόντα
 μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὼς οὐκ ἦν
 δυνατὸν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς,
 τὸν ἀρχηγὸν τῆς ζωῆς. See on the great
 antithesis, Rom. v. 12 ff., and notes.

23.] But in this universal Resurrection,
 ALL SHALL NOT HOLD THE SAME RANK.
 Chrys. rightly, εἰτα, ἵνα μὴ τὴν ζωοποι-
 ῶσιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς
 νομίσας σώζεσθαι, ἐτήγαγεν ἕκαστος δὲ
 κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not order of priority, but rank,
 or 'troop in an army,' so Plut., Otho, p.
 1072 (Wetst.): λεγόμενες, οὕτω γὰρ τὰ
 τάγματα Ῥωμαῖοι καλοῦσιν ἐπικλησιν.
 The three ranks are mentioned in order of
 priority, but this does not constitute their
 distinctive character:—Christ is the ἀπαρχή
 —this is His ἴδιον τάγμα, see Col. i. 18:—
 οἱ τοῦ χριστοῦ follow at His coming, who
 are the φύραμα (as understood by the con-
 text, and implied by ἀπαρχή), in the proper
 and worthiest sense, made like unto Him
 and partaking of His glory; then (after
 how long or how short a time is not
 declared, and seems to have formed no
 part of the revelations to Paul, but was
 afterwards revealed,—see Rev. xx. 4—6:
 compare also 1 Thess. iv. 15—17) shall
 come THE END, viz. the resurrection of the
 rest of the dead, here veiled over by the
 general term τὸ τέλος,—that resurrection
 not being in this argument specially
 treated, but only that of Christians. The
 key to the understanding of this passage
 is to be found in the prophecy of our Lord,
 Matt. xxiv., xxv., but especially in the
 latter chapter. The resurrection and judg-
 ment of οἱ τοῦ χριστοῦ forming the sub-
 ject of vv. 1—30 there, and τὸ τέλος,—
 the great final gathering of πάντα τὰ ἔθνη,
 of vv. 31—46. ἀπαρχή, therefore
 necessarily the first τάγμα: and hence the
 word stands first. οἱ τοῦ χρ.] = οἱ
 νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No

mention occurs here of any judgment of
 these his ἴδιοι δοῦλοι, as in Matt. xxv., for
 it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν as forming
 part of, involved in, His appearing,—
 which, as the great event of the time,
 includes their resurrection in it. It ought
 to be needless to remind the student of the
 distinction between this παρουσία and the
 final judgment; it is here peculiarly impor-
 tant to bear it in mind. 24. εἰτα]

then, next in succession, introducing the
 third τάγμα,—see above. τὸ τέλος]
 the end κατ' ἐξοχὴν: not the end of the
 resurrection, as Meyer, after Theodoret,
 Œcum., Bengel, al.:—nor, of this present
 world, as Chrys., al.—which properly
 happens at the παρουσία: nor exactly, of
 the Kingdom of Christ, as Grot. and
 Billroth: but generally, THE END, when
 all shall be accomplished, the bringing in
 and fullness of the Kingdom by the subjugation
 of the last enemy, the whole course
 of [the] mediatorial work of Christ, the
 salvation of the elect; the time indicated
 by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι
 εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
 αἰώνιον.

ὅταν παραδίδω] when He
 (Christ) gives up the pres., for that
 which is certainly attached to the event
 as its accompaniment—ὅταν indicating
 the uncertainty of the time when, and
 the verb being probably subjunctive: see
 Winer, Moulton's Trans. p. 360, note 2),
 the Kingdom to God, and the Father
 (reff.: to Him who is God and His Father)

Then the rest of the section as far
 as ver. 28, is in explanation of the giving
 up the kingdom. And it rests on this
 weighty verity: the KINGDOM OF CHRIST
 over this world, in its beginning, its
 furtherance, and its completion, has one
 great end,—THE GLORIFICATION OF THE
 FATHER BY THE SON. Therefore, when
 it shall be fully established, every enemy
 overcome, every thing subjected to Him,
 He will,—not, reign over it and abide
 its King, but DELIVER IT UP TO THE
 FATHER. Hence as in ver. 25, His reign
 will endure, not, like that of earthly kings,
 WHEN He shall have put all enemies under

f = Acts xx. 25 al.
g see Rom. xv. 8 reff.
h ch. i. 25 reff.
i = Rom. viii. 36 (reff.).
k = Rom. xiii. 1 &c. reff.
l = Acts iv. 12 reff.
m = ch. iv. 8 reff.
n Matt. xxii. 44 ij, Acts ii. 25, & Heb. i. 13, x. 13, from Psa. cix. 1. ch. vi. 16 (reff.).

25 διδοὶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 26 δεῖ γὰρ αὐτὸν βασιλεῦν, ἄχρι οὗ ᾧ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 28 ἔσχατος ἐχθρὸς ὁ καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέ-

ABDFK LPM ab c defg h klm o 17, 47

o Rom. viii. 30 reff. Psa. viii. 6. p ellipse.

τοῦ θῦ Ν¹. [for πατρί, πρὶ F-gr(not G).]

25. rec αχρὶς, with B³DFKL² rel: txt AB¹PN¹ 17 (Chr.-c.) [Euthal-ms] Damasc. rec aft αχρὶ ου ins αν (perhaps from Matt xxii. 42 ||, or, as Meyer, from LXX, Ps cix. 1), with D²KL² rel Orig¹ [-c, ?] Marcell, Cæs, [Did, Marc,] Chr, Thdr̄t: om ABD¹FPN¹ a² 17 Hip, Orig, Eus, Epiph² [Euthal-ms] Damasc. aft ἐχθροὺς ins αὐτου AF 17 Syr coptt goth sēth Orig² (-int₂) Marcell, Eus, Cæs, Cyr-jer, [Did, Marc,] Tert, Hil: om BDKLPN rel vulg(with am demid [fuld tol], agst harl¹ F-lat [fri]) syr arm Hip, Orig² (-int₂) Marcell, Eus, Ath, Chr, [Nys, Euthal-ms] Thdr̄t Damasc Iren[-int₁, Hil, Ambrst]. om αὐτου F(not F-lat).

26. This ver in D¹[and lat] N-corr¹ tol harl¹ goth sēth [Hil,] Ambrst Jer stands after πόδας αὐτου ver 27: om ver 26 and 1st clause of ver 27 (Aomaotel) N¹(ins (but see above) N-corr¹.) 17. 92(sic).

27. om 1st οτι B vulg D-lat Hip, [Did, Chr,] Iren[-int₁, Hil, Ambrst]. (not F-lat Aug.) ins τα bef 2nd πάντα N [Did₁].

His feet, but only TILL He shall have, &c., —and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be *ὡς ἦν* MAN to all eternity. τὴν βασιλείαν] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xx. 34, He first calls Himself by the title of *ὁ βασιλεὺς*. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in His Incarnation, and in His Death. ὅταν καταργήσῃ] (aor.) when He shall have brought to nought,

&c.: see above. πᾶς. ἀρχ. κ.τ.λ.] not only, as Meyer, &c., hostile power and government, but as the context necessitates, ALL power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of hostile: all kings shall submit to Him: the kingdoms of the world shall become the kingdoms of the Lord and of His Christ: —and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that legitimate authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, all enemies shall have been subdued to it. θῦ, viz. Christ, not the Father, as Beza, Grot., Est., Billr., al.: it is parallel with καταργήσῃ, and included in the mediatorial acts of Christ, who in His world's course goes forth νικῶν καὶ ἵνα νικήσῃ, Rev. vi. 2. It is otherwise with ὑπέταξεν, ver. 27: see there.

28.] Connect ἔσχατ. ἐχθρὸς together; not as Bloomf., “last of all, the enemy Death is to be destroyed,” which is ungrammatical. If ἔσχ. is to stand alone, ἐχθρὸς καταργεῖται must be “is destroyed as an enemy.” Death is the last enemy, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14. καταργεῖται,—pres., either as a prophetic certainty as παραβιδοί above,—or as an axiomatic truth. 27.] Scriptural proof of the above declaration.

τακται, ὡς δὴλον ὅτι ἐκτὸς τοῦ ὀυποτάξαντος αὐτῷ τὰ πάντα. 28 ὅταν δὲ ὀυποταγῇ αὐτῷ τὰ πάντα, τότε [καί] αὐτὸς ὁ υἱὸς ὀυποταγήσεται τῷ ὀυποτάξαντι αὐτῷ τὰ πάντα, ἵνα ὅς ὁ θεὸς πάντα ἐν πᾶσιν. 29 ἐπεὶ ὅτι ὁ ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλας

6. Herod. iii. 187, πάντα ἦν ἐν τοῖσι Βαβυλωνίοις Ζώνηρος. Polyb. v. 28. 5, τὸ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς. u = Mark xi. 5. John xi. 47. Acts xxi. 13. v Matt. v. 34. ch. v. i. vi. 7 only t. (ch. xii. 11.)

ast υποτακται ins αὐτῷ ei F [vulg Syr copt arm] Hip, Orig[-int,] Hil, Ambr[st]; bef υν., [Cyr-jer,] Epiph. om τα F[not G].

28. om 1st clause (homoeotel) N¹(ins N-corr¹) m [Hip, Hil,(-ms)]. αὐτῷ bef υποταγῇ D Eus, Orig-int, [txt,] Iren[-int,]. om καὶ B D¹[and lat] F[-gr(and G-lat)] 17 am(with fuld hari mar tol) Syr Orig, Marcell, [Did,] Iren-int, Ps-Ath-int, Hil, Jer: ins AD¹KLPM [vulg-clem F-lat fri demid] rel syr copt [æth arm] Ps-Ign, Hip, Eus, Ath, Ps-Ath, Cms, Cyr-jer, Chr, [Bas, Nys, Euthal-ms] Thdr̄t Damasc Orig-int, Tert, Hil, [Ambrst]. θεος bef η D¹[and lat]. rec ins τα bef 3rd πάντα, with D¹FKLPM rel Orig, Marcell, Eus, Ath, [Did,] Tit, Epiph, Cms Cyr-jer, Chr, [Nys,] Thdr̄t Damasc: om ABD¹ 17 [arm] Hip (Orig, Marcell, Eus, [Euthal-ms]).

29. ποιήσουσιν m 47, ποιουσιν F. ast ολας ins ei P.

ἐνείκα viz., from the Psalm,—God, the Father. See on the Psalm itself, Heb. ii. 6 ff. notes.

εἴπω, scil. ὁ θεός, the same subject as ἐνείκα. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . ὀυποτάκται. "The aor. εἴπω must be rendered regularly, not in the present sense, but as a *futurem exactum*: see Luke vi. 26: Plato, Parm. p. 143, ο (τί δ' ὅταν εἴπω οὐρία τε καὶ ἔν, ἀρα οὐκ ἀμφοτέρω;),—Ion, p. 535, β (ὅταν εἰς εἴπῃς ἐπὶ καὶ ἐκλήξῃς μέλιστα τοὺς θεωμένους). The time referred to, is that when the as yet unfulfilled πάντα ἐνείκα shall be fulfilled and completed: hence it is no longer the aor., but the perf. ὀυποτάκται. The meaning then is: 'when God, who in Ps. viii. 6 has announced the ἐνείκα, shall hereafter have declared that this ἐνείκα is come to pass,' . . . This form of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*." I render then, But when God shall have declared that all things have been subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after ὅταν ὅτι and οὐδ' ὅτι is common; so Plato, Gorg. p. 476, c, 'οὐκοῦν κακὸς ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἢ εἶναι τοῦ ἀδικεῖσθαι,'—'δὴλον δὲ ὅτι,'—scil. κάκιον ἢ εἶναι. Kühner, § 852, d) with the exception of Him who subjected all things to Him. 28.] On the sense, see above.

"The interpretations, that *subjection* is only an hyperbolic expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Ec.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then

become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt)—and the addition, that Christ will then in His divine nature reign with the Father (Calv.:—'regnum—ad humanitate sua ad gloriosam divinitatem quodammodo traducet');—the interpretation (of αὐτός ὁ υἱός!) as referring to Christ's *mystical Body*, i. e. the Church (Theodoret),—are idle subterfuges (leere Ausflüchte)." De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, αὐτός ὁ υἱός. ἵνα ὅς ὁ. πάντα ἐν πᾶσιν that God (alone) may be all things in all,—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the Apostles, &c., who submitted to daily peril of death.

29.] ἐπεὶ resumes the main argument, which has been interrupted by the explanation since ver. 23 of ἕκαστος ἐν τῷ ἰδίῳ τάγματι. After it is an ellipsis of 'if it be as the adversaries suppose.'

τί ποιήσουσιν There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, what will become of—'what ac-

w ver. 4. νεκροὶ οὐκ ἔγγιρονται, τί καὶ βαπτίζονται ὑπὲρ ABDFK
 x here bis. αὐτῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν LPNab
 [Rom. viii. 24.] c d e f g
 y Acts xix. 27 reff. (-πορ, 2 Cor. xi. 26.) z here only. Exod. xviii. 22, 26. Levit. xvi. 2. h k l m o 17. 47

rec (for αὐτῶν) τῶν νεκρῶν (*mechanical repetition of the above*), with D^g[-gr] L rel Syr Chr, Thdrt Thl (Ec: αὐτῶν τῶν νεκρῶν m 48. 52: txt ABD¹FKPN a d 17. 47 latt syr coptt goth arm Orig, Dial, [but mss vary] Epiph, [Euthal-ms Isid, Damasc Jac-nisib, Ambrst].

count can they give of their practice?

οἱ βαπτίζομενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below. ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκροὶ who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροὶ in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ἄλλως κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τί καὶ as in reff.) to be baptized for them? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Corinthians (Epiph. Hær. xviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did* exist. With regard to the other interpretations, Bengel well says, "Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, dissertationem scripturus sit." I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—ὕπὲρ τῶν νεκρῶν, τοῦτέστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τοῦτω βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύουσιν ὅτι (Migne reads τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι) οὐκέτι μένει νεκρόν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν ὃ δὲ ἱερεὺς, ὥσπερ ἐν εὐκόνι τιπλ Δεικνύσι σοι διὰ τοῦ ὁδοῦτος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἰτα ἀνανεῖναι, τῆς εἰς ἔξου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκείθεν ἀνάδου. διδκ. τὰ φωνὰ τὸ βάπτισμα ὃ Π. καλεῖ (Rom. vi. 4).—Theophyl.: φησὶν αὖν, ὅτι οἱ πιστεύ-

σαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ἄλλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τοῦτέστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἐγ.; and so in the main, Pelag., (Ecum., Phot., Corn.-a-Lap., Wetst.—Theodoret:—ὃ βαπτίζομενός, φησι, τῷ δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρόν ἐστὶ τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Etius explains ὑπὲρ τῶν νεκρ. as = 'jamjam morituri,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vivis prosit.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται:—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this ὑπὲρ τῶν νεκρῶν is decisive,—as is ὑπὲρ against 'over the dead,' i. e. over their sepulchres (Luth., al.): this local sense of ὑπὲρ not being found in the N. T. Le Clerc, Hammond, Olsh., al., explain ὑπ. τ. νεκρ., 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποιήσουσιν is correct, he does not mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo mo-

- 31 ^a καθ' ἡμέραν ἀποθνήσκω, ^b νῆ τὴν ^c ὑμετέραν ^d καύχη- ^a Acts ii. 46
σιν, ἀδελφοί, ἣν ^e ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ^b here only.
32 εἰ ^f κατὰ ἄνθρωπον ^g ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ^c Gen. xlii. 15,
^d ὄφελος; εἰ νεκροὶ οὐκ ^e ἐγείρονται, ^f φάγωμεν καὶ πίωμεν ^g Rom. xi.
^h 31. φόβῳ ⁱ τῷ ὑμετέρῳ, ^j Thucyd. i.
33. see Rom. xv. 4. d Rom. iii. 27 reff. e Rom. xv. 17. f see
note, and ch. iii. 3 reff. g here only. h James ii. 14, 16 only. Job xv. 3 only.
i Isa. xxii. 15.

31. Steph *ἡμετεραν*, with A a (h¹?) k m 2². 4. 44¹. 51-6. 72¹. 89. 120-2 lect-14 *seth* Orig[-c, Euthal-ms(*ἡμεραν*) Thdr^t],: txt BDFKLP rel [latt syrr coptt goth arm Dial, (but mss vary) Chr, Thdr^t, Damasc Ambr, Ambrst Aug^uae]. rec om *ἀδελφοί*, with DFL rel arm-zoh Orig[-c,] Chr, Thdr^t Damasc Ambrst: ins ABKPN m 17 vulg fri syrr coptt [goth] *seth* Dial [Cyr-p, Euthal-ms] Aug^uae] Pel Bede. om χρ. ιησ. τῷ καὶ ἡμ. D¹ (and lat) Ambrst.
32. om το το D¹ F Clem¹.

rem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicitus evellendum; ipsius autem reprehendendi alius tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings."

30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument *here* applies equally to the *future existence of the soul*; and so Cicero uses it, Tusc. Quæst. i. 16: "Nescio quomodo in hæret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] To die daily is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμερ.] gen. obj., see reff. *νή*, the affirmative, as *μή* is the negative particle of adjuration: but *μή* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on *κατὰ*

ἄνθρωπον, and its meaning, *merely as man*, i. e. 'according to this world's views,' 'as one who has no hope beyond the grave;' see reff. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.)? The renderings, *δὲν τὸ εἰς ἀνθρώπους* (Chrys. p. 381), i. e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγερθῆναι βορά* (Theodoret),—'exempli causa' (Semler, Rosenmüller),—'ut hominum more loquar' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθριομάχησα] I fought with beasts (aor. referring to one special occasion). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (West.), where Pompey says, *οἷος θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 6, p. 689 f., *ἀπὸ θυρίας μέχρι ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδωμένος δέκα λεονάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα*. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasmus, Luther, Calvin, al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι* τοῦ λόγου of ch. xvi. 9 may ere this have made to his preaching. *al. verp.*] If dead men rise not, i. e. 'if none of the dead rise.' These words are best joined with

σώματι ἔρχονται; ³⁶ ἄφρων, σὺ δὲ σπείρεις, οὐ ὥσ-
ποιεῖται, ἐὰν μὴ ἂποθάνῃ· ³⁷ καὶ δὲ σπείρεις, οὐ τὸ
σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ ὡς γυνὸν ὁ κόκκον,
εἰ ὅτι τύχοι, ὅτι σίτου ἢ τίνος τῶν λοιπῶν· ³⁸ ὁ δὲ θεὸς δίδωσιν
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων
ἰδίον σῶμα. ³⁹ οὐ πάντα σὰρξ ἢ αὐτὴ σὰρξ· ἀλλὰ ἄλλη
iii. 17. d John xii. 24. Acts xxvii. 38 al. epp., here only. e = ver. 23. Acts i. 38 al.

^{36.} rec *αφρων*, with KL rel Orig, [Dial Epiph, Chr, Euthal-ms Thdrt Damasc]: txt
ABDFPN m 17. 47. for *ὑποποιεῖται*, *ὑπογονεῖται* A 89. 108¹ Epiph., and (but not
ad loc) Chr, [-ms (txt₂)] Thdrt, [txt₂]. aft *ὑποπ.* ins eis τῆς (but marked for
erasure) N¹. aft *αποθάνῃ* ins *πρωτον* D[-gr]: pref, F latt(not fri) Dial, Iren[-int,]
Orig-int, [(om Orig₂) Ambrst Aug,].

^{37.} om 2nd *σπείρεις* N¹ (ins N-corr¹). for ei, η A.
^{38.} rec *αὐτῷ* bef *δίδωσιν*, with DFKL rel fri [spec] Orig, Chr, Thdrt Ambrst: txt
ABPN b d m o 17 vulg (and F-lat) syrr (copt) Orig, [-int,] Dial, Epiph, [Euthal-ms]
Damasc Tert. rec ins *το* bef *ἰδίον*, with KLN² rel Orig, Chr Thdrt Damasc Thl
Ec: om ABDFPN¹ 17 [arm] Epiph, [Euthal-ms].

^{39.} om 2nd *σὰρξ* F (not F-lat) Syr Chr-2-mss., om *ἀλλὰ* D¹ [-gr] fri mth Dial, Chr,
[Aug¹]. rec aft *ἀλλῃ* *μεν* ins *σὰρξ*, with Syr arm [copt Dial,]: om ABDFKLPN
rel [latt] syr mth [Chr Euthal-ms Thdrt Ambrst Aug¹].

rather perhaps, as *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time) ?

36—41.] Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38). 36.] Meyer would point this, *αφρων* σὺ, δὲ σπείρεις . . ., because according to the common punctuation there is necessarily an emphasis on σὺ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δὲ σπείρεις. Besides which, the emphatic σὺ does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector's own experience (as Billr. in Dr. Peile):—'thou say this, who art continually witness of the process, &c.' And let it be remembered that we have another σπείρειν below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at *αφρων* (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on σὺ. The similitude was used by our Lord of His own Resurrection, ref. John. σὺ ὑποποιεῖται.] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise clothed: 'at tritum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justus,' &c.

37.] Before, the death of the seed was insisted on: now, the non-identity of the seed with the future plant. There is a mixture of construction, the words δὲ σπείρεις being

pendent, as the sentence now stands. The two constructions as De W. observes arc, εἰ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,—and δὲ σπείρεις, οὐ τὸ σ. τὸ γεν. ἔστιν.

He names the plant τὸ σῶμα τὸ γενησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι] if it should so happen,—peradventure: not, 'for example.' See on ch. xiv. 10.

τῶν λοιπῶν, scil. σπερμάτων. 38.] ἠθέλησεν, *willed*, viz. at the creation: the aor. setting forth the one act of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστω τῶν σπερμάτων, but ἐκάστω σπέρματι, or rather ἐκάστω κόκκῳ) his own body. But the whole gift to the species being God's, to continue or withhold, the pres. δίδωσιν still holds good.

ἐκάστ. τῶν σπερμ. to each of the (kinds of) seed; see above: τῶν is generic.

Ἰδίον σῶμα] a body of its own. Such then being the case with all seeds, why should it be thought necessary that the same body should rise as was sown, or that God cannot give to each a resurrection-body, as in nature? 39—41.]

And the more,—because we have examples from analogy of various kinds of bodies; viz. (1) in the flesh of animals (ver. 39): (2) in celestial and terrestrial bodies (ver. 40): (3) in the various characters of light given by the sun, moon, and stars.

σὰρξ] animal organism (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σὰρξ, ἢ αὐτὴ σὰρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where the negative

Luke x. 34. μέν ανθρώπων, ἄλλη δὲ σὰρξ ἵκτηνών, ἄλλη δὲ σὰρξ
 Rev. xviii. 13. ἵκτηνών, ἄλλη δὲ ἵχθύων. 40 καὶ σώματα ἵπουράνια,
 xx. 4, 8, 11. καὶ σώματα ἵπτιγεία ἄλλὰ ἑτέρα μὲν ἡ τῶν ἵπουρα- C μαν
 g here only. Job v. 7 Ag. νίων ἡ δόξα, ἑτέρα δὲ ἡ τῶν ἵπτιγείων. 41 ἄλλη ἡ ABCDF
 [and ed. sex- ta]. Xen. Cyr. ἡ δόξα ἡλίου, καὶ ἄλλη ἡ δόξα ἡ σελήνης, καὶ ἄλλη ἡ δόξα KLPW
 i. 4. 11. ὁ ἄστέρων ὁ ἄστηρ γὰρ ὁ ἄστέρος ἡ διαφέρει ἐν ἡ δόξῃ. g h k l m
 h Matt. vii. 10 al. epp., here only. 42 οὕτως καὶ ἡ ἡ ἀνάστασις τῶν ἡ νεκρῶν. ἡ σπείρεται ἐν
 i John iii. 12. 2 Macco. iii. 39 only. Dan. iv. 23 (28) Theod.-A Ald. φθορᾷ, ἐγείρεται ἐν ἡ ἀφθαρσίᾳ 43 ἡ σπείρεται ἐν ἡ ἀτιμίᾳ,
 compl. (σύρ., BF.) k here bis. John iii. 12. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only. 1 = here only. see Luke ix. 29. m = Acts xiii. 11 reff. a Bpp., here only. Acts ii. 30 reff.
 o Paul, here See only. Matt. ii. 2, &c. xxiv. 29 h Mk. Jude 13. Rev. i. 16 alis. Gen. i. 16 p. 2 and
 constr., Gal. iv. 1 only. (Rom. ii. 16 al.) Dan. vii. 3 (Theod.). q ver. 12 reff. r see ver. 36.
 s = Rom. viii. 21. ver. 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12 bis) 19 only. Jonah ii. 7. t Rom. ii. 37
 reff. u Rom. i. 26 reff.

ανθρώπων D¹ [(nud lat) spec] Syr Dial, Tert, [Ambrst]. om 3rd σαρξ D¹ F 17 latt
 (exc fri) Syr Chr, Tert [Ambrst]: om 3rd clause K k m 47 harl¹. κτηνῶν D¹ [(and
 lat) F[-gr] Syr Tert [Ambrst]. om 2nd δε D¹ [(and lat) vulg fri spec Ambrst].
 rec om 4th σαρξ, with AKLP rel [vulg-clem fuld² harl¹ spec] fri syrr Chr Thdrt
 Aug¹ Pel: ins BDFN (17) 47 am (with demid fuld harl² tol) copt [æth arm Euthal-
 mas] (Damase) Thl Orig-int, Tert, Ambrst. [πτενῶν D¹ F a.] rec ἵχθυων
 ἄλλη δε πτηνων, with FKL rel syr Thdrt Ec Orig-int.: txt ABDPN 17. 47 vulg fri
 [spec] Syr copt æth arm Chr Thl Orig-int, Tert, [Ambrst.—Damase Orig-int, transpose
 κτηνων and πτηνων].

40. om 2nd σωματα F (not F-lat) [æth] (Tert). (ἀλλα, so ABD¹P.)

41. aft 1st and 2nd ἄλλη ins δε F [not F-lat]: aft 2nd, lect-8 (sic).—om 1st καὶ F
 lect-8 vulg (nud F-lat) fri copt Orig-int, [Archel, Ambrst] Jer. ἀστέρος (for -ρων)
 K. om γαρ K Orig-int₂[-ins₂].

is always attached to the verb; οὐ δικαιο-
 ῡσεται πᾶσα σὰρξ, Rom. iii. 20; Gal. ii.
 16. See Matt. xxiv. 22 ||; Acts x. 14;
 ch. i. 29; 1 John iii. 15; Rev. vii. 16;
 ix. 4. On the other hand, where the
 negative is attached to πᾶς, as here, the
 sentence is a particular negative, not an
 universal: e. g. Rom. x. 16, ἀλλ' οὐ πάντες
 ᾔκηκουσαν: ix. 6, 7; Heb. iii. 16; Matt.
 vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε eis-
 ελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
 —where the rendering in question would
 involve portentous consequences indeed.
 I observe that Conyb. also, although dis-
 approving on the ground of the sense,
 adds, "the words of the Greek text no
 doubt admit of such a rendering."

κτηνῶν] properly (κτάνος, κτάσμαι) ani-
 mals possessed by man: but used in a
 wider sense for quadrupeds in general.
 40. σώματα ἵπουράνια] not, ac-
 cording to our modern expression, heavenly
 bodies,—for they are introduced first ver.
 41, and if we apply these words to them,
 we must suppose the Apostle to have
 imagined the stars to be endowed with
 bodies in the literal sense: for he is here
 comparing not figurative expressions, but
 physical realities:—nor (as Chrys., al.) the
 bodies of the righteous, as opposed to those
 of the wicked; for in these there is no
 organic difference whatever: but, as Meyer
 and De Wette, 'the bodies of angels,'—
 the only heavenly organisms of which we

are aware (except indeed the Resurrection-
 Body of our Lord, and that of those few
 who have been taken into glory, which, as
 belonging to the matter in question, are
 not alleged) which will bear comparison
 with bodies on earth. δόξα belongs

to the ἵπουράνια more strictly than to the
 ἐπίγεια. In Luke ix. 26, we have ἐν τῇ
 δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
 ἁγγέλων. 41.] This third analogy
 is suggested perhaps by δόξα just before.
 There is no allusion whatever here (as some
 have imagined,—even Chrys., Ecum.,
 Theodoret, Calov., Estius, al.) to different
 degrees of glorification of the bodies of
 the blessed; the introduction of such an
 idea confuses the whole analogical reason-
 ing: which is, that even various fountains
 of light, so similar in its aspect and prop-
 erties, differ; the sun from the moon
 and the stars: the stars (and much more
 vividly would this be felt under the pure
 sky of the East than here) from one
 another: why not then a body here from a
 resurrection-body,—both bodies, but dif-
 ferent? 42—44 a.] Application of

these analogies to the doctrine of the Resurrection.

42. οὕτως, thus, viz. in the entire diversity of that which
 is raised again from the former body.
 σπείρεται] "Cum posset dicere
 sepelitur, maluit dicere seritur, ut magis
 insisteret similitudini supra sumtas de gra-
 no." Grot. ἐν φθορᾷ, ἐν ἀφθαρσίᾳ] in

ἐγείρεται ἔν ὁδῷ ὁ σπείρεται ἐν ἁσθενείᾳ, ἐγείρεται
 ἔν ἡ δυνάμει 44 ὁ σπείρεται σῶμα ὡς ψυχικόν, ἐγείρεται σῶμα
 ὡς πνευματικόν. εἰ ἔστιν σῶμα ὡς ψυχικόν, ἔστιν καὶ ὡς πνευ-
 ματικόν. 45 ὡς οὕτως καὶ γέγραπται ὁ Ἐγένετο ὁ πρῶτος
 ἄνθρωπος Ἀδὰμ ὁ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ

lit. 16. Jude 19 only +.

5. Luke xxi. 46. Acts xiii. 47 al.

z = here 4 times only. (ch. x. 3, 4 reff.)

b Gss. li. 7. constr., Acts v. 36 reff.

— Luke ix. 31.

2 Cor. iii. 7.

&c. Phil. iv.

19. Col. iii. 4.

1 Tim. iii. 16

only. L.P.

w = ch. ii. 3

reff. (see

note.)

x Rom. i. 4 reff.

here 3cc. ch.

ii. 14. James

a = Matt. ii.

44. rec om ei, with D²⁻³[-gr] KL rel syrr [Chr.] Thdrt Phot-cat, Jac-nisib; ins ABCD¹ FN 17 latt copt æth arm Damasc [Ambrst] Aug^{alio} Bede. (i is written above the line by N¹(?)¹.) [homœotel in P k spec Chr-2 mss Euthal-ms 1st to 2nd πνευματικόν.]—rec kai bef 2nd ἔστιν, with KL rel &c: txt ABCDFN 17 &c. [æth doubtful.]—rec ins σῶμα bef [2nd] πνευματικόν, with KL rel syrr (copt) æth [Chr] Thdrt Phot-cat Jac-nisib;: om ABCDFN 17 latt arm [Damasc Ambrst Aug^{alio}]. (Conformation to the foregoing assertions: or perhaps ei overlooked from ἔστιν following. The 2nd σῶμα was a gloss.)

45. for οὕτως καὶ, καθώς F fuld [demid(sicut et) tol(sicut enim)] arm[-usc Aug^{alio}]. om ἄνθρωπος BK Did, Iren[-int₁] (Orig-int₁) [Ambr₁(txt^{alio}) Aug₁].

a state of corruption,—in a state of in-
 corruptibility. 43. ἐν ἀτιμίᾳ, ἐν δόξῃ
 in dishonour (τί γὰρ εἰδεχέστερον νεκροῦ
 διαβύετος; Chrys. Hom. xli. p. 390. Cf.
 Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξελευθέρσης,
 . . . τὸ σῶμα τοῦ οικειοτάτου ἀνθρώπου τὴν
 ταχίστην ἐξετέγκωτες ἀφανίζουσιν),—in
 glory: regarding, as throughout this argu-
 ment (see on ver. 23), only the resurrec-
 tion of the just: see Phil. iii. 21. ἐν
 ἀσθενείᾳ in weakness,—the character-
 istic of the lifeless body, which is relaxed
 and powerless. Chrys. understands ἀσθ. of
 its inability to resist corruption: De Wette
 would refer it to the previous state of pain
 and disease: but it seems better to under-
 stand it of the powerlessness of the corpse,
 contrasted with ἐν θυν., in vigour, viz.
 the fresh and eternal energy of the new
 body free from disease and pain. "That
 which Grot. adds: 'cum sensibus multis,
 quos nunc non intelligimus,' is very likely
 in itself true, but is not implied in ἐν
 δυνάμει." Meyer. 44 a. σῶμα. ψυχ.]

an animal body, of which the ψυχή, the
 animal soul, was the acting and informing
 power. This soul having departed out of
 it, does not do away with the correctness
 of the predicate: its whole organism which
 still remains when it is *soan*, is arranged to
 suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl.,
 having explained σῶμα ψυχ.,—ἐν ᾧ ἡ
 ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,—
 proceeds πνευματικόν δέ, τὸ τὴν τοῦ ἁγίου
 πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ
 ἐν' ἐκείνου τὰ πάντα διοικούμενον. εἰ
 γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα,
 ἀλλ' οὐχ οὕτως, οὐδὲ ἀεὶ. ἀφίσταται γὰρ
 ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρ-
 όντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα: τότε δὲ
 διηνεκῶς παραμεινέι τοῖς σώμασι τῶν δι-
 καίων τὸ πνεῦμα. But this is not quite
 enough:—for thus the body might remain
 as it is, sin only being removed: whereas

it shall be no longer a body in which the
 ψυχή predominates to the subordination of
 the higher part, the πνεῦμα, but one in
 which the πνεῦμα, and that informed fully
 by the Spirit of God, shall predominate,—
 its organism being conformed not to an
 animal, but to a spiritual life: see on ch. vi.
 13. Some understood πνευματικόν, *althe-
 rial, æthy, κουφότερον καὶ λεπτότερον, καὶ
 ὁλον καὶ ἐν' αἵροι δχεῖσθαι* (Chrys. p. 391),
 or as Origen, *ἀερώδες κ. αἰθέριον* (see Theo-
 phyl.), but the other is certainly right.

44 b—49.] Reassertion and Con-
 firmation of the existence of the spiritual
 body. 44 b.] If there exists an animal

body, there exists also a spiritual: i. e.
 it is no more wonderful a thing, that there
 should be a body fitted to the capacities
 and wants of man's highest part, his spirit,
 than (which we see to be the case) that there
 should be one fitted to the capacities and
 wants of his subordinate animal soul. The
 emphasis is both times on ἔστιν.

45.] Confirmation of this from Scripture.

οὕτως, thus, viz. in accordance with
 what has been just said. The citation
 extends only to the words ἐγένετο ὁ ἄνθρ.
 εἰς ψυχ. [ῶσαν: πρῶτος and Ἀδὰμ are
 supplied, as are also the concluding words,
 in which lies the real confirmation. The
 words quoted serve therefore rather for the
 illustration of man being a ψυχή, than for
 a proof of the existence of the spiritual
 body. ἐγένετο] by his creation,—by
 means of God breathing into him the
 breath of life.

εἰς ψ. [ῶσ.] becoming
 thereby a σῶμα ψυχικόν. ὁ ἔσχ.

Ἀδὰμ] This expression was well known
 among the Jews as indicating the Messias.
 The Rabbinical work Neve Shalom ix. 9
 (Schöttgen), says: "Adamus postremus est
 Messias:" see other instances in Schöttg.
 ad loc.

ἔσχατος, as being the last
 HEAD of humanity,—to be manifested in
 the last times: or merely in contrast to the

c ver. 36.
 Rom. iv. 17
 ref.
 d bare (4 times)
 only 7.
 e ver. 40 ref.
 f Rom. xiii. 4
 ref.
 g Rom. viii. 29
 ref.
 h = ch. vii. 29.
 see ch. i. 12.
 i = Matt. xvi.
 17. Eph. vi.
 12. Heb. ii.
 14. Sir.
 xiv. 18.
 k ch. vi. 9, 10
 ref.

^b εἰς πνεῦμα ^c ζωοποιοῦν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ ^a πνευ-
 ματικόν, ἀλλὰ τὸ ¹ ψυχικόν, ἔπειτα τὸ ^a πνευματικόν.
⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς ^d χοϊκός, ὁ δεύτερος
 ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἶος ὁ ^d χοϊκός, τοιοῦτοι καὶ
 οἱ ^d χοϊκοί, καὶ οἶος ὁ ^a ἐπουράνιος, τοιοῦτοι καὶ οἱ
 ἐπουράνιοι. ⁴⁹ καὶ καθὼς ¹ ἐφορέσαμεν τὴν ^a εἰκόνα τοῦ
^d χοϊκοῦ, ¹ φορέσομεν καὶ τὴν ^a εἰκόνα τοῦ ^a ἐπουρανίου.
⁵⁰ ^h τοῦτο δέ ^h φημι, ἀδελφοί, ὅτι ¹ σὰρξ καὶ ¹ αἷμα ^k βασι-

ABCDP
 KLPsa
 bcd f
 ghlm
 o 17. 47

48. ἀλλὰ D¹.

47. aft ο πρῶτος ἄνθρωπος add ἀδὰμ C¹. rec ins ο κυριος bef εἰς οὐρ. (gloss),
 with A D[-gr²]² KLPN² rel syrr goth [arm Hip-ed,] Orig, Chr, [Bas, Euthal-ms]
 Cyr[-p,] (but mas and the old syr and lat translations vary)] Thdrt Ps-Ath, Damasc Thl
 Ec Tert, Maximin, (the insertion is ascribed to Marcion by Tert and in Dial): om
 BCD¹FN¹ 17 latt copt sēth arm[-marg] Orig, (and int₄) Hip-ms, [Petr,] Ath, Nys,
 Naz, Cyr[-p,] (but see above) Ps-Ath, Apollinarist-in-Epiph, Photin Tert, Cypr^{mspe} Hil
 [Ambr, Ambrst]. aft ουρανοῦ add ο ουρανιος F vulg[-clem am² sēth aru-marg Bas,
 (Ps-Ath)] Orig-int₂, [Cypr-ms, Ambr, Ambrst].

48. aft τοιοῦτοι ins οὗτοι C. om 1st καὶ F(not F-lat) [am¹] Iren-int₁, [but mas
 vary: ins₁]. for επουρ., ουρανιος and ουρανιοι D¹F.

49. [for 1st καὶ, ara F(and G-marg) Aug₁: om Orig-int, Cypr₁.] φορέσαμεν
 (from a desire (as Chrys below) to turn what is really a physical assertion into an
 ethical exhortation: see note at Rom v. 1) ACDFKLPN (17[sic]) rel latt copt goth
 Thdot, [not ed Migne] Orig₂[-c₂](int₄) Cws, [Nys,] Mac, Meth(pref ins) Chr^{mspe}(τοῦτ'
 ἐστίν, ἄριστα πρόξωμεν. . . συμβουλευτικῶς εἰσάγει τὸν λόγον) Epiph, Ps-Ath, Damasc
 Iren-int₂, Tert^{mspe} Cypr, Hil, [Ambr^{allc} Ambrst] Jer: txt B a c g [sēth(Tischdf)] arm
 Thdrt^{mspe}(τὸ γὰρ φορέσαμεν προφητικῶς, οὐ παρανετικῶς εἰρηκεν) Thl^{mspe} Ec^{mspe}.

50. for δε, γὰρ D F(not F-lat) Iren[-int₁] Tert₂.

first. εἰς πν. [wow.] scil. ἐγίνετο—
 became a quickening (life-bestowing)
 spirit. *When?* This has been variously
 answered: see De Wette and Meyer. The
 principal periods selected are his *Incarna-*
 tion, his *Resurrection*, and his *Ascension*.
 But it seems to me that the question is
 not one to be pressed: in the union of the
 two natures, the second Adam *was consti-*
tuted a life-bestowing Spirit, and is such
 now in heaven, yet having the resurrec-
 tion-body. The whole complex of his suf-
 fering and triumphant state seems to be
 embraced in these words. That His re-
 surrection-state *alone* is not intended, is
 evident from ἐξ οὐρανοῦ, ver. 47. He was
 a πνεῦμα ζωοποιῶν, even while in the σῶμα
 ψυχικόν; and is still such in the σῶμα
 πνευματικόν. The *life* implied in ζωο-
 ποιῶν, is the *resurrection-life*: see John
 v. 21, 28; Rom. viii. 11. 48.] But in
 the natural order, that which is *animal*
 precedes that which is *spiritual* (τὸ ψυχ.,
 τὸ πνευμ., not σῶμα, but abstract and
 general): as in ver. 45, ὁ πρῶτος—ὁ σχα-
 τος. 47.] So exactly in Gen. ii. 7.
 God made man χεῖν λαβὼν ἀπὸ τῆς γῆς.
 Meyer has some excellent remarks here,
 with which I entirely agree:—"Since the
 body of Adam is thus characterized as a
 ψυχικόν σῶμα, as ver. 46, and psychical
 organism involves *mortality* (ver. 44), it

is clear that Paul treats of Adam *not as*
created exempt from death: in strict ac-
 cordance with Gen. ii. 7; iii. 19. Nor does
 this militate against his teaching that
death came into the world through sin,
 Rom. v. 12. For had our first parents
 not sinned, they would have remained in
 Paradise, and would, by the use of the *Tree*
of Life, which God *had not forbidden them*
 (Gen. ii. 16, 17), have become immortal
 (Gen. iii. 22). But they were driven out
 of Paradise, *ere yet they had tasted of this*
tree (Gen. iii. 23), and so, according to the
 record in Genesis also, Death came into
 the world by sin." See also some striking
 remarks on the verse in Genesis in Stier,
 'Andeutungen für gläubiges Schriftver-

ständnis,' pp. 202, 3. ἐξ οὐρανοῦ
 either, in this *glorified Body*, at his
 coming,—as Meyer: or, in his *whole Per-*
sonality (De W.) as the God-man: this
 latter seems more probable from John iii.
 13, where ὁ υἱὸς τοῦ ἀνθρώπου is desig-
 nated as ὁ ἐκ τοῦ οὐρανοῦ καταβὰς.

48.] ὁ χοϊκός, *Adam*; οἱ χ., *his posterity*
on earth: ὁ ἐπουρ., *Christ*; οἱ ἐπ., *His*
risen people. See, as admirably illustrating
 this verse, Phil. iii. 20, 21. 49.] For

the reason of keeping φορέσαμεν, see var.
 readd. As we (Christians) *bore* in this
 life; the time imagined is when this life is
past, and the resurrection *instant* . . .

λείαν θεοῦ ^κ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ ^ι φθορὰ ^{1 ver. 42 reff.}
 τὴν ^α ἀφθαρσίαν ^κ κληρονομεῖ. ⁵¹ ἰδοὺ ^α μυστήριον ὑμῖν ^{in Rom. ii. 7}
 λέγω. πάντες οὐ ^ο κοιμηθήσόμεθα, πάντες δὲ ^β ἀλλαγη- ^{ref.}
 σόμεθα, ⁵² ἐν ^α ἀτόμῳ, ἐν ^ι ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ ^{α = Matt. xii.}
^{Μ σαλ- 11. Rom. xi.}
^{πιστε... 25. Dan. ii.}
^{16 al.}
^{o = ch. vii. 30}
^{ref.}
^{p here bis. Acts}
^{vi. 14. Rom.}
^{i. 23 (from}
^{q here only +}
^{1 Thess. iv. 16.}
^{u ver. 4.}

for κληρονομήσαι ου δυναται, ου κληρονομήσουσιν (see ch vi. 9, Gal v. 21) F 42 copt
 Mac, Chr[and 2 mss] Iren[-int.] Orig[-int.] Tert.,—δυναται BPN k. κληρονομήσει
 (see as above) C¹D¹F latt[not am¹] syrr copt (Meth.).

51. ins oi bef πάντες, twice; A¹; but 2nd oi corrd into ου A¹. rec aft πάντες ins μεν
 (on acct of the δε following), with A¹C¹D¹[-gr] KLPN rel vulg syr copt Dial, Orthod,
 Cyr₂, Ephr, Nys, Chr, Euthal-ms Thdrt Damasc Cass, Orig-int, Tert.; μεν ουν A²
 (appy) F [17(Tischd^h)] : δε k : om B(C¹) D¹(and lat) Syr s^hth [arm(Tischd^h)] Orig₁[-int.]
 Jer(on the testimony of the greek mss : for after stating that the lat mss read omnes
 quidem resurgemus, he says all the greek have either omnes dormiemus or non omnes
 dormiemus) Jac-nisib, for κοιμηθήσόμεθα, αναστησόμεθα D¹(and lat) vulg(and
 F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Gennad Jac-nisib, Hil, Ambr Aug.

κοιμηθήσόμεθα bef ου (thus reading πάντες (μεν) κοιμηθήσόμεθα, ου πάντες δε
 ἀλλαγησόμεθα) A¹C(D¹)FN 17 and greek-mss-mentioned-by-[Max-conf]-Jer-Aug-Pel,
 also vulg s^hth[-rom] arm Orig₁(and int₁) Did[-in-Jer] : ου (p ουν) κοιμ. ου A, the lat ου
 is written over the line in small letters A¹ : txt B D²[appy]³ KLP rel and greek-mss-
 mentioned-by-[Max-conf]-Jer-Acac-Did-Pel, also syrr copt goth s^hth-pl [spec] Thdot
 Orig₁(int₂) : also [once] more in Jer) Thdor-heracl Diod Apollin(these three in Jer)
 Dial-trin, Tit, Nys, Cass, Chr, [Cyr, Euthal-ms] Thdrt, Andr, Damasc Thl (Ec Tert
 Jer₂). (The variation has prob arisen from the apparent difficulty of reconciling πάντες
 (μεν) ου κοιμ. with the fact that St. Paul and his readers had all died. Hence the
 negative particle was transferred to the other clause, to the detriment of the sense.)

52. ins us bef εν ριπῇ C¹. for ριπῇ, ποτῇ D¹F 67² Dial[-ms, Nys,] and greek-
 mss-mentioned-by-Jer(ριπῇ s. ποτῇ utrumque enim legitur, et nostri interpretati sunt in
 icōu [latt Ambrst], s. in motu [Tert^{all}]). for εγερθ., αναστησονται ADFP Orig₁
 Chr, Damasc Thl-marg : txt BCKLMN rel Orig₁, Dial, Chr₁, Cyr[-p] Thdrt Cosm.

50—54.] *The necessity of the change of the animal body into the spiritual, in order to inherit God's kingdom. The manner of that change prophetically described : and the abolition of Death in victory consequent on it.* 50.] τοῦτο

δὲ φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change of body possible, and according to natural and spiritual analogies,—but it is NECESSARY.

σὰρξ καὶ αἷμα] = σῶμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ ἀδύνατον δὲ ταύτην ἐπὶ θνητὴν οὐσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. ἡ φθορὰ . . . τὴν ἀφθαρσίαν, the abstracts, representing the impossibility of the φθαρτὸν inheriting the ἀφθαρτον as one grounded in these qualities.

κληρονομεῖ, pres., sets forth the absolute impossibility in the nature of things.

51.] He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a μυστήριον, a hidden doctrine (see reff., especially Rom.).

πάντες οὐ κοιμ.] See var. readd.

Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες (μεν) οὐ as = οὐ πάντες (μεν),—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, edn. 6, § 26. 1), is this, 'we all (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι eis τὴν παρουσίαν τοῦ κυρίου, —in which number the Apostle firmly believed that he himself should be, see 2 Cor. v. 1 ff. and notes) shall not sleep, but shall all be changed.' But we may observe that this would commit the Apostle to the extent of believing that not one Christian would die before the παρουσία;—and that it is besides not necessary, for the emphasis is both times on πάντες—' (All of us) shall not sleep, but (all of us) shall be changed.' i.e. 'the sleep of death cannot be predicated of (all of us), but the resurrection-change can.' See also Winer, § 61. 5 f, and Moulton's note, p. 695.

52.] ἐν ἀτόμῳ, in a point of time absolutely indivisible, ἐν ῥιπῇ, Hesych. ἐν τῇ ἐσχ.

v Rom. i. 23
 (reR).
 w = Acts iv.
 12 reff.
 x Rom. xiii. 12,
 14. Eph. iv.
 24. vi. 11.
 2 Cor. v. 3.
 Col. iii. 10.
 Ps. cxxxi. 9.
 y Rom. vi. 12
 reff.
 z here bis.
 1 Tim. vi. 16
 only + Wied.
 viii. 13 al4.
 a = Matt. v. 18.
 Mark xi. 23.
 b Isa. xlv. 8
 (Heb., not
 LXX, but
 kar. occ. there) — 2 Cor. (li. 7.) v. 4 (Matt. xxiii. 24. Heb. xl. 29. 1 Pet. v. 8. Rev. xii. 16) only.
 xii. 20 only. 2 Kings ii. 28. Job xxxvi. 7. d as above (c). here 3ce only.
 Acts xxvi. 14. Rev. ix. 10 only. Hovka xlii. 14. f = Rom. vi. 17 reff.

53. [for 1st τουτο, τουτον P k.]

om 2nd τουτο F [not F-lat].

ins την bef

αθανασίαν I_b.

54. om το φθάρτ. τουτ. ενδ. αφθ. και (i. e. το φθάρτ. το το θνητ.) C¹I_bMN¹ (in supplying the omission N³ has written και το, το being superfluous) 64. 71 vulg copt goth aeth arm Mcion-e, Ath[-4-mss,] Iren-int, (citing from oportet enim, ver 53, to victoria tua, ver 55) Hil, Ambrst Aug, Fulg Oros Bede.—in A arm, το φθ. to αφθαρ. is put aft το θν. του. ενδ. αθανασ.—om κ. το θν. του. ενδ. αθαν. D¹ (supplied in D-lat, a prima manu) I. Orig.: om αθανασ. το αθανασ. F.

ins την bef αθανασίαν ΔI_bN 17 [also bef αφθαρ.]. 55. transp νικος and κεντρον (see LXX) BC¹I_bMN¹ 17 vulg copt aeth[-rom] arm[-zoh] Orig.(-int,) Eus, Ath, Did, Cyr-jer, Bas-sel, [Euthal-ms] Damasc, Iren-int, Tert, Ambr^{scpe} Ambrst Jer: txt A³DFKLPN³ rel syrr goth aeth-pl [arm-mss] Orig.(and int,) Eus, Ath, Cyr-jer, Chr, Thdrt Euther[-in-Thdrt] Iren-int, Tert, Cyr, Hil,—om που σου θ. το νικ. A¹.—(νικος, here and in vv. 54, 57 [confusion between ει and ι as constantly elsew] BD¹I_b(N ver 57) m, contentio Tert, [victoria vel contentio; Aug varies].) rec for 2nd θανате, αδη (so LXX), with A³ D²[-gr] (appy) KLMFN³ rel syrr goth [aeth-pl arm] Orig, Ath, [Did, Bas, Chr, Euthal-ms Thdrt] Euther, : txt BC D¹ [and lat] FI_bN¹ vulg copt aeth-rom Eus, Iren-int, [Orig-int,] Tert, Cypr, Hil, Ambr^{scpe} Aug^{scpe}.

56. ins εστιν bef η αμαρτ. A.

57. for διδοντι, δοῦντι D a b d l o [syrr(not syr-mg)] Ath-3-mss Chr, Ec.

σάλρ. at (in, as part of the events of) the last trumpet-blowing. The word εσχ. must obviously not be refined upon as some (τινός in Theophyl.—and Olsh.) have done, identifying it with the seventh trumpet of the Apocalypse;—nor pressed too closely as if there were necessarily no trump after it,—but is the trump at the time of the end, the last trump, in a wide and popular sense. See ref. 1 Thess.

σαλπίζω impersonal, — δ σαλπικτής, scil. So Od. φ. 142, ἀρξάμενοι τοῦ χρόνου θεν τέ περ οἰνοχοεύει (scil. δ οἰνόχοος): Herod. ii. 47, ἐπεὶν θύει: Xen. Anab. i. 2. 17, ἐπεὶ ἐσαλπικξε: iii. 4. 36, ἐκήρυξε: —vi. 5. 25, ἔως σμαίνοι τῇ σάλπιγγι. Kühner, § 414. 2. σαλπίζω for σαλπίζω is reproached by the grammarians: see Wetst. ἡμῖς, see above [on ver. 51].

53.] Confirmation of καὶ ἡμ. ἀλλωγ., by a re-statement of the necessity of putting on incorruptibility and immortality. τὸ φθ. τουτο . . . τὸ θν. τουτο] this, indicating his own body. ἐνδύσασθαι—see note on the force of the aor. as indicating that which is momentary, on ver. 34. Compare on the figure of putting on, 2 Cor. v. 3 and notes. 54.]

87av δέ, &c. is a repetition, in a triumphant spirit, of the description of the glorious change.

γερύσεται shall come to pass—really be. The citation is from the Heb. with this difference, that the active, 'He (Jehovah) abolishes', γῆ, is made passive, and γῆ, 'for ever,' is rendered (as elsewhere by the LXX, e. g. ref. 2 Kings, but not here) εἰς νίκος.

εἰς v. 'so as to result in victory. Wetst. quotes from the Rabbis, 'In diebus ejus (Messias) Deus S. B. deglutiet mortem.'

55.] TRIUMPHANT EXCLAMATION of the Apostle realizing in his mind that glorious time: expressed nearly in the terms of the prophetic announcement of Hosea,—ποῦ ἡ δίκη σου, θανате: ποῦ τὸ κέντρον σου, ἄδη; The figure of death as a venomous beast is natural, from the serpent, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12, and vii. 57.] For this blessed com-

τὸ ^d νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁵⁸ εἴστε, ^{e = ch. v. 6} ^h ἀδελφοί μου ^h ἀγαπητοί, ^h ἐδραῖοι γίνεσθε, ^h ἀμετακίνητοι, ^h περισσεύοντες ἐν τῷ ^m ἔργῳ τοῦ ^m κυρίου πάντοτε, εἰδότες ὅτι ὁ ^a κόπος ὑμῶν οὐκ ἔστιν ^o κενὸς ἐν κυρίῳ.

XVI. ¹ Περὶ δὲ τῆς ^p λογίας τῆς ^a εἰς τοὺς ^r ἁγίους, ⁱ ὥσπερ ^a διέταξα ταῖς ⁱ ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. ² ^a κατὰ ^v μίαν ^w σαββάτου ἕκαστος ὑμῶν ^x παρ' ^a ἐαυτῷ τιθέτω ^r θησαυρίζων ὃ τι ἂν ^a εὐοδῶται, ἵνα

iv. 16 [N cm. vv. 6-18]. m ch. xvi. 10. (Phil. ii. 30.) n 2 Cor. vi. 6 ref. o ver. 10 ref. p here bis only. q = Rom. xv. 26. 2 Cor. viii. 4. ix. 13. r Acts ix. 13 ref. Rom. xv. 26. s ch. vii. 17. Acts xviii. 2. L.P., exc. Matt. xi. 1. 3 Kings xi. 18. Dan. i. 5 Theod. t plur., Rom. xvi. 16 ref. u = Acts ii. 46 al. v Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. w = Luke xviii. 12. Mark xvi. 9. x see Luke xxiv. 13. J. y Matt. vi. 19, 20. Luke xii. 21. Rom. ii. 5. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. 4 Kings xx. 17. z Rom. i. 10 (ref.). 3 John 2 (bis) only. Gen. xxix. 3, 23.

ιησ. χρ. bef τ. κυρ. ημ. Μ.

⁵⁸. ins και bef αμετακίνητοι A [vulg F-lat Syr aeth] Ambrst. for εργω, οικω P.
om του Ι., ουκ εστιν bef ο κοπ. υμων F[not F-lat].

CHAP. XVI. 2. rec σαββατων, with KLMN³ rel copt goth [arm Euthal-ms] Thdr̄t Damasc: σαββατω Ν¹ m[Scr]: txt ABCDFI₂P N-corr¹ 17 latt[syrr] Chr̄, ^{ean} BI₂M.—δτ' ἂν n (and so vv. 3, 5, 12) 47. εὐοδοθῇ ACI₂KM N³-(δοθῇ) [Euthal-ms] Damasc.

summation of victory over death, he breaks out in thanks to God, who gives it to us (present, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). ⁵⁸] *Conclusion of the whole by an earnest exhortation.* ^{εἴστε}] 'quā cum ita sint,'—seeing that the victory is sure. ^{ἰδρ., ἀμετακίν.]} a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter. ^{ἐν τῷ ἔργῳ τοῦ κυρ.]} The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit. ^{εἰδότες}] Knowing (as you do—being convinced by what has been said), that your labour (bestowed on the *εργ.* τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see ref.) in the Lord. These last words cannot belong to ὁ κόπος ὑμ., nor very well to οὐκ ἔστι κενός (as Meyer), but are best taken with the whole sentence, *your labour is not in vain*: so ch. ix. 1.

CHAP. XVI.] VARIOUS DIRECTIONS AND ARRANGEMENTS (1-18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21-24). 1-4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.* 1.] The construction is as in ch. vii. 1; viii. 1; xii. 1;—the *επὶ δὲ* . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. ^{λογίας}] *λογία, συλλογή*, Hesych. *λογία, τὴν συλλογὴν τῶν χρημάτων καλεῖ*, Theodoret (Wetst.). The word is

said in the Lexx. not to be found in classic writers. ^{εἰς τ. ἁγ.]} = *eis tods πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλήμ*, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans*. ^{ὥσπερ διέτ.]} We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., 'as I have given order,' but as I gave order. He refers to the occasion, whatever it was, when that order was given. Bengel remarks: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." 2.] ^{μίαν σαββ.]} For this Hebraism, and *σαβ.* in the singular, signifying *week*, see ref. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*,

ο προπέμψητε οὐ ἐὰν πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς ἄρτι ο Acta xv. 3
 ἐν ⁸ παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ⁹ ἐπιμεῖναι ¹ πρὸς
 ὑμᾶς, ἐὰν ὁ κύριος ² ἐπιτρέψῃ. ⁸ ἐπιμενω δὲ ἐν Ἐφέσῳ
 ἕως τῆς ³ πεντηκοστῆς· ⁹ τὴ θύρα γάρ μοι ⁴ ἀνέφωγεν μεγάλη
 καὶ ⁵ ἐνεργής, καὶ ⁶ ἀντικείμενοι πολλοί.
 10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, ⁷ βλέπετε ἵνα ⁸ ἀφόβως
⁹ γένηται ¹⁰ πρὸς ὑμᾶς· τὸ γὰρ ¹¹ ἔργον ¹² κυρίου ¹³ ἐργάζεται
 ὡς κἀγώ· ¹⁴ μή τις οὖν αὐτὸν ¹⁵ ἐξουθενήσῃ, ο προπέμψατε

...αυτου-
 γεν I.
 ABCDF
 KLMPN
 a b c d e
 f g h k l
 m n o 17.
 27

ref.
 here only.
 Gra. xxxviii.
 14. Polyb. v.
 98, 8.
 q Acta x. 48 ref.
 q Acta xvi. 1
 ref. Heb.
 vi. 3. Esth.
 ix. 14.
 i Acta ii. 1 ref.
 i 2 Cor. ii. 12
 ref.
 u 2 Cor. vi. 11.
 v Phillem. 6.
 Heb. iv. 12
 only γ.
 Polyb. xi.

23. 2. (-γεν, γημα, ch. xii. 6. -γεν, Eph. i. 19.) w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil.
 i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1. x w. 19a, Col. iv. 17 only. (see
 2 John 8.) w. 19a, Luke viii. 18. ch. iii. 10. Eph. v. 15. y Luke i. 74. Phil. i. 14. Jude 12
 only. Prov. i. 33. Wisd. xvii. 4 BN Ald. (-βος, AC compl.) only. a ch. ii. 3 ref. a ch.
 xv. 58. b Acta xiii. 41 ref. c = Rom. xiv. 3 ref.

for εαν, αν D¹F. πορευομαι P; -σωμαι b¹ o [-ομαι LM f k 47].
 7. for 1st γαρ, δε I_h; om Syr. rec (for 2nd γαρ) δε, with KL rel syr [αθη]
 Thdr̄t: txt ABCDFI_hMPN 17 latt Syr copt goth Chr, Damasc [Euthal-mas Ambrst].
 rec επιτρεψη (the force of the aor not being perceived: see note), with DFK rel
 [Thdr̄t Damasc, -wei L c f k²]: txt ABCI_hM P(-ψει) N d m 17 Chr, Thl-mss, permiserit
 latt.

8. om εν F(not G). 9. om και αυτ. πολ. L.
 10. φοβως B¹: φοβος P 47. rec και εγω, with DF rel Orig[-c], Chr, (καθως κ.
 εγ.) : εγω, omg και, BM 67²: txt ACKLPN n 17 Thdr̄t Damasc.
 11. om ουν D¹(and lat) F[not F-lat] goth arm Ambrst.

is opposed (by δ4) to παραμηνῶ. The
 pres. implies, as in E. V., his *now matured*
plan,—not, as in the erroneous subscrip-
 tion of the Epistle, that he was *on his way*
 through Macedonia, when he wrote the
 word. 8. παραμηνῶ] This, of which
 he speaks uncertainly, was accomplished;
 he spent (Acts xx. 3) three months, and
 those (ib. ver. 6) the three winter months,
 in Greece (at Corinth). ἡμαίς, Meyer
 justly remarks, is emphatic, and conveys
 an affectionate preference, in his present
 plan, for them. οὐ, with a verb of
 motion. The account of this is that the
 ideas of motion and rest are both involved
 in the verb: rest, when the motion is ac-
 complished. So Luke x. 1;—Soph. Trach.
 40, κείνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε:—
 Xen. Hell. vii. 1. 25, ὅπου βουληθεῖεν
 ἐξελθεῖν. See Kühner, § 623, Anm. 2.
 Whither he should go from Corinth, was as
 yet uncertain, see ver. 4. 7.] For I am
 not willing, this time to see you in pass-
 ing. There is a slight, but a very slight,
 reference to his change of purpose (see
 above); but we must not take ἄρτι with
 θίλω (which Meyer charges Neander with
 doing, but clearly in error, see Pñ. u. Leit.
 p. 415 note): rather the ἄρτι refers to the
 occasion, the news from 'them of Chloe,'
 which had made it advisable that he should
 not now pay them a mere passing visit.
 γάρ] ground of οὐ θίλω—but not the ulti-
 mate one, see above. ἐπιτρέψῃ shall
 have permitted me, i. e. 'if it shall so turn
 out, in the Lord's direction of my work,
 that I shall then find my way open to do
 so.' 8, 9.] His present plan regarding

his stay in Ephesus (where he was writ-
 ing). τ. παντηκ.] viz. that next
 coming. This probably happened so, or
 nearly so, notwithstanding the tumult of
 Acts xix.: for he already (see there vv.
 21, 22) was meditating his departure, and
 had sent on two of his company, when the
 tumult occurred. θύρα, see ref.: an
 opportunity of action. μεγάλη refers
 to the extent of the action thus opened
 before him: ἐνεργής, to its requirements:
 neither of them (though μεγάλη may be
 referred to θύρα) properly agreeing with
 the figure, but both with the reality.
 Meyer compares Plato, Phædr. p. 245, A:
 μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται.
 ἀντικ. πολλ.] See Acts xix. 9, 23 ff.
 10, 11.] Recommendation of Timothy to
 their good reception and offices. He had
 preceded Paul (Acts xix. 22) in the journey
 to Macedonia. From ἐὰν ἔλθῃ, it would
 appear to have been probable, but not
 quite certain, that he would visit them.
 In ch. iv. 17, he is described as sent on for
 that purpose: so that the ἐὰν may merely
 refer to the uncertainties of the journey.
 10. βλ. ἵνα ἀφόβ. γ.] There
 must have been some special reason for
 this caution respecting Timothy, besides
 that assigned by Meyer, al., that he would
 naturally be depreciated as only a subor-
 dinate of Paul, whom so many of them
 opposed. His youth occurs to us, men-
 tioned 1 Tim. iv. 12: but even that is not
 enough, and would hardly be intended
 here, without some reference to it. De
 Wette's conjecture may not be without
 foundation, that he was perhaps of a timid

d Luke ii. 29. Acts xvi. 36 (refr.). ch. vii. 16. James ii. 16 al. Judg. xviii. 6 B (eis eip. A Ald. compl.). e Acts xvii. 16 refr. fadv. (in gosp., Matt. ix. 14. Mark iii. 12 al.) ver. 19. James iii. 2. Eccl. xii. 10 (?). g constr., ch. i. 10 refr. w. inf. Rom. xii. 1 refr. h Acts xxi. 22 refr. i Matt. xviii. 14. k of man, ch. vii. 37 refr. l see Matt. vii. 12. Mark vi. 13. Acta xvii. 21 (refr.); only. n . . . Mark xiii. 37. 1 Thes. v. 6 p here only. Josh. i. 6. q Luke i. 8. r constr., here only. s = ch. v constr., ch. iii. y ch. xii. 5. Acta i. 47.

δὲ αὐτὸν ^d ἐν ^d εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ^e ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶν τοῦ ἀδελφοῦ, ἥ πολλὰ ^e παρεκάλεσα αὐτόν, ^e ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ ^h πάντως οὐκ ἦν ^h θέλημα ^h ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν ^m εὐκαιρήσῃ.

13 Ὑπακούετε, ^o στήκετε ἐν τῇ πίστει, ^p ἀνδρίζεσθε, ^q κραταιοῦσθε. 14 ^r πάντα ὑμῶν ἐν ἀγάπῃ ^r γινέσθω.

15 ^r Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν ^u οἰκίαν Στεφανᾶ, ^v ὅτι ἐστὶν ^w ἀπαρχὴ τῆς Ἀχαΐας καὶ ^x εἰς ^y δια-

for δε, ουν MP: om N¹.

με BD¹F Orig[-c₂](txt.) Damasc.

om μετὰ τῶν

ἀδελφ. B.

12. om ἀπολλων N¹(ins N-corr¹) aeth.

ins δηλω ὑμιν οτι bef πολλὰ D¹FN¹ latt

[not am harl²] goth [Ambrst].

13. om τη F. ins και bef κραταιουσθε A D-gr vulg(and F-lat) Syr copt aeth [Pel]: om BC F[-gr] KLPN rel D-lat(with G-lat fri) syr goth Chr, [Euthal-ms] Thdrt Damasc Thl (Ec Ambrst. [M doubtful].

15. om δε D¹-gr N¹ 71 goth aeth arm.

aft στεφανα ins και φορτουνατον DN²

am(with demid fuld harl) arm Thdrt Damasc Ambrst: και φορτ. και χαλκον C¹ F a vulg-ed(with [demid] tol F-lat) syr-w-ast(and mg-gr) (additions from ver 17). for εστιν, εισιν C¹(appy) DF [vulg arm] Orig-int.

disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim. :—e. g. iii. 15; v. 22, 23. τὸ ἔργον κυρ.] see ref., note.

11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθῃ.] the aim of προπέμψ.

ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φαβοῦντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ὥστε ἂν πάθῃ, ἐπεικαστεροὶ γίνωνται, διὰ τοῦτο προσέθηκεν ἐκδ. γ. αὐτ. Chrys. Hom. xlv. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἴγε οὕτως ἀναγκαῖον τοῦτον εἶχε, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.'

12.] Of Apollos: that he was not willing at present to go to them. δὲ, transitional.

On the construction of παρ. . . . ὅδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ]

ἵνα denotes the aim, not only the purport of the exhortation. See remarks on ch. xiv. 13. "Ideo excusatur, ne suspicentur Corinthii ab eo fuisse impeditum . . . Apud se querere poterant: Cur hoc potius quam Apollo nobis misit? Respondet, minime per se stetiisse, &c." Calvin. Meyer

remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καὶ] and, not, 'but': see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θέλημα] Evidently the will of Apollos, not, as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἠθέλην. ὅταν εὐκαιρ.]

The present καιρός not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13.] εἶτα δεῖκνυς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ἀφείλουν τὰς ἐλπίδας εἶχει τῆς σωτηρίας, φησί γρηγ. κ.τ.λ. Chrys., who adds: διὰ λέγει, γρηγορεῖτε, ὥς καθυπόδυνον στήκετε, ὥς σαλευομένον ἀνδρίζεσθε, κραταιοῦσθε, ὥς μαλακίζομένον, πάντα ἡ. ἐν ἀγάπῃ γινέσθω, ὥς στασιάζοντων. p. 407 f.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἅμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλαχῆ, ἡ καλὴν τὴν ἀποθανεῖν. Westst.: where see other examples. 15—18.] Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.

15.] Some expositors (Erasm., Wolf, al.) take οἴδατε as imperative, and regard it as the command: but the imperative use of οἴδατε

κονίαν τοῖς ὁγίοις ἔταξαν ἑαυτούς· 16 ἵνα καὶ ὑμεῖς
ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνε-
γούντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ
Στεφανῶ καὶ Φορτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμέτερον
ὑστέρημα αὐτοὶ ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ
ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς
τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησῖαι τῆς Ἀσίας. ἀσπάζ-
εται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα,

al. 1. 2 Macc. viii. 12. xv. 21 only. g = ch. xv. 31. h 2 Cor. viii. 13, 14. ix.
12. xi. 2. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. F, exc. Luke xxi. 4. Judg. xviii. 10. 1 ch.
xiv. 16 reff. k = Matt. xi. 28. 2 Cor. vii. 13. Philom. 7, 20. 1 Chron. xxi. 9, 10.
1 = Acts xvii. 16 reff. m = 2 Cor. vi. 9. Deut. i. 17. xxviii. 9. (see 1 Thess. v. 12.)
2 Rom. xvi. 16 reff. o Rom. xvi. 2, 9, 12 al. p ver. 13 reff.

16. om 1st και M.

aft και κοινοῦντι ins εν υμιν F Ambrst.

17. rec φουρτουνατου, with KMP rel Chr-ed Thdrt-ed [Euthal-ms Damasc-ed]: txt
ABCDLFN e m 17. 47. rec (for υμετερον) υμων, with AKLN rel Chr, [Euthal-

ms] Thdrt Damasc: txt BCDF[M]P m 17. rec εντοι, with BCKLPN rel
[Euthal-ms] Thdrt Damasc: txt ADFM vulg Syr [syr] Chr, Ec (ili D-lat [fri]:
ipsi [aut] ili G-lat: ipsi vulg [Ambrst]).

18. aft γαρ ins και D¹F latt goth Ambrst Pel Bede.

τους τοιουτους P.

19. om A 34 [om 1st clause a m].

aft αι εκκλησῖαι add πασαι CP 47 Syr Chr.

rec ασπαζονται (for -α), with BFLM rel [latt & Chr, Euthal-ms Thdrt Damasc]:
txt CD[-gr] KPN e goth [Thdrt-c]. πολλας bef εν κυριω M a 17. 74 arm: om

εν κυρ. 123 Ambrst.

ακυλας bef παλλα D [fri].

for πριςκιλλα, πριςκα

BMPN 17 am (with demid harl) fri copt goth arm Pel.

for ἵστε) seems to be without example. We must therefore understand it as indica-
tive, and the construction is the well-known
attraction, οὐδὰ γε τίς ἐστι (Meyer).

ἀπαρχῇ] See Rom. xvi. 5: *the first
Achaean converts*. ἔταξαν, plur., refer-
ring to the noun of number, οἰκία. This
family were among the few baptized by
Paul, see ch. i. 16. ἔταξαν ἑαυτούς]

So Demosth. de falsa legat.: βούλομαι δὲ
προμηθεῖν εἰς τίνα τάξιν ἔταξαν ἑαυτὸν
Ἀσχιῶν, Wetst.: where see other exam-
ples. The ἑαυτοῖς is not without mean-
ing—they voluntarily devoted their ser-
vices.

αἰς θεῶν τοῖς ὁγίοις] to ser-
vice for the saints: in what way, does not
appear: but perhaps, from the fact of Ste-
phanas being at that time in Ephesus,—
for journeys and missions. 16.] καὶ

ὑμεῖς, you in your turn,—in return for
their self-devotion. ἐπορεύσθ.] viz.

in honouring their advice and being ready
to be directed by them: there is an allu-
sion to ἔταξαν ἑαυτούς above.

τοῖς τοιούτοις] to such persons, meaning the in-
dividuals of Stephanas's family, whom they
knew. See the usage of ὁ τοιούτος in reff.

συνεγούντι.] viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achai-
cus were members of the family of Ste-
phanas. The Fortunatus mentioned by
Clement at the end of his Ep. i. to the
Corinthians (c. 69, p. 328) may be the
same. παρῶντι.] viz. in Ephesus.

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τὸ ὑμέτερον ἐστ.] The want of
you (ref.): i.e. of your society. Grotius
interprets it, "Quod vos omnes facere
oportuit, id illi fecerunt: certiorum me
fecere de vestris morbis," and holds them
to have been of Χλοῆς of chap. i. 11. But
it is very improbable that he should men-
tion thus a family so distinguished as this:
he names them just after, ch. i. 16, as the
household of Stephanas:—and still more
improbable that one of so fine feeling
should add of the bearers of such tidings,
ἀνέπαυσαν κ.τ.λ., which would on that
hypothesis be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expres-
sion of true affection used in consciousness
of the effect of this epistle on them: q. d.
'it is to their presence here that you owe
much of that in this my letter which I
know will refresh and cheer your spirits.'
Theophyl. explains it: ἔταξαν αὐτοῖς ἐπὶ
ἢ αὐτοῦ ἀνάπαυσις, αὐτῶν ἐστίν. ὅστε
ἐπεὶ, ἐμοῦ ἀναπαύσας περὶ αὐτῶν, καὶ
ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀνά-
παυσιν, μηδὲν ἔχαρι πρὸς αὐτοὺς τοῦτους
ἐδεικνύσθε:—Grot., of the announcement
which they would make on their return
of Paul's love for the Corinthians. But
this last can hardly be.

ἐπιγινώσκετε] know, the prep. giving force, and slightly
altering the meaning to that of recog-
nition. Grot. and Theophyl.,—ἐν τιμῇ
αὐτοῦς ἔχετε. 19, 20.] Salutations.

19. ἐν κυρίῳ] see note, Rom. xvi. 2.

S s

q Rom. xvi. 6.
r Acts ii. 46 ref.
s Rom. xvi. 16
ref.
t Col. iv. 18.
2 Thess. iii.
17.
u = (and Paul)
as above (t)
only. (goopy)
Mait. xxi.
7 ff. 14.)
v as above (t).
Gal. vi. 11.
Phillem. 19.
w Rev. xiv. 11.
x James v. 13.
y Rom. ix. 31.
z here only.
a Rom. xvi. 20 [24].

σὺν ᾧ τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 ἀσπάζονται
ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλή-
ματι ἀγίῳ.

ABCDP
KLMFN
a b c d e
f g h k l
m n o 17.

21 Ὁ τοῦ ἀσπασμὸς ἐν τῇ ἐμῇ χειρὶ Παύλου. 23 εἰ τις
οὐ φιλεῖ τὸν κύριον, ἢ ἡτὸ ἀνάθεμα. μαρναθά. 23 ἡ
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη
μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

— C 4.

b gen. subj., Phil. i. 9. Col. i. 9. Phillem. 5, 7. Rev. ii. 4, 19.

at end ins παρ οἰς(ous F) και ξενίζομαι DF latt[not am fuld harl(appy, Treg) fri] goth
Pel.

21. om τη C.

22. rec aft κυριον ins ἰησουν χριστον, with C³DFLM³ e g m 47 am [fuld harl] syr
copt goth [Damasc Ambrst]: ἡμων ἰησ. χρ. KP rel vulg-ed [demid] (Syr) [æth] Chr,
(Victorin): om ABC³MN¹ 17 fri Chr-ms [Euthal-ms] Cyr.

23. aft κυριον ins ἡμων ALP b f k m o 17 vulg ([fuld demid &c] not am) fri Syr
copt Chr, [Euthal-ms] Thl Ambrst. rec aft ἰησουν adds χριστου, with ACD F[-gr]
KLMFN³ rel latt syr copt æth arm Chr [Euthal-ms Damasc] Ambrst: om BN¹ n 17.
47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld(and tol) fri [Euthal-ms Ambrst]:
ins ACDKLPN rel [vulg-clem am demid syr copt goth æth arm Chr-txt Thdrt-txt
Damasc-txt].

SUBSCRIPTION: rec adds ἐγγραφὴ ἀπο φιλιππων δια στεφανα και φουρτουνατου και
αχακου και τιμοθεου, with KL(first inserting επιστολῇ) a e f g k (m) n 47 [Euthal-ms],
similarly (but for φιλιππων, εφεσσου) d h: ἐγγραφὴ ἀπο εφεσσου B³P: ἐγγραφὴ ἀπο
φιλιππων μακεδονίας D³: ἐγγραφὴ ἀπο ασίας κ.τ.λ., omg (as does m) πρ. κορ. πρώτη, b o:
om altogether M l: txt AB¹CN 17, and D¹(adding ἐπληρωθῇ) F(prefixing ἐτελεσθη).

On Aquila and Priscilla, see Rom. xvi. 3,
4; Acts xviii. 2. They had removed from
Corinth (Acts xviii. 1) to Ephesus (ib.
26), and had there, as subsequently at
Rome (Rom. xvi. 3, 5), an assembly of
the faithful meeting in their dwelling.

οἱ ὅς πάντες—the whole Ephesian
church. ἐν φιλ. ἀγ.] see Rom. xvi.
16, note. 21—24.] Autograph con-
clusion. ὁ ἀσπασμὸς is the final greet-
ing, which, according to ref. 2 Thess.,
was always in his own hand, the rest
having been written (see Rom. xvi. 22)
by an amanuensis.

Παύλου is in
apposition with ἐμοῦ implied in ἐμῇ, as II.
p. 226, ὑμῶν δὲ ἐκδοσὶν θυμὸν ἀξίω:
ἐμὸς τοῦ ἀθλίου βίος, and the like. See
Kühner, § 499. 4. 22.] He adds, as
in Col. iv. 18; Eph. vi. 24, some exhorta-
tion, or solemn sentence, in his own hand,
as having especial weight. On the dis-
tinction between φιλεῖν and ἀγαπᾶν see
notes on John xxi. 15. The negation here
of the feeling of personal affection, "has
no love in his heart for," is worthy of
note, as connected with the curse which
follows. ἢ τοῦ ἀνάθεμα.] On ἀνάθεμα,
see note, Rom. ix. 3:—let him be ac-

cursed. μαρναθά] An Aramaic ex-
pression, מרנא תר or מרנא מרנא the (or our)
Lord cometh (or, is come, as Chrysa., al.,
δ κυρ. ἡμ. ἤλθε: in I John iv. 2 the
same Syriac form is used to express
ἐληλυθότα): probably unconnected with
ἀνάθεμα: and added perhaps (Mey.) as
recalling some remembrance of the time
when Paul was among them: at all
events, as a weighty watchword tending
to recall to them the nearness of His
coming, and the duty of being found
ready for it:—not added, as Rückert, to
stamp genuineness on the letter,—for why
here rather than in other Epistles, espe-
cially as those who were to bear it were so
well known? See Stanley's note.

24. ἡ ἀγ. μου] Because the Epistle had
contained so much that was of a severe
character, he concludes it with an expres-
sion of affection; so Chrysa.: μετὰ τσαυ-
τήν κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ
καὶ φιλεῖ καὶ περιλαμβάνει τὸν ἄνθρωπον
ὅστις. Hom. xiv. p. 411. ἐν χρ.
Ἰησ.] τουνέστιν, οὐδὲν ἀνθρώπινον ἢ σαρ-
κικὸν ἢ ἀγάπῃ μου ἔχει, ἀλλὰ πνευματικὴ
ἐστὶ καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος ^a θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ^b ἐκκλησίᾳ τοῦ ^b θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ^c σὺν τοῖς ^d ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² ^e χάρις ὑμῖν καὶ ^e εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

C καὶ εἰ-
ρηνη...
ABCDP
KLMFN
a b c e f
g h k l m
n o 17. 47

³ ^f Εὐλογητὸς ὁ ^f θεὸς καὶ ^f πατὴρ τοῦ κυρίου ἡμῶν

^a Rom. xv. 32
ref.
^b 1 Cor. i. 2
ref.
^c = Acts xxi.
15. 1 Cor.
i. 2. Phil.
i. 1.
^d Acts ix. 13
ref.
^e Rom. i. 7.
^f Rom. ix. 8
ref.
g Rom. xv. 6
ref.

TITLE. Steph η προς τους κορινθιους δευτερα: elz paulou tou apostolou η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου παυλου επιστολη προς κορ. β' L (h): αρχεται προς κορινθιους β' D¹ F(δευτερη): [η πρ. κορ. β' εκ. εκτεινισα ως εν πινακι M:] επιστολη προς κορ. δευτερα k l: txt ABKN m(δευτ.) n o 17. 47, and C at top of page. (P [def.])

CHAP. I. 1. rec ησου bef χριστου, with ADGKL rel [latt Syr copt goth soth arm] Chr, Damasc [Ambrst]: om ησ. χρ. F(and lat): txt BMPN 17 hal(and mar al) syr [Euthal-ms] Thdrt.

CHAP. I. 1, 2.] ADDRESS AND GREET-
ING. 1. ³ διὰ θελ. θεοῦ] see 1 Cor. i.

1, note. Τιμόθεος δ δδ.] So of Soe-
thenes, 1 Cor. i. 1; 'one of' οἱ ἀδελφοί;
—but perhaps in this case with peculiar
emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2,
18; 2 Tim. ii. 1. On his being with Paul
at this time, see Prolegg. to this Epistle,
§ ii. 4. σὺν τ. ἁγ. πᾶσιν . . .] This,
and the Epistle to the Galatians, were cir-
cular letters to all the believers in the
respective countries: the variation of ex-
pression in the two cases (ταῖς ἐκκλησίαις
τ. Γαλατίας, Gal. i. 2) being accounted
for by the circumstance that the matter
of this Epistle concerned *directly* the
church at Corinth, and *indirectly* all
the saints in the province,—whereas that
to the Galatians, being to correct deep-
rooted Judaizing error, directly concerned
all the churches of Galatia. Ἀχαΐα
comprehended Hellas and Peloponnesus;
the province was so named by the Ro-
mans because they became possessed of
them by subduing the Achaean league,
Pausan. vii. 16. 7. See Acts xviii. 12.

2.] See 1 Cor. i. 3. 3—11.]

THANKSGIVING FOR DELIVERANCE FROM

GREAT DANGER OF HIS LIFE: — HIS
ABILITY TO COMFORT OTHERS IN AFFLIC-
TION. Commentators have endeavoured
to assign a definite purpose to this open-
ing of the Epistle. De Wette thinks that
Paul had no definite purpose, except to
pour out the thankfulness of his heart,
and to begin by placing himself with his
readers in a position of religious feeling
and principle far above all discord and
dissension. But I cannot agree with this.
His purpose shews so plainly through the
whole latter part of the chapter, that it is
only consistent with vv. 12—24 to find it
beginning to be introduced here also. I
believe that Chrys. has given the right
account: ἐλπεί λίσαν αὐτοὺς κ. ἐπαρῶν
τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον,
καὶ ταῦτα ἐπαγγειλάμενος, ἀλλὰ τὸν ἄνθρωπον
ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν
αὐτῶν ἐτέρους προτετιμημένους. διὰ τοῦτο
πρὸς τοῦτο ἱστάμενος τὸ θορυβεῖν (αὐ. ἀνθ.
ορμῶν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγέ-
νετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθησιν, οὐδὲ
λέγει διὰ οὐδὲ μὴν ὑποσχόμενος ἔξειν,
ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεποδίσθη, σύγ-
γνωτε, κ. μὴ καταγνῶτέ τινα ὑπεροφίαν
ἢ ῥαθυμίαν ἡμῶν· ἀλλ' ἐτέρως αὐτὸ (αὐ.

h = Eph. i. 17. James i. 17. ABCDF
 i Rom. xii. 1. Phil. iii. 1. KLMFm
 Col. iii. 12. Heb. x. 20. only. Isa. xlii. 15. abcdef
 j = Rom. xv. 4. Acta xv. 31 al. Pa. xclii. 10. ghiklm
 k = Luke xvi. 25. Acta xx. 12. ch. ii. 7. 8 al. Gen. xiv. 67. no 17. 47
 l = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr. m Acta iii. 10. vii. 19 al. n constr., Rom. ii. 14. o Rom.
 iii. 7 reff. p Rom. vii. 5 reff. (see note.) q = Rom. v. 15. viii. 18. r = 1 Thess.
 iv. 2. s constr., 1 Cor. xii. 30. t = ch. iv. 6. vii. 5. 1 Thess. i. 2 Thess. i.
 6, 7. 1 Tim. v. 10. Heb. xi. 37 (Matt. vii. 14. Mark iii. 9) only. Pa. caix. i. u poss., see ch. xii.
 19 reff. and note.

3. om 2nd o F.

4. for *ἐπὶ*, *ἐν* C 1 n Eus, Chr, Antch, Procop., (P [def.]) om *ἡμῶν* M Hil
 Ambr: *ἡμῶν* 8. for *eis*, *ina* F (cf *possimus* latt). ins *καὶ* bef *αὐτοὶ* D¹ F latt
 Ambr, Bede (not fri Jer, Ambrst). (P [def.]) for *υπο*, *απο* F (not G) 109.

5. for *τα παθήματα*, *το παθήμα* D¹ [D-gr, Tischdf: *τα παθήματα* m]. aft *οὕτως*
 ins *καὶ* D¹ F m 17. 80 latt copt goth. (vulg Damasc om *καὶ* below.) rec om *του*
 (bef 2nd *χριστου*): ins ABCDFKM P (appy) N rel Orig, [om 3. τ. χ.].—om from *περισσ.*
το περισσ. L.

6. for *εἴτε δε*, *εἰ δε* D¹ [-gr] 32: om *δε* C.

for 1st *ἡμῶν*, *ἡμῶν* L. om 1st

τούτο) κ. μεγαλοπρεπέστερον κ. αξιοπισ-
 τότερον κατασκευάζει, ἐπαίρων τῇ παραμυ-
 θία τὸ πᾶγμα, ἵνα μὴδὲ ἐρωτῶσι λοιπὸν
 αἰτίαν, δι' ἣν ὑπέστησεν. Hom. i. p. 420.
 Calvin, somewhat differently: "Incipit
 ab hac gratiarum actione, partim ut Dei
 bonitatem prædicet, partim ut animet
 Corinthios suo exemplo ad persecutiones
 fortiter sustinendas: partim ut pia gloria-
 tione se offerat adversus malignas obsecra-
 tiones pseudapostolorum." But this
 does not touch the matter of the *post-*
poned journey to Corinth, which through
 the latter part of the chapter is coming
 more and more visibly into prominence, till
 it becomes the direct subject in ver. 23.

3.] εὐλ., Blessed (above all others)
 is δ θ. κ. πατ. . . .] The
 God and Father of our Lord Jesus Christ.
 Here, as in ref. Rom., De Wette would
 render, 'God, and the Father' . . . , which
 grammatically is allowable; but I prefer
 the other rendering, on account of its
 greater verisimilitude and simplicity.

δ π. τ. οὐκ.τ.] οὐκ. can hardly be the
 gen. of the *attribute*, as De W. and Grot.,
 seeing that οὐκ. is plural and refers to *acts*
 of mercy; but as Chrys., p. 421, δ οὐκ.τ. μοδὸς
 τοσοῦτος ἐπιεικόμενος: see ref. James.
 This meaning De W. himself recognizes in
 δ θ. πάσης παρακλ.,—'the God who works
 all (possible) comfort,' and refers to δ θεὸς
 τ. ἀνθρώπων, Rom. xv. 13. 4.] The
 Apostle in this Epistle uses mostly the
first person plural, perhaps as including
 Timothy, perhaps, inasmuch as he writes
apostolically (cf. ἡμᾶς τοὺς ἀποστόλους,
 of himself and Apollos, 1 Cor. iv. 9), as

speaking of the Apostles in common. This
 however will not explain all places where
 it occurs elsewhere: e.g. 1 Thess. ii. 18,
 ἠθελησαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν
 Παῦλος, καὶ Ἀναξ κ. Σίς,—where see note.
 So that after all perhaps it is best to regard
 it merely as an idiomatic way of speaking,
 when often only the singular is intended.

In order that we may be able: not,
 'so that we are able.' διὰ τοῦτο γὰρ πε-
 ρεκάλεσεν ἡμᾶς, φησὶν, ἵνα ἡμεῖς ἀλλήλους
 παρακαλώμεν. Chrys. ib. "Non sibi vivebat
 Apostolus, sed Ecclesiam: ita quicquid gra-
 tiarum in ipsum conferebat Deus, non sibi
 soli datum reputabat, sed quo plus ad alios
 juvandos haberet facultatis." Calv.

ἦς, attr. for *ἦ*, or perhaps (Winer, edn. 6,
 § 24. 1) for *ἦν* (παράκλησιν παρακαλεῖν).

5.] 'As He is, so are we in this
 world:' 1 John iv. 17. As the suffer-
 ings of Christ (*endured by Christ*, whether
 in his own person, or in his mystical body
 the Church, see Matt. xxv. 40, 45) abound
 towards us (i.e. in *our case*, see ref.);—
 even so through Christ our consolation
 also abounds. The form of expression is
 altered in the latter clause: instead of ἡ
 παράκλησις τοῦ χριστοῦ περισσ. we have
 ἡ παρὰκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ.
 And not without reason:—we *suffer*, be-
 cause we are *His members*: we are *con-*
soled because *He is our Head*. There is
 no *comparison* (as Chrys., p. 423, οὐ γὰρ
 ὅσα ἐπαθε, φησὶν, ἐπάθομεν μόνον, ἀλλὰ καὶ
 περισσά) between the personal sufferings
 of Christ, and theirs. 6.] And all
 this for your benefit. But whether we
 are afflicted, (it is) on behalf of your

τηρίας τῆς ἑνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν ἡ παθη-
μάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν
βεβαία ὑπὲρ ὑμῶν εἶτε παρακαλούμεθα, ὑπὲρ τῆς
ὑμῶν παρακλήσεως καὶ σωτηρίας, ἡ εἰδότες ὅτι ὡς
κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρα-
κλήσεως. 8. Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί,
ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρῆθημεν, ὥστε

13. xl. 25. 1 Cor. x. 1. xii. 1. 1 Thess. iv. 13. d = John i. 30. ch. viii. 23. 2 Thess. ii. 1.
e Rom. vii. 13 ref. f = Acts xvi. 13 al. g Matt. xxvi. 43 (U Mh. v. r.). Luke ix.
22. xxi. 34. ch. v. 4. 1 Tim. v. 16 only t. Isa. l. 4 Symm. [Aq., do. f]

καὶ σωτηρίας B 17. 176.

rec has εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως
καὶ σωτηρίας bef καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν: εἴτε παρακ. ὑπὲρ τ. ὑμ. παρακλή-
σεως τῆς ενεργουμένης ἐν υπομονῇ τῶν αὐτ. παθ. ὧν κ. ἡμ. π. καὶ ἡ ἐλπίς, omg καὶ
σωτηρίας, ACMPN am(with flor fuld² harl tol¹) fri Syr copt sēth (arm Ephr.) Antch,
[Ambrst (Jer)], and, but insg καὶ σωτηρίας, m fuld¹: εἴτε consolamur pro vestra
consolatione εἴτε exhortamur pro vestra exhortatione et salute vulg-ed(with demid):
txt (BDFK) L rel syr[has τῆς σωτηρίας w-ast] goth Chr, Thdrt Damasc Phot Thl
Œc.—om autwv K: αυτων b c g k o.—ως D¹ F (G-lat has both).—for ἡμῶν, ὑμῶν B o.

7. rec (for ws) ωσπερ, with D²⁻³[-gr] KL rel Chr, Thdrt: οἱ (= εἰ?) F[-gr], si D-lat
Syr: om G-lat: sicut F-lat [vulg Ambrst]: txt ABC D¹[-gr] MPN 17 Orig, Ephr,
Damasc. των παθημάτων bef εστε DF latt goth. om ουτως F[not F-lat]
D-lat Syr goth.

8. for ὑπερ, περι ACDFPN b m³ o 17. 47 Orig[-c,] Bas, Chr, Thdrt Antch, Tert:
txt BKLM rel [Chr,] Damasc Thl Œc. rec aft γεν. ins ἡμῶν, with D²[-gr] KLN²
rel [syr copt-wilk goth sēth] Bas, Chr, Thdrt [Antch] Damasc Ambrst: om ABC
D¹FMPN¹ 17 latt [arm] Orig[-c, Euthal-ms] (Tert,) Jer. for ὑπερ, παρα D¹⁻²F.
rec ἐβαρῆθημεν bef ὑπερ δύναμιν, with DFKL rel vulg syrr goth Chr, Thdrt
[Antch] Damasc Tert Ambrst: txt ABCMPN m 17 fri arm [(Orig-c,) Euthal-ms]
Bas, Jer.

comfort (eis τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corinthians) and salvation (the great end of the παρακλήσις), which (viz. παράκλησις and σωτηρία) is working (not, as Chrys., Theophyl., Estius, Beza, al., 'being worked': the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer;—and our hope is steadfast on your behalf (that you will endure hardness, and be consoled and saved);—or whether we are comforted, (it is) for your comfort and salvation. This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best mss. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπίς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καὶ (as in E. V.). The objection to this is (as De W.) that the ἐλπίς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7.

7.] εἰδότες refers back to παρακαλούμεθα:—we are comforted with the assurance that, &c. After οὕτως καὶ understand not ἐσσεσθε, but εστε: he is speaking generally, of the community of consolation subsisting mutually

between himself and the Corinthians; and it was this thought which helped to console him.

8.] see var. read. It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally names, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign any other event as in the Apostle's mind: but the expressions seem rather to regard a deadly sickness, than a persecution: see below, vv. 9, 10.

καθ' ὑπερβ. signifies the greatness of the affliction itself, objectively considered: ὅτι

h ch. iv. 8 only. ^b ἐξαπορηθῆναι ἡμᾶς καὶ ¹ τοῦ ζῆν ⁹ ἀλλὰ αὐτοὶ ἐν
 Pa. Ixxvii. ¹⁰ only.
 i constr., see
 Acts iii. 12
 ref.
 j 1st pers., ch.
 iii. 1 ref.
 k here only.
 l ch. ii. 13. vii.
 6.
 m = John i. 31.
 n Heb. ii. 13.
 from las. viii.
 17.
 o constr., as above (n). Mark x. 24. Luke xi. 22. xviii. 9 only. Pa. ii. 12. w. acc., ch. ii. 3 ref.
 xv. 4 ref. q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only.
 20. Pa. iv. 13. (see ἀποθνήσκουσιν, 1 Cor. xv. 21.) s Rom. vii. 24 ref.
 13 ref. a perf., 1 Cor. xv. 18 ref. v here only.
 2 Mac. xii. 3.
 t see Rom. xv. m o 17. 47
 ABCDF
 KLMP
 p = 1 Cor. a b c d f
 r = ch. xi. g h k l m
 t see Rom. xv. m o 17. 47

9. om εσχηκαμεν D¹.

θεον τον εγειραντα F: εγειρατι b¹ l¹ o Cyt[-ms-p.]

Thdr̄t Thl.

10. for ερυσσο, ερυσσο B¹. rec (for 1st ρυσσεται ρυσται (see notes), with D³FKLM
 rel vulg-ed (with fuld F-lat) syr goth Orig[-c] (and int.) Chr, Thdr̄t Thl Cc [Ambrst]
 Jer; : txt BCFM 17. 47 G-lat am (with mar tol) copt (meth[-rom doubtful (Tischdf)])
 arm (Ath,) [Euthal-ms] Damasc.—om και ρυσσεται A D¹ [and lat] demid Syr meth-pl
 Chr., om στι B D¹[-gr] M: και baf στι F [not F-lat]. om στι D² F [not
 F-lat] h k [Chr.] Ambrst Jer [goth meth om και also]. for 2nd ρυσσ., ρυσται F[-gr]
 goth.

11. [for υμων] ημων A.

for υπερ, περι D¹F.

τη δεησει baf υπερ ημων C

δύν., the relation of it to our power of endurance, subjectively. ^{δε} ^{δε} ^{δε} So that we utterly despaired even of life. Such an expression surely would not be used of a tumult, where life would have been the first thing in danger, if Paul had been at all mixed up in it,—but to some wearying and tedious suffering, inducing despondency in minor matters, which even reached the hope of life itself.

9.] ἀλλὰ, moreover,—carries on and intensifies the description of his hopeless state. We had in ourselves the response of death, i. e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette. τ. ἀπόκρ. may perhaps mean, the 'sentence,' as Hesych.: ἀπόκριμα, κατάκριμα, ψήφον,—and most Commentators. The perfect εσχηκαμεν is here (see also ch. ii. 12, 13) in a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4 (see Moulton's note 4, p. 340), illustrates the usage by ἦλθεν καὶ εἰληφεν (τὸ βιβλίον), Rev. v. 7: see also Rev. viii. 5.

ἵνα μὴ . . .] very similarly ch. iv. 7, ἔχομεν δὲ τὸν θάνατον τοῦτον ἐν ὁστροκίνοις σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυσμέλει τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. τῷ ἐγ. τ. νεκρούς.] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand 'Who raiseth the dead' as = 'Who delivers men from peril of their lives?' because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very

forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to any external danger, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the hope of the resurrection as his great support. But there would be this objection, that these two passages can hardly refer to the same event; this evidently had taken place since the sending of the first Epistle.

10.] Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us. The rec. ρύσεται, has been substituted for the fut. ρύσεται, as more appropriate. But it regards the immediate future,—the καὶ ἐτι ρύσεται the continuance of God's help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of bodily sickness being in the Apostle's mind.

11.] συνυπουργούντων — will whom? From the similar passage Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would seem as if μοι should be supplied;—but he himself could hardly be said σπουγχεῖν, though he well might ἀγωνισασθαι. We must therefore understand the preposition either with Chrys., Hom. ii. p. 432, τουτέστιν, εὐχομένους πάντων ὁμῶν ὑπὲρ ἡμῶν,—or as merely signifying coincidence with the purpose to be accomplished, as in μὴ προσιέμενος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7, where see note. ἵνα ἐκ πολλῶν προσέπων . . .]

13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἢ ἄλλ' ἢ ἀναγινώσκετε
 οἱ ἡ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπι-
 γινώσεσθε, 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους,
 ὅτι καύχημα ὑμῶν ἔσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
 ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ ταύτῃ τῇ πε-
 ποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-

13. om ἀλλ' F. om ἡ & A: om ἡ 4. [17] 219¹ Syr goth arm: om & D¹.
 om η καὶ ἐπιγινώσκετε (κοινωνοί) B o¹ 31. 41. 109. 238 (Ec: om η FK 114 latt copt
 arm Ambrat. rec ins καὶ bef ear, with D³[-gr] KLMP rel syr Chr, Thdrt [Antch.]
 Thl (Ec: om ABCD¹FM 17 latt Syr copt goth arm Damasac [Euthal-ms Ambrat].
 14. om καθ. κ. νμ. ημ. K. rec om last ημῶν, with ACD [K(e sil)] L rel goth
 (Ec: ins BFMPN m 17 vulg Syr syr-w-ast copt with arm Chr, Thdrt [Euthal-ms Antch,
 Damasac] Ambrat. aft ιησ. add χριστου D¹FMP N³(but erased) b m o latt Syr
 syr-w-ast copt goth with arm-ed Chr Antch Thl [Ambrat].
 15. ελθεῖν bef προς υμᾶς DFKL rel latt Syr copt goth Chr-ms Thdrt Thl [Ambrat]:
 txt ABCMPN (a) h m 17 syr [arm Euthal-ms] Chr Damasac.—rec προς υμᾶς ελθεῖν bef
 προτερον, with (K h 47) copt Thdrt: ελθεῖν προτερον προς υμᾶς a [Antch₁(το πρ.)]:

it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calvin, De W. 13, 14.] *Confirmation of the foregoing assertion.* For we do not write to you any other things, except those which ye read, or [even] acknowledge (by experience of facts), and I hope, shall [continue to] acknowledge to the end:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε, οὗτι & σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συμφέει τῇ ἀναγνώσει ἡ γνώσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. As also ye did partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετρίδ(ων) εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βίον: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators acknowledge us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσεσθε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) we are your boast, [even] as ye [also] are ours,

in the day of the Lord Jesus. ἔσμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.* 15.] ταύτῃ τῇ πρ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν σχήτε] that you might have a second benefit (effusion of the divine χάρις by my presence: not=χαρὶς as Chrys., see var. read.). δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον . . . ἐλθεῖν,—the second by δευτέρα χάρις, implying also the first. So

—om M.
 ABCDF
 KLPN a
 b c d e f
 g h i m
 n o 17. 47

ραν ἡ χάριν σχήτε, ¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακε-
δονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ
ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν
βουλόμενος μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ
ἀ' βουλευόμενός εἰμι κατὰ σάρκα βουλευόμενός εἰμι, ἵνα ἡ παρ'
ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ; ¹⁸ πιστὸς δὲ ὁ θεός,

Acta [vii. 1.] xxi. 28.
vii. 21 reff.
13 v. r.] xii. 10 only. Isa. iii. 9 al.

d here only. (-φρός, ch. iv. 17.)
f opp., here his only. Acts v. 33. xviii. 30. goopp., Luke xiv. 31. John (xi.
g Rom. i. 3 reff.

e = ch. iii. 12. (1 Cor.
h = Rom. xii. 16 al.

txt ABC(DFL)MP N^{corr} m 17 (rel) latt syrr goth [arm Euthal-ms] Chr, Damasc
[Ambrst].—το προτερον L rel [Antch.] Thl Ec: το δευτερον K: om προτερον N¹.
χαραν B L(Tischdf(N. T. ed 7 [and 8])) PN² 31. 71-3. 80. 115 Thdr, [Antch.]
(Chr says: χάριν δὲ ἵνα ταῦτα τὴν χάριν λάβει.) rec σχητε (probably from
similarity of s and e. There is nothing in what Tischdf (ed 7 [not 8]) says against
σχητε as being conformed to the tense of ἐβουλόμην, seeing that that word may be
either imperfect or aor), with ADFKL rel: txt BCPN Thdr, [Euthal-ms Antch.]
Damasc.

16. δια F(not G). for διελθ., ἀπελθεῖν A D¹[-gr] F[-gr] P arm] copt Chr,
Damasc: ελθεῖν a b o Ec [proficisci D-lat]: proficiscer aut transirem G-lat: txt
BC D²[-gr] KLN rel vulg [F-lat] syrr Chr, Thdr Thl [Euthal-ms Ambrst]. (See
Rom xv. 28.) for υφ, ἀφ D¹F b l o 47 Chr-mss Thdr-mss, εφ 17.

17. for ου, δε A; ουο igitur goth. rec βουλευομενος, with DK rel G-lat syrr
goth æth arm Thdr Ambrst: βουλευσομενος L: txt ABCFPN a c h m o 17 vulg copt
Chr, [Euthal-ms] Damasc. om τη F Thdr. [εμου P b o.]

that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v.

16.] *If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them *in the way* to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them *on his way* to Macedonia: but the intelligence from “them of Chloe” had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them *after he should have passed through* Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] μή τι . .

Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀπερτή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth,

take it to mean ‘*the levity of purpose which has been laid to my charge*.’ Winer, ‘*the levity of purpose inherent in human nature*.’ Or those things which I plan, do I plan according to the flesh (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: ‘*do I plan like the worldly, that I may shift and waver as suits me?*’) the Yea, yes, and the Nay, nay (i. e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Ec., Calv., Bengel, Billroth, Winer, al., take it thus: ‘*Or those things which I plan, do I plan after the flesh* (as fleshly men do), *so that my yea must* (at all events) *be yea, and my nay, nay?*’ i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where *val* καὶ *o*δ is clearly parallel to *val* καὶ *o*δ of here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley’s note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well:

1 constr., see Rom. xiv. 11. Judith xii. 4. m 1 Tim. iii. 16. n = Acts viii. 5. o constr., Matt. x. 14. p Acts i. 4. q Matt. ix. 15. r see Rev. i. 7. xxi. 20.

19 ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ἡμῶν καὶ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ἡμῶν καὶ ὁυ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἔπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ διὰ καὶ δι' αὐτοῦ τὸ ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.

[O as-
tens—]
ABCDF
KL[O]
Pm a b
c d e f g
h k l m
n o 17. 47

18. om ἡμῶν L¹[insd above the line a prima manu(appy, Tischdf)]. om o (bef
προς) D¹. rec (for ἐστιν) ἐγενετο (corru to suit the supposed reference to the past f),
with D[-gr]² KLN³ rel Chr, Thdrt Damasc, fuit syrr: txt ABCD¹FPN¹ 17 latt goth
[copt arm Euthal-ms] Thl-marg [Ambrst].

19. rec γαρ bef του θεου, with D(F)KL rel Chr, Thdrt [Damasc]: txt ABCPN m
17 [(Euthal-ms)].—om του F. χριστ. bef ιησ. ACN¹, om χρ. 17. ins o bef
δι' ἡμῶν F[-gr], qui per nos D-lat G-lat fuld [Ambrst]. σιλβανου DF. for
ἐγενετο, ἐστι C.

20. ins του bef θεου A f o 48. 72. 106 [Mcion-e₂(om₁)] Thdrt. rec (for διο και
δι' αυτου) και εν αυτω, with D²[-gr] KL rel syr Chr, Thdrt Thl Ec: και δι' αυτου,
omg διο, D¹(and lat) Epiph, (appy): txt ABCF [O(appy)] PN m 17 vulg G-lat Syr copt
goth arm Mcion-e₂ [Euthal-ms Thdrt-comm(appy)] Damasc Pel Fulg Bede. om
2nd το Ν¹. aft δοξαν ins και τιμην F. (not vulg nor F-lat, but honorem per nos
over the greek in F.) om δι (bef ἡμῶν) CL[O] vulg.

καλῶς ἀντίθεσιν ἀνακρίτους καταλύει.
εἰ γὰρ ὑποσχομένους, φησί, παραγενέσθαι
ὑπερέθου, καὶ οὐκ ἔστι παρὰ σοὶ ναὶ, ναὶ
(predicate in Chrysa's interpretation; see
above), καὶ οὐ, οὐ, ἀλλὰ νῦν ἂ λέγεις ἀνα-
τρέψεις μετὰ ταῦτα, ὥστε ἐπὶ τῆς σῆς
ἐπιδημίας ἐποίησας: οὐαὶ ἡμῖν, μή ποτε καὶ
ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἰν' οὖν
μὴ ταῦτα ἐνωῶσι, μηδὲ θεωρεῖσθαι, φησί.
πιστὸς δὲ ὁ θεὸς κ.τ.λ. p. 446.

πιστ. δὲ ὁ θ., εἶτι] a form of asseveration:
see ref. The δὲ follows on the denial
of the preceding question. δ λέγ.]
Our doctrine (which we preached, cf. δ
λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you
is not (present, inasmuch as the cha-
racter of the doctrine was present and
abiding. The pres. has been altered in
rec. to the easier ἐγένετο) yes and nay
(i. e. inconsistent with itself). 19.]

Confirmation of the last verse, by affirming
the same of the great Subject of that doc-
trine, as set before them by Paul and his
colleagues. χριστός, personal—not
for 'doctrina de Christo'—HE HIMSELF
is the centre and substance of all Christian
preaching: see 1 Cor. i. 23, and note at
ii. 2.

ὁ τοῦ θεοῦ υἱὸς is prefixed for
solemnity, and to shew how unlikely fickleness
or change is in Christ, being such as
He is. Cf. 1 Sam. xv. 29, 'the Strength
of Israel will not lie nor repent.'
Σιλουανοῦ] so 1 Pet. v. 12; = Silas, see
Acts xviii. 5 and al. He names his com-
pauions, as shewing that neither was he
inconsistent with himself, nor were they
inconsistent with one another. The Christ
was the same, whether preached by dif-
ferent persons or by one person at dif-

ferent times.
γέγ.] 'Christus predicatus, i. e. predi-
catio nostra de Christo, facta est nō in
Ipso Christo.' Bengel. This seems to me
far better than with De Wette, al., to
make ναὶ the subject, and γέγονεν pre-
dicatory. The absence of the art. before
ναὶ, as well as the sense, stamps it as the
predicate. 'Christ preached as the Son of
God by us, has become yea in Him,'
i. e. has been affirmed and substantiated
as verity by the agency of the Lord Him-
self.

20.] ὅσαι γὰρ . . . is an inde-
pendent relative clause, as in ref.,—not the
subject answering to ἐν αὐτῷ τὸ ναὶ as a
predicate, as E. V.:—For how many so-
ever be the promises of God, in Him is
the yea (the affirmation and fulfilment
of them all); wherefore also through Him
is the Amen, for glory to God by our (the
Apostles') means. This reading, which
has the stronger external authority, may
have arisen from an idea that the clause
had reference to the Amen uttered at the
end of prayers. So Theodoret, οὐ δὲ
χάρις καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας
αὐτῷ προσφέρομεν ὕμνον, from which com-
ment De Wette thinks the reading has
sprung. The apparent objection to it is,
that then ἡμῶν must mean ἡμῶν καὶ
ὁμῶν, which without notice it perhaps
could hardly do. In the next verse,
when such is about to be its meaning, we
have first ἡμᾶς σὺν ὑμῖν, and then in
ver. 22, ἡμᾶς . . . ἡμῶν in the general
sense: but here, without any such pre-
paratory notice, δι' ἡμῶν must signify 'by
means of us Apostles,' 'by our work in
the Lord.' Thus ἀμήν will be merely a

21 ὁ δὲ ¹βεβαίων ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ ²χρίσας ἡμᾶς θεός, 22 ὁ καὶ ³σφραγισάμενος ἡμᾶς καὶ ⁴δοὺς τὸν ⁵ἄρραβῶνα τοῦ πνεύματος ⁶ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ ⁷μάρτυρα τὸν θεὸν ⁸ἐπικαλοῦμαι ⁹ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι ¹⁰φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον. 24 ¹¹οὐχ ¹²ὅτι ¹³κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ ¹⁴συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ ¹⁵πίστει ¹⁶ἐστήκατε II. 1 ¹⁷ἔκρινα δὲ ¹⁸ἐμαυτῷ ¹⁹τούτο, ²⁰τὸ μὴ

z = here only, see Acts xxv. 11 al. a = Luke ix. 5. Acts xiii. 61.
c = John vi. 46. ch. iii. 6. Phil. iii. 12. iv. 11, 17. 3 Thess. iii. 9 only.
e Rom. xvi. 3 reff. constr., here only. f dat., Acts xxi. 21.
h = Acts xx. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 13 al. 3 Mace. xi. 25.
ref. Tit. ii. 14. k so Rom. xiv. 13. 1 Pet. ii. 19. 3 Pet. iii. 8.

t Rom. xv. 8 reff.
u Acts iv. 27 reff.
v = John vi. 27. Eph. i. 13. iv. 9.
see Rev. vii. 3 &c. Dan. xii. 4, 9.
w = ch. viii. 16 reff. Esak. xxvi. 28.
x ch. v. 6.
y Rom. i. 9 reff.
b Rom. xi. 21 reff.
d Rom. vi. 9, 14 reff.
g = Rom. v. 2. 1 Cor. xv. 1.
i dat., Rom. xiv. 1.
l act., Rom. xiv. 13 al.

21. *υμᾶς συν ὑμῖν* C a d o syr: *υμᾶς συν υμῖν* B 115: *nos nobiscum* F-lat, so also b¹ [Ps-Just.], ins o bef και χριστας D¹. for 2nd *υμᾶς*, *υμᾶς* B¹.

22. om δ AC¹KPM¹ a e m o 17 Syr(appy) copt goth Ps-Jut Did Chr Damasc: και bef δ F [am fuld spec] tol demid [Ambr.], αραβωνα [A](F)L¹M [47]; -βονα FP.

23. for ουκετι, ουκ F[not F-lat] latt Syr copt goth (meth).

24. της πιστεως bef υμων DF a latt Ambrat Aug.

CHAP. II. 1. for δε, τε D¹[gr] meth: γαρ B m 17 syr copt.

strengthening of *val*—the affirmation and completion of God's promises.

21, 22.] construction as in ch. v. 6, which in form is remarkably similar; 21.] δ δε βεβ... ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, confirmeth us (in believing) on Christ. χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the και, cannot refer (as Meyer, al.) to any anointing of the Apostles only, but must be taken, as Chrys., al., of all, Apostles and Corinthians. —δοῦν προφῆτας κ. ιερεῖς κ. βασιλεῖς ἐργαζόμενος: ταῦτα γὰρ τὸ παλαιὸν ἐχρητο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of *χριστός* and *χρίσας*." Stanley. 22.] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. και δούς... 'And assured us of the fact of that sealing:' see Rom. viii. 16. τ. ἀρρ. τ. πν.] the pledge or token of the Spirit: genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych.:—ἡ ἐν ταῖς ἀναίς παρὰ τῶν ἀνομιμῶν διδομένη προκαταβολὴ πρὸς ἀφαιρέας, Etymol. in Wetst., where see examples. "It is remarkable that the same word *ῥαγγ*, is used in the same sense in Gen. xxxviii. 17, 18, from *ῥαγγ*, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. 23, 24.]

His reason for not coming to them.

23. ἐν... ψυχ.] against my soul,— 'cum maximo meo malo, si fallo.' Grot.

φειδόμενος ὑμ.] sparing you,—out of a feeling of compassion for you.

οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κνρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He *had* power over them, but it was in matters of discipline, *not* of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum iugo soluta liberrimaque esse debet.' Calv.), seeing it is in *each man's faith* that he *stands before God*. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the *χαρὰ ἐν τῇ πίστει*, Rom. xv. 13), in order to shew them the *real department* of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, *ἐσθὲν τῇ διαβολῇ*.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. 1.] δ is merely transitional, and does not imply any contrast with what has preceded. ἐμαυτῷ, not = *παρ' ἐμαυτῷ* (as most Commentators and E. V.), but 'dat. commodi,' for my own sake, as is evident by the considera-

m = 1 Cor. iv. 21 reff. n Matt. xix. 22 ff. Rom. xiv. 15 al. act., ver. 8 (bis). ch. vii. 8 (bis). Eph. iv. 30 only. Job xxxi. 39. o interrog., 1 Cor. v. 3 reff. see Phil. i. 22. p Acts vii. 41 reff. act., here only. Prov. xv. 30. q = ch. i. 11. iii. 5. r see Acts xiv. 15, 20. xxv. 26. ch. vii. 11 al. s John xvi. 21, 22. Phil. ii. 1 constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Ezek. xiv. 4. u Acts xxvii. 21. v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w dat., ch. i. 9 reff.

rec ελθειν bef εν λυπη, with copt æth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr, Thl [Ambr, Ambrst]: txt ABCKL[O]PN rel syr [Euthal-ms] Thdrt Damasc.

2. (ε in ει is written over the line, and ο inserted before λυπη but erased, by N¹.) rec aft και τις ins εστιν, with DFKL[O]PN³ rel latt Orig., (-int.) Chr, [Cyr-p₁] Thdrt: om ABCN¹ copt [Euthal-ms] Damasc., om με P. 3. rec aft εγραφα ins υμιν, with C³DFKLN³ rel latt syr goth æth [arm?] Chr, Thdrt Pel: om ABC[O]PN¹ 17^{am} copt [Euthal-ms] Damasc., [ins.] Ambrst. αυτο bef τουτο C[O] Euthal-ms] Chr, Thl: om αυτο A copt arm Damasc., [txt.]: txt BDF KL[P]N rel [latt goth Thdrt Ambrst]. τουτο αυτο bef εγραφα DF latt goth æth Pel. aft λυπη ins επι λυπη (see Phil ii. 27) DF a latt syr-w-ast [Euthal-ms] Pel. rec εγω, with CDFKLN³ rel Thdrt Damasc: txt AB[O]PN¹ a d 17 Chr, [Euthal-ms] Thl. (See var read, ch i. 15, Phil ii. 27.) for αφ', εφ' de F [vulg Pel].

tion in the next verse. τουτο refers to what follows: see reff. το μη πάλιν εν λυπη προς υμας ελθειν] not again to come to you in grief. This is the only fair rendering of the words; implying, that *some former visit had been in grief*. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. εν λυπη] is explained in vv. 2, 8 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in mutual grief: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul.

2.] γαρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. εγω has a peculiar emphasis: 'If I cause you grief' . . . implying, 'there are who cause you sufficient.' και prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, ε τέκνα φίλτατα! "μηρρί γε, σοι δ' οβ." κἀπειρ' εκτας; see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by 'then': who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasm., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: ει και λυπη υμας, χαρις μοι παρέχετε και τουτω μεγιστην, διτι δακρυοθε ονδ των παρ' εμου λεγομένων. Hom. iv. p. 456. Some of these

Commentators refer the *singular* to the offender, vv. 5—8. But however the words may *bear* the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] εγραφα τουτο αβρ, I put in writing this same thing, viz. the τουτο which I *επινα*, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τουτο αβρ: Chrys., understanding, ch. xii. 21 of *this same Epistle*:—Beza, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes a *lost Epistle* to be referred to: De Wette wavers, but is disposed with Erasm., Rückert, al., to render αβρ τουτο 'on this account,' as Plato, Protag. p. 310, ἀλλ' αβρ ταυτα και νυν ηκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, *the announcement* which caused the charge of fickleness: (2) *the reproaches in the 1st Epistle* which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τουτο in ver. 1.

αφ' ειν, ellipt. for αβρ τουτω, αφ' ειν, see reff. πεποιθες . . .] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i. e. trusting that you too would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy.

ὕμᾱς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ * ἐκ γὰρ ^{w = 1 Cor. vii. 5 reff.}
πολλῆς θλίψεως καὶ ^z συνοχῆς καρδίας ἔγραψα ὑμῖν ^z διὰ ^z Luke xxi. 25
πολλῶν δακρύων, οὐχ ^z ἵνα ^z λυπηθῆτε, ἀλλὰ ^z τὴν ἀγάπην ^z Job
ἵνα γνῶτε ἣν ἔχω ^b περισσοτέρως ^c εἰς ὑμᾶς. ⁵ Εἰ δέ τις ^z Rom. ii.
^z 27 reff.
^z 2 Tim. ii. 2.
^z ver. 2 reff.
^z an arrangt. of
words, John
xiii. 29. Acts
xix. 4.
Rom. xi. 31.
1 Cor. ix. 15.
xiv. 9. Gal.
ii. 10.
d Rom. xi. 25 reff.
g Acts xxi. 32
i allips., see 2 Pet.
3 Mac. iii. 22.

μὴ ^e ἐπιβαρῶ, πάντας ὑμᾶς. ⁶ ^f ἱκανὸν ^e τῷ ^e τοιοῦτῳ ἡ
^h ἐπιτιμία αὐτῇ ἡ ⁱ ὑπὸ ^k τῶν ^k πλειόνων, ⁷ ὥστε ⁱ τοῦναν-

b ch. i. 12 reff.

e 1 Thess. ii. 9.

reff.

ii. 22.

c Acts xx. 21. xxiv. 24. ch. i. 11 al.

f Luke xxii. 30. Gen. xxx. 16.

h here only τ.

i 1 Cor. ix. 19 reff.

z Luke xxi. 25

z Job

z Rom. ii.

z 27 reff.

z 2 Tim. ii. 2.

z ver. 2 reff.

z an arrangt. of

z words, John

z xiii. 29. Acts

z xix. 4.

z Rom. xi. 31.

z 1 Cor. ix. 15.

z xiv. 9. Gal.

z ii. 10.

z d Rom. xi. 25 reff.

z g Acts xxi. 32

z i allips., see 2 Pet.

z 3 Mac. iii. 22.

4. ἵνα γνῶτε bef τὴν ἀγάπην F l.

for eis, προς F.

5. (ἀλλὰ, so ABCL[O]PM rel [exc 17].)

ἐπιβαρῶν F.

6. om η υπο των πλειονων F(not F-lat) aeth-rom.

Meyer well observes, that πάντας ὑμᾶς, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which πάντα πιστεύει, πάντα ἐλπίζει, 1 Cor. xiii. 7.

4.] *Explanation* (γὰρ) that he did not write in levity of purpose, but under great trouble of mind,—not to grieve them, but to testify his love. *εἰς*, of the inducement—*ὥς*, of the condition: he wrote, out of much tribulation (inward, of spirit, not outward) and anguish (*συνοχή*, 'angustia') of heart, with (q. 'through,'—the state being the vehicle of the action, see reff.) many tears.

τ. ἀγάπην, before the conjunction ἵνα, for special emphasis: see reff.

περισσοτέρως—'than to other churches (?)'—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as [some take the adjective] in ver. 7.—'exceedingly.'

8-11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the λύπη of the former verses, to him who was one of the principal occasions of that grief, the transition is easy.

5.] *8d*, transitional. Now if any one hath occasioned sorrow (a delicate way of pointing out the one who had occasioned it), he hath grieved, not me (not,—not only me, which destroys the meaning,—'I am not the aggrieved person, but you'), but, [in part (i. e. ^z more or less, partially: reff.), that I be not too heavy on him (refers to ἀπὸ μέρου, which qualifies the blame cast on the offender), all of you. The above punctuation and rendering is adopted by Chrys. (*ἵνα μὴ βαρύνω ἑκείνον τὸν πορνεύσαντα*, p. 459), Beza, Calvin (but not in his text), al., with Meyer, De Wette. But Theodorēt, Vulg., Luther, Bengel, Wetst., al., join ἐπιβαρῶ πάντας ὑμ., thus: 'he hath

not grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you,' which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλὰ must be εἰ μὴ.

Another way is adopted by Mosheim, Billroth, and Olsh.—to join πάντας with ἵνα μὴ ἐπιβ.,—'but in part,—that I burden not all,—you:—'ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley.

6.] ἱκανόν, sc. either ἐστίν or ἐστω. τῷ τοιοῦτῳ Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ.

ἡ ἐπιτ. αὐτῇ This punishment (= ἐπιτίμιον, see reff.): what it was, we are unable with certainty to say; but 1 Cor. v. seems to point to excommunication as forming at least a part of it. But it was not a formal and public, only a voluntary individual abstinence from communion with him, as is shewn by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Apostle's command. ἱκανόν enough, not in duration, though that would be the case, but in magnitude: sufficient, as having produced its desired effect, penitence.

7.] so that (conseq. on ἱκανόν) on the contrary you (should) [rather (than continue the punishment)] forgive and comfort him, &c. Meyer denies that δεῖν should be supplied, and makes δεῖτε depend immediately on

m — Luke vii. 43, 44. ch. xii. 13. Col. ii. 13. iii. 13 (Sic). L.P. 4 (Sic). xii. 3. al. n = ch. i. 4, &c. ref. o 1 Cor. ix. 27 ref. p = Mark xii. 40. L. 1 Cor. xii. 23. v. Dan. iv. 33 (38) Theod. q 1 Cor. xv. 54 ref. r = w. inf., Rom. xii. 1 al. 2 Macc. iv. 34. u Rom. v. 4 ref. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thes. iv. 6 only. P. Ezek. xxii. 27. only. P. † Baruch ii. 8 only. v Gal. iii. 15 only. Gen. xxi. 30. Levit. xxv. 30 only. w ch. vii. 23. ix. 8. Gal. v. 10 al. x Acts vii. 38 ref. y ch. iv. 6. Prov. xii. 30. see note. z act. 1 ch. a ch. iii. 14. iv. 4. x. 8. xi. 2. Phil. iv. 7 only. P. † Baruch ii. 8 only. b Acts xiii. 27.

7. om μαλλον AB Syr Aug₁: ins CKL[O]PN rel syr copt arm Chr Thdr₁. Damasc Thl Ec [Tert₁] Ambst, and aft υμας DF goth Thdr₁.

8. aft εγγραφα ins υμων F (υμων[sic] vobis F and G) S1 copt æth Chr, [Euthal-ma] Thdr₁ Pel. ins παντων bef υμων F (not F-lat). for ei, η (j?) AB 17.

10. rec καὶ εγω, with C¹F K[e sil] LN^{2a} rel Thdr₁: txt ABC²D[O]PN¹ a m 17. 47 Epiph, Chr, [Euthal-ma] Damasc. om εγω A. rec ei τι κεχαρ. φ κεχαρ., with D²KL rel syr Thdr₁ Thl Ec: txt ABC(D¹)F[O](P)N lat₁ [Euthal-ma] Damasc Ambst.—om δ D¹[gr (goth)] (æth-pl): a D²P m g²(perhaps).

ικανόν, — 'enough, for you to forgive and console him.'

τη περισσοτέρῃ λύπῃ] not, as E. V., 'by overmuch sorrow:' but (as Meyer), by the increase of sorrow which will come on the continuance of his punishment.

καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρώσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to shew love to him again,—the end of Paul's writing to them having been accomplished by their obeying his order. For to this end I also wrote: the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasmus, Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof of you, whether in all things (emphatic

ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.]

Another assurance to encourage them in forgiving and reinstating the penitent:—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. φ 24 . . .]

'Your forgiveness is mine:' not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other.

καγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account. Meyer's (former: now (4th edn.) abandoned) and Rückert's rendering of κεχαρίσμαι as passives, disturbs the whole sense of the passage, besides being inconsistent with the N.T. usage of the word, see ref.

ἐν προσώπῳ χριστοῦ] either 'in the presence of Christ,' as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasmus, Beza, Calvin, Olsh., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al. 11. ἵνα μὴ . . .] follows out the δὲ ὑμᾶς—to prevent Satan getting any advantage over us (the Church generally: or better, as Apostles), in robbing us of some of our people,—viz. in causing the

[... II. 12. 0.] 12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα ὡς εἰς τὸ εὐαγγέλιον τοῦ ἰησοῦ, καὶ ὁ θύρας μοι ὡς ἀνεφωγμένης ἐν κυρίῳ, 13 οὐκ ἔσχηκα ὡς ἀνεσιν ἰτῷ πνεύματί μου, ὡς τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἡ ἀποταξάμενος αὐτοῖς, ἡ ἐξήλθον ὡς εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ ἡ χάρις τῷ πάντοτε ὡς θριαμβεύοντι ἡμᾶς ἐν τῷ κυρίῳ καὶ τῇ

ed. 4, 1 44. 5. xi. 25 reff. h Acts xviii. 18 reff. i Acts viii. 6 reff. m Col. ii. 15 only r.

12. *δια το εὐαγγέλιον* F *Damasce*: *δια το εὐαγγέλιον* D[-gr]: *propriet evangelium* latt [Ambrst]. *καὶ θύρα μοι ἡν εὐωγη* F: *ἡνεωγ*. DF.

13. for 2nd τω, του C N¹: το LP f l¹ m n [Euthal.-ms]: εν τω D 17. ευρισκειν D¹. [om] αυτο[is] K.

penitent offender to despair and fall away from the faith. Chrys. remarks: *πλεονεξίαν εἰκότως ἐκδέσσειν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἵδιον αὐτῷ ἔστι· τὸ μέντοι διὰ μετανοίας, οὐκ ἐστὶ· ἡμέτερον γὰρ, οὐκ ἐκείνου, τὸ ὅπλον*. p. 462. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς δαίμονα τῆς σαρκός—care must be taken lest we *πλεονεκτῶμεν* ὑπὸ τοῦ σ., and his *soul perish likewise*.

ὡς γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis:—such devices, as *coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8. The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT. The only legitimate connexion is that with vv. 1—4.

84 serves to resume the main subject after parenthetical matter: so Herod. viii. 67.—*ἔπει δὲν ἐπικατε εἰς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίου· Παριοὶ δὲ ἐπολειφθέντες ἐν Κίῳ καὶ ἐκαπαδόκειον τὸν πόλεμον καὶ ἀποβήσεται· οἱ δὲ λοιποὶ εἰς ἀπικοντο εἰς τὸ Φάληρον*. κ.τ.λ. See Hartung, Partikellehre, i. 174.

12.] To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. "The art. perhaps indicates the region of 'the Troad,' rather than the city." Stanley. εἰς τὸ εὐαγγ. τ. χρ.] for (the purpose of preaching) the Gospel of Christ. He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας . . .] and an opportunity of apostolic action being

afforded me; ἐν κυρίῳ defines the sort of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13.

13. ἔσχηκα ἀνεσιν] perf. in the sense of *asist*, as ch. i. 9. I had not rest for my spirit (not, 'in my spirit': compare οὐχ εὐρύστα ἡ περιστέρα ἀνέκασιν τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. τῷ μὴ εὐρ.] by (reason of) my not finding: see ref.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas.

τ. ἀδελ. μου implies a relation closer than merely that of Christian brotherhood—my *colleague* in the Apostleship. αὐτοῖς] the disciples there: understood from the context.

14—17.] Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office. It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Platt), or in Troas (as Immerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. 14. θριαμβεύοντι] leading us in triumph, see ref. Two kinds of persons were led in triumph: the participants of the victory, and the victims of the defeat. In Col. the latter are plainly meant; here, according to many Commentators (Calv., Elanor, Bengel, De Wette, al.), the former: which however is never elsewhere the reference of the word,

n here See.
John xii. 3.
Eph. v. 3.
Phil. iv. 18
only. Exod.
v. 31.
o gen. object.,
ch. x. 5.
p Rom. i. 19
ref.
q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10.
H. 12 ref. u 1 Cor. xi. 21 ref.

ἡ δὲ οὐκ ἐκ τῆς γνώσεως αὐτοῦ ὁ φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστοῦ ἡ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, 16 οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ

ABCDX
KLM^{ab}
o d e f g
h k l m
no 17. 47

r = 1 Cor. ii. 6. s 1 Cor. xv. 2 ref. t Rom.
v = Acts xi. 18. Rom. v. 16 ref.

14. (s of τῆς is written over the line by M¹ or -corr¹.)

16. οσμὴν (twice) D[-gr]. rec om εκ (twice), with DFKL rel latt arm [Chr.] Thdr̄t, Thl Gc Iren[-int, Ambrst Aug^{amp}]: ins ABCM m 17. 47[1st] copt [goth (2nd)] æth Clem, Orig(-int.) Dial, Nys [Cyr-p, Euthal-ms] Hil.

but it always implies *triumphare de aliquo*. Wetst. quotes this sense, βασιλεὺς ἐθριμβεύσει, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, "invidens Privata deduci superbo Non humilis mulier triumpho," that she refused the terms offered her by Augustus, saying, οὐ θριαμβεύθισμαι. Meyer in consequence understands it in this sense here: who ever triumphs over us, i. e. 'who ceases not to exhibit us, His former foes, as overcome by Him':—and adds in a note, "Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντὶ τόπῳ, at the end, corresponds. God began His triumph over the ἡμεῖς at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth." De W. objects to this as a strange way of expressing thankfulness for deliverance from our anxiety. But is it so to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God's triumphs* over us. His defeats of us, are *our only* real victories. I own that this yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of 'to make to triumph' (Beza, Estius, Grot., al.):—μαθητεύειν, Matt. xxviii. 19, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, to 'make a disciple,' 'to make a king,'—whereas that required for θριαμβεύειν, would be, 'triumphatorem facere.' χορεύειν, for 'to make to dance,' is more to the point: οὕτω καταπαύσομεν μοῦσας, αἱ μὲν ἐχόρευσαν, Eur. Herc. Fur. 688,—τάχα σ' ἐγὼ μάλλον χορεύσω, ib. 873:—but the Apostle's own

usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ χρ., as usually, in our connexion with, 'as members of,' Christ: not, 'by Christ.' τὴν δόξαν.] The

similitude is not that of a sacrifice, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμιαμένον πλῆρεις, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15).

τῆς γνώσεως.] genit. of apposition: the odours, which in the interpretation of the figure, is the knowledge.

αὐτοῦ,—χριστοῦ, cf. next verse.

15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. For we are to God a sweet savour of Christ (gen. object., of that which was diffused by the odour, viz. the knowledge of Christ. 'Instar fragrantis cujusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.' Estius) among those who are being saved, and among those who are perishing (σωζ. and ἀπολλ., see note, 1 Cor. i. 18). καὶ σώζονται τινες, καὶ ἀπολλύονται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκείαν ἀρετὴν, κ. ἡμεῖς μένομεν τοῦτο ὅντες ὑπερ ἑαυμῶν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, καὶ σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστὶ, καὶ τοὺς σκοτίζῃ κ. τὸ μέλι, καὶ πικρὸν ᾧ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστὶν οὕτω καὶ τὸ εὐαγγέλιον εὐωδὸς ἐστὶ, καὶ ἀπολλύονται τινες ἀπιστοῦντες. Rom. v. p. 487.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, CHRIST,—who to the unbelieving is Death, a mere announcement of a man crucified,—and working

ζωῆς ἑῖς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; 17 οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατέναντι [τοῦ] θεοῦ ἐν χριστῷ λαλοῦμεν.

III. 1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ

1. 14. b ch. i. 12 ref. e Rom. iv. 17 ref. d = 1 Thess. iv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 8. ch. v. 12. x. 12, 18 only. see Rom. iii. 5 ref.

[for ζωῆς] (ζωὴν (but corrd) N¹. [os ταυτα is written over an erasure in C, the former writing being a little shorter.]

17. for πολλοὶ, λοιποὶ D F[-gr] L d e f g h l n syrr arm Chr, Thdr̄t: plurimi vulg (and F-lat); ceteri aut plurimi G-lat. om 1st om F latt copt goth Iren-int [Ambrst]. om 2nd all' F [D-lat] fuld (and demid) syr Iren-int, [Ambrst]. rec (for κατέναντι) κατεναντιον, with DFKL[N¹ (sic, Tischdf N. T. ed 8)] rel Bas, Chr, Thdr̄t Damasc: εναντιον N² [so Tischdf Cod. Sin.]: txt ABCPN¹ m 17 Did, Chr-ms [Euthal-ms]. om του (del θεου) (to correspond with εκ θεου before: but the art here is significant as giving solemnity) ABCD¹ N¹ m 17 Bas [Euthal-ms]: ins D²-FKLPN² rel Chr Thdr̄t Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD¹ 17: συνισταναι F Thdr̄t[-ms]: txt ACD²-KLPN rel [Chr, Euthal-ms Thdr̄t-ed Damasc]. rec (for 1st ἢ) ei, with

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39. 18 b.]

In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: And (see remarks at ver. 2) for (to accomplish) these things (this so manifold working in the believers and unbelievers,—this emission of the *evangelia christou* every where), who is sufficient? He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἱκανοὶ ἐσμεν λογίσασθαι τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τούτοις τοῖσι πρήγμασι τί ἐστι;—Plato, Symp. p. 204, δ' ἑρῶν τῶν καλῶν τί ἐρεῖ; 17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . καπηλεύοντες] are not in the

habit of adulterating (the word *κάπηλος* (Sir. xxvi. 29) originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, *καπηλεύω* implied *to adulterate*: in Isa. i. 23, we have οἱ κάπηλοι σου μίσγουν τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) *κάπηλος*, δ' οἰνοπώλης . . . δὲ δὲ ἀσχύλος τὰ δόλια πάντα καλεῖ κάπηλος: 'κάπηλος προφίρων τεχνήματα': in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποβιβάζονται τὰ μαθήματα, ὥστε οἱ κάπηλοι, κερασμένοι γε οἱ πολλοί, καὶ δολώσονται, καὶ κακομετρούντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ) the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a consciousness of His presence) in Christ (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calv.: but as usual, in Christ: as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] ἄρχ., are we beginning?

πάλιν, alluding to a charge probably made

g Rom. xvi. 2 ^{ref.} ^h μή ἡ χρῆζομεν ὡς ^h τινες ⁱ συστατικῶν ἐπιστολῶν πρὸς ^{ABCDP} ^{KLP} ^{ms} ^{de} ^f ^g ^h ⁱ ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} 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tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} 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^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} 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^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te}

κίναις. ^a Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ ^a ch. i. 15 ref.
 χριστοῦ * πρὸς τὸν θεόν * ^b οὐχ * ὅτι * ^c ἱκανοὶ ἐσμεν ^c Rom. v. 1
 * λογισασθαι τι * ἀφ' * ^d ἐαυτῶν ὡς ^d ἐξ * ^e ἐαυτῶν, ἀλλ' ἡ ^e ch. i. 24 ref.
 * ἰκανότης ἡμῶν ^f ἐκ τοῦ θεοῦ, ^f ὅς καὶ ^g ἰκάνωσεν ἡμᾶς ^g 1 Cor. xv. 19
 * διακόνους * ^h καυχῆς ^h διαθήκης, οὐ ⁱ ἡ γράμματος ἀλλὰ ⁱ Rom. iii.
^j πνεύματος* τὸ γὰρ ^j ἡ γράμμα ^k ἀποκτείνει, τὸ δὲ ^k πνεῦμα ^k Jer. xi.
^{al} ^{al} 1st pers., ver. 1. ^b = ch. i. 11. ii. 2. ^c 1 Cor. xi. 25 ff. ^d Heb. viii. 8 (from
 d Col. i. 12 only. ^e = Eph. iii. 7. Col. i. 23 al. ^f 1 Cor. xi. 25 ff. ^g Rom. ix. 4 ref. ^h Rom. ii. 29. vii. 6.
 Jer. xxxviii. [xxxix.] 31. ix. 15. ⁱ (κτενν-) Matt. x. 26. Mark xii. 8. Luke xii. 4. Rev. vi. 11.

4. for ἔχομεν, εχω A.

5. λογισσθαι CDF 1 n. rec ap' εαυτων bef λογισσασθαι τι, with KL rel syr Did,
 Chr, Thdr Damasc: bef ικανοι εσμεν BCN copt arm Bas, [Euthal-ms] Antch: bef
 εσμεν m (attempts to connect ικανοι and ap εαυτων): om 17. 139 Syr: txt ADF(P)
 latt goth [(eth) Ambrst].—τι bef λογ. P [Chr]: om τι B. om vs C. for
 2nd εαυτων, αυτων BF.

6. rec αποκτενει, with B b d Orig[-ed, Bas-ed,]: αποκτειναι ACDL (αποκτειναι D³L)
 rel Orig-ms, [Euthal-ms] Cyr-p: txt F(κτενναι) KPN e f l m³ 17 Did, Chr-2-mss.

and others; as *Epistle*, written by Christ, ministered by Paul; the *Epistle itself* being now the subject, viz. the Corinthians, *themselves the writing of Christ*, inscribed, not on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of the *Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dispensation (7—11).*

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. Such confidence however we possess through Christ towards God: i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] not that (i. e. 'I mean not, that' . . . :—not, 'not because,' as Winer in his former editions: see edn. 6, § 61. 5. f) we are of ourselves able to think any thing (to carry on any of the processes of reasoning or judgment, or

faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if from ourselves (ἀφ' ἑαυτ. and ἐξ ἑαυτ. are parallel: the latter more definitely pointing to ourselves as the origin).—but our ability (λογισσασθαι τὰ πάντα) is from (as its source) God.

6.] Who also (= 'qui idem'; so Eur. Bacch. 572, ταῦτα καὶ καθόβρις ἀπὸν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 182) enabled us as ministers of the (or, as Stanley, "a:") but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσσίτην Ἰησοῦ) new Covenant (i. e. the gospel, Eph. iii. 7; Col. i. 23, as distinguished from the law: see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκεν λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of the two covenants),—not of (governed by διακόνους, not by καυχῆς διαβ.—'ministers, not of' . . .) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of Spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc scripsit, non litera, sed spiritus ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera vernatus est'): for the letter (mere formal and literal precept, of the law) killeth (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to *natural death*, which is the result of sin even where there is *no law*; nor as Chrys. to the law *executing punishment*), but the Spirit (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιόν, 1 Cor. xv. 45. See also below, ver. 17) giveth life (not merely life eternal, but

h Rom. iv. 17
ref.
1 Acta i. 17 al.
m here only t.
n Luke iv. 33
al. Pa.
xviii. 4.
o 1 Cor. xv. 45
ref.
p = Acta xxii.
11 ref.
q app. here
and ver. 13
only. Acta i.
10 ref.
(Exod.
xxiv. 29, 30.)
r 1 Cor. i. 23
ref. part.
pres., ib. ii. 6.
v. 9, 10 ref.
xl. 16.

κ ζωοποιεῖ. 7 εἰ δὲ ἡ ¹διακονία τοῦ θανάτου ἐν ^hγράφματι ^{ABCDP}
^{KLPM}
^{b c d e f}
^{g h k l m}
^{n o 17. 47}
¹ἐντετυπωμένη λίθοις ἐγενήθη ^{no} ἐν ^oδόξῃ, ὥστε μὴ δύ-
νασθαι ^aατενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
Μωυσέως διὰ τὴν ^pδόξαν τοῦ προσώπου αὐτοῦ τὴν ^rκατ-
αργουμένην, ⁸πῶς οὐχὶ μᾶλλον ἡ ¹διακονία τοῦ ^rπνεύ-
ματος ἔσται ^{no} ἐν ^oδόξῃ; ⁹εἰ γὰρ ἡ ¹διακονία τῆς ^aκατα-
κρίσεως δόξα, ⁱπολλῶ ⁱμᾶλλον ^uπερισσεύει ἡ ^{1v}διακο-
νία τῆς ^vδικαιοσύνης ^pδόξῃ. ¹⁰καὶ γὰρ οὐ ^wδεδόξασται

s ch. vii. 3 only t. Numb. xiii. 33 allus in Hexapl. (Montf. not Fd.)
u = Rom. iii. 7 ref. constr., ch. viii. 7 (πίστες, ε. τ. λ.). Sir. xi. 12.
t Rom.
v see ch.
w = Rom. xi. 13. Judg. ix. 9.

7. for θανάτου, θεου N¹ (txt N-corr¹). rec (for γραμματι) γραμμασιν (see note),
with ACD²⁻³KLPM rel latt (litteris aut littera G-lat) syr copt goth Orig.¹[-c]¹[-int₂]
Mac, Chr₁ Thdr₁ Damasc [Euthal-ms Ambrst]: ενεργουμένη 17: txt B D¹[-gr] F[-gr]
Syr [arm]. for ενετ., τετυπωμένη F. rec ins ev bef λιθοις, with D²⁻³KLPM¹ rel
[latt arm] Orig.¹[-int₂] Mac, Chr₁ Damasc [Ang₁]: om ABC D¹[-gr] F[-gr] PM¹ 17
G-lat Orig.¹[-c], Euthal-ms Did, Epiph Thdr₁. for τον, αυτου (but av erased) N¹.
8. for ουχι, ουδε: N¹ (but χ written above by N¹ or -corr¹).
9. for 1st η, τη AC D¹ [and lat] F[-gr] N a 17 am syrr æth Orig.¹[-int₂] Cyr, Ambrst:
txt B D¹[-gr] KLP rel vulg[-ed] (and F-lat) G-lat copt goth Mac, Chr₁ Thdr₁ [Antch₁]
Damasc Aug Pel. aft δοξα ins εστιν D¹F [latt (Syr copt arm)] Orig-int₁ [om
Orig.¹]. περισσεύει: D-gr k o syrr Mac, Orig-int₁, abundabit G-lat Ambrst:
abundavit D-lat. rec ins ev bef δοξη (prob from ev 8. above, ver 8, and below,
ver 11), with DFKLPM² rel latt goth Orig.¹[-int₂] Mac [Cyr, Antch₁] Ambrst: om ABC
17 tol Syr [Euthal-ms].—δοξα N¹.
10. rec ουδε (mistake, from δε being the first syllable of the next word), with h latt
Thdot-ancyr₁ (ουδε γαρ) Thl-ed Orig-int₁: txt ABC D[-gr] F[-gr] KLPM rel copt goth

the whole new life of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the history of this meaning of γράμμα, see Stanley's note. 7-11.] And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit.

7.] But (passing to another consideration,—the comparison of the two διακονίαι) if the ministration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν engraven on stones (it seems strange that ἐν τῇ λίθ. should be the predicate of διακονία; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 8, διακονηθεῖσα ὑπὸ Μωυσέως) was (constituted) in glory (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other: the concrete, the brightness on

the face of Moses, is not yet before us), so that the sons of Israel could not fix their eyes on (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius)—supernaturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpendimus:' or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory! 9.]

For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration

τὸ * δεδοξασμένον ἔν τούτῳ τῷ ἡμέρι, εἵνεκεν τῆς * ὑπερ-
βαλλούσης δόξης. ¹¹ εἰ γὰρ τὸ καταργούμενον * διὰ δό-
ξης, * πολλῷ ἢ μᾶλλον τὸ ἡμέριον, ¹² ἔχοντες
οὖν τοιαύτην ἐλπίδα πολλῇ * παρρησίᾳ ἡ χρώμεθα, ¹³ καὶ
οὐ * καθάπερ Μωυσῆς ἐτίθει ἡ κάλυμμα ἐπὶ τὸ πρόσωπον
αὐτοῦ ἡ πρὸς τὸ μὴ ἡ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς
ch. xl. 23. -βολή, ch. i. 8.) a = ch. ii. 4, v. 7. b = Heb. xii. 27. 1 Pet. i. 23,
26 (from Isa. xl. 8) al. fr. c (Gossp. παρρησία, Mark viii. 32. John vii. 13 al. εἰς π., John
vii. 4. xvi. 29 only.) Acts ii. 29 al. Paul, ch. vii. 4 al. Heb. iii. 6 al. 1 John ii. 20 al. only. Prov. i.
20 al. d ch. i. 17. e Rom. iv. 6 ref. f here 4 times only. Exod.
xxiv. 33—36. g constr., = 1 Thess. ii. 9. (see note.) h ver. 7.

soth arm Orig. [-c.] Mac, Bas Chr-2-mss [Euthal-ms] Jer, Aug. rec (for ειν.)
ενεκεν, with CF¹KL rel Orig, [Mac Bas Chr Euthal-ms Thdot-anc Thdrt]: txt ABD
F¹GPN g m 47 Damasc, ηρεκεν 17.

13. rec αυτου, with DKN rel Chr, Thdrt: [om goth:] txt ABCFLP Frag-coial
a c d m 17. [47 Euthal-ms] Chr-2-mss Damasc.

of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the ministration of *righteousness*, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῇ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) has not been glorified (has lost all its glory) in this respect (i.e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481. De W. takes ἐν τ. τῷ ἡμέρι. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ ἡμέρι δεδοξασμένον:—as it now stands I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ ἡμέρι. Meyer takes τὸ δεδοξ. as abstract, and ἐν τούτῳ τῷ ἡμέρι as pointing to the concrete: 'that which has been glorified (general and abstract) has in this particular department (concrete, viz. the διακ. τ. κατακρίσ. which was δεδοξασμ.) no glory: q. d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) on account of (i.e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—*pre-sens*, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (διδ., see ref., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, "per gloriam (διδ. δ.) iniqua videtur

aliquid momentaneum ac transitorium: in gloria, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a veil.

12. ἀπαῖσα] viz. that expressed by ἵστα ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration. παρρησίᾳ] πρὸς τίνα, εἰπέ μοι πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί· τουτίστι, μετ' ἐλευθερίας πανταχοῦ φεγγόμεθα, οὐδὲν ἡπιστοελλόμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφορούμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοκαμεν μὴ πλήξωμεν ὑμῶν τὰς ὀφείας, καθάπερ Μωυσῆς τὰς ἰουδαίων, Chrys. p. 482.

13.] καὶ οὐ, and (do) not (place a veil on our face,—so Mark xv. 8, δ ὄχλος ἤρξατο αἰτεῖσθαι (ποιεῖν) καθὼς αὐεῖ ἐποίησεν αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) as Moses placed a veil on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, *having the veil on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a veil on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπεὶ ἐκάρτευσεν λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them *without* the veil, with his face shining and glorified: *when he had done speaking*, he

i see Rom. x. 4. τὸ ¹τέλος τοῦ ^hκαταργουμένου. ¹⁴ἀλλ' ^kἐπωρώθη τὰ ^{ABCDP}
^hRom. xi. 7. ¹νοήματα αὐτῶν. ^mἄχρι γὰρ τῆς ⁿσήμερον ⁿἡμέρας ^{KLPN a}
¹ch. ii. 11 reff. ⁿMatt. xviii. 15. ^{Acta} xx. 26. ^{Rom.} xi. 8 only. ^{Josh.} v. 9. ^{Jer.} i. 18. ^{bcd ef}
^m= Rom. viii. 22 reff. ^{g h k l m}
ⁿo 17. 47

om το D¹F. for τέλος, προσωπον A vulg (and F-lat) Ambrst. (*finem* is written over τέλος in the greek column of F. The mistake in A and vulg may have arisen from the eye of some scribe having passed to the προσωπον in the line above: τέλος stands just below προσωπον in Matthæi's edn of K.)

14. ἀλλὰ B. ἐπωρώθησαν K (g¹?). rec om ημερας (as unnecessary, see ver 15), with KL rel [Syr sesh] Archel, Did, Bas, Chr, Thdr̄t Damasc: ins ABCDFPN

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end, or the fading, of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not *ἐν παρήσῳ*, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *veiled* and the *unveiled* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the vailing, that its τέλος might not be seen, and that which proceeds *ἀπὸ δόξης εἰς δόξαν, having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in *πρὸς τὸ μὴ ἄτ*. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. *πρὸς τὸ* with an infinitive never signifies the mere result, nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor*: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 8 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had place *not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them, he put on the vail*; but *whenever he went in before the Lord to speak to Him, the vail was removed* till he came out, and *had spoken to the Israelites all that the Lord had commanded him*, during which speaking they saw that his face shone,—and after which speaking he again *put on the vail*. So that the vail was the symbol

of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity.

In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this vail still is in the reading of the O. T., and US ALL (Christians), who with uncovered face behold the glory of the Lord*. This section is parenthetical. Before and after it, the ministry is the subject: in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit and condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) their understandings were hardened (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see*, but to that which they *did see*: to that which answers to the present ἀνγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.' So that ἀλλὰ = but also, or moreover.

To refer this ἀλλ' ἐμπ. to παρήσῳ χρώμεθα, to the present hard-heartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—*them*, under the oral teaching of Moses,—*now*, in the reading of the O. T.

In order to understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ 'κάλυμμα' ὁ ἐπὶ τῇ ᾠδῇ ἀναγνώσει τῆς ᾠδῆς παλαιᾶς
 ᾠδῆς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ
 'καταργεῖται' 15 ἄλλ' ἕως σήμερον, ἡνίκα ἂν ἀνα-
 γινώσκῃται Μωυσῆς, 'κάλυμμα' ἐπὶ τὴν καρδίαν αὐτῶν
 κεῖται. 16 ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περι-

al. Lev. xxv. 22. s here bis only. Job xii. 22 and Isa. iii. 17 BN. (ἀνὰ, A.) t ev. 7
 &c. u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8. v here bis
 only. Exod. xxxiv. 34. Deut. vii. 12. w constr., Acts viii. 28. (xiii. 27.) xv. 21. x so
 Acts x. 17. xi. 11. Rev. iii. 20. v. 1. vii. 1. x. 1. y = 1 Thess. i. 9. (Acts ix. 40.) Amos
 iv. 6. s Acts xxvii. 20 red.

m 17 latt copt [syrgoth arm] Clem, Cyr[-p Euthal-ms] Orig-int, [Cypri] Ambrst.
 for εἰ, ἐν DF Chrj.

15. rec om ἂν (from ἂν beginning ἀναγινώσκ.). with DFKL[P] rel (Orig[-c,]) Eus,
 Cyr-jer, Cas, Chrj, Cyrj [Euthal-ms] Thdrj, Damasc: ins ABCN Orig, Cyrj, Thdrj,
 εἰ 17. rec ἀναγινώσκεται, with FKL rel vulg Eus, Cyr-jer, Cas, Chrj, Cyrj [-ms,-
 p] Thdrj, Damasc Orig-int: txt A B(see table) CDPN c m 17 Orig, [-c,] Chr-ms
 Cyr[-p,-ms, Euthal-ms] Thdrj. from κάλυμμα to τὸ next ver is repeated by B¹.
 κεῖται bef εἰ: τὴν καρδ. av. D¹⁻³F latt [copt] goth æth.

16. for ἡνίκα, ὅταν F[στα] Chrj. δε εἰ AN¹ 17: om ἂν C k Mac Bas.

τὸ αὐτὸ κάλυμμα] 'the veil once on
 Moses's face,' is now regarded as laid on
 their hearts. It denoted the ceasing, the
 covering up, of his oral teaching; for it
 was put on when he had done speaking to
 the people. Now, his oral teaching has
 altogether ceased, and the διακονία is car-
 ried on by a book. But as when we listen,
 the speaker is the agent, and the hearers
 are passive,—so on the other hand, when
 we read, we are the agents and the book is
 passive. The book is the same to all: the
 difference between those who understand
 and those who do not understand is now a
 subjective difference—the veil is no longer
 on the face of the speaker, but on the
 heart of the reader. So that of necessity
 the form of the similitude is changed.
 For (answering to an understood clause,
 'and remain hardened') to the present day
 the same veil (which was once on the face
 of Moses) remains at the reading of the
 Old Testament (ἡ παλ. διαθ. here, as we
 now popularly use the words, the book com-
 prising the ancient Covenant), the dis-
 covery not being made (by the removal of
 the veil) that it (the O. T.) is done away
 in Christ (that the Old Covenant has
 passed away, being superseded by Christ).
 This I believe to be the only admissible
 sense of the words, consistently with the
 symbolism of the passage. The render-
 ings, 'remains not taken away—for it
 (i. e. the veil) is done away in Christ,'
 and (as E. V.) 'remaineth . . . untaken
 away . . . which veil (δ τῆ) is done away in
 Christ,'—are inadmissible: (1) because
 they make καταργεῖται, which throughout
 the passage belongs to the glory of the
 ministry, to apply to the veil: and (2) be-
 cause they give no satisfactory sense. It
 is not because the veil can only be done
 away in Christ, that it now remains un-

taken away on their hearts, but because
 their hearts are hardened. Besides, the
 Apostle would not have expressed it thus,
 but ἐν χριστῷ γὰρ καταργ. The word
 ἀνακαλυπτόμενον has been probably chosen,
 as is often the practice of the Apostle,
 on account of its relation to κάλυμμα,
 —it not being unvalued to them that
 . . .

15.] But (reassertion of μὴ
 ἀνακαλυπτόμενον, with a view to the next
 clause) to this day, whenever Moses is
 read, a veil lies upon their heart (under-
 standing. κεῖται ἐπὶ w. acc.,—pregn., in-
 volving the being laid on, and remaining
 there).

16.] Here, the tertium com-
 parationis is, the having on a veil, and
 taking it off on going into the presence of
 the Lord. This Moses did; and the choice
 of the same words as those of the LXX,
 shows the closeness of the comparison;
 ἡνίκα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντί
 κυρίου λαλεῖν αὐτῷ, περιεβύβητο τὸ κά-
 λυμμα. This shall likewise be done in the
 case of the Israelites: when it (i. e. ἡ καρ-
 δία αὐτῶν,—not Israel, as Chrys., Theod.,
 Theophyl., Erasmus, al.,—nor Moses, as
 Calvin., Estius,—nor τῆς, as Orig., al.) shall
 turn to the Lord (here again ἐπιστρέφῃ
 πρὸς is carefully chosen, being the very ex-
 pression of the LXX, when the Israelites,
 having been afraid of the glory of the face
 of Moses, returned to him after being
 summoned by him:—ἰφοβήθησαν ἐγγίσει
 αὐτῷ καὶ ἐκάλεισεν αὐτοὺς Μωυσῆς, καὶ
 ἐπιστρέψαντες πρὸς αὐτὸν . . .—and
 κύριον appears to be used for the same
 reason) the veil is taken away (not, shall
 be, because ἡ καρδία is the subject, and
 thus the taking away becomes an indivi-
 dual matter, happening whenever and
 wherever conversion takes place). Let me
 restate this,—as it is all-important towards
 the understanding of vv. 17, 18. 'When

a Acts viii. 20 αἰρεῖται τὸ ἵ κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν ABCDF
 b Rom. viii. 21. οὐ δὲ τὸ πνεῦμα ἡ κυρίου, ἡ ἐλευθερία. 18 ἡμεῖς δὲ πάντες KLP^a s
 1 Cor. x. 29. ἡ ἀνακεκαλυμμένη πρόσωπον τὴν δόξαν κυρίου ἡ κατ- b c d e f
 Gal. v. i. 13. ὁππριζόμενοι, τὴν αὐτὴν ἡ εἰκόνα ἡ μεταμορφούμεθα ἀπὸ g h k l m
 Lev. xix. 20. ὁ δόξης εἰς δόξαν, ἡ καθάπερ ἡ ἀπὸ κυρίου πνεύματος. n o 17. g
 c here only ἡ.
 (see note.)
 d Rom. viii. 29
 e constr., here
 only, see
 Moulin's Winer, p. 226, note 1. Matt. xvii. 21 Mk. Rom. xii. 2 only ἡ. Pa. xxxiii. 1 Symm.
 iv. 6 ref. g = Acts ii. 22. James i. 13 al. f Rom.

17. for *οὐ, που* F. for *κυρίου, το ἁγιον* I. rec ins *εκεῖ* bef *ἐλευθερία*
 (see notes), with D² FKLPN² rel latt syr goth æth arm Ath. [-int.] Epiph. Bas. Chr.
 Cyr., Thdr̄t Damasc Orig-int, Hil., [Novat., Ambrst]: om ABC D [-gr] N¹ 17 fri Syr
 copt Nys., [Cyr-p,] (in Cyr., both readings are found) Euthal-ms.]

18. *ὁππριζόμενοι* F: *ἐοππριζόμεθα* Mac., *μεταμορφούμενοι* A 23 Orig. (-int.)
 Eus., Mac., *καθὼς περ* B.

their heart goes in to speak with God, — ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses. 17.] Now (*δέ* exponentia. *τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέπει*; Theodoret) the Lord is the Spirit: i. e. the κύριος of ver. 16, is, the Spirit, whose word the O. T. is: the πνεῦμα, — as opposed to the γράμμα, — which (*σοφιστεῖ*, ver. 6. But it is not merely, as Wetst., ‘Dominus significat Spiritum,’ nor is πνεῦμα merely, as Olsh., the spiritual sense of the law: but, ‘the Lord,’ as here spoken of, ‘Christ,’ is the Spirit, is identical with the Holy Spirit: not personally nor essentially, but, as is shown by τὸ πνεῦμα κυρίου following, is this department of His divine working: — Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool’s Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Œcum., Estius, Schulz., — making τὸ πνεῦμα the subject, and δ κύρ. the predicate, which though perhaps (but would *δέ* then have had its present position?) allowable, is against the context, δ δὲ κύρ: being plainly resumed from δ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (*δέ* appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty (*ἐκεῖ* has probably been inserted, as being usual after *οὐ*: but, as Meyer remarks, not in St. Paul’s style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, — as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. υιοθεσίας, Rom. viii. 15, — and by virtue of whom οὐκ ἐστὶ ἐλ δουλος, ἀλλὰ υἱός, Gal. iv. 7, — then they are at liberty. There can hardly be any allusion to a veil over the head implying subjec-

tion, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritsch,) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18.] But (the sight of the Jews is thus intercepted; in contrast to whom) *πᾶς* all (‘all Christians?’ not, as Erasm., Estius, Bengel, al. m., ‘we Apostles and teachers: the contrast is to the *υἱοὶ Ἰσραὴλ* above) with unveiled face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i. e. Christ: from vv. 16, 17. *κατοπτρίζω* is to show in a mirror, to make a reflexion in a mirror; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun’s brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτοῦ ἀστέρου. In the middle, it is ‘to behold oneself in a mirror:’ so Diog. Laert., Plato, p. 115, τοῖς μεθόνουσι συνεβόλευε κατοπτρίζεσθαι; — but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, *μή γὰρ ἐμφανισθείης μοι δι’ οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἄλλου τῶν ἐν γενέσει, μηδὲ κατοπτρισαμένη ἐν ἄλλῃ τιμῇ τὴν σὴν ἰδίαν, ἢ ἐν σοὶ τῷ θεῷ*. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ, ch. iv. 4, and we, looking on it with unveiled face, are the contrast to the Jews, with veiled hearts reading their law. The meaning ‘reflecting the glory,’ &c. as Chrys., Luth., Calvin., Bengel, Billroth, Olsh., is one which neither the word nor the context (see above) will bear (see, however, Stanley’s note), are transfigured into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a spiritual one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before τὴν αὐτὴν

IV. ¹ διὰ τοῦτο ἔχοντες τὴν ^h διακονίαν ταύτην, καθὼς ^h ἡλεήθημεν, οὐκ ^k ἐγκακοῦμεν, ² ἀλλὰ ¹ ἀπειπάμεθα τὰ ^h κρυπτά τῆς ^h αἰσχύνης, μὴ ^o περιπατοῦντες ^o ἐν ^h πανουρ-

iii. 13. 2 Thess. iii. 13 only. L.P.† ymm., Gen. xxvii. 46. Num. xxi. 5. Isa. vii. 16. only. 3 Kings xi. 2. Job x. 3 al. m and constr., Rom. ii. 16 ref. 2. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18 only. Pa. lxxviii. 46. x. 3. Eph. v. 2 al. Prov. viii. 30. p 1 Cor. iii. 19 ref.

h = Acts xi. 24 ref. i Rom. xi. 30. 31 ref. k Luke xviii. 1. ver. 16. Gal. vi. 9. Eph. i here n Luke xiv. o Rom. vi. 4. ch.

CHAP. IV. 1. for ταύτην, αὐτήν F[-gr: om vulg-clem]. rec ἐγκακοῦμεν, with CD²KLP rel [Chr, Thdrt Damasc]: txt ABD¹FN m 17 [Euthal-ms].

2. (αλλα, so A(perhaps) BCDN c d e f g h k l n 47 [Damasc].) for κρυπτα, εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either (1) ‘from one degree of glory to another;’ so most Commentators and De Wette, or (2) ‘from (by) the glory which we see, into glory,’ as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην,—Theodoret, Ecum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμα ἔστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, ‘the Lord of the Spirit,’ i. e. ‘Christ, whose Spirit He is,’ seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the Author and Up-holder of spiritual life, who ‘takes of the things of Christ; and shows them to us,’ John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ’s image is such a transformation as may be expected by the agency of (καθάπερ ἀπὸ, so Chrys., καὶ τοιαύτην ὅταν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, ‘the Spirit of the Lord,’ and (2) that of Chrys., Theodoret, Calov., Estius, ‘the Spirit who is the Lord.’ Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives. How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freedom and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18).

ἔχοντες τ. 8. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἡλεήθ. even as we received mercy (from God, at the time of our being appointed; cf. ἡλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. 8. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we were shewn mercy.’

οὐκ ἐγκακοῦμεν] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκατέω is the opposite of παρρησιάζω. οὐκ ἐγκακοῦμεν would be, ‘we do not give up through saintness or cowardice.’ It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τὸ ἐγκατέμενον τὴν σφετέρην συμμαχίαν: see also vi. 1, τὴν ἀδόλαστον κοίτην πᾶσαν: and other expressions of hidden things of views, ends, or purposes have them hidden) De Wette, the N. T. dishonesty. also Meyer, φόβος Defn. p. 416. that it refers to practices, but

γ. οὐκ ἐγκατέμενον τὴν σφετέρην συμμαχίαν: see vi. 1, τὴν ἀδόλαστον κοίτην πᾶσαν: and other expressions of hidden things of views, ends, or purposes have them hidden) De Wette, the N. T. dishonesty. also Meyer, φόβος Defn. p. 416. that it refers to practices, but

q here only. Pa. xiv. 3. xxv. 2. r 1 Cor. xii. 7 only. s = Rom. xvi. 1 ref. see ch. iii. 1. t 1st pers. ch. iii. 1 ref. u ch. i. 12 ref. v ver. 16. ch. v. 16. vii. 8 al. w 1 Thess. i. 5. 2 Thess. ii. 14. see Rom. ii. 16. xvi. 25. 2 Tim. ii. 8. x = ch. ii. 15. y Rom. ii. 12 ref. b Rom. xii. 2 ref. c = Matt. xvii. 17 al. fr. Acta xx. 11. 3. lxxvii. 14. lxxix. 8 only. 7 al. Gen. i. 26, 27. q here only. Pa. xiv. 3. xxv. 2. r 1 Cor. xii. 7 only. s = Rom. xvi. 1 ref. see ch. iii. 1. t 1st pers. ch. iii. 1 ref. u ch. i. 12 ref. v ver. 16. ch. v. 16. vii. 8 al. w 1 Thess. i. 5. 2 Thess. ii. 14. see Rom. ii. 16. xvi. 25. 2 Tim. ii. 8. x = ch. ii. 15. y Rom. ii. 12 ref. b Rom. xii. 2 ref. c = Matt. xvii. 17 al. fr. Acta xx. 11. 3. lxxvii. 14. lxxix. 8 only. 7 al. Gen. i. 26, 27. a here only. see John xii. 31. xiv. 30. Eph. ii. 2. vi. 12. d ch. ii. 11 ref. e John ii. 11 only. Isa. xlii. 19 only. f Rom. iv. 11 ref. g here only. Levit. xiii. 34, &c. xiv. 36 only. (γῆ, h here his only. not in classics. Job iii. 9 B⁹ & c. (not A⁹.) Pa. xxvi. 1. xlii. i 1 Tim. i. 11 only. i Col. i. 15. Rom. viii. 29. 1 Cor. xi. 17. G.

rec συνιστάντες, with D⁸KL rel: συνιστανοντες A (appy) BP 47. 67². 80: txt CD¹FM 17 [Euthal-ms].

[3. απολυμμενοις F 1 (17).]

4. διαγασαι A d 17 Eus, Archel, [-ed.] Cyr-jer, Damasc: καταγ. CD[H] Orig, [Dial, Amphil,] Eus, (both glosses, further to particularize the simple verb): txt BFKLPN rel Orig, [Archel-ms, Euthal-ms] Chr, Thdrt Damasc [Cyr-ms fluctuate hopelessly]. rec adds αυτοις, with D²3[-gr] KL[P] rel [vulg-clem spec syrr goth æth] Orig, Chr, [Amphil, Thdrt]: om ABCD¹F[H]N 17 old-lat am (with demid fud harl [tol]) Orig, Eus, Cyr-jer Epiph, Cyr[-p Archel, Euthal-ms] Iren-int, [Aug.], for χριστου, κυριου C. for os, o F. aft του θεου ins του αμαρτου (see Col i. 15) L¹P¹N³ a f l m 47 syr [goth] arm: pref spec.

men are ashamed, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as our only means, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it. So that the expression is not exactly = πρ. την συν. πάντων ανθρώπων. We need hardly extend ανθρ. so wide as Chrys. (Hom. viii. p. 493), οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμὲν κατὰ δόξαν:—he is speaking as a teacher, and the men spoken of are naturally his hearers and disciples), in the sight of God (as ch. ii. 17; not merely to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart).

3.] But if ('which I concede':—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is veiled, it is among (in the estimation of) the perishing that it is veiled. The allegory of ch. iii. is continued,—the hiding of the gospel by the veil placed before the understanding.

4.] in whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see ref.

It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 (29), vol. viii. p. 655), Cæcilius, Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τοῦτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i.e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστων, the blinding inflicted on the ἀπολλ. is marked as falling under its category. The rendering τῶν ἀπίστων 'so that they believe not,' Fritz., Billroth, is out of all question) in order that the illumination of shining from, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), might not shine forth ([see var. readd. The object of the god of this world was not merely to prevent them from being

ἑαυτοὺς ^m κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον.
 ἑαυτοὺς δὲ δούλους ὑμῶν ⁿ διὰ Ἰησοῦν. ^θ ὅτι ὁ θεὸς ὁ
 εἰπὼν ^p Ἐκ σκότους ^q φῶς ^q λάμψει, ὃς ^q ἔλαμψεν ἐν ταῖς
 καρδίαις ἡμῶν ^r πρὸς ^b φωτισμὸν τῆς ^a γνώσεως τῆς ^a δόξης
 τοῦ θεοῦ ^t ἐν ^t προσώπῳ χριστοῦ.

[...iv. 7
H ?]

7 Ἐχομεν δὲ τὸν ^u θησαυρὸν τούτου ἐν ^v ὀστρακίνοις
 t ch. ii. 10. Prov. viii. 30. u Epp., Col. ii. 3. Heb. xi. 26 only. Goepf., Matt. ii. 11 AB. Mark
 x. 21. Luke vi. 46 AB. Josh. vi. 19. v 2 Tim. ii. 20. w as above (v) only. Levit.
 vi. 28.

5. *ισθ.* bef χρ. ACDN vulg syr goth [(æth) Aug₁, and but] om κυρ. P d: κυρ. *ισθ.*
 χρ. F[not F-lat]: om *ισθ.* 47: txt B[H]KL rel Syr copt arm Mcion-e₁[and ms₁] Cyr-
 jer, Chr, [Cyr-p Euthal-ms] Thdrt Damasc Ambrst. *ημων*(sic) N 17. for
 2nd *ισθου*, *ισθου* A²CN¹ 17 Mcion-e₂ [Cyr-p₁]: *χριστου* N-corr¹ 5 [Cyr-p₁].

6. om 1st δ B(sic: see table) n [Mcion-e-ms, (ins.)]. aft *ειπων* ins o (but
 erased) N¹. rec λαμψει, with CD²F[H]KLPN² rel latt goth Mcion-e₂ Orig,
 Dial, Mac, [Ps ?-] Ath, Chr, Cyr[-p Euthal-ms] Thdrt Damasc [Tert₁]: txt AB D¹[-gr]
 N¹ Clem₁, om os D¹F old-lat demid (and harl) Chr₂ Tert, Ambrst [Aug₁].
ημων C 3. 47 Chr₂, for του θεου, αυτου C¹ D¹[and lat] F[(not F-lat) fri] æth Dial,
 Cyr[-p] Tert₂: txt ABC²D²[H]KLPN rel [vulg F-lat syrr copt goth arm] (Orig₁)
 Ath, Chr [Euthal-ms] Thdrt Damasc Ambr, Ambrst. (*τον θεου is certainly original*;
 for, as Meyer observes, had αυτου been orig¹, it is hardly possible that του θεου should
 have been a gloss on it, as ο θεος occurs just before.) rec ins *ισθου* bef χρ., with
 C[H]KLPN rel tol [syrr copt goth arm-ed] Orig, [Euthal-ms] Thdrt Damasc: aft
 χρ., DF latt Cyr, [Ambr Ambrst Aug]: om AB 17 arm-mss Orig, Dial, Ath, Chr,
 [Cyr-p₁-ms₁] Tert₂.

illuminated, but to stop the shining forth altogether]:—the rendering, ‘that they might not see,’ Grot., al., is inadmissible).

5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.*

5.] *For we preach not* (the subject of our preaching is not) ourselves (Meyer understands *κυριους*, ‘as lords’; but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as *κύριον*, and ourselves as your servants for Jesus’ sake (on account of Him and His work).

6.] *Because* (explains and substantiates the last clause,—that we are your servants for Jesus’ sake) (*it is*) God, who said Out of (not, ‘after the darkness’; this meaning of *ἐκ*, though allowable, e.g. *ἐκ κυμάτων γὰρ αἰθῆς αὐτὴ γάλην’ ὁρῶ*, does not occur in N. T.) darkness light shall shine (allusion to Gen. i. 3: the change to *λαμψαι* appears to have been made because the words cited are not the exact ones spoken by the Creator, who shined (Grot., Fritz., Meyer, would render *ἐλαμψεν*, ‘caused light to shine,’ using the verb in the *factive* sense, as *ἀνατέλλω*, Matt. v. 45, and *ἡ λάμπουσα πέτρα πυρὸς διέδρυφον σέλας*, Eur. Phoen. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our hearts (the

physical creation bearing an analogy to the spiritual) in order to the shining forth (to others) of the knowledge (in us) of the glory of God in the face of Christ (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., ‘the glory of God manifested in Christ’). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of *ἐν προσώπῳ χρ.* with *φωτισμὸν*, but his explanation fails to convey to my mind any satisfactory sense. He says that when the *γνώσις* is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle’s mind.

As to the necessity of the art. τῆς before *ἐν*, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle’s style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal weakness had induced the Apostle to speak thus. For he does not deal with any

x Acts ix. 15
 ref.
 y Rom. vii. 13
 ref. Joseph.
 Ant. i. 13. 4.
 li. 2. 1.
 z = ch. vi. 4.
 vii. 6, 11.
 viii. 7. xi. 6.
 a ch. i. 6 ref.
 b ch. vi. 12 (bis)
 only. Josh.
 xvii. 15. Isa. xxviii. 20. xlii. 19 only. (pisa, Rom. ii. 9.)
 only. Pa. lxxviii. 16 only. e = 1 Cor. iv. 12 ref.
 Pa. xv. 10), 31. 2 Tim. iv. 10, 16. Heb. xlii. 6. 1 Chron. xxviii. 20.
 iii. 19. h = Matt. ii. 13 al. fr. i Rom. iv. 19 only γ.
 c Acts xxv. 20 ref.
 f Matt. xxvii. 46 § Mk. Acts ii. 27 (from
 g = here (Heb. vi. 1) only. 4 Kings
 d ch. i. 6
 ABCDF
 KLPs.
 bcd e
 ghik
 no 17 c

9. εγκαταλειπόμενοι F Eus, Chr, Max.

such reproach here, but with matters common to all human ministers of the world.

All this is a following out in detail of the *οὐκ ἐγκακούμενοι* of ver. 1, already enlarged on in *one of its departments*,—that of *not shrinking from openness of speech*,—and now to be put forth in *another*, viz. *bearing up against outward and inward difficulties*. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὴν θησ. τοῦτ., viz. *the light of the knowledge of the glory of God*, ver. 6. *ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορήτου δόξης: ἵνα μή τις λέγῃ καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι: φησὶν δὲ τοῦτο μὲν οὐδ' αὐτὸ μάλιστα ἔστι τὸ θαυμαστόν, καὶ δέγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, δὲ σκεῦος δαστράκων τοσαύτην ἡδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικούτου φυλάξει θησαυρόν.* Chrys. p. 496. Some (Calv., al.) think the *θησ.* to be the whole *διακονία*: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The *σκεῦος* is the *body*, not the whole personality; the *ὁ ἔξω ἄνθρωπος* of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, *θάνατον μὲν γὰρ εἰκότως ἐσήμεαι τῇ γυναικὶ τὸ εἶναι ἐν δαστράκινῃ σκεύει*,—Arrian, Epict. iii. 9, *ταῦτα ἔχω ἀπὲρ τῶν ἀργυρωμάτων, ἀπὲρ τῶν χρυσομάτων, σὺ χρυσὰ σκεῦη, δαστράκων δὲ τὸν λόγον*, and Herod. iii. 96, *τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρώῃ τοιῷδε. ἐς πίθους κεραμικοὺς τήξας καταχέει, πλήσας δὲ τὸ ἄγρος περιαιρεί, ἐπεὶ δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἐκδοσσι δέηται.* ἡ ὑπερβ. τῆς συν. not = ἡ ὑπερβάλλουσα δύναμις, but, the

δύναμις contemplated on the side of its *ὑπερβολή*,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the *hendiadys*, may serve entirely to disprove it: Jos. Antt. i. 13. 4, *μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας*: “the readiness and surpassingness of his obedience.” [τὸ τοῦ θεοῦ] may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it ‘ut sublimitas sit virtutis Dei, non ex nobis,’ which is hardly allowable, and disturbs the sense by confusing the antithesis between *ὁ θεός* and *ἡμεῖς*. 8–10.]

He illustrates the expression, ‘earthen vessels,’ in detail, by *his own experience and that of the other ministers of Christ*.

8.] in every way (see ref.) pressed, but not (inextricably) crushed (σν. ‘angustias h. l. denotat tales, e quibus non detur exitus,’ Meyer, from Kypke);—in perplexity but not in despair (a *literal* statement of what the last clause stated *figuratively*: as Stanley, ‘bewildered, but not benighted’):—persecuted but not deserted (*ἐγκαταλειπόμενοι*, see ref., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer *διωκόμεν.* . . . to the foot-race, and render it ‘pursued, but not left behind,’ as Herod. viii. 69, *οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται*,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, *θηρία . . . τοξέων καὶ ἀκοντίων καταβαλεῖς*. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, “bearing with us, wherever we go, the burden of the

τοῦ Ἰησοῦ ἐν τῷ σώματι * περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν ¹¹ φανερωθῇ. ¹² ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον ¹³ παραδιδόμεθα ὁδὸν Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ¹² ὥστε ὁ θάνατος ἐν ἡμῖν ¹⁴ ἐνεργεῖται, ἡ δὲ

re ff. v. 12 re ff. n Matt. x. 21. Mark xlii. 12. Isa. liii. 12 a. o ver. a. m Rom. i. 18 p Rom.

10. rec ins κυρίου bef 1st ἡσού, with KL rel [flor] syr goth Chr, Thdrt Damasc Tert, Ambrst-ms: om ABCDFPN 17 (latt) Syr copt æth arm Orig^{sup} [Eus, Nys, Euthal-ms] Cyr, Iren-int, Tert, —χριστοῦ D¹F (and their lat) [æth] Orig-int, Tert, : χρ. ἡσ. D¹ Tert, aft 1st σώματι ins ἡμῶν DF [latt(not am¹)] Syr copt arm Iren-int, Orig-int, [Tert, Ambrst], aft 2nd (του) ἡσ. ins χριστοῦ D¹(and lat) F[not F-lat] (spec) Iren-int Orig-int, [Ambr], —om του F. τοῖς σωμασιν [2nd] N vulg [fri] Orig, φανερωθῇ bef εν το σώματι ἡμῶν A vulg(not am fuld demid [tol]) [copt Cyr-p,] Tert.

11. for αἰ, ei F k [Syr] Tert, Ambrst. for παραδιδ., διδόμεθα F[-gr]. om και C o 3 Tert, for του ἡσ., ἡσ. χριστοῦ D¹(and lat) F[not F-lat] : του χρ. C.

12. [om] o [N¹(insd) over the line [eadem manu,] appy] [Damasc]. rec ins μὲν bef θανῶντες (to correspond to δε below), with KL rel syr-w-ob Thl Ec Ambrst-ms: om ABCDFPN 17 latt copt (goth) arm Chr, [Euthal-ms] Thdrt Damasc lat-ff.

dead body." But see below) the killing (the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampychus (Meyer), νεκροὺς ὄντων, νεκρῶν ἔξαις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrysa.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνδοχασίς ἐδελγνυτο. Rom. ix. p. 498. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with αἰ eis θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:'—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation,

but extending far beyond it. 11.] Explanation and confirmation of ver. 10. For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to eis θάνατον παραδ., as in the other clause ζωὴ ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot., are always being delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλοῖς) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ υπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of (ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energising IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖ-

1 ζῶν ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως
κατὰ τὸ γεγραμμένον Ἐπίστευσα, διὸ ἐλάλησα, καὶ
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, 14 εἰδότες ὅτι ὁ
ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγείρει

13. aft 1st dio ins και FN syrr goth arm [Epiph, Aug, (om₁)].

14. om κυριον B 17. 71-3 vulg (with am fuld demid al, agst tol F-lat) arm Chr-comm, Tert, Pel Sedul Bede: ins CDFKLPN rel D-lat (and G-lat, but not fri) [Chr, Enthals Thdrt Damasc Ambrst]. rec (for σὺν) δια (corr₁, on account of the difficulty found in σὺν Ἰησοῦ being joined to a future verb, His Resurren being past), with 1²[-gr] KLN³ rel syrr goth [Chr₁] Thdrt Damasc: txt BCD¹FPN¹ 17 latt copt scth arm [Enthal-ms] (Tert₁) Ambr, Ambrst (not ed rom) Pel Bede.—In N a superfluous εἰ has been written and erased before αὐ. εγρει D¹F [εγρει P], suscitavit et constituit goth.

ται passively, 'is wrought' ('more agitur et exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικλυθὺν ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ἡμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζῶν to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεωριζόμενοι [cf. 1 Cor. iv. 9; Heb. x. 38] as WE are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζῶν ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζῶν ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would surely be very unnatural that ἔχοντες δὲ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in ref₁, not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that

described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ (εἰκίνο) περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ἐς γέγρ., ὅτι being sometimes found after δ αὐτός, ἴσως, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of ἤ, rendered by the LXX δὲ. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes and expands in detail the indefinite πιστεύομεν, and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thes. v. 10) and present us with you (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενόησον τῆς δόξης αὐτοῦ ἀμώμου ἐν ἀγαλλιάσει . . . , and in ref₁, at the day of His coming). Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection,

... γε-
γραμ-
μενον A
BCDFK
LPN a b
c d e f g
h k l m n
o 17. 47

^r here only. ^(see note.) ἡμέρα καὶ ἡμέρα. 17 ἑ τὸ γὰρ ἡ παραυτίκα ἡ ἐλαφρόν τῆς
^g want. 1 Cor. ἡλψεν ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον BCDK
^l 28 de. ref. ἡ βάρος ἡ δόξης ὁ κατεργάζεται ἡμῖν, 18 μὴ ὁ σκοποῦντων
^h here only. ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα τὰ γὰρ
^{Pa. Iniz.} ἡ βλεπόμενα ἡ πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.
^{Tobit iv. 14} only (M omits v. 6-19).
^{1 Matt. xi. 30} only. Exod. xlviii. 26.
^(-φρίσ, ch. i. 7.) h here only. 1 Rom. vii. 13 ref. m = here only. (Acts xv. 26 ref.)
^{n = Rom. ii. 7 ref.} o = Rom. iv. 18 ref. p constr., see Acts xxi. 17 ref. q = Phil.
^{ii. 4. (Rom. xvi. 17 ref.)} r = Rom. viii. 24. o Matt. xiii. 21 q Mk. Heb. xi. 28 only r.

17. ins προσκαιρον και bef ελαφρον D¹ F latt (Syr) goth arm Orig-int, [Ambrst Aug^{late}].
 (Thdrst says: διὰ τοῦ παραυτίκα ἔδειξε τὸ βραχὺ τε καὶ πρόσκαιρον.) om ἡμῶν BC²
 (appy: see Tischd^f's Cod Ephr) [Syr] Chr., om εἰς υπερβολην C¹ KN¹ (ins N-corr¹)
 38. 80 [syr copt goth æth arm].

18. for σκοπ. ἡμῶν, σκοποῦντες D¹ F [not F-lat] D-lat. aft προσκαιρα ins εστιν
 F, so also latt [D-lat aft αἰων.] Orig-int, [(om,) Ambrst].

shrink (as in ver. 1: but now, owing to
despair), but (on the contrary) though
 even (not 'even if') putting a case; *ei* καὶ
 with ind. asserts the fact, as in *ei* καὶ σπέν-
 δομαι, Phil. ii. 17) our outward man is
 [being] wasted away (i. e. our body, see
 Rom. vii. 23, *is*, by this continued *νέκρωσις*
 and *ἐνέργεια τοῦ θανάτου*, being worn
 out:—he is not as yet speaking of dissolu-
 tion by death, but only of gradual approxi-
 mation to it), yet (ἀλλὰ in the apodosis
 after a hypothetical clause, introduces a
 strong and marked contrast:—so Hom.
 II. a. 81,—εἴπερ γὰρ τε χόλον γε καὶ
 αὐτῆμαρ κατατέφρ, ἀλλὰ τε καὶ μετόπισθεν
 ἔχει κόνιν, ἔφρα τελίσσῃ: see other ex-
 amples in Hartung, Partikellehre, ii. 40)
 our inner (man) is [being] renewed
 (contrast, subordinately to διαφθείρεται,
 but mainly to ἐγκαταλείβει) day by day
 (ἡμ. καὶ ἡμ., so Hebr. עֵתָּה עֵתָּה, Esth. iii. 4;
 an expression not found (Meyer) even in
 the LXX): i. e. 'our spiritual life, the life
 which testifies the life of Jesus, even in our
 mortal bodies (ver. 11), is continually fed
 with fresh accessions of grace': see next
 verse. So Chrys.,—πῶς ἀνακαινοῦται; τῇ
 πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τὸ λοιπὸν
 δεῖ (κ. τῷ λοιπῷ) κατατολμᾶν τῶν δεινῶν.
 ὅσα γὰρ ἂν μυρία πάσχω τὸ σῶμα, τοσούτω
 χρηστοτέρως ἔχει τὰς ἐλπίδας ἢ ψυχῇ, καὶ
 λαμπροτέρα γίνεται, καθάπερ χρυσίον τυ-
 ρούμενον ἐπιπλέον. p. 500. 17, 18.]
Method of this renewal. For the pre-
 sent light (burden) of our affliction (the
 adjunct. use of παραυτίκα is common with
 Thucyd., e. g. ii. 64, ἡ παραυτίκα λαμ-
 πρότης, καὶ ἐς τὸ ἐπειτα δόξα: viii. 82,
 τήν τε παραυτίκα ἐλπίζα: vii. 71, ἐν τῇ
 παραυτίκα, where Schol. ἐν τῇ ἐνεστώτι
 τότε χρόνῳ;—and with his imitator
 Demosthenes, e. g. p. 72. 16, ἡ παραυτίχ'
 ἡδονὴ κ. βασιάνη μείζον ἰσχύει τοῦ ποθ'
 ὑστερον συνόσειν μέλλοντος;—see also
 pp. 34. 24; 215. 10: and more examples
 in Wetst. ελαφρόν as a substantive,
 contrasted with βάρος; see ref.), works

out for us ('efficit,' 'is the means of
 bringing about') in a surpassing and
 still more surpassing manner (καθ' ὑπ.
 εἰς ὑπερ. must belong to the verb, as
 Meyer and De W.; for otherwise it can
 only qualify αἰώνιον, the idea of which for-
 bids such qualification, not βάρος, which
 is separated from it by the adjective:—
 i. e. so as to exceed beyond all measure the
 tribulation) an eternal weight of glory
 (αἰώνιος βάρος opposed to παραυτίκα
 ελαφρόν). 18.] *Subjective condition*
under which this working out takes place.
 While we regard not ('propose not as
 our aim,' 'spend not our care about,'—
 ref.) the things which are seen (ref. =
 τὰ ἐπὶ γαῖα, Phil. iii. 19. Chrys. strikingly
 says, ubi sup., τὰ βλεπόμενα πάντα, κἂν
 κόλασις ᾖ, κἂν ἀνάπανσις: ὅτε μήτε ἐκείθεν
 χαυνοῦσθαι, μήτε ἐπτεθεῖν βιάζεσθαι), but
 the things which are not seen ('aliud
 significat dōrata, invisibilia, nam multa
 quæ non cernuntur, erunt visibilia, con-
 fecto itinere fidei.' Bengel. μὴ βλ.,
 not οὐ, perhaps because μὴ stands with
 participles in clauses of a subjective cha-
 racter, so στήκετε . . . μὴ τυρόμενοι ἐν
 μηδενί . . . , Phil. i. 27, 28. Winer,
 edn. 6, § 55. 5. g. β.,—or rather perhaps,
 as ib. a, as hypothetical (see also Moulton's
 note, p. 606. 1): τὰ οὐ βλεπόμενα would
 be the things which as a matter of fact
 at any given time we do not see, cf. εἰ
 οὐκ ἤλεμνοι, 1 Pet. ii. 10: τὰ μὴ βλ.,
 generally and hypothetically, the things
 not seen. So ὁ μὴ ὢν μετ' ἐμοῦ, Matt. xii.
 30, in a case indefinite and hypothetical.
 This amounts to much the same as when
 in the ordinary account of such clauses, we
 say that μὴ belongs to the subject, as to
 the predicate,—but is a better explanation,
 inasmuch as that account gives only the
 logical fact,—this, the logical reason of the
 usage): for the things which are seen
 are temporary (not 'temporal,' belonging
 to time,' but 'fleeting,' 'only for a time,'
 see ref.;—i. e. till the day of Christ): but

V. 1 ¹ οἶδαμεν γὰρ ὅτι ἐὰν ἡ ² ἐπὶ τοῦ οὐρανοῦ οἰκία τοῦ ³ θεοῦ ⁴ καταλυθῇ, ⁵ οἰκοδομηθῇ ἐκ θεοῦ ἔχουσα οἰκίαν ⁶ αἰώνιον ἐν τοῖς οὐρανοῖς. ⁷ καὶ γὰρ ἐν

only τ. Wind. ix. 16 only. (-συνα, Acta vii. 46. -ποῦν, John i. 14). τ = 1 Cor. iii. 9 ref. γ = Matt. xxvi. 61 h. Acta vi. 14. Ezra v. 12. u 1 Cor. xv. 40 ref. w = Job iv. 18. (xxx. 23.) x here bis

CHAP. V. 1. ins *οτι* bef *οικοδομηθῇ* DF latt goth Chr₁[om.] Cypr, Ambrst Pal
Sedul (not fri [Orig-int.] Tert Aug al). ins *ουκ* bef *αχειροποιητον* F(=non manu-
factam [latt]).

the things which are not seen are eternal. Chrys. again: *κἀν βασιλεία, κἀν κόλασις ἢ τὰλας ἔστε καὶ ἐκείθεν φοβῆσαι, καὶ ἐκείσε (al. ἐνταῦθεν) προτρέψασθαι, ib.* Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . Mit-tamus animum ad ea, quæ æterna sunt.'

CHAP. V. 1-10.] Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body. 1.] For (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, *καθ' ὑπερβολὴν εἰς ὑπερβ.*—showing how it is that so wonderful a process takes place) we know (as in ch. iv. 14,—are convinced, as a sure matter of hope) that if ('supposing;'

—not = *κἀν*, 'etiamsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *κατάλυσις* taking place: see 1 Cor. xv. 51, 53) our earthly tabernacle-dwelling (*τοῦ σκήνους* is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley. Chrys. observes: *εἰπὼν οἰκίαν σκήνους, καὶ τὸ εὐδιδλυτον καὶ πρόσκαιρον δείξας ἐνταῦθεν, ἀντίθηκε τὴν αἰώνιαν τὴν γὰρ τῆς σκηπῆς ὄνομα τὸ πρόσκαιρον πολλὰκις δείκνυσσι.* Hom. x. p. 506) were dissolved ('mitte verbum,' Bengel: i. e. 'taken down,' 'done away with:' but 'dissolved,' as well as the vulg. 'dissolvatur,' is right), we have in the heavens (as Meyer rightly remarks, the

present is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *as the heavens*. Chrys., &c., Beza, Grot., al., join *ἐν τοῖς οὐρ.* with *οἰκίαν*, which can hardly be: it would be either *ἐπουράνιον* or *ἐξ οὐρανοῦ*. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens' a building (no longer a *σκήνος*) from God ('in an especial manner prepared by God,' 'ours from God's hands:' not as contrasted with our earthly body, which, see 1 Cor. xii. 18, 24, is also from God), a dwelling not made with hands (here again, not as contrasted with the *fleshy body*, for *that too* is *αχειροποίητος*, but with other *οἰκίας*, which are *χειροποίητοι*. Remember again the Apostle's occupation of a tent-maker), eternal. A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The *οἰκία* which in this verse is said, *at the time of dissolution*, to be *ἐν τοῖς οὐρανοῖς*, is, when we put it on, in the next verse, our *οἰκητήριον* τὸ ἐξ οὐρανοῦ. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (*οἰκ. αχειρ. αἰών. ἐν τ. οὐρ.*) of the *intermediate state of absence from the body*; Usteri and Platt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the *οἰκία* in one case, and the *οἰκία* in the other,—and (2) the language of ver. 2 is

b Rom. viii. 22 **τούτῳ** ^b στενάζομεν, τὸ ^c οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ BCDPK
 c Jude 6 only. ^d ἐπενδύσασθαι ^e ἐπιποθοῦντες 3*^f εἰ γε καὶ ἐνδυσάμενοι LPM ab
 (for xxviii.) d here bis only +. (-θύνητε, Joha xxi. 7.) e w. inf., Rom. i. 11 reff. h k l m n
 (xxv.) 30 Ald.) g 1 Cor. xv. 53, 54 reff. o 17. 47
 f Gal. iii. 4. Eph. iii. 2. iv. 21. Col. i. 23 only. εἴπωρ, Rom. viii. 9 reff.

3. * εἴπερ BDF 17 mss-in-Chr. (τινὲς δὲ φασιν, δ καὶ μάλιστα ἐγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι. So also Ec) Max-conf.: εἰ γὰρ 52: si tamen latt Aug, Pel: si quidem Tert, Ambrst: εἰ γε CKLPM rel Clem, Did, Mac, Chr, [Euthal-mss Antch,] Thdrt Damasc Thl Ec. ἐκδυσάμενοι (see notes) D¹ [and lat] spec Chr, (explaining it αὐτὸν ἀποθέμεθα τὸ σῶμα) [txt,] Tert, Ambr Paulin, Primas Queset, ἐκλυσάμενοι ἐκπολιὰ F. (vestiti vulg with F-lat, ἐκπολ. is written over the Greek in F.) γυμνοὶ D¹.

against it, see below.

2.] For also (our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the earnest desire which we have, to put on that new body without such dissolution taking place. See the similar argument in Rom. viii. 18, 19) in this (viz. σκῆναι, as Beza, Meyer, Olsh., al. The rendering ἐν τούτῳ, 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with *σῶμα ἐν τῇ σκῆνῃ*, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, 'in this,' as contrasted with 'out of this,' as Meyer, who joins καὶ with ἐν τούτῳ; but see above) we groan (see Rom. viii. 23), longing (i.e. because we desire, the reason of *σπεύδμεν*. ἐπιποθ., not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου μὴ προσέωρος, Acts xxvii. 7) to put on over this ('superinducere': viz. by being alive at the day of Christ, and not dissolved as in ver. 1.—see on ver. 4 below.

The similitude is slightly changed: the house is now to be put on, as an outer garment, over the fleshly body) our dwelling-place ('οἰκία est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit incolam:' Bengel. So Eur. Orest. 1113,—ὣς ἔ' Ἑλλὰς αὐτῇ συμκρήν οἰκητήριον) from heaven (i.e. = ἐκ τοῦ ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.

'Itaque,' says Bengel, 'hoc domicilium non est cælum ipsum':

3.] seeing that (εἰ γε (see var. readd.) is used 'de re, quæ jure sumta creditur': εἴπερ, when 'in incerto relinquatur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 894. So Xen. Mem. ii. 1. 17, ἀλλὰ γὰρ, δ' αὖ, οἱ εἰς τὴν βασιλικὴν τήγην παιδεύμενοι, ἢν δοκεῖς μοι σὺ νομίζειν εὐδαμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινῆσουσι κ. διψήσουσι, κ.τ.λ.,—'if they are to hunger and thirst, &c.' and for εἴπερ, Æsch. Ag. 29 f. εἴπερ Ἰλίου πόλιν ἐδάκεν, ὥς δ' ὀφρυκτὸς ἀγγέλλων πρίπει, 'if, that is, the city, &c.') we shall really (καί, 'in very truth' so Soph. An-

tig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτείνω νοεῖς; 'doe thou intend verily to kill them both!') and Æsch. Sept. Theb. 810, ἐκείθι κήλθον; 'have they really come to that?') See more examples in Hartung, Partikellehre, i. 182) be found (shall prove to be) clothed ('having put on clothing,' viz. a body), not naked (without a body—'ἐνδυσ., οὐ γυμν., as γάλα, οὐ βρέγμα, 1 Cor. iii. 2 and often, cf. ver. 7.' Meyer. See Stanley's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits." Several other renderings have been given:—(1) 'Si nos iste dies deprehendet cum corpore, non exutos a corpore,—si erimus intermutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are three objections,—that εἴπερ should be εἴσω (the force of this objection is however much weakened by the amount of authority which can be adduced for εἴσω),—that καί is not rendered at all,—and that ἐκδυσάμενοι, the aor. mid., should be ἐκδυσάμενοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked': i.e. 'setting down for certain as we do, that that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making ἐκδυσάμενοι and γυμνοί, and that in the very sense in which they are opposites, to co-exist;—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνοί must have been expressed. (4) This latter objection applies to the rendering of Chrysa., Theodoret, Theophyl., Æcum., al., who take ἐκδυσάμενοι = σώμα ἑφθάρτον λαβόντες, and γυμνοί to mean γυμνοί δόξης. Similarly Auselm explains γυμνοί, 'nudi Christo';

οὐ ἡ γυμνοὶ εὐρεθσόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ ^h see Plato, Cratyl. p. 277 c. 4
² σκήνει ^b στενάζομεν ¹ βαρούμενοι, ^k ἐφ' ᾧ οὐ θέλομεν ¹ ἐκ-
 δύσασθαι, ἀλλ' ^d ἐπενδύσασθαι, ἵνα ^m καταποθῇ τὸ ⁿ θνητὸν
 ὑπὸ τῆς ζωῆς. ⁵ ὁ δὲ ^o κατεργασάμενος ἡμᾶς εἰς ^p αὐτό
^p τοῦτο θεός, ὁ δούς ἡμῖν τὸν ^q ἀρραβῶνα τοῦ πνεύματος.

¹² see Matt. xix. 9. Acts iii. 18.
^m = 1 Cor. xv. 54 (ref.), from Isa. xlv. 8.
 here only. ^p Acts xiv. 15 ref.
 18, 20 only.

¹ Matt. xxvii. 26, 31 q Mk. Luke x. 30 only.
ⁿ Rom. vi. 13 ref.
^q ch. i. 23. Eph. i. 14 only. Gen. xxvii. 23.
^o Rom. ii. 9 ref. constr.,
 Gen. xxvii. 17.

⁴ aft σκήνει ins τούτω DF d [syrr copt goth sath Euthal-ms] Chr, Thdrt, Thl Orig-
 int, [pref vulg spec Aug.] Tert, Ambrst: om BCKL[P]N rel am arm Orig, Eua, [Chr,]
 Thdrt^{ch.1}. Damasc (Ec Tert,). ^{Baroumenoi} D'F Orig-ms, Thl. Steph (for
 εφ ω) επειδη, with rel: txt BCDFKL P(o) N o Eua, αλλα N. aft θνητον
 ins τούτω F[-gr](and G-lat spec) copt goth Tert, [Ambrst].
⁵ κατεργασάμενος DF latt(exc fald) Iren-int, Ambrst. (καταργασ. C.) ins δ
 bef θεος N' Orig, rec ins και bef δους (cf ch i. 22), with D³⁻⁵-gr KLN⁸ rel syr
 goth Iren-gr, Chr, Thdrt Damasc(και διδους, omg o [as do 17(δους) Euthal-ms]) Ambrst:
 txt BCD¹FFN¹ latt Syr copt sath arm Orig, Iren-int Aug, Pel Sedul Bede. ^{αραβωνα}
 DN m o 47. (P [def.])

Pelagius, Hunnius, and Baldwin, 'vacui
 fide:' Erasm. Paraphr. 'si tamen hoc
 exuti corpore non omnino nudi reperiamur,
 sed ex bonæ vitæ fiducia spe immortalitatis
 amicti:' in part too Calvin,—restricting it
 however to the faithful only,—'if at least
 we, having put on Christ in this life, shall
 not be found naked then.' Olshausen too
 takes οὐ γυμνοὶ as an expansion of ἐνδυσά-
 μνοι, 'provided that we shall be found
 clothed with the robe of righteousness, not
 denuded of it.' Of all these we may say,
 that if the Apostle had meant by γυμνοὶ
 to hint at any other kind of γυμνότης
 than that which the similitude obviously
 implies, he would have certainly indicated
 it. (5) The rendering of εἰ 'utinam,' 'uti-
 nam etiam induti, non nudi reperiamur!'
 as Knatchbull and Homberg, need hardly
 be refuted. (6) Another class of render-
 ings arise from the reading ἐκδυσάμενοι in a
 few cursives, which in connexion with εἴτε
 was evidently adopted in consequence of
 the views of expositors. It stood as a
 conditional sentence,—'provided, that is,
 that' . . . and in the idea that it referred
 to the time after putting off the mortal
 body, ἐν was altered to ἐκ. For much
 of the reference to opinions in this note I
 am indebted to Meyer and De Wette.

4.] Confirmation and explanation of ver.
 2. For also (a reason, why we ἐκποθεύ-
 μεν ἐκδύσασθαι . . . as in ver. 2) we who
 are in the tabernacle (before spoken of,
 i.e. of the body), groan, being burdened
 (not by troubles and sufferings, nor by
 the body itself, which would be directly
 opposite to the sense: but for the reason
 which follows), because (ἐφ' ᾧ as in ref.
 Rom.) we are not willing to divest our-
 selves (of it), but to put on (that other)
 over it, that our mortal part may (not,
 die, but) be swallowed up by life (ab-

sorbed in and transmuted by that glorious
 principle of life which our new clothing
 shall superinduce upon us). The feeling
 expressed in these verses was one most
 natural to those who, as the Apostles, re-
 garded the coming of the Lord as near,
 and conceived the possibility of their living
 to behold it. It was no terror of death as
 to its consequences—but a natural reluct-
 ance to undergo the mere act of death as
 such, when it was within possibility that
 this mortal body might be superseded by
 the immortal one, without it.

5.] This great end, the καταθέσθαι τὸ θνη-
 τὸν ἐν τῇ ζωῇ, is justified as the ob-
 ject of the Apostle's fervent wish, seeing
 that it is for this very end, that this may
 ultimately be accomplished, that God has
 wrought us (see below) and given us the
 pledge of the Spirit;—But (and this my
 wish has reason: for) He who wrought
 us out (prepared us, by redemption, jus-
 tification, sanctification, which are the
 qualifications for glory) unto this very
 purpose (viz. that last mentioned—τὸ
 καταθέσθαι τὸ θνητὸν ἡμῶν ἐν τῇ ζωῇ,
 —not τὸ ἐκδύσασθαι, a mere accident of
 that glorious absorption: see below) is
 God, who gave unto us (a sign that our
 preparation is of Him: 'quippe qui dederit'
) the earnest (ref. and note) of
 (gen. of apposition) the (Holy) Spirit.
 The Apostle in this verse, is no longer
 treating exclusively of his own wish for
 the more summary swallowing up of the
 mortal by the glorified, but is shewing that
 the end itself, which he individually, or in
 common with others then living, wishes
 accomplished in this particular form of
 ἐκδύσασθαι, is, under whatever form
 brought about, that for which all the pre-
 paration, by grace, of Christians, is carried
 on, and to which the earnest of the Spirit

6 : θαρρύνοντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες
 ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου 7 διὰ πίστεως
 γὰρ περιπατοῦμεν, οὐ διὰ εἰδους 8 : θαρρύνει δὲ
 καὶ εὐδοκοῦμεν μᾶλλον ἐκδημήσαι ἐκ τοῦ σώματος καὶ
 ἐνδημήσαι πρὸς τὸν κύριον. 9 διὸ καὶ φιλοτιμούμεθα,

r (14) here
 16. x. 1, 2.
 Heb. xlii. 6
 only. F. H.
 Prov. i. 21
 (xxxi. 11 M
 Ald. [-p-
 AB compl.])
 only. part.
 constr., ch.
 vii. 6. 2 Pot.
 1. 17. Lev. iv. 5. Winer, edn. 6, § 45. 6. 5. u here (each 3ce) only γ. see ch. viii. 19. t ch. xii.
 2, 3. Heb. xlii. 3. u Rom. ii. 27 reff. v Rom. vi. 4. Acta xxi. 21 reff. w Luke
 iii. 23. ix. 29. John v. 37. 1 Thess. v. 23 only. Exod. xxiv. 17. x = Rom. xv. 26 reff.
 y Rom. xv. 20. 1 Thess. iv. 11 only γ.

6. for ενδ., επιδημουντες D¹ F[επιλημ.]. for εκδ., αποδημουντες D F[απολημ.]
 Chr., for απο, υνο F. for κυρ., θεου D F[not F-lat] old-lat copt (not [vulg
 Cypri.] Tert, Lucif &c).
 7. ins και before F vulg.
 8. θαρρυνει (see ver 6) M 17 Orig., Tert, Ambrat. for δε, ουν F(ουν δε ergo
 aut autem G) 17: om b¹ d o 67² Orig., for εκ, απο m: om N¹ a². for κυρ.,
 θεου D¹[-gr] 17 am arm Clem Ambrat.

points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to θαρρύνοντες οὖν πάντοτε in the next: see below. 6—8.] *He returns to the confidence expressed in ver. 1; that however this may be, whether this wish is to be fulfilled or not, he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord.* Being confident then (because it is God's express purpose to bring us to glory, as in last verse) always (either under all trials: or, always, whether this hope of *ἐνδύσασθαι*, or the fear of the other alternative, be before us,—which latter I prefer), and knowing (not as the ground of our confidence, as Calv., al., nor as an exception to it, 'though we know,' as Est., Olsh., al.,—but correlative with it, and the ground of the *ἐκδημοῦμεν* below) that while in our home in the body, we are absent from [our home in] the Lord (the similitude of the body as our *oikia* being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14).—for (proof of our *ἐκδημία* ἀπὸ τ. κυρ.) we walk (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) by means of (not 'in a state of,' nor 'through,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) faith, not by means of appearance (else cannot possibly be subjective, as rendered in E. V. and by many Commentators; see reff.—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a *suro sign* 'at we are absent from those heavenly

things),—notwithstanding (I say) (he resumes the θαρρύνοντες, which was apparently at first intended to belong to *ἐκδημοῦμεν*,—by the *indicative*, inserting the *δε* because the last clause seemed something like a *dash* to that confidence) we are confident, and are well pleased rather to go from (out of) [our home in] the body and come to our home with the Lord: i. e. 'if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.' Meyer regards *ἐκδημ.* and *ἐνδημ.* as equivalent to the *putting off of the mortal* (but how?) and *putting on the immortal body* at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, *ἐκδημειν* and *ἐνδημειν*, to avoid such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that τὸ ἀναλῦσαι is equivalent to *οὖν χριστῷ εἶναι*: for *here* is no hint of the new house from heaven, only of a certain indefinite *ἐνδημία πρὸς τὸν κύριον*, which is all that is revealed to us, and it would seem was all that was revealed to him, of the *disembodied state* of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4. 8, 10.] Wherefore (this being so,—our confidence, in event whether of death, or of life till the coming of the Lord, being such)—it is also (besides our confidence) our aim, whether present (dwelling in the body) or absent (from the body at the time of His appearing),

εἶτε ἡ ἐνδημούντες εἶτε ἡ ἐκδημούντες, ἡ εὐάρεστοι αὐτῷ εἶναι. 10 ἡ τοὺς γὰρ ἡ πάντας ἡμᾶς ἡ φανερωθῆναι ὁ δεῖ ἡ ἐμπροσθεν τοῦ ἡ βήματος τοῦ ἡ χριστοῦ, ἡ ἵνα ἡ κομίσῃται ἡ ἕκαστος ἡ τὰ διὰ τοῦ σώματος, ἡ πρὸς ἡ ἐπραξεν, εἶτε ἡ ἀγαθὸν εἶτε κακόν. 11 Εἰδότες οὖν τὸν ἡ φόβον τοῦ ἡ κυρίου, ἡ ἀνθρώπους ἡ πειθόμεν, θεῷ δὲ ἡ πεφανερώμεθα· ἡ ἐλπίζω

al. Pa. xxxix. 15. 3 Macc. viii. 23. g constr., Eph. Col. as above (f). h = Luke xii. 47. Gal. ii. 14. i not = Rom. xiii. 3. j Acts ix. 21 only. φ. θεοῦ, Rom. iii. 18. ch. vii. 1. φ. χριστοῦ, Eph. v. 21. k = Acts xii. 20. Gal. i. 10. l Kings xiv. 9. 1 Mark iv. 22. John iii. 21 al.

10. N¹ has written ε βελ κομισσεται, but marked it for erasure. for τα, δ, omg προς α, D¹F.—om τα δ. τ. σ. L. for κακον, φαυλον CN d m 17 Orig⁹[-c.] Eus², Ephr, Ath, Bas, Cyr[-p Euthal-ms] Damasc¹: txt BDFKLP rel Clem, Orig¹[-c.] Eus¹, Chr, [Bas, Antch.] Thdr¹,² Damasc².
[11. πειθόμεν F (Ec-comm(altern). for πεφαν., φανερωμεθα K: φανερωμεθα m.]

to be well pleasing to Him, i. e. *whether He find us ἐνδημ. or ἐκδημ., to meet with His approval in that day.* That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . ζητούμενον τοῦτο ἐστὶ, φησὶν. ἂν τε ἐκεῖ ᾖμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ (ἦν— the objection to which of course is, that when *there with Him*, there will be *no striving* to be εὐάρεστοι αὐτῷ, the acceptance *having taken place*. Nor is De Wette's interpretation free from objection—*'whether we live till His coming, or we die'* because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδημούντες and ἐκδ. here *merely literal*, the similitude being dropped:—*'whether at home, or on travel.'* But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix. ? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' 10.] For (explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest (not merely 'appear' = παραστῆναι [which is a most unfortunate rendering of the E. V., giving to the reader merely the idea of "appearing before" as when summoned to a magistrate], but 'appear in our true light,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βῆμα, see

Stanley's note) of Christ, that each may receive (the technical word for *receiving wages*) the things (done) through the body (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος. τὸς εἰσιν, Plato, Phædo, p. 65, and ἀσθῆσεις αἱ διὰ τοῦ σώματος, Phædr., p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence. 11—13.] *Having this φιλοτιμία,—being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing EVIDENT TO MEN, as it is EVIDENT TO GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.* 11.] Being then conscious of ('no strangers to: 'so Homer freq., e. g. ἀπειστοία εἰδός) the fear of the Lord (not, as Chrys. and most of the ancient Commentators = τὸ φοβεῖσθαι τ. κυρ.,—so also Beza and Estius, 'terrorum Domini,' and E. V., 'the terror of the Lord,'—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, 'it is MEN that we

12 οὐ ^{BCD¹FN} ^{LPW^{ab}} ^{c d e f g} ^{h k l m n} ^{o 17. 4} δὲ καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ¹ πεφανερῶσθαι. ¹² οὐ ^{BCD¹FN} ^{LPW^{ab}} ^{c d e f g} ^{h k l m n} ^{o 17. 4} πάλιν ⁿ ἑαυτοὺς ^{no} συνιστάνομεν ὑμῖν, ἀλλὰ ¹ ἀφορμὴν ^{LPW^{ab}} ^{c d e f g} ^{h k l m n} ^{o 17. 4} διδόντες ὑμῖν ¹ καυχήματος ὑπὲρ ἡμῶν, ἵνα ¹ ἔχητε πρὸς ^{LPW^{ab}} ^{c d e f g} ^{h k l m n} ^{o 17. 4} τοὺς ἐν ¹ προσώπῳ ¹ καυχωμένους, καὶ ¹ οὐ ¹ καρδία. ¹³ ¹ εἴτε ^{LPW^{ab}} ^{c d e f g} ^{h k l m n} ^{o 17. 4} γὰρ ¹ ἐξέστημεν, θεῷ ¹ εἴτε ¹ σωφρονούμεν, ὑμῖν ¹⁴ ἡ γὰρ

(p), ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only. r Rom. iv. 2 ref. s see
σχῶ τί γράψω, Acts xxv. 26. t 1 Thess. ii. 17. u constr., ch. i. 6. 1 Cor. xii. 26.
v Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12. w Rom. xii. 3 ref.

12. rec aft. *eu* ins. γὰρ, with D³[-gr] KLP rel Damasc Thl (Ec: [εὐ *non* *est* h:] om BCD¹FN [latt syrr copt goth arm Euthal-ms] Chr, Thdrt Ambrst Pel Bede. for 2nd *υμιν*, *ημιν* B¹, *nobis* D-lat. *υμων* BN 17 G-lat *est*. for *eu*, *μη εν* BM m 17 [Euthal-ms]: *ουκ εν* D¹F: txt CD³KLP rel syr goth Chr Damasc.

attempt to persuade. Of what? Beza, Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the *φιλοτιμία* of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand *πειθομεν* of the endeavour to make ourselves acceptable to men; Cornel.-a-Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above [I may remind the English reader that there are few texts so much perverted as this one, owing to the rendering of the E. V. It is frequently understood and preached upon, as if it meant, "Knowing how terrible God is, we persuade others to fear Him:" a meaning as far as possible from the Apostle's mind], but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have been manifested (Meyer remarks, that *ἐλπίσω* in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xvii. 13, *ἐδίδαρτε τῆς προθέσεως κεκρατηκέναι*, and Hom. Il. o. 110, *ἥδη γὰρ νῦν ἔλπωμ' Ἀργί γε πῆμα τεύχεσθαι*) in your consciences also.

12.] We are not recommending ourselves again to you (see ch. iii. 1), but [are] giving you an occasion for matter of boasting (*καύχημα*,—not = *καύχησις* as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. *καύχημα*, matter of boasting) against those who boast in face (fair outward appearance), and not in heart

(i. e. in those things which they *exhibet*, and are outwardly = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast). 13.] For (ye have good reason to boast of me as your teacher; seeing that) whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—*μαλιν*, Παῦλε, was once said, Acts xvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it was to God (in God's work and to His glory): [or] whether we be of sound mind, it is for you (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service.'

On the interpretation of Chrys. above, he explains the last clause,—*ἂν τε μέτρον τι κ. ταπεινὸν (φθελγώμεθα)*, δι' ὑμᾶς, ἵνα μάθῃτε ταπεινοφροεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: *μαλινεσθαι* τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαυρόμεθα.

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] For (reason of his devotion under all reports and circumstances, θεῷ and ὑμῖν, as in last verse) Christ's love (not, love to Christ, as Ec., Beza, al.,—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul always

^α ἀγάπη τοῦ ^χ χριστοῦ ^γ συνέχει ἡμᾶς, ¹⁵ κρίναντας ^α Rom. viii. 35. Eph. ii. 19. Luke xii. 50. Acts xviii. 5. Phil. i. 23 (L.P., exc. Matt. iv. 24). Job xxxi. 23. Acts xv. 19. ^β οἱ πάντες ^γ ἀπέθανον καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες ^δ ἐαυτοῖς ζώσωιν, ἀλλὰ ^ε τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ^ε ἐγερθέντι. ¹⁶ ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν

a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25. d dat., Rom. vi. 2, 10, 11. xiv. 7 al. xviii. 6 (Paul) refl.

b ver. 10. c 1 Cor. xv. 4, and passim. Isa. xxi. 19.

d = Rom. vi. 8. f Acts

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt, (txt_h.) Thl-marg.

15. κριναντας F: -vortas 17. rec ins ei bef eis, with C¹N³ rel vulg (and F-lat) copt arm Ath-mss Chr, Cyr, [-p Bas, -ms, Euthal-mss] Thl Aug, (elaw mss vary) Bede: om B (sic: see table) C²DFKLPN¹ d e l n 17. 47 syrr goth sesh Ath-edd, Chr, Cyr, [-p Bas-edd,] Thdrt Damasc. for απεθανον, απεθανεν N¹. aft 2nd απεθανεν ins χριστος F vulg (not am harl [fald tol] arm Cypr, Ambrst].

subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. (but see his own note on 2 Thess. iii. 5, where he maintains the objective sense), whereas with John it is not always so, 1 John v. 8. Paul usually expresses love of, i. e. towards, by eis, Col. i. 4; 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of *συγκέω* is that of forcible limitation, either in a good or a bad sense,—of confining to one object, or within certain bounds, be that one object a painful or glorious one,—those bounds the anguish of distress, or the course of apostolic energy, as here. 'Constraineth us,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo constringendi: quia notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interpretation, some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, *ὅτι ἀπὸ ἡμᾶς ἡσυχάζειν*, all in fact amount to one—that of the forcible compression of his energies to one line of action).

15.] [having judged this (i. e.) because we formed this judgment, viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of all, as Meyer,—but instead of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of all men is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows),—therefore all died (i. e. therefore, in the death of Christ, all, the all for whom He died, *οἱ πάντες*, died too: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they

might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—*ought to die*, as Thomas Aq., Grot., Estius, al.,—*were under sentence of death*, as Chrys., Theodoret, Beza, al.;—*as good as died*, Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without *εἰ*. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) *εἰς ὅριον πάντων*, (2) *πάντες*: ('One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him). Meyer's rendering of *ὅτι*, because, can hardly be right as it would leave *κριναντας τοῦτο* standing awkwardly alone. And He died for all, in order that they who live (in this life, see *ἡμεῖς οἱ ζῶντες*, ch. iv. 11; = in sense, 'as long as they are in this state,' as De W.:—not, 'those who live *spiritually*,' as Beza, Flatt, which would altogether strike out the sense, for it is, that they may live *spiritually*, &c.: nor, 'superstites,' they whom He left behind at His death, *ζῶντες* in contrast with Him who *ἀπέθανεν*, as Meyer;—for, not to insist on the more general reference to all time, many to whom the Apostle was now writing were *not born at the time of His Death*) should no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see *ἀπὸ τοῦ νῦν* below) live to themselves (with self as their great source and end of action, to please and to obey) but to Him that died and rose again for them (*ὅριον*, not merely even as connected with *ἐγερθέντι* 'for the benefit of,' as Meyer again; but strictly 'in the place of,' as the Death of Christ is our death, so His Resurrection is our resurrection). 16.] So that (accordingly,—consistently with our judg-

g Rom. i. 3
ref.
h i Cor. i. 30
ref.
i Gal. vi. 16.
k Acta xv. 7
ref. = Isa.
xliii. 16.

κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, BCDPKE
ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν. 17 ὥστε εἴ τις ἐν χριστῷ, LPMab
καὶ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ, γέγονεν o d e f g
o 17. 47
h k l m n

1 = Matt. v. 18. xxi. 26 al. see Acta xxvii. 9 ref.

16. rec aft ei ins de, with C² D² S² [-gr] (K) LPN² rel syr (copt goth) Chr, [Cyr-p₂ Euthal-ms] Thdr², Damasc: καὶ bef ei F latt [Syr Orig-int^{allc} Dind-int¹ Ambr² Aug²]: txt B D¹ [-gr] N¹ 17 [arm] Orig⁴ Eus¹ [Nys¹]. (C¹ uncert.)—om καὶ K 115
copt goth [Cyr, Orig-int¹]. χριστόν bef κατὰ σάρκα D s²th Orig⁴ (-int²mp²) Jer^{allc}-
aft γινώσκουμεν ins κατὰ σάρκα D¹ [and lat] F Jer¹. (not vulg F-lat.)

ment expressed ver. 15) we (in opposition to our adversaries, the false teachers: not *general*, of all Christians, as De W.,—but as yet spoken, as the emphatic position of *ἡμεῖς* shews, of the Apostle himself (and his colleagues?)) from this time (since this great event, the Death of Christ) know no man according to (as he is in) the flesh (Meyer well remarks: "Since all are (ethically) dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἶδαμεν,—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = 'to know any one according to his mere human individuality,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καὶ κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e.g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): if even we have (εἰ καὶ *concedes* what follows: πόλιν μὲν, εἰ καὶ μὴ βλάττει, φρονεῖς δ' ὅμως, οἷα νόσος ἔνεστι, Soph. (Ed. Tyr. 302,—but also, as distinguished from καὶ εἰ, *introduces no climax*, and distributes the force of the καὶ over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 189) known Christ according to the flesh, now however we know Him (thus) no longer. The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took *before his conversion*, when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth*. χριστόν is not = τὸν χρισ-

τόν, 'the Christ,' but merely as a proper name designating Him whom he now knew as Christ.

Observe, the stress is *not on* χριστόν, q. d. 'If we have known *even* Christ after the flesh,' &c., as usually understood;—the position of χρ. forbids this, which would require εἰ καὶ χριστόν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the *past*, contrasted with our *present* knowledge. Observe likewise, that the position of κατὰ σάρκα, as above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρ., and fixes it as belonging to χριστόν,—'Christ according to the flesh.' St. Paul now, since his conversion, knew Him no longer as thus shewn, but as *δραστήτα* *ὕλην* *θεοῦ* *ἐν* *δυνάμει*, *κατὰ* *πνεῦμα* *ἀγωνίστης*. At that time, *εὐδόκησεν* *δ' ἀπορίσας* *με* . . . *ἀποκαλύψαι* *τὸν* *ὕλην* *αὐτοῦ* *ἐν* *ἐμοί*, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age.

17.] So that (additional inference from what has gone before: hardly as Meyer, from ver. 16 *only*: the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the καὶ κτίσις) if any man is in Christ (far better than 'whoever is in Christ.' See note on Phil. iv. 8. 'In Christ,' i. e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), he is a new creature (κτίσις, 'creation,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23.

'He has received,' 'passed into,' 'a new life,' John iii. 8): the old things (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) have passed away (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the *new birth*, the antiquation of the former unconverted state, with all that belonged to it): behold (a reminiscence of Isa. xliii. 18, 19—*μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε* *ἰδοὺ, ἐγὼ ποιῶ καινά*), they have become new (see var. readd.). The arrangement of the sentence followed by

καινά. 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαν-
 τος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν
 διακονίαν τῆς καταλλαγῆς, 19 ὥς ὅτι θεὸς ἦν ἑν
 χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος
 αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν
 τὸν λόγον τῆς καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν

il. 3) only.
 1 Cor. iv. 20 ref.

1 Cor. xv. 22 ref.
 1 Pa. civ. 27. (Amos v. 7.)

1 Cor. xi. 12
 Rom. v. 10
 Act. xx. 24
 Rom. v. 11.
 xi. 16 only.
 Isa. ix. 2.
 3 Macc. v. 20
 only.
 q = here (ch. xi.
 21. 2 Thes.
 Num. xviii. 27.
 Acts xiii. 26 ref.

17. rec aft καινα ins τα παντα, with D²⁻³[-gr] KLP rel syr goth æth-pl [arm-mss] Orig, Constt, Did, Chr, Damasc Tert; bef καινα b d f k o 17. 46. 67² vulg-ed (Syr) Ath, [-ed.] Dial, Meth, Cyr[-p, Ephr, Euthal-mss] Thdrt Procl, Orig-int, [Ambr,] Ambrst Jer Salv: om BCD¹FPN latt copt æth-rom arm(1806) Clem, Ath-mss, Cyr[-p, Ambr,] Hil, Aug, Promiss.

18. om 1st του D¹F. rec ins ησου bef χριστου, with D²[-gr] KL rel Thdrt Damasc: om BCD¹FPN 17 latt syrr copt goth æth arm Chr, [Euthal-mss] Hil Ambrst Aug.

19. ins o bef θεος FK b¹ o Chr, Thdrt. καταλασσων(sic) N e f h¹ k. add
 er D¹[corr eadem manu]. for λογ., αστιζομενος F. [εαυτοις (but corr'd) D¹.]
 om 2nd εν K f h¹ n 47. ins (του) ευαγγελιου bef τον λογον D¹ F[not
 F-lat]: aduentiationem D-lat, evangelii G-lat(and so over the greek in F).—om tou F.

20. for υπερ χρ. ου, εν υπερ χριστου D¹ F[-gr]; pro quo Christo D-lat; quod pro

the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

18.] And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (all men, from next verse, where κόσμος is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us ἐχθροὶ θεοῦ, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, ἐν αὐτοῖς, not ἐν ἡμῖν, must have stood, after αὐτοῖς and αὐτῶν just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονία τῆς δικαιοσύνης, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of God to us, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of men to God,—follows as a matter of exhortation, ver. 20).

19.] how that (the εἰς imports that the proposition following it, introduced by εἰ, is matter of indirect reference. So Xen. Hell. iii. 2. 14, εἰπὼν τῷ Φάρακι εἰς ὅτι ἀπορίη μὴ δὲ Τισσαφ. κ.τ.λ., and argum. Isocr. Busir. p. 520 (cited by Winer, edn. 6, § 65. 9), κατηγοροῦν αὐτοῦ, εἰς ὅτι καινὰ δαιμόνια εἰσφέρει) God in Christ was reconciling the world to Himself (ἢν κατ-

ἀλλάσσω not exactly = κατέλλασσεν, any more than ἦν κηρύσσων Luke iv. 44 = ἐκήρυσεν: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. ἦν cannot, as in Erasmus, Luther, Calvin, Beza, al., and E. V., belong to ἐν χριστῷ, 'God was in Christ, reconciling' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θέμενος ἐν ἡμῖν κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not. κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be καταλλάσσων κόσμον, but τὸν κόσμον,—the whole world,—man, and man's world, entire, with all that therein is, see Col. i. 20, but considered, cf. αὐτῶν below, as summed up in man),—not reckoning to them their trespasses (present: on the expression see ref.), and having placed in us (past:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as δὲ λόγος δὲ τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's

w Eph. vi. 20 ^{only τ. (-αα, Luke xiv. 33.)} ^{x w. gen. abs., 1 Cor. iv. 10 ref.} ^{y absol., 1 Cor. iv. 13 ref.} ^{z = Eccles. viii. 6.} ^{a = Rom. i. 17 ref. (Phil. iii. 9.) only τ. 1 Macc. xii. 1. Eedr. vii. 2 only. (-γος, 1 Cor. iii. 9.)} ^{b Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. James ii. 23} ^{BCDVI LPM ab cdeff hklms o 17. 47}
 "πρεσβεύομεν, ² ὡς τοῦ θεοῦ ¹ παρακαλοῦντος δι' ἡμῶν
 δέομεθα ὑπὲρ χριστοῦ, ² καταλλάγητε τῷ θεῷ. ²¹ τὸν
 μὴ ² γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα
 ἡμεῖς γενώμεθα ² δίκαιοσύνη ² θεοῦ ἐν αὐτῷ. VI. ¹ ^b συνερ-

Christo G-lat. *δεόμενοι* D¹(and lat) F[-gr] Chr-ms Hil, Ambrst(not [Orig-int, Jer.] Aug^{ms}); *orantes aut obsecrantes* G-lat. *καταλλάγηται* D¹(and lat) F[not F-lat] syr-mg goth, *reconciliari* G-lat [Hil, Ambrst Aug^{ms}]. om τω F.
 21. rec aft τὸν ins γὰρ (see note), with D²[-gr] KLPN² rel syrr goth aeth arm Chr, Euther, Thdrt, Damasc: om BCD¹FN¹ 17 latt copt Orig, Eus, Ath, [Cyr-p, Euthal-ms] Thdrt, Did[¹-int,] Hil, Ambrst Aug Pel Alcim. rec γινώμεθα: txt BCDKPN rel Orig, Eus, [Cyr-p,] Chr, Thdrt^{ms} Damasc Thl Ec, [γενώμ. L Euthal-ms,] ενωμία F. θεου bef δίκαιοσύνη KP d 93. 109. 219 Eus,(txt.) Sev Chr Thdrt,; om θεου 46. 114 Thdrt,.

behalf then (i. e. in pursuance of the imposition on us of the λόγος τῆς καρ.) we are ambassadors, as if God were exhorting by us: we beseech ('you,' but not uttered as an integral part of the present text, not a request now made and urged, as Rom. xii. 1; he is describing the embassy; we are ambassadors, and in our embassy it is our work to beseech—'Be ye,' &c.) on Christ's behalf, Be reconciled to God:—καταλλ. strictly passive: 'God was the RECONCILER—let this reconciliation have effect on you—enter into it by faith.' Our E. V., by inserting the word 'ye,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to God being reconciled to us, as if it had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—whereas it is the simple being reconciled in that reconciliation in which God was, in Christ, the Reconciler. 21.] States the great fact on which the exhortation to be reconciled is grounded:—viz. the unspeakable gift of God, to bring about the reconciliation. It is introduced without a γὰρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. Him who knew not sin (τὸν οὐ γνόντα would merely assert the fact, that up to the time of ἐποίησεν, He was ignorant of sin. But μὴ with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies subjectively, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18. With what reference then is the particle here used? Fritz. (in Meyer) thinks, to the Christian's necessary idea of Christ, "quem talem virum mente concipimus, qui sceleris notitiam non habuerit:" Meyer, and Winer, edn. 6, § 55. 5. β, to God's judgment of Him. I much prefer to either regarding it as

subjective with reference to Christ Himself, Who said, John viii. 46, τίς ἐξ ὧν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοὺς ἁμαρτίαν (see Hartung, Partikellehre, ii. 131, who gives among other examples, one very similar, from Thucyd. i. 118, ἡσυχάζον τε τὸ πλεόν τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχέως λῦσαι ἐς τοὺς πολέμους),—'knew not,' i. e. by contact, by personal experience, 'sin.' See, for the sense, 1 Pet. ii. 22; Heb. vii. 26), on our behalf (or, instead of us: I prefer here the former, because the purpose of the verse is to set forth how great things God has done for us:—the other, though true, does not seem so applicable. The words ὑπὲρ ἡμ. are emphatic) He made (to be) sin (not, 'a sin-offering,' as Augustine, Ambros, (Ecum., Erasmus, Hammond, Wolf, al., for the word seems never to have the meaning, even in the LXX (see however the remarkable reading of the Codex A at Lev. vi. 26); and if it had, the former sense of the same word in this same sentence would preclude it here: nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., SIN, abstract, as opposed to RIGHTEOUSNESS which follows; compare κατάρα, Gal. iii. 13. He, on the Cross, was the Representative of Sin,—of the sin of the world), that we might become (the present, γινώσκ. as in rec., would signify, as Stallbaum, Crito, p. 43 (Meyer)—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is supported by all the mss., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) the righteousness of God (see above: representatives of the Righteousness of God, endued with it and viewed as in it, and examples of it) in Him (in union with Him, and by virtue of our standing in Him).

γούντες δὲ καὶ ^c παρακαλοῦμεν, μὴ ^d εἰς ^{de} κενὸν τὴν χάριν ^c Rom. xii. 1
 τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καὶρῷ ^d δεκτῷ ^e ἐπ- ^d Gal. ii. 2.
 ήκουσά σου, καὶ ἐν ^h ἡμέρᾳ σωτηρίας ¹ ἐβοήθησά σοι. ἰδοὺ ^h Phil. ii. 16
 νῦν καιρὸς ¹ εὐπρόσδεκτος, ἰδοὺ νῦν ^h ἡμέρᾳ σωτηρίας) ^h 1 Thess.
³ μηδεμίαν ^k ἐν ^k μηδενὶ ¹ διδόντες ^m προσκοπήν, ἵνα μὴ ^l 1 Cor. xv. 10
³⁵ Phil. iv. 18 only. ^g here only l. c. ^{Pa.} xix. 1. ^h = 1 Cor. i. 8 ref.
¹ Acts xvi. 9 ref. ^j Rom. xv. 16 ref. ^k ch. vii. 9. ^{Phil.} i. 28. ^{Amos} i. 4. see ver. 4.
¹¹ Cor. ix. 12. ^m here only [†]. ^{διδόναι} ἀφορμὰς προσκοπῆς, Polyb. xvi. 6. 10. (κομμα,
 Rom. ix. 32.)

CHAP. VI. 1. παρακαλοῦντες D¹[and lat] F[not F-lat] goth. om υμᾶς D¹:
 ημᾶς CN¹(txt N-corr¹⁻³) 4. 17. 89 scti.

2. καιρὸς γὰρ λέγει D¹(and lat) F(not F-lat) [goth] Sedul. (κτῶ of δεκτῶ are
 supplied by N-corr¹.) for σοι, σου F(not G). for ευπροσδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10).*

1.] *συνεργοῦντες*, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Platt and Emmerling would make the σύν imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σύν and πρός in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ.

The δέ is one of transition, introducing a new feature. Moreover, while working with God, we also exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis';—not 'receperitis,' 'that ye will not have received,' i. e. 'will not by apostasy shew that ye have received . . . ' as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as directly addressed to the Corinthians instead of a description of his apostolic practice) the grace of God (i. e. the reconciliation above spoken of) to no purpose (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα . . . μὴ νομισώσιν ὅτι τοῦ-τό ἐστι καταλλαγὴ μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν περὶ τὸν θλὸν σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.)

2.] *Ground of the exhortation: viz. the*

importance of the present time as the day of acceptance,—shewn by a Scripture citation. For he (God, with whom we συνεργοῦμεν and whose grace we recommend) saith, 'In an accepted time (Heb. יָמֵי רַחֲמֵי, 'in a season of grace') I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), now is the favourably accepted time (εὐπρόσδεκτος, a far stronger term than δεκτός, q. d. the very time of most favourable acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, now is the day of salvation. δ γὰρ ἐν τούτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κίχνηται δωρεά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύχεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father.

3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.*

3.] *διδόντες*, resumed from συνεργοῦντες, ver. 1: ver. 2 being parenthetical. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terreatur incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, in nothing, compare ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδὲμ.,—μηδενί, are not = οὐδεμ. —οὐδενί, but, see on ch. v. 21, subjectively said—*we exhort, being such as give, &c.*: so 1 Cor. x. 33, ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. προσκοπή = σκάνδαλον, or πρόκιμμα, Rom. xiv. 13.

α ch. viii. 30 only. Prov. ix. 7. Wind. x. 14 only. (μοῦς, 3 Pet. ii. 13.)
 ο = Acts i. 17. xx. 34 (reff.). Rom. xi. 13 v.
 p = ch. iv. 8 reff.
 q ch. iii. i. iv. 2. v. 12. vii. 11. x. 12. 1 Rom. ii. 7 reff. 1 = 1 Cor. vii. 36 reff.
 u Acts xvi. 22. v ch. xi. 23. w 1 Cor. xiv. 33 reff. z as above (y) only v. 2 Mac. ii. 22. (constr. Eph. vi. 18.)
 8. xv. 56 al. Gen. xxxi. 42. y ch. xi. 27. z as above (y) only in Paul. [Matt. xvii. 21 & Mk.] Luke ii. 27. Act. xiv. 22. xxvii. 9 only. 2 Kings xii. 16. 3 ch. xi. 3 only t. (-ός, ch. vii. 11.) c = 1 Cor. i. 6. xii. 8 al. d Rom. ii. 4 (reff.).

3. μωθη(sic) B¹ f: μωμωθ D¹. aft η διακονια ins ημων DF d 66². 73 latt syrr sah [goth] Chr, Thdrt [Antch, (pref)] Thl Ec-comm Ambrat Aug, Pel[. υμων αθη].
 4. rec συνιστῶντες, with D² K L N² rel Chr, Thdrt [Antch.] Damasc¹: συνιστῶντες f: συνιστῶντες BP 31. 73 Damasc.: txt CD¹ FN¹ 17 Clem¹ Cyr¹ [Euthal-ms].
 διακονους D¹ [-gr] vulg [F-lat Ambrat Aug¹]: ministros ant -i G-lat.

μωμῶθ] μωμῶσθαι, 'to reproach' (see Winer, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so διαλέγεσθαι, βούλεσθαι, δύνασθαι, σπλάγχνιζεσθαι, &c. The διακονία, the office itself, would be reproached, if cause of offence were found in the character of its bearers.

4.] Meyer well remarks the position of συνιστ. ταυτοῦς. When the words signified 'to recommend ourselves,' in a bad sense, ch. iii. 1, v. 12, —ταυτ. preceded the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ταυτοῦς, it follows the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis.

διάκονοι:] not διακόνους: recommending ourselves, as ministers of God should do. The ambiguity of the E. V. might have been avoided by a different arrangement of words: 'in all things, as the ministers of God, approving ourselves.'

The following datives are a specification of παντί; but not all of the same sort: some signify instruments by which, some, situations in which, some both these. Bengel remarks: "Insignis gradatio. Sequuntur tria patiēda (i.e. from θλίψεσιν to νηστείας), quibus patientia (υπομονή) exercetur; pressura,—plaga,—labores. Primus ternarius continet genera, secundus, species adversorum: tertia spontanea" (but qu? see below). So that the υπομονή πολλή belongs to vv. 4, 5, and ver. 6 goes on to other points.

στενοχ.] See ch. iv. 8, note. 5.] On πλῆγ., see reff. φυλακ.]

At Philippi only as yet, as far as we know from the narrative of the Acts; —but there must have been many other occasions, see ch. xi. 23. He may have been imprisoned at Antioch in Pisidia,

Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23.

ἐν ἀκαταστ.] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. The sense given by Chrys. (p. 522), αλ., τὸ μῆδ' αὐτὸ δύνασθαι στήναι λαυνόμενον, is philologically allowable, cf. Demosth. 353. 7, ἀκατάστατον ὅσπερ ἐν θαλάττῃ πνεῦμα, and James i. 8, and Polyb. xxxi. 13. 6, υποδεικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς βασιλείας,—but not found in N. T. ἐν κόποις] usually, and here, signifies 'labour in the Lord,' for his sake, see reff. So also κοιδω, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and ἀστατοῦμεν and κοτιώμεν occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the weariness of his excessive apostolic labour was in his mind.

ἀγρυπνίας] Chrys. says, p. 523, τὰς νύκτας ἐν αἷς ἐθιδάσκον. ἢ ὅτι καὶ ἐν αὐταῖς εὐργάζετο. But I would rather believe the ἀγρυπνία to have been watchings through anxiety for the churches. ἐν νηστείας] This is generally, and by De W. against Meyer, taken to refer to involuntary hunger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes ἐν νηστείας from ἐν λιμῇ κ. δίψει. The meaning of fastings must therefore be retained. So Chrys., Theodoret, and Calvin.

6.] The nine preceding datives (see on ver. 4) have expanded υπομονῇ. We now resume the main catalogue, with ἐν ἀγνότητι, in purity: which is variously explained: of bodily chastity, Grot.:—of unselfishness, Theodoret, and Chrys., as an alternative (ἐ

κροθυμίας, ἐν ^a χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ^b ἀνυποκρίτως, ^c ἐν λόγῳ ἀληθείας, ἐν ^d δυνάμει θεοῦ, ^e διὰ τῶν ὁπλῶν τῆς δικαιοσύνης τῶν ^f δεξιῶν καὶ ^g ἀριστερῶν, ^h διὰ ⁱ δόξης καὶ ^j ἀτιμίας, διὰ ^k δυσφημίας καὶ ^l εὐφημίας, ὡς ^m πλάνοι καὶ ⁿ ἀληθεῖς, ^o ὡς ^p ἄγνοοι—

iii. 3. i (see note.) Matt. vi. 3. Mark x. 37. Luke xxiii. 33 only. 1 Chron. xli. 2. 1 N. T. as above (i) only. Gen. xiv. 16. 1 = John v. 41, 44 al. m Rom. i. 26 ref. a here only. 1 Macc. vii. 38. Eccl. i. 43 [40] Ald. (δυσσέβεια, AB &c.) only. (-μαίνω, 1 Cor. iv. 13.) o here only. Pa. xcix. 3 Symm. (-μοσ, Phil. iv. 6.) p Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7 (bis) only. Job xix. 4. Jer. xxiii. 33 only. q subj., Matt. xxiii. 16. John iii. 33. Rom. iii. 43. 1 Cor. xiv. 36. Gal. i. 22. 2 Pet. ii. 13 al.

σωφροσύνη... ἡ τῆς ἐν ἡμῶν καθαρότης, ἡ τὸ ἀδωροδόκητον, ἡ καὶ τὸ δωρεὴν τὸ εὐαγγ. κηρύττειν. ib.):—I prefer the second of Chrysa's meanings, *general purity of character*, *ειλικρίνεια*,—unblamableness of life, and singleness of purpose.

ἐν γνώσει] knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrysa: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη. χρηστότητι] kindness: a kind and considerate demeanour.

ἐν πν. ἀγίῳ] in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, *ἀγ.* ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than ἐν δυν. θεοῦ below. 7. ἐν λόγῳ ἀληθ.

7. ἐν λόγῳ ἀληθ.] is taken by De W., Meyer, al., as subjective,—‘in speaking, or teaching truth’—‘*in discourse, the contents whereof were truth*’: but their objection against the sense in the word of truth, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid, on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake. ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles.

διὰ τ. ὁπλ. τ. δικ.

By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὅπλα, marking them more distinctly as *instruments*,—and then continued) the weapons of righteousness (*belonging to*,—or as Meyer, *furnished by, the righteousness which is of faith*). That panoply, *part of which* only in the more particular specification of Eph. vi. 13—17, viz. the θώραξ, is allotted to δικαιοσύνη,—is here *all* assigned to it.

Some of the ancient Commentators,—

Chrysa, Oecum., al., and Grot., Estius, al., understand by ὅπλα, ‘*instruments*,’ as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, *δεξιὰ*, or adverse, *ἀριστερά*: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8).

τῶν δεξ. κ. ἀριστ.] which are on the right and left: i. e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both *right-handed*,—i. e. of *attack*, the sword and spear,—and *left-handed*,—i. e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that *the panoply* (τὰ ὅπλα) is *on both sides* (δεξιὰ κ. ἀριστερά) of the person. On the interpretation *prosperity and adversity*, see above. 8.] Perhaps the *instrumental* signification of διὰ need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δεξ., &c., as in διὰ πολλῶν δακτύλων, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι] From speaking of *repute*, he passes to the *character* of the *repute*. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with οἱ ἀποθν. κ. ἰδοὺ (ὡμεν) and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, ‘*as deceivers, and yet true*, as *unknown, and yet well known*,’ or, ‘*as deceivers, and as true men, as unknown, and as well known*?’ I own I am not clear on this point. The words καὶ ἰδοὺ (ὡμεν

• Acts xxiii. 30 **μενοι καὶ ἐπιγνωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ** B C D F K
 ref. L F M a b
 † Luke xxiii. 16, 22. Heb. xii. 7, 10. 2 Chron. x. 11. Prov. xix. 18. u Rom. vii. 4 ref. v ch. ii. 2 ref. w 1 Cor. i. 8. ch. ix. 11 only. Gen. xiv. 23 al. xxi. 22. s pres., 1 Cor. xvi. 9. x = 1 Cor. vii. 30. Josh. i. 11. γ see Eph. vi. 19. Sir.

9. ἀποθνήσκοντες (sic) F. for ἰδον, etc. F. for παιδεύομενοι, περὶ ζο-
 νοι D¹ F[-gr] (εμπράσι D-lat G-lat [with] Ambrst).
 11. ins ω bef κορινθιοι F vulg [copt Orig-int₁(om Orig₁)] for 2nd ἡμων, ὑμων BN.

may be an indication how the Apostle would have the previous two clauses understood; but they also *may be a transition*, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as *πλάνοι* and *ἀγνοούμενοι*, but matter of fact, as *ἀποθνήσκοντες*, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds *ὡς πλάνοι* (answering to *δυσφ.*) καὶ *ἀληθεῖς* (answering to *εὐφ.*),—*ὡς ἀγνοούμενοι* (still having *δυσφ.* in view,—as ‘*ἐκλεισθῆναι*,’ of obscure reputation), καὶ *ἐπιγνωσκόμενοι* (still looking back at *εὐφ.*, seeing that the *ἐπίγνωσις* would lead to good repute): then, having by the *participles* of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to *ὡς ἀποθνήσκοντες*, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ *ζῶμεν* is much stronger, more triumphant, than καὶ *ζῶντες*. There is *something* still of the idea of *one reputed dead and found to be alive*; though I would not say with Meyer that *ὡς ἀποθν.* altogether refers to a supposed triumph of his adversaries, “Now it is all over with him! His course is ended!” *ὡς παῖδ.*] Surely we must now drop altogether the putative meaning of the *ὡς*. The sense has been (see above) some time verging that way, and in the clauses which follow, the *ὡς* expresses just what it does in *ὡς θεοῦ δίδκοι*, viz. ‘*quippe qui simus*.’ Pa. cxvii. 18, LXX, seems to have been in his mind: *παιδεύων ἐπαίδευσέ με δ* (om δ M) *κρίσις, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .*

10.] Here even more clearly than before, the first member of the clause *ὡς λυτ. ἀλ* δὲ *χαίρ.* cannot express the opinion of his adversaries. For however *παιδεύομενος* might be wrested to signify ‘a man under the chastisement of God’ as a ground of

reproach, *λυτούμενος* will surely not bear the meaning ‘*soldier der nach geistlicher menschlischer Ansicht traurig sein musste*,’ ‘one in such a situation, that according to ordinary human estimation he must be wretched,’ as De Wette,—but must point to the matter of fact, that he is really ‘*afflicted*.’ See ref. *πτωχοί* again can hardly have been a *reproach*, but sets forth the *fact*—as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) *many*:—as having nothing (in the sense in which of *ἐχοντες* are *ὡς μὴ ἐχοντες*, 1 Cor. vii. 29,—in the improper sense of ‘*to possess*’ in which we here use the word—*thus*, we have nothing, are destitute), but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word ‘*to possess*’ which this world’s buyers are not to use—of *ἀγοράζοντες*, *ὡς μὴ κατέχοντες*, 1 Cor. vii. 30) all things. See a similar ‘possession of all things,’ 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] Our (my) mouth is open (not past: the use of *ἀνέγγω* for *ἀνέγγνω* is common in later Greek: see Palm and Rost’s Lex., and ref. 1 Cor. Rückert takes it as past, and renders, ‘I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my mouth, but must go on speaking to you yet further.’ The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, *Corinthians* (καὶ ἡ προσέκη δὲ τοῦ δόματος φίλος παλ- λῆς, καὶ διαθέσεως καὶ θερμότητος καὶ γὰρ

ἡ καρδία ἡμῶν ^a πεπλάτνται· ¹² οὐ ^b στενοχωρεῖσθε ἐν ^a here bis, Matt. xxiii. 5 ἡμῶν, ^b στενοχωρεῖσθε δὲ ἐν τοῖς ^c σπλάγχχοις ὑμῶν· only. Psa. cxviii. 32. ¹³ τὴν δὲ αὐτὴν ^d ἀντιμισθίαν (^e ὡς τέκνοις λέγω) ^a πλα- ^b here bis. ch. iv. 8 only. ¹⁴ τύνθητε καὶ ὑμεῖς. ¹⁴ Μὴ ^f γίνεσθε ^g ἑτεροζυγούντες ^b ἀπί- Josh. xvii. 15. Isa. xxviii. 1 Rom. vii. 5. Rev. i. 1 Cor. vi. 6 reff. ²⁰ alix. 19 only. ²¹ only. ²² Mic. ii. 1. see Acta ii. 5 reff. ²³ Acta xvii. 22. 1 Cor. x. 15. ²⁴ Prov. xii. 10. ²⁵ f w. particip. = Heb. v. 12. Rev. g here only. (-γος, Lat. xix. 13.) see 1 Cor. xiv. 21.

12. om δε C a l.

12. υμας F.

14. ins και bef μη F (and F-lat G-lat) D-lat Syr scti arm [Ambr.] Ambrst. for πιστοις, μετα πιστων F latt [Cyp Lucif Ambr Ambrst Aug].

εἰκόθεν τῶν ἀγαπημένων συνεχῶς γυνὰ τὰ ὀνόματα περιστρέφει, Chrys. Hom. xiii. p. 530 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling).—our (my) heart has become enlarged. These last words are very variously explained. Chrys., Theodoret, (Ec., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not however agree with *πλατύνθητε* καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the *πλατύνθ. κ. ὑμεῖς* below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν *πλατυσμῷ*, ib., ver. 45). Some light is also thrown upon it by *χωρῆσατε ἡμᾶς*, ch. vii. 2. The heart is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to *take in* a new object of love, or of desire, or of ambition, the heart must be *enlarged*: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτνται τὴν καρδίαν μου. The Apostle has had his heart *enlarged* towards the Corinthians: *he could and did take them in*, with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not and could not take him in* (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their place in his heart*, which is *wide enough for*, and *does contain them*; and refers back to this verse in ch. vii. 3, thus, *προεῖρηκα δεῖν ἐν ταῖς καρδίαις ἡμῶν εἶναι* He tells them, ver. 12.] that they are not straitened in him, i. e. that

any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being *really* unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν ὁμοῖον τρόπον, Jude 7, κλισίας, Luke ix. 14, not governed by κατὰ understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the *farther removed of the two accusatives in the double accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, in the same manner, as a return for my largeness of heart to you.

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should *requite* the love and care of their parents, by corresponding love and regard.

14—VII. 1.] *Separate yourselves from unbelief and impurity.* On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. Become not ('ne stas, mollior pro: ne sitis,' Bengel: rather, perhaps, as expressing, 'do not enter into those relations in which you must become') *incongruous yokemates* (the word and idea from ref. Levit. Hezech.: ἐτερόζυγοι ἢ μὴ συζυγοῦντες. Grot. explains it, 'allearum partem jugi trahere,' but this does not give the force of ἐτερο-:—Theophyl., μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις: so making the simile that of an unequal balance: but this could hardly be without more precise noti-

ἐκ μέσου αὐτῶν καὶ ἄφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς. 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς καὶ θυγατέρας λέγει κύριος παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρῶς ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγωνοσύνην ἐν φόβῳ θεοῦ.

2 Ὁμωρήσατε ἡμᾶς οὐδένα ἡδίκησαμεν, οὐδένα ἐφθει-

c Acts i. 4 reff. d Rom. xii. 19. ch. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. 1 John ii. 7 al. reff. e Acts xv. 9 reff. f 1st pers., ch. iii. 1 reff. g here only. Jer. xxiii. 16. Ezdr. viii. 63 (80). 2 Macc. v. 37 only. (-ὑμεῖν, 1 Cor. viii. 7.) h so Matt. xxvi. 41 | Mk. i ch. viii. 6 reff. i Rom. i. 4 (reff.). 1 Thess. iii. 13 only. k Rom. iii. 18 (reff.). j = Matt. xii. 11, 12. (Gen. xiii. 6.) m 1 Cor. iii. 17 reff.

CHAP. VII. 2. ὡμας F[-gr] (not G) [add *fratres mei* Syr].

separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; κἀγὼ εἰσδέξ. ὅμ. being moreover substituted, from Ezek. xx. 34, for *προπορεύεται γὰρ πρότερος ὁμῶν κύριος, κ. ὁ ἐπισυνάγων ὁμᾶς θεὸς Ἰσραὴλ*. The ἀκαθάρτου must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols. 18.]

The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have *ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν*—the expression of υἱὸν μου and αἱ θυγατέρες μου is found Isa. xliii. 6: and τὰδε λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves* (not merely, ‘keep ourselves pure’ purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is *general*: against impure acts and impure thoughts.

ἐν φόβῳ θεοῦ, as De W. remarks, gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—18.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EPISTLE HAD PRODUCED. 2—4.] He introduces the subject by a friendly assurance of his love

and bespeaking of *theirs*, as before in ch. vi. 11—13. 2.] *ὁμωρήσ.*, see above on ch. vi. 18; *δέξασθε ἡμᾶς πλάτως, κ. μὴ στενωχωρέμεθα ἐν ὑμῖν*. Theophyl. De Wetze, after Bengel, al., renders it, ‘*understand us rightly*,’ referring to ref. Matt.: but even there the meaning is ‘*to take in*,’ and only ‘*to understand rightly*,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἡδ., κ. τ. λ.] *Reasons why they should make room for him in their hearts*: We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like).—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine).—we cheated no man. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἡδ. had really referred to the severe punishment of the incestuous person,—*ἐφθειρ.* to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has *as yet* been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!” Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert’s view.

α ch. ii. 11 reff. ραμεν, οὐδένα ἑπλεονεκτήσαμεν. 3^ο πρὸς ῥα κατὰ κρισιν οὐ
 ο = 1 Cor. vii. 35 reff. λέγω ῥα προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε
 ρ ch. iii. 9 only 7. Num. xiii. 33. alius in Hesapl. (Montf. not p.d.). εἰς τὸ συναποθανεῖν καὶ συνζῆν. 4 πολλή μοι παρ-
 ρ ch. xiii. 3 reff. ῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν
 ρ Phil. i. 7. 5 ὑπερπερισσεύομαι τῇ
 ρ Rom. iv. 11 reff. χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. 6 καὶ γὰρ ἐλθόντων
 ρ Mark xiv. 31. 7 ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἐσχέκεν ἄνεσιν ἢ σὰρξ
 ρ 2 Tim. ii. 11 only 4. 8 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ Rom. vi. 8. 9 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ 2 Tim. ii. 11 only 4. 10 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) 11 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ ch. i. 3, 4. 12 reff. 13 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ ch. i. 9 reff. 14 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ ch. v. 8 reff. 15 ἡμῶν, ἀλλ' ἐν παντὶ ἐθλιβόμενοι ἐξέωθεν μάχαι,
 ρ Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

3. rec ou bef πρὸς κατακρίσιν, with DFKL rel vas [Chr, Thdrt Damasc Ambrt] :
 txt BCPN 17(appy, from the space after κατακρι . .) [Euthal-ms] aft ενι ins
 εστε (but marked for erasure) N¹. 4. aft πρὸς υμας ins εστιν D¹(and lat). [υπερπερισσεύομαι (for -ενομαι) L d e
 47.] ins εν bef τη χαρα B(sic in cod). om 3rd τη F: aft παση τη ins
 πολλη D¹[gr]. for ημων, υμων F[gr](not G) K b c o. (so F[gr] K ver 5.)
 5. for εσχκεν, εσχεν BFK: txt CDLPN rel Chr, [Euthal-ms] Thdrt, Damasc,
 ανεσιν bef εσχ. CF d [17 syrr] latt Thdrt, [Tert, Ambr, Ambrt]. θαλε-
 ρα D¹[tribulatio D-lat].

3.] I do not say it (ver. 2) for condemna-
 tion (with a condemnatory view, in a
 spirit of blame: there is no ὁμῶν ex-
 pressed, nor should it be supplied. He
 means, 'I do not say ver. 2 in any but a
 loving spirit': for (and this shews it) I
 have said before (viz. ch. vi. 11 f. see note
 there) that ye are in our hearts (this was
 implied in ἡ καρδία ἡμῶν πεπληρωται, vi.
 11. In the qualifying words, εἰς τὸ συν.
 κ.τ.λ., Paul, as Meyer says, is his own
 commentator), to die together and live
 together. This is ordinarily understood,
 'so that I could die with you or live with
 you,'—as Hor., 'Tecum vivere amem,
 tecum obeam libens,' Od. iii. 9. 24; which
 Meyer controverts, owing to ὁμῶν being
 the subject of the sentence, and renders,
 'in order to die and to live with us:' i. e.
 'if our lot is to die, in death,—and if our
 lot is to live, in life, never to be torn from
 our hearts.' But to this I would reply,
 that though ὁμῶν is the subject of ἐν ταῖς
 καρδ. ἡμ. εστε, it is but an accidental and
 secondary subject as regards the whole sen-
 tence; that they are present in his heart,
 is a sign, not of their state of mind, but of
 his: therefore the purpose, εἰς τὸ, must
 refer logically to him, the main subject, of
 whom only the purposes can come into
 consideration.

4.] παρρησία, as in
 reff., confidence, which leads to and justi-
 fies καύχσις: not here 'liberty of speech,'
 as Chrys., al. καύχ., to others, in
 speaking of them. τῇ παρ., the
 consolation (which I have received), viz.
 that furnished by the intelligence from you.
 Though this is anticipating what follows

vv. 7, 9, I cannot but believe it to have
 been already before the Apostle's mind,
 and to have been referred to by the articles
 before παρακλ. and χαρ.

On the con-
 struction of πληρώω with an instrumental
 dative, see reff., and Winer, edn. 6, § 31.
 7. So Eurip. Herc. Fur. 372, πείσασιν
 χέρας πληροῦντες,—and Bacchus 18, μι-
 γάσιν Ἑλλῆσι βαρβάρους ὅ μοῦ πλέεις
 ἔχουσα καλλιπυργέτους πόλεις.

ὑπερπ. I am made exceedingly to
 abound, see Matt. xiii. 12. The pres. in-
 dicates the abiding of the effect.

τῇ
 χαρᾷ, with the joy; see above. ἐπὶ
 πάσ. τῇ θλ. ἡμ., in (reff.) all our tribula-
 tion: refers to both preceding clauses.

What θαλῆς he means, is explained in the
 next verse. πάσῃ here not of all tri-
 butation, at all times, which the special
 reference of παρακλ. and χαρὰ forbids:

but of various sorts of tribulation as speci-
 fied (ἐν παντί) below. 5—7.] The
 intelligence received from them through
 Titus, and its comforting effect on the
 Apostle's mind.

5.] γὰρ gives a
 reason for θαλῆς above: καὶ connects
 with ch. ii. 12, 13, where he has spoken of
 the trouble which he had before leaving
 Troas. For also, after our coming to
 Macedonia, our flesh had no rest (there
 is a slight, but very slight, distinction from
 οὐκ ἐσχκεν ἄνεσιν τῷ πνεύματι μου, ch.
 ii. 12. Titus was now present, so that
 that source of inquietude was removed;
 but the outward ones of fightings gene-
 rating inward fears (but see below), yet
 remained. No further distinction must
 be drawn—for ἐσωθεν φόβοι evidently

ἔσωθεν φόβοι. ὁ ἀλλ' ὁ^κ παρακαλῶν τοὺς^{km} ταπεινοὺς^{l = ch. i. 4}
 παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ¹ παρουσίᾳ Τίτου^{1 Isa. xlix. 12.}
 οὐ μόνον δὲ ἐν τῇ² παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ^{2 Luke i. 52.}
 παρακλήσει ἣ παρεκλήθη³ ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν^{3 Rom. xii. 16.}
 τὴν ὑμῶν ἐπιτόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν^{ch. x. i.}
 ζῆλον ὑπὲρ ἐμοῦ, ὥστε με⁴ μᾶλλον⁴ χαρῆναι. ὅτι εἰ⁵
 καὶ ἐλίπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ⁶
 καὶ μετεμελόμην⁷ βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ⁸

6. om 2nd o C 4. for ἡμ., ὑμᾶς F[-gr](not G). for ἐν, ἐν C Chr, Thl-marg.
 7. ἡν παρακλήθη D[-gr]. for ἐφ, ἐν L. for ἡμ., ὑμῖν D¹M¹ (b¹ P).
 om ὑπερ ἐμοῦ K. με αὐτ μᾶλλον D Thdrt: αὐτ χαρῆναι F: om K m 31-5-9. 109-
 14 lect-13.

8. αὐτ ἐπιστολῇ ins μου D¹[and lat] F. for 2nd εἰ καὶ, εἰ δε καὶ B. om γὰρ
 B D¹(and lat) Ambrst-ms: videns quod vulg. (The error arises from attempts to clear
 the constr, making εἰ δε καὶ μ. the beginning of a new sentence, and βλέπω, without
 γὰρ, the apodosis,—or βλέπων κ.τ.λ. a qualifying clause: see also notes.) om η F.

shows that *σάρξ* must be taken in a wide sense; without, fightings (the omission of *ἡσσαν* renders the description more graphic), within, fears. Chrys., *ἐξωθ. μάχαι· παρὰ τῶν ἀπίστων ἐσωθ. φόβοι· διὰ τοὺς ἄσθενεις τῶν πιστῶν*. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of *ἡ σὰρξ ἡμῶν*, to understand *ἐξωθεν* of the state of things without him [personally], contentions with adversaries either within or without the church, and *ἐσωθεν* of that within [him personally], fears, for ourselves, for others, or for you, how you might have received our letter.

6.] τοὺς ταπεινοὺς, generally, those that are low: ἡμᾶς, as belonging to that class.

It was [the] *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not 'by,' but in, as the conditional element or vehicle of the consolation. So also [twice] in next verse. 7. ἀλλὰ καὶ . . .] not only . . . but also with the comfort with which he was comforted concerning you: i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. He rejoiced in announcing the news: we in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιτόθησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple. ὀδυρμόν,—ἐν τῇ ἐπιτομῇ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as Ecum. [ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were but one,

—see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2. μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8—11.] He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them. 8.] For (reason of the χαρῆναι) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus). Erasmus, al., take εἰ καὶ μετεμ. for 'even supposing I repented it before, which was not the case.' Calv., al. think 'verbum pœnitendi improprie positum pro dolore capere.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was repented of *ἀγὰς*.

βλέπω γὰρ κ.τ.λ.] For I see that that letter, though but for a time, did grieve you. This seems the only admissible rendering of the words. Chrys. sees in them the

(=) John v. 26. Gal. ii. 5. Philom. 15 only. 1 Thess. ii. 17. a Matt. iii. 11. Rom. x. 10 al. b = Rom. viii. 27. see ch. xi. 17. c ch. vi. 3 ref. d 1 Cor. iii. 15 ref. e = Mark i. 4 al. fr. f Rom. xi. 20 only. 15 ref. g = Rom. ii. 10 ref. h = Rom. viii. 26 ref. h = Rom. iv. 15. v. 2. ch. iv. 17 al. i Acts xiv.

πρὸς ὧραν ἑλύπησεν ὑμᾶς ὃ νῦν χαίρω, οὐχ ὅτι ἑλυπήθητε, ἀλλ' ὅτι ἑλυπήθητε εἰς μετάνοιαν ἑλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο κατὰ θεὸν λυπηθῆναι [ὑμᾶς] πόσῃ κατειργάσατο ὑμῖν

υμᾶς bef ελυπησεν F.

9. om νῦν D¹ (and lat) Syr. om ἀλλ' ὅτι ελυπηθητε N¹ (ins N-corr¹ ob) tol¹.

10. rec κατεργάζεται, with FKLN² rel Orig, [Bas, Antch,] Thdrt Thl (Ec: txt BCDPM¹ m Clem, [Orig,] Chr-mss [Cyr-p, Euthal-ms] Damasc. (om last clause (ἀποσώσεται) K 17. 81. 108¹-14-78.)

11. om υμᾶς (as unnecessary, υμῶν occurring below: and to express, as above, the abstract and not the concrete) BC F [not F-lat] N¹ 17 [Bas, Euthal-ms] Ambrst: ins DKL[F]N² rel Clem, Bas, Chr, Thdrt Damasc Thl (Ec. κτηνηγ. B¹D k¹ m. ins ev bef υμῶν CFPN² c d 47 vulg [Syr] syr Bas [-2-mss,] Chr Thdrt Thl [Ambrst]: om BDKLN¹ rel [arm (copt Euthal-ms)] Clem, Damasc (Ec.

reason of οὐ μεταμέλομαι, and adds (Hom. xv. p. 548) τὸ μὲν γὰρ λυπηρὸν βραχὺ, τὸ δὲ ἀφελίμων διηνεκές. It appears then that he would render εἰ καὶ πρὸς ὧραν, 'if even for a season,' = 'scarcely for any time.' Rinck (lucubr. crit. p. 163) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the *apodosis*. But this is very unnatural, with so abrupt a beginning as εἰ καὶ. It would certainly have been εἰ δὲ καὶ: and the *present*, βλέπω, would give no reason for the *past*, μετεμελόμην, which had passed away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . ὑμᾶς as the exegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: now that I know not only of your grief, but of its being grief which worked repentance.

κατὰ θεόν] as E. V., after a godly sort: 'with reference to God,' see ref. Rom. and note: "secundum, hic significat sensum animi Deum spectantis et sequentis," Bengel. αὐτὴ γὰρ ἡ καλὴ λύπη, ὥς τὸ γε κατ' ἀνθρώπον λυπεῖσθαι κακόν. (Ecum. Cf. κατὰ ἀνθρώπον, 1 Cor. xv. 32. ἵνα, κ.τ.λ.) in order that ye might in nothing be damaged by us: not ἐκβατικῶς, so that ye did not . . ., as many Commentators:—the *divine purpose* of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.'

10.] How 'grief according to God' produces such an effect. For grief according to God works (brings about, promotes, see ref.) repentance unto salvation never to be regretted. ἀμεταμέλητον best belongs to

σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Commentators:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς σωτηρίαν) to be placed between it and a qualifying adjective?—but on account of the *sense*, and the fact that not ἀμετανόητος, but ἀμεταμέλητος is chosen, so that the play in E. V., 'repentance not to be repented of,' does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος—'salvation which none will ever regret' having attained, however difficult it may have been to reach, however dearly it may have been bought.

ἡ τ. κόσμου λύπη] τί δέ ἐστι, κατὰ κόσμον; ἐάν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. ib. τοῦ κόσμ. is subjective: 'the grief felt by the children of this world.'

θάνατον] Death eternal, as contrasted with σωτηρίαν: not 'deadly sickness,' or 'suicide,' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολλὰκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that ἐργάζ. is rather works, 'contributes to,' and κατεργάζ., works out, 'results in.'

11.] The blessed effects of godly grief on themselves, as shown by fact. αὐτὸ τοῦτο, this very thing, of which I have been speaking.

σπουδῆν, earnestness, as contrasted with your former carelessness in the matter. ἀλλά] nay, not σπουδῆν merely,—that is

It would be easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. ἅλλ' ἔκευεν . . .] *But he wrote, in order to bring out their zeal on his behalf* (i. e. to obey his command), *and make it manifest to themselves in God's sight.* The other reading, *ἡμῶν τὴν διὰ ὑμῶν*, has been an alteration owing to not understanding τ. σπουδ. ὑμ. τ. ὑν. ἡμ., and is inconsistent with the fact: it was not to exhibit to them his zeal for them that he wrote, but to make manifest to (μετὰ 'among', 'chez' them,

c ch. i. 12 reff. *ἡμῶν* ° περισσοτέρως ^d μᾶλλον ° ἐχάρημεν ^e ἐπὶ τῇ χαρᾷ ^{BCD}
 double com- *Τίτου*, ^f ὅτι ° ἀναπέπναιται τὸ ° πνεῦμα αὐτοῦ ^h ἀπὸ πάντων ^{LPR}
 par., Mark *ὕμνων* ¹⁴ ὅτι εἴ τι ⁱ αὐτῷ ^j ὑπὲρ ὑμῶν ^k κεκαύχημαι, οὐ ^{c de}
 vil. 26. Phil. ^l ¹⁵ κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ^{hklx}
 l. 22. ^m ⁿ ὑμῶν, οὕτως καὶ ἡ ^o καύχησις * ὑμῶν ἡ ^m ἐπὶ Τίτου ἀλήθεια ^{o 12.5}
 d ver. 7. ^p ^q ἐγενήθη, ¹⁵ καὶ τὰ ° σπλάγχνα αὐτοῦ ° περισσοτέρως
 e 1 Cor. xiii. 9 ^r εἰς ὑμᾶς ἐστὶν ^s ἀναμιμνησκομένου τὴν πάντων ὑμῶν
 f = Acts xiv. 3. ^t ὑπακοήν, ὡς ° μετὰ ^u φόβου καὶ ^v τρόμου ἐδέξασθε αὐτόν.
 ch. i. 9 al. ^w ^x ¹⁶ χαίρω, ὅτι ^y ἐν ^z παντὶ ^{aa} θαρρῶ ἐν ὑμῖν.
 g = 1 Cor. xvi. 18 reff. ^{ab}
 h = Acts ii. 23 reff. ^{ac}
 i constr., ch. ix. 3 (xii. 6). ^{ad}
 k Rom. v. 5. ^{ae}
 l. 22. x. 11 ^{af}
 al. Pa. cxviii. 11a. ^{ag}
 1 ver. 4. ^{ah}
 20 w. gen. = ^{ai}
 Acts xiii. 30 reff. ^{aj}
 1 Cor. iv. 17 reff. ^{ak}
 1 Cor. ii. 3 reff. ^{al}
 n = 1 Cor. i. 30. ^{am}
 r Rom. i. 5 reff. ^{an}
 v ch. iv. 5 reff. ^{ao}
 o = ch. vi. 12 reff. ^{ap}
 e = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22. ^{aq}
 v ch. v. 6, 9 reff. ^{ar}

13. rec places *δε* aft *περισσοτέρως* (apply to conform to the *ἐχάρημεν* *επι* below, by joining *παρεκεκλ. επι*: then also the change of *ημ.* into *υμ.* *became necessary*), with rel *σὺν* (C: om e 82-6-9. 71 [arm Euthal-ms] Thdrt: txt BCDFKLPN d 17 latt syr copt goth Chr-comm, (and Mitt's ms.) Damasc (has *επειδὴ* for *επι. δε*) Thl, [Ambrst].
 rec *υμῶν*, with F-gr KL rel syr-w-ast copt Chr, Thdrt [Euthal-ms Damasc]
 Bede: txt BCDGKPN 17 latt syr goth *σὺν* arm Ambrst Pel.

14. *αὐτὸν* N. *κεκαύχημαι* bef *υπὲρ υμῶν* F (not F-lat) Syr copt Chr, Thl
 ἀλλὰ C. *πάντοτε* C F [-gr] syr copt Chr [-txt], *omnia aut omnino* G-lat.
υμῖν bef *εν αλ. ελαλ.* CDP vulg goth (*σὺν*) [Ambrst]: *om υμῖν* N¹ (txt N-corr¹ ob).
 * rec *ἡμῶν* (see note), with DGKLPN rel latt syr goth [arm Euthal-ms] Chr, Thdrt
 [Damasc] Ambrst: *υμῶν* B F-gr c copt Thl. (C def.) *om last 4 BN¹ 115-9¹*
 [Euthal-ms]. for *επι τιτου* [so syr-mg], *προς τιτον ad Titum* DFP m [latt syr]
 Damasc.

15. *om πάντων* N¹.
 16. elz aft *χαίρω* *ins ovn*, with m syr-mg goth arm: *om* BCDFKLPN rel latt Syr
 copt [Euthal-ms Thdrt Damasc Ambrst].

to bring out among them, *their zeal to regard and obey him*. 13.] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object, 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. *εἴ τι . .* see one particular in which he boasted of them, ch. ix. 2. *ὅτι κατησχ.* I was not put to shame, viz. by being shewn, on Titus's coming to you, to have boasted in vain. *ἀλλ' ὅς . .* 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.' But as

we spoke (generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. *ἡμῶν* agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: *was*, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] enlarges *ἀλήθεια ἐγενήθη*. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i. e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.'

16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re-)assured by you: 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,'

VIII. 1 Ὡς γινώσκοντες δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν ἐν ὑμῖν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεύει τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν, ὅτι κατὰ δύναμιν μαρτυρῶ καὶ παρὰ δύναμιν, αὐθαίρετοι, μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους, καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

g neut., Eph. i. 7. ii. 7. iii. 2. 16. Phil. iv. 19. Col. i. 27. ii. 2. h Rom. xii. 9 reff. i Matt. xiv. 16. i Chron. xxi. 3. k Rom. x. 2. Gal. iv. 15. Col. iv. 13. l = Luke xiii. 2, 4. Rom. xiv. 6. Heb. xi. 11. Ps. cxxiv. 8. m here only. n ver. 17 only. o = ch. vii. 16 reff. p = Rom. xii. 8 reff. q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6. r ch. vi. 14 reff. s Acts vi. 1 reff. t = 1 Cor. xvi. 1 reff. u = Acts ix. 13 reff. v Rom. xv. 23 reff.

CHAP. VIII. 2. *βαθος* (for *-θους*) D¹ [(k)] o. rec *τον πλουτον*, with DFKLN⁸ rel: txt BCPN¹ 17. 31.

3. rec (for *παρα*) *υπερ* (see ch. i. 8), with KLP rel Chr, Thdrt [Damasc]: txt BCDFN 17 [Euthal-ms].—homeotel in 47 *δυν. το δυν.*

4. ins *της* bef *παρακ.* C¹(appy). rec at end adds *δεξασθαι ημας*, with [b¹] h k: aft *κοινωνιαν* ins *δεξασθαι* c: om BCDFKLPN rel latt syrr copt [æth Chr, Euthal-ms Thdrt Damasc Orig-int, Aug¹].

5. *ηλπικαμεν* B 80. *αλλα* CD¹ 17: *και* 47.

is wrong in not giving the indic. *θαρβῶ*, and still more, in making *θαρβεῖν ἐν* mean 'to have confidence in,' which is unexampld. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of *θαρβεῖν*, which is not like *πεποιθέναι*, descriptive of a *relative*, but of an *absolute* state of mind,—to be of good courage: and this admits only of qualification as to the *ground* of that good courage; thus we have *θαρβεῖν ἐντί*, *περὶ*, *ἐν*, in the sense of 'rejoicing at,' 'feeling confident concerning:' but *θαρβεῖν ἐν* for 'to trust in,' as *πεποιθέναι ἐν*, would, I think, be inadmissible. Meyer quotes *ἐν σοι πᾶς ἔργως σέβωμαι*, Soph. Aj. 619, where, as here, *ἐν* gives the *ground* of the verb as in the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. 1.] *Ἐδ* is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. *χάρις*] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting

the liberality of the Macedonian churches on God's grace, that he might not be extolling *them* at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it.

It is a mistake, with Orig., Erasmus, al., to understand *ἐμοί* or *ἡμῖν* after *δεδομένην* 'quemadmodum adferit mihi Deus in ecclesiis:' see the construction *διδόναι ἐν*, in reff.:—given among,—shed abroad in, the churches of Macedonia.

2.] how that (depends on *γνωρίζοντες*) in much proof of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i. e. their joy abounded), and their deep poverty (*κατὰ βάθους*, lit. 'down into the depth,' as *καθ' ὅλου*, 'throughout the whole') abounded to ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . .) the riches (τὸ πλ. the riches which have actually become manifest by the result of the collection of their liberality (see ref. Rom. and note). 3—5.] *Proof of this.* There is no difficulty, and no ellipsis, in the construction. For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i. e. to allow them a share in that grace and fellowship), and not as we expected (i. e. far beyond our expectation)

w = ch. vii. 2.
 Heb. xi. 3.
 x 1 Cor. i. 10
 ref.
 y ver. 10 only +.
 ἀναγ.
 Gal. iii. 2.
 Phil. i. 6.
 z Rom. xv. 26.
 ch. vii. 1.
 Gal. iii. 2.
 Phil. i. 6.
 1 Kings iii. 12.
 a = 1 Cor. xvi.
 2. ver. 19.
 b = Mark xvi.
 7. Luke vii.
 7. Acts ix.
 6. x. 20.
 xxvi. 16.
 c ch. iv. 9 ref.
 d = 1 Cor. xv. 68. Col. ii. 7. 1 Thess. iv. 1.
 g Rom. xii. 9, 11 ref.
 h neut. 1 Cor. i. 26, &c. ref.
 Phil. ii. 30.)
 8. Prov. xiii. 21. Tobit iv. 21.
 e 1 Cor. i. 5.
 (John xvii. 26?)
 f = Acts xx. 19 ref.
 1 Rom. xvi. 26 ref.
 1 Tim. i. 2. Tit. i. 4 only +. Sir. vii. 18 only. (-we, a here only. = Judges vi. 6. Ps. xxi. 16. lxxviii.

6. for προεν., ἐνηγάτο B: προηρξ. 47.

7. περισσεύετε CP Chr-montf., ins en bef πιστει N'(N^o disapproving).

εἰς ἡμῶν εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) arm Orig-int.; εἰς υμ. εν υμ. n o: εἰς ἡμῶν εἰς ἡμῶν 17: txt CDFKLPM rel [latt syr goth aeth Chr Euthal-mss Thdr̄t Ambrst-mss Aug]. περισσεύετε D¹F.

8. δια τὴν εἰς σπουδὴν D: προpter D-lat G-lat Ambrst Aug¹. elz ἡμετέρας [with k¹(P)]: txt BCDFKLPM rel. δοκιμα(= D¹-gr) F[-gr] Chr-ma.

9. om χριστου B Ambr., ἡμας CK a k l¹ m o 19. 41. 55. 65. 74. 89. 93. 109-15. 238 arm-mss Orig¹(-int.) Eus.

but themselves they gave first (i. e. *above all*: as the inducing motive: not first in point of time, but in point of importance, see Rom. ii. 9, 10) to the Lord, and to us by the will of God (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θέλ. τ. θ., which only expresses (whatever it may imply) *consonance with the divine will*: διὰ τοῦ θελ. τ. θ. makes the divine will the agent). 6.] So that we besought Titus (not, Titus besought us, see ver. 17), that (the aim, and purport as well, of our request), as he had previously (before the Macedonians began to contribute: 'during his visit from which he had now returned') begun it, so he would also complete among you (the construction is pregnant—ἐλθὼν εἰς ὑμᾶς καὶ ἐπιτελέσῃ) this grace also (this act of grace or mercy, ref. καὶ,—as well as other things which he had to do among them. It does not belong to ταύτην, 'this grace also, as well as other graces,' but to τὴν χάριν ταύτην altogether). 7-15.] Exhortations and inducements to perform this act of charity. 7.] ἀλλὰ marks the transition to an exhortation, as in ref.

It at the same time implies, as Herin. ad Viger. p. 812 (in Meyer), 'satis argumentum allatum esse.' πῶσαι, see ch. i. 24. λόγῳ κ. γνώσει, see ref. and for γν., 1 Cor. viii. 1. πάσῃ σπουδῇ, because σπουδῇ may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' τῇ εἰς ὑμ. ἐν ὑμ. ἀγ. your love to us;—the love which, arising

from you, has us for its object: see ref. According to the reading, εἰς ἡμῶν ἐν ὑμ., the only meaning agreeing with the context is, 'the love (to God and man) which, arising from our teaching, is planted in you.' ἵνα καὶ κ.τ.λ.] the sense is imperative,—κελεύω, or βούλομαι, —(or βλέπετε, see 1 Cor. xvi. 10.)—being omitted. So Soph. Œd. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφθόγῳ, μὴ προσέτερος γῶμαι. See Hartung, Partikellehre, ii. 148, 9. ταύτῃ is emphatic here, although ταύτην is not in ver. 6: 'this grace also';—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.'

8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love. κατ' ἐντ. not, 'in consequence of a command from God,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6). διὰ τῆς is not = διὰ τὴν, 'by occasion of'; as E. V.:—but treats the ἐντέρας σπουδῆς as the instrument by which, in the way of emulation, the effect was to be produced. The participial construction is as in 1 Cor. iv. 14. 9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. τ. χάριν, the (act of) grace:—the beneficence. εἶναι consisting in this, that . . . ἐν.] The participle refers to the time when

ἔνα ὑμεῖς τῇ ἐκείνῳ ὁ πτωχεῖα ὁ πλουτήσητε) ¹⁰ καὶ ἡ γνώ- ο ver. 3 reff.
 μνη ἐν τούτῳ ὁ δίδωμι. τοῦτο γὰρ ὑμῖν ὁ συμφέρεει, ὁ ὅτινες p = Rev. xi.
 οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν ὁ προσενήρξασθε 15. (Luk. xii.
 ὁ ἀπὸ ὁ πέρυσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ὁ ἐπιτελέσατε. 21. 1 Cor.
 reff. t = Act. x. 41 reff. Rom. i. 25 al. iv. 8.)
 only τ. πρὸ πέρυσι, Demosth. 467. 14. q = 1 Cor. i. 10
 (reff.) ὁ ὅτινες vi. 25.
 v ver. 6 reff. 1 Cor. vi. 13
 v ch. 12

[τῇ εκ. πτ. bef υμεις D¹⁻³ F latt Ambros. illius latt.] for κεινον, αυτον D-gr F-gr Orig, Eus.,

10. for citives, etc: F Syr. for πορν., τρυφασθε D¹F.

the historic act implied in the aorist ἐπετίθειν took place. He, being rich, became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but by His *examination of His glory* (Phil. ii. 8, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. (Migne), p. 757), τὴν πτωχείαν σου φῶς ἐν αὐτῷ ἀνέλεβρο. The stress is on ἐ' φῶς, to raise the motive of gratitude the more effectually in them. τῇ ἐκ. πτωχ. πλουτήσῃ] that by His poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυστὰ κερ ταπείων ἡμῖν ἁγιάδ, as Chrys. (Hom. xvii. p. 550): who had just before said, εἰ μὴ πιστεύεις, οὐ γὰρ πτωχεῖα πλούτου ἐστὶ ποικιλική, ἐντέλῃ σου τὸν δεσπότην, καὶ οὐκ ἐπὶ ἀμφιβάλλῃ (al. -λεῖς). See the various possible meanings discussed in Stanley's note. 10.] ver. 9 was parenthetic: he now resumes the οὐ καὶ ἐπιταγὴν λέγω . . . And I give my opinion [not 'judgment,' as rendered in the Version of the Five Clergymen, which is objectionable here, as conveying the very idea which the Apostle wishes to negative, that of an authoritative decision] in this matter, the stress being on γνώμην, as distinguished from ἐπιταγήν. τοῦτο γὰρ . . .] For this (viz. 'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τοῦτῳ. But Meyer rightly answers that this need not be, for ἐν τοῦτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than "befitting," or "suitable," as suggested by Bloomf. after the Schol. ἀρμόζει, συμφέρει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Roet's Lex.), seeing that you ('quippe qui' οὐτως is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn

yourselfes so willing.' A *command* from me would be a *lowering* of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago: i. e. 'not only were you before them in the deed itself, but also in the will to do it.' The sense has been missed by many of the Commentators, from not observing the *comparison* implied in *ὑπερέβητε*, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion* of terms, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλει = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 384, note), there are *three steps* in the collection for the saints,—the wishing it (θέλει), the setting about it (ποιῆσαι), and the completion of it (παρατελεῖν). And the Corinthians had begun *not only the second, but even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλει is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying ἀπὸ τῆς ἐτίας 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri. 11.] But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὸ τοι εἶπ., as De Wette, but must be taken with ποιῆσαι; now shew not only the completion of a ready will in the act begun, but complete the act also.—

- x Rom. iv. 6
 ref.
 y Acts xvii.
 11. ver. 19.
 ch. ix. 3
 only t. Str.
 xiv. 23 only.
 (—see, Rom.
 i. 15.)
 z constr., Acts
 xiv. 9 ref.
 a = John iii.
 34.
 b Heb. vi. 18.
 xii. 1, 2.
 Jude 7 only.
 Levit. xxiv.
 7 al.
 c here b1a.
 Rom. viii. 26.
 1 Pet. iv. 13
 only. Levit. ix. 5 B.
 6 ref.
 1 epp., here b1a only.
 Mail. xii. 34 1 L. Mark viii. 9 only. Eccl. ii. 16 (only 1).
 iii. 14. Eph. i. 8. iii. 2. 11 Cor. xvi. 17 ref.
 eda. 6, 1 64. 4. a Rom. v. 20 ref.
 d Rom. xv. 16 ref.
 e Acts xiv. 23 ref.
 f = 1 Cor. vii.
 h Rom. iii. 26 ref.
 i epp., here b1a only. Mail. xii. 34 1 L. Mark viii. 9 only. Eccl. ii. 16 (only 1).
 k = Rom. iii. 22. Gal.
 i. 10. Eph. i. 8. iii. 2. 11 Cor. xvi. 17 ref.
 m and constr., Exod. xvi. 18. Wisn.
 eda. 6, 1 64. 4. a Rom. v. 20 ref.
 o here only. 1. c. trans., Prov. xiv. 34.

11. for του, το D¹.

12. for εαυ, αν D¹FLN f Chr-ms Damasc. for εχη, εχει L f [Euthal-ms].
 rec adds τας, with C²L rel [syr-w-ast copt Chr.]; om BC¹DFKPN 17 latt [syr-text]
 goth æth arm Clem. [Chr. Euthal-ms Thdrt Damasc Cyp, Ambrst.]. (so D¹-gr) F
 [not F-lat] aft εχει.)

13. om δε BCN¹ 17 D-lat æth [Euthal-ms]. om νυν F[-gr (and G²)].

14. (the τ of 1st το is written over the line by N¹(appy).) αμον K.

15. om 2nd δ F b g¹ h k o 47. 80. 93. 106-14-15-22. 238.

as Meyer), that, as (there was) (with you) readiness of will, so (there may) also (be) completion according to your means (ἐκ τοῦ ἔχειν, not 'out of that which ye have,' as E. V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13). 12.] Explanation of ἐκ τοῦ ἔχειν,—that on it, προθυμία being pre-supposed, and not on absolute quantity, acceptability depends. For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not. The construction of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15.] Further explanation that the present collection is not intended to press the Corinthians καθὼς οὐκ ἔχουσι. For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty): 14.] but that by the rule of equality (ἐξ as in ἐκ τοῦ ἔχειν, above), at this present time (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) your abundance may subserve (γίνεσθαι, see next clause. γίνεσθαι eis, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may observe your want. The reference is

ll, as is evident from the next verse, to

the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al.—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ setatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur."

15.] that there may be equality, as it is written (i. e. according to the expression used in the Scripture history: παρέγειν τὰ λαὸν ἱστωρίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἑαυτοὺς appears for ἀλλήλους in A a secunda manu. Grabe (not F) and the

16 Ἡ χάρις δὲ τῷ θεῷ τῷ α διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν α ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι τὴν μὲν παράκλησιν ἔδεδξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξήλθεν πρὸς ὑμᾶς. 18 συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς

v Acts viii. 16 reff.

y ver. 23 only γ.

vil. 17. xiv. 22. ch. xi. 28.

e Acts xiv. 23 only γ.

7. 1 Cor. xvi. 3.

w ver. 2 only (reff.).

z Rom. ii. 28 reff.

c plur., Rom. xvi. 16 reff.

f Acts xiv. 23 only γ.

h ch. iii. 3 reff.

a Rom. i. 9. ch. x. 14 al.

b 1 Cor. x. 16 al.

d Rom. v. 3. viii. 23 al.

i = Acts iii. 10. ch. x. 2. 4. xi. 8. 1 Tim. i. 16 al.

j = but w. eis, Acts xi. 26 reff.

k 1 Cor. x. 16 al.

l Rom. v. 3. viii. 23 al.

m = Rom. xii. 8 al.

n = John iv. 45.

o ver. 22 (bis).

p 3 Tim. i. 17 only.

q = 2 Cor. xii. 26. (see).

r Luke vi. 4.

s Phil. ii. 28.

t Tit. iii. 13.

16. for διδόντι, δοῖντι DFLM³ 47 syrr [arm] Chr., *dediit* vulg D-lat: *danti* G-lat. C tol' copt add ημιν.

18. τον αδελφον bef μετ αυτου PN¹ c [copt].

19. for 1st ημων, ημων F[-gr] (not G).

add ενεπεμτο D[-gr] b 91. 177 arm.

rec (for εν) συν, with D F [not F-lat] KLM rel goth [Clem.] Thdr Aug: txt BCP d m

17. 47 vulg copt æth [arm Euthal-ms] Damasc Ambrost Aug Pel. om 1st τη C.

υφ ημων C b¹ 55. 73. 177. 238. homotel in 17 from υφ' ημων in this

ver to υφ' ημων in next.

Aldine edition have ϕ τὸ πολὺ and ϕ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξεν in the preceding verse,—and is presumed by the Apostle to be familiar to his readers.

16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.*

16.] The sense is taken up from ver. 6. διδόντι ἐν, see reff. τὴν αὐτ. σ. viz. 'as in myself.' This is evident from ἐν τῷ ὅμῳ.

17.] *Proof of this; that Titus received indeed (μεν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δε) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dadam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.] ὁ ἀδελφός cannot surely be, viz. 'as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus': the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was*, we know not. Chrys., Theodoret, Ecum., Luther, Calvin, suppose *Barnabas* to be meant; but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas*; to whom this last objection would also apply; besides that he was well known to the

Corinthians, and therefore would not need this recommendation. Orig., Jerome, *tyrés* in Chrys., Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birk's *Horns Apostolicæ*, p. 243 f.) suppose *ὁ δ' Ἰστανος ἐν τῷ εὐαγγελίῳ* to refer to his *gospel*,—*διὰ τὴν ἱστορίαν ἥν περ ἔγραψε*, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus*, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression whose praise in (the matter of) the Gospel is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: *Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας*: but he was *resident at Corinth*, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the *συνέκδημοι* of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty.

19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office.

ὁ μόν. δε,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,

κ vv. 11, 12
 12 Thess. iii. 6
 only. Mal.
 ii. 6.
 m ch. vi. 3 reff.
 n = 1 Tim. v.
 10. Heb. xi.
 3.
 o here only v.
 (-ρός, Jer. v.
 5).
 p Rom. xii. 17
 (reff.). Prov.
 iii. 4.
 q ver. 18 only.
 r = 3 Cor. iii.
 13 reff. (1 Cor.
 xvi. 3).
 s see ch. iv. 8.
 vi. 3 reff.
 t ver. 17 reff.
 u ch. i. 15 reff.
 v = ch. ii. 9.
 12. ix. 9. Gal. v. 10 al.
 x. 10, 20 reff.
 &c. (B def.) only.
 w so 1 Cor. xiii. 8. xv. 11.
 x Rom. xvi. 3 reff.
 b = 1 Thess. ii. 20.
 y 1 Cor.
 a = John xiii. 16. Phil. ii. 26. (3 Kings xiv. 6 A,
 c Rom. iii. 25, 26. Phil. i. 25 only t.
 z ch. i. 8 reff.
 1 Cor.

τὴν τοῦ κυρίου δόξαν καὶ ^κπροθυμίαν ἡμῶν ²⁰ ἵστελ-
 λόμενοι τοῦτο, μή τις ἡμᾶς ^μμωμήσῃται ^νἐν τῇ ^οἀδρότητι
 ταύτῃ τῇ ^ρδιακονουμένῃ ὑφ' ἡμῶν. ²¹ ^ρπρονοοῦμεν γὰρ
^ρκαλὰ οὐ μόνον ^ρἐνώπιον κυρίου, ἀλλὰ καὶ ^ρἐνώπιον
 ἀνθρώπων. ²² ^ρσυνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
 ἡμῶν, ὃν ^ρἔδοκιμάσαμεν ^ρἐν πολλοῖς πολλὰκις ^ρσπου-
 δαῖον ὄντα, νυνὶ δὲ πολὺ ^ρσπουδαιότερον ^ρπεποιθήσει
 πολλῇ τῇ ^ρεἰς ὑμᾶς. ²³ ^ρεἴτε ^ρὑπὲρ Τίτου, ^ρκοινωνὸς
 ἑμὸς καὶ ^ρεἰς ὑμᾶς ^ρσυνεργός. ^ρεἴτε ἀδελφοὶ ἡμῶν, ^ρἀπό-
 στολοι ἐκκλησιῶν, ^ρδόξα χριστοῦ. ²⁴ τὴν οὖν ^ρἐνδειξῶ

rec ins αὐτου bef του κυριου, with D²-3[-gr] K^h rel syrr Chr Thdrt Damasc: αυτην P
 a 6. 43. 67². 74 [fuld]: om BCD¹FL d latt copt goth sath arm [Euthal-ms Ambrst
 Aug.], rec (at end) υμων, with F[-gr] d: txt BCDGKL[P]^h rel latt syrr copt
 goth [sath arm Chr Euthal-ms Thdrt Damasc]. add τελευτη D¹.

20. υποστέλλομενοι F: συστέλλ. 98: *deviantes* latt. υμας F[-gr] b g h m o
 78. for μωμήσῃται, μωμηται C²(C¹ uncert).

21. rec προνοοῦμενοι, with CKL rel copt goth Clem, Chr-ms [Cyr, Euthal-ms]
 Thdrt Damasc: txt BDFPN f latt syrr arm Chr, [Ambrst Aug.], rec om γαρ,
 with KL rel Thdrt Damasc Thl: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem,
 Chr [Cyr, Euthal-ms Ambrst Aug.]. (*Meyer thinks προνοοῦμενοι to have been a mere
 mistake originally, arising from στελλομενοι above: and thus the γαρ which was at
 first retained from oversight, as in C, was at last erased. Probably προνοοῦμενοι was
 introduced from Rom xii. 17, where the same words occur.*) om 2nd εναντιον N¹.

22. υμων F(not G: so ver. 23). om πολλη F[not F-lat] 67²-9: pref δε B.
 for eis, προς K c.

23. συνεργος bef eis υμας D [Syr] copt goth Ambrst. for χρ., κυριου CF [sath:
 dei tol].

—in order to subserve the glory of the Lord and our readiness (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the *fact related*, the union of this brother with Paul in the matter of the alma, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle):

20.] taking heed of this ('*deviantes*,' Vulg.—*ὁπαστεύσαντες* κ. *δεδοικότες*, Theophyl.:—the participle belongs to *συνεπέμψαμεν*, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us. On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid'—is used in Homer (Il. x. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. *What kind of abundance is meant, the context therefore alone determines.*" Wetst. says, "*ἀδρότης* apud Zosinum quater pro *ingenti largitione*." 21.]

'And such caution is in accordance with 'venal practice.' See reff. Rom. and

Prov. 22.] Still less can we determine who this *second* brother is. Every possible person has been guessed. Several would answer to the description, '*whom we have many times in many matters proved to be earnest.*' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

22.] through the great confidence which he has towards you: belongs to σπουδαιότερον, and to the brother, not to συνεπέμψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission.

23.] *General recommendation of the three.* εἴτε ἐν. Τίτου] Whether concerning Titus (we may supply λέγε or γράφε, or as in E. V., 'any enquire' or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (he in question:—viz. the two mentioned—but generalized by the absence of the article—'*whether [any] brethren of ours*'), they are Apostles (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) of the churches (i. e. 'are of the churches,

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν ^d καυχίσεως ὑπὲρ ὑμῶν, εἰς ^d αὐτοὺς ^d ἐνδεικνύμενοι ^e εἰς ^e πρόσωπον τῶν ἐκκλησιῶν.

IX. ¹ περὶ ² μὲν γὰρ τῆς ^h διακονίας τῆς ^h εἰς τοὺς ^h ἀγί-
ους ¹ περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν ² οἶδα γὰρ τὴν
^k προθυμίαν ὑμῶν ¹ ἣν ^m ὑπὲρ ὑμῶν ^{lm} καυχῶμαι ^m Μακεδό-
σιν, ὅτι Ἀχαΐα ⁿ παρεσκευάσται ^o ἀπὸ ^o πέρυσι· καὶ ὁ
[^p ἐξ] ὑμῶν ^q ἤηλός ^r ἡρέθισεν ^s τοὺς ^s πλείονας. ³ ἐπεμψα δὲ

(not A) &c.
m constr., ch. vii. 14.
viii. 10 only (ref.).
r Col. iii. 21 only. Prov. xix. 7.

k ch. viii. 11, 12 ref.
n here bla. 1 Cor. xiv. 6. Acts x. 10 only.
p = ch. viii. 7. see Luke xi. 13. ch. v. 2.
s 1 Cor. ix. 19 ref.

1 constr., ch. xi. 30. Jer. xii. 8.
o ch.
q Rom. x. 2 ref.

24. (ν of τῆν is written above the line by N¹ or -corr¹.) ^{νπερ ἡμῶν D¹[-gr] G.}
rec (for ἐνδεικνύμενοι) ἐδείξαθε, with CD³ KLPM rel vulg (and F-lat) syrr copt
arm [æth Chr, Euthal-ms Thdrt Damasc Ambrst]: txt B D¹ [and lat] F[-gr] 17 goth.
rec ins καὶ bef eis προσωπον: om BCDPFLPN rel latt syrr copt goth æth arm
gr-lat-ff.

CHAP. IX. 1. om γαρ C 2. 41. 115 arm. αμοι B. om to C 17. 73: του F
109 Thdrt-ms Damasc. ἡμιν F(not G).

2. παρεσκευάσται (but corr^d) N¹. for δ, το BN 17. for περυσί, περὺ D¹ F:
περὶ D¹ [c] 17. (simly ch viii. 10.) om εἰ BCPN a 17 vulg (and F-lat) Syr copt arm
[Euthal-ms] Orig-int, Ambrst Pel: ins D F[-gr] KL rel fuld syr goth Chr Thdrt Damasc.
3. ἐπεμψαμ D-gr arm [demid copt Pel] Aug¹.

what we are of the Lord'—persons sent out with authority), the glory of Christ (i. e. men whose work tends to Christ's glory).

24.] Show them to them the proof of your love ('to us,' or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches. I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That *προσωπον τῶν ἐκκλησιῶν* does not actually import 'the representatives of the churches,' as Meyer (which would be τὸ πρόσωπον or τὰ πρόσωπα, without *eis*), but as above, it being implied that they, being the ἀπόστολοι τ. ἐκκλ., are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπ-έχουσιν οὗτοι τῶν πεμψαμένων αὐτοῦς.

IX. 1—5.] He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.

1.] The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministrations to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἀγ. for merely this collection which is now making:

whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφειν: 'nam testes habebitis presentes,' Bengel. Theophyl. well remarks: τοιαῦτα καὶ πρότερον εἶπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τούτω ποιεῖ, ὥστε μᾶλλον αὐτοῦς ἐπιστάσασθαι. αἰσχυνθήσονται γὰρ εἰ γε τοιαύτην ἐνόηψιν περὶ αὐτῶν ἔχοντας τοῦ Παύλου, ὅτι οὐ δύνανται συμβουλήν πρὸς τὸ εἰπεῖν, εἰτα φανῶσιν ἐλάττους τῆς ἐπολήψεως.

2.] For (ground of περισσόν ἐστὶ) I am aware of your readiness of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') that Achaea (not ὁμοίως—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν λείπει εἰ μὴ τὸ εἰλεῖν τοὺς δεζομένους τὰ χρήματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you and whose influence goes forth from you' so δ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκείθεν, and the like) stirred up the greater number of them (but not only the example of your zeal: see ch. viii. 1).

3.] But (contrast, not to μὲν in ver. 1, but to καυχῶμαι above;

τὸν ἀδελφόν, ἵνα μὴ τὸ 'καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν BCDP K
 ref. LFM a b
 α Rom. iv. 14 ref. c d e f g
 v ch. iii. 10 ref. h i l m n
 w constr., Acts o 17. 47
 xxv. 10 ref.
 x 1 Cor. ix. 27
 ref.
 y here only t.
 z ch. vii. 14
 ref. w. dv,
 here only.
 a = ch. xi. 17.
 Heb. (i. 3.) iii.
 14. xi. 1
 only. Ps.
 xxxviii. 7.
 b Acts xiii. 46
 ref.
 c Phil. ii. 25.
 2 Mac. ix. 21.
 13. Gen. xxxiii. 14.
 23. xvi. 16. Ezek. xxiv. 26.
 d = Acts xvi. 2 ref.
 g here only t.
 j 1 Cor. iii. 16 ref.
 e 1 Cor. i. 10 ref.
 h Rom. i. 3 only t.
 k = here only. (Rom. i. 29 al.)
 f Acts ix. 8.
 i = Rom. xv.

for ἡμῶν, υμῶν B¹ (see table).

om το υπερ υμων F [not F-lat] 45 Chr₁.

ελεγον (appy: but corrd) N¹.

4. om πῶς D¹ [latt Ambrst Aug.]. om εαν BD² Syr: αν D¹. ευρισκιν F.
 ins και βεβ κατασχυνθωμεν D¹⁻² (and lat) L (Syr) arm. for λεγωμεν, λεγω
 C¹ D F [not F-lat] goth Ambrst Aug.; om ινα μη λεγ. υμ. K. for υμεις, ημεις B¹
 [Euthal-ms]. rec at end adds της καυχσεως (see ch xi. 17), with D² KLPK² rel
 syrr goth arm [Chr Thdrt Damasc]: om BCD¹ FN¹ 17 latt copt sct [Euthal-ms]
 Ambrst Aug, Pel.

5. προελθωσιν F[-gr] 48 Thdrt-ms. for eis, προς BDF m: txt CKLN rel
 [Euthal-ms] Thdrt Damasc Thl Ec. (P uncert.) rec προκατηγγελμενην (oc-
 casioned probably by προκατ. above), with KL rel Thdrt Damasc Ec: txt BCDPKN
 d 17 vulg arm [Euthal-ms] Thl Ambrst Aug Pel. om υμων D¹ (and lat) vulg
 [spec] Pel. om ταυτην F [not F-lat] arm (Chr). om και FN¹ 52 latt Syr
 Chr-comm, [Ambrst Aug.], rec (for 2nd as) ωσπερ, with b l: txt BCDFKLPK
 rel [Chr Euthal-ms Thdrt Damasc].

implying fear lest he should have been making a vain boast concerning them) I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχῃς) may not in this particular be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians, it would probably have been λέγω, as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, λεγον refers merely to the word παρεσκ.), ye may be prepared, (see above on ver. 2), 4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this

confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see ref., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also). 5.] I therefore (because of ver. 4) thought it necessary to exhort the brethren (Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εἰ and λογία, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταύτην refers back to εἰλ. and the inf. must have ἄρτε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing

6¹ τοῦτο δέ, ὁ ¹ σπεῖρων ² φειδομένως ³ φειδομένως καὶ ⁴ ¹ Cor. vii. 29 ² θερίσει, καὶ ὁ ¹ σπεῖρων ² ἐπ' εὐλογίας ³ ἐπ' εὐλογίας ⁴ ¹ Cor. ix. 11. Gal. vi. 7. Prov. xlii. 8. καὶ ¹ θερίσει. ⁷ ἕκαστος καθὼς ⁸ προήρηται τῇ καρδίᾳ, ⁹ ¹ here bis only τ. (—ροσ, Job xvi. 14.) μὴ ¹ ἐκ λύπης ἢ ² ἐξ ³ ἀνάγκης· ⁴ ἰλαρὸν γὰρ ⁵ δότην ⁶ ¹ here only. Prov. xli. 25 al. ἀγαπᾷ ὁ θεός. ⁸ ¹ δυνατεῖ δὲ ὁ θεός πᾶσαν ² χάριν ³ περισ- ⁴ ¹ here only. Psom. xlii. 8. (—ότης, Rom. xli. 8.) ² Heb. vii. 13 only. ³ here only. ⁴ Rom. xiv. 8. ch. xlii. 3 only τ. ⁵ ¹ Acts xi. 23 ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

6. for 1st *εὐλογίας*, *eu eulogia* is *benedictione* D¹[and lat] F[(not F-lat) spec] fult copt goth Orig-int₁[(txt Orig₁) Ambrst Aug.], for 2nd *εὐλ.*, *ex eulogias* D¹(and lat) fult goth Orig-int₁[(txt Orig₁) Ambrst] Cyp₁: *εὐ εὐλογια* F(not F-lat) copt Aug. om [last] καὶ D¹[-gr] æth.
7. rec *προσπειραται*, with D[-gr] KL rel Chr, [Euthal-ms Antch.] Thdrt Damasc₂, t. txt BC(FP)N (17) Chr-ms(Wlat) (*προσπειραται* F¹, *προσπειρατ*. F²G¹ 17: *προσπειρατ*. P): *προσπειραται* [D-lat spec Cyp₁ Aug₁, *destinavit* vulg F-lat, *propositum habet* Jer₁].
8. rec *δυνατες* (*see notes*), with C²D² KLP rel [Chr] Thdrt Damasc [*potens est* lat(not G-lat) Ambrst Aug.]: txt BC¹D¹FM. for *δε, γαρ* D¹[-gr] 109-78 demid tot Syr.

covetous spirit which gives no more than it need. There is no need to alter the primitive meaning, or to make the word signify 'tenacity,' as Calv., De Wetze, al.: he who defrauds the poor by stinting them *πλεονεκτεῖ*, in the literal sense. Still less must we with Chrys., al., refer *πλεονεκτ.* to the Apostle,—*μὴ νομισατε, φησί, ὅτι ὁ πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 578,—which is inconsistent with the interpretation *φειδομένως* below, and with *εὐλογίαν*, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply *φημί*, as in ref.: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—But this—(is true), or But (notice) this . . .

ἐν εὐλογίαις with blessings: *ἐν* denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second *ἐν εὐλ.*: nor as Theophyl., Ec., and E. V. *μετὰ θαφιλίας, devoutly*: which gives indeed the sense, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be *ἰλαρός δότης*, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the *εὐλογίαι* are *poured on him*, whereas in the first they *proceed from him*: in both cases they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest.

The spirit with which we *sow*, is of ourselves: that with which we *reap*, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things.

7.] Not, as Meyer and De W., a *limitation* of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—*φειδομένως* and *ἐν εὐλογίαις* referred to the *spirit* of the giver; so does this verse,—*ἐκ λύπης ἢ ἐξ ἀν.* corresponding to *φειδομένως*,—*ἰλαρός*, to *ἐν εὐλογίαις*.

καθὼς προήρηται] as he hath determined in his heart; supply, 'so let him give': i. e. let the *προαίρεσις*, the full consent of the free will, go with the gift; let it not be a reluctant offering, given *ἐκ λύπης*, out of an annoyed and troubled mind at having the gift extorted, nor *ἐξ ἀνάγκης*, out of necessity,—because compelled. Such givers,—that is implied,—God does *not* love. *δότης* is not a classical word. *δότηρ*, *δοτήρ* and (Hes. Op. 353) *δότης*, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.* 8.]

δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as *δυνατὸς ὁ θεός*, should have been altered to *δυνατεῖ*, as Meyer supposes, or why the transcriber need have written *δυνατός ἐστιν* if the latter were a correction for *δυνατεῖ*, seeing that the verb substantive is just as frequently omitted in such clauses as inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' *περισσεύσαι*, to make to abound,—ref.

π = ch. ii. 9, 12. *σεύσαι* ² εἰς ὑμᾶς, ἵνα ¹ ἐν ¹ παντὶ πάντοτε ² πᾶσαν ² αὐτάρ- BCDIK
 v. 10 al. *κειαν* ἔχοντες ² περισσεύητε ² εἰς πᾶν ² ἔργον ² ἀγαθόν, ² καθὼς ² γέγραπται ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι- BCDIK
 y ch. iv. 8 ref. ² *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 a ¹ Tim. vi. 6 *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 Phil. iv. 11. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 -κεῖν, Deut. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 xxiii. 10. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 b Rom. iii. 7 *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 c Acts ix. 26 *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 d Matt. xii. 30 *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 L. John x. 12. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 xvi. 22 only. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 3 Kings xiii. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 16. Ps. cxi. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 9. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 e here only. I.e. Exod. xxiii. 6 al. fr. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 xl. 8. 1 John ii. 17 only. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 Eph. iv. 16. Phil. i. 19. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 1 Pet. iv. 11 only. 3 Kings iv. 7. Sir. xxix. 28. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 20, 27. Luke vii. 5, 11 only. Deut. xi. 10. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 III. 7 q L. xli. 34. xlii. 39. xvi. 29 q Mh. L. Luke xii. 19 only. Deut. xiv. 22. Hos. x. 12. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 6 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 f ch. vi. 10. 1 Cor. i. 6 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 19 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 g Gal. iii. 8. Col. ii. 19. 2 Pet. i. 5, 11 only. Sir. xxv. 23 only. (γὰρ, *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 1 ver. 6. Isa. iv. 10. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 m Acts vi. 7 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 o trans. 1 Cor. iii. 6, 7 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 1 Cor. xiv. 23. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 n - Acts x. 41 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 y Luke i. 22. Phil. ii. 17, 20. Heb. viii. 6. ix. 21 *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 z Acts xiv. 8 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 x Acts vi. 1 ref. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-
 only. Num. viii. 22. *καθὼς γέγραπται* ² Ἐσκόρπισεν, ἔδωκεν τοῖς ² πένησιν, ² ἡ δικαιοσύνη αὐτοῦ ² μένει ² εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ² ἐπι-

om παντοτε F(not F-lat) 7.

9. at end ins του αιωνος FK 238 vulg(not am demid [fuld]) mth.

10. for σπέρμα, σπορον (corrupt from σπορον below) BD¹F. σπειρωται L m 47.

rec χορηγήσαι πληθύναι αὐξήσαι (prob, as Meyer, corrige, in the idea that a wish was intended, and so the futures have been changed to optatives: for such they are, not infinitives: cf 1 Thess iii. 11, 12; 2 Thess ii. 17; iii. 5.—and var read, Rom xvi. 20), with D³[-gr] KN³ rel syr goth Chr [Cyr.] Thdr̄t Damasc: χορηγήσαι and πληθύναι F[-gr]: χορηγήσαι and αὐξήσαι L: txt BCD¹PN¹ m 17 [lati] copt mth arm [Euthal-ms] Cyp^r, Ambrst Aug¹, rec γεννηματα, with c k: txt BCDFKLPN rel Chr-mss [Cyr., Euthal-ms].

11. ins ινα bef εν παντι F Chr¹[(and-2-mss) Aug¹]. υμων C³P 66² 7. 71-4. 91. 119-20 syr-mg Damasc. for τω θ., θεου B: om τω D¹.

[iva κ.τ.λ.] in order that, having at all times in every thing all sufficiency (of worldly substance; αὐτάρκεια is objective; not contentedness, subj.) ye may abound towards ('have an overplus for,' which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not exclude the having more, but only the having less than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work: 9.]

as it is written (i.e. fulfilling the character described in Scripture).—He scattered abroad (metaph. from seed: μετὰ δαφίλλας ἔδωκε, Chrys.), he gave to the poor: his righteousness remaineth for ever. In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys., p. 574, καὶ γὰρ δικαίους ποιεῖ (ἡ φιλανθρωπία), τὰ ἀμαρτήματα καθάπερ κύρ ἀναλίσκουσα, δταν μετὰ δαφίλλας ἐκχέται) is a manifest perversion. 10.] Assurance that God will do this. But (introduces the new as-

surance) He that ministers seed to the sower and bread for eating (in the physical world:—from ref. Isa., LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining c. ἔρπον εἰς βρώσιν with χορηγήσαι, or -ει. βρώσιν, the act of eating: not = βρώμα), shall supply and multiply your seed (i.e. the money for you to bestow,—answering to σπέρμα τῷ σπειρωτῇ), and will increase the fruits of your righteousness (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἔρπον εἰς βρώσιν, which is the result of the sower's labours).

11.] Method in which you will be thus blessed by God. In every thing being enriched (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i.e. in order that you may shew all liberality. On ἀναλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God. 12.]

Explanation of the last clause. Because the ministration (not on our part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, 'your administering by contribu-

τουργίας ταύτης οὐ μόνον ἔστιν ἡ προσαναπληροῦσα τὰ
 ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ
 πολλῶν εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς δοκιμῆς τῆς
 διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ
 τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ
 καὶ ἀπλότῃ τῆς κοινωνίας ¹⁴ εἰς αὐτοὺς καὶ εἰς
 πάντας, ¹⁵ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθοῦντων
 ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.
¹⁵ χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιγητῇ αὐτοῦ δωρεᾷ.

h (= 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23 only. P. II. 3 (Dent. xii. 17.) gen. of reference, Rom. vii. 2 ref.
 i - Acts xx. 21. j ver. 11. k Rom. xv. 26 ref. l Phil. i. 5.
 m 1 Cor. xvi. 1 ref. n Rom. i. 11 ref. James iv. 5. constr. Phil. i. 8. ii. 26. 1 Pet. ii. 2. Pa.
 cxviii. 174. o ch. iii. 10 ref. p Rom. vi. 17. vii. 26. 1 Cor. xv. 57. ch. ii. 14. viii. 16.
 q so ver. 13 ref. r here only t. s John iv. 10. Acts ii. 38 al. t Wind. vii. 14. xvi.
 25. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.)

12. for *θεω, χριστω* B 46: in *Domino* vulg [F-lat].

13. ins *και* bef *δια* B. *αυτ.* P.

14. for *υμων, ημων* B N¹ (but with *υ* written above) [*ιμων* F-gr(not G)]. aft
υμας ins *ιδιω* N² [Ambrst, pref *ιδειν* 17].

15. rec aft *χαρις* ins *δε*, with C² D²⁻³ [-gr] KLPN² rel [syrr copt arm Chr, Euthal-
 mas] Ambrst Sedul: om BC¹ D¹ FN¹ a 17 latt goth Aug, Pel Bede.

tion, as in ver. 1) of this public service (Λατ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be *eis τ. θεόν*, see Rom. v. 15, or *eis τ. δόξαν τ. θεοῦ*, as in ch. iv. 15,—but the objectionable one of *περισσεύει μοι τι*, as John vi. 13; Luke ix. 17); 13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your ὁμολογία, (= 'you who confess Christ,') 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But *eis* must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ *eis*: it is towards, 'is reference to,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to

eis as above). Meyer would render ἀπλότῃ τῆς κοινωνίας, 'the genuineness of your fellowship:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but disturbs the parallel of ἀπλότῃ τ. κοινων.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπει. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότῃ, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότῃ, inasmuch as these are ὁμῶν, and this δέησις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love

t Rom. xii. 1
u 1 Cor. iv. 21
v Acta xxiv. 4
w ver. 7. Luke
ii. 31. Acta iii.
12. 2 Chron.
xlii. 8.
a constr., 1 Cor. v. 6.

X. ¹ Αὐτὸς δὲ ἐγὰ Παῦλος ἑ παρακαλῶ ὑμᾶς ἑ διὰ ^{BCDFIK} ^{LPmab} ^{cde f g} ^{h k l m n} ^{o 17. 9}
τῆς ἑ πρᾶντης καὶ ἑ ἐπιουείας τοῦ χριστοῦ, ὅς ἑ κατὰ
ἑ πρῶσπον μὲν ἑ ταπεινὸς ἐν ὑμῖν, ἑ ἀπὼν δὲ ἑ θαρρῶ εἰς
ὑμᾶς. 2 δέομαι δὲ ἑ τὸ μὴ ἑ παρὼν ἑ θαρρῆσαι τῇ ἑ πεποι-
y 1 Cor. v. 3 reff. z ch. v. 6, 8 reff.
x Rom. xii. 16 reff. y 1 Cor. v. 3 reff. z ch. v. 6, 8 reff.
Phil. ii. 6. Winer, edn. 6, § 44. 3. b. b ch. i. 16 reff.

CHAP. X. 1. rec *πρωτῆτος*, with CDKLM³ rel: txt BFPN¹ 17. for *eis*, δὲ B.
for *eis* *umas*, ἐν ὑμῖν P [*in vobis* latt].

2. aft τῇ πεποιθῆται ins ταυτῇ C² (hence to *επὶ* τῆς, ver 4, C is rewritten) copt.

(reff.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐφ' ὑμ. belonging to *επερῶ*. not to *χάριν*, which would, but not of absolute necessity, require *τῆν*).

16.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corinthians, he concludes with an ascription, in the spirit also of a thankful recipient, of *assigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xi. p. 579 f. (ὁμοῖον δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσιν καὶ τοῖς παρέχουσιν ἢ τὰ ἀπὸρρήτα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας ὃ καὶ μάλιστα ἐστὶν ὑποπτεῖσθαι. Ἰνα γὰρ καὶ καταστῇ, καὶ θαυματούργους ἐργάσθαι, ὃν ἔτυχον παρὰ τοῦ θεοῦ, τοῦτων αὐτοὺς ἀναμνησκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης· διὰ καὶ ἐνταῦθα τὸν λόγον κατέκλεισεν), and Thl. (who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμνησκει· ὃν ἡξιάσθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡσαύτῃ τοιαῦτα λέγων Μηδὲν μέγα νομίσῃτε ὑμεῖς ποιεῖν ἀνεκδιήγητα γὰρ εἰσι τὰ ἀγαθὰ ὃ ἐλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μέγα;) It is also given by Bengel ("Deus nobis dedit abundantiam bonorum interiorum et exteriorum, quæ et ipse est inenarrabilis, et fructus habet consimiles"), Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFFERENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING

VISIT. X. 1—8.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δὲ marks the transition to a new subject,—and *αὐτός* points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . .'; the words ἐγὰ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have *αὐτός* used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 26: and ch. xii. 13:—and such may be the case here:—but the δὲ rather favours the former interpretation. *ὡς* τ. *wp. α.* *δω.*] as in Rom. xii. 1, using the *meekness and gentleness of Christ* (Matt. xi. 29, 30) as a *motive whereby he conjures them*. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."

ἡ τῶν *wp. β.* *ἡ* τῶν *wp. γ.* *ἡ* τῶν *wp. δ.* *ἡ* τῶν *wp. ε.* *ἡ* τῶν *wp. ς.* *ἡ* τῶν *wp. ζ.* *ἡ* τῶν *wp. η.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.* *ἡ* τῶν *wp. ο.* *ἡ* τῶν *wp. π.* *ἡ* τῶν *wp. ρ.* *ἡ* τῶν *wp. σ.* *ἡ* τῶν *wp. τ.* *ἡ* τῶν *wp. θ.* *ἡ* τῶν *wp. ι.* *ἡ* τῶν *wp. κ.* *ἡ* τῶν *wp. λ.* *ἡ* τῶν *wp. μ.* *ἡ* τῶν *wp. ν.* *ἡ* τῶν *wp. ξ.</*

θήσει ἢ ^aλογίζομαι ^dτολμήσαι ἐπὶ τινας τοὺς ^eλογιζομέ- ^c = here only.
 νους ἡμᾶς ^eὡς ^εκατὰ ^εσάρκα περιπατοῦντας. ³ ^hἐν
^bσαρκὶ γὰρ ¹περιπατοῦντες οὐ ^εκατὰ ^εσάρκα ¹στρατευό-
 μεθα ⁴τὰ γὰρ ^κὅπλα τῆς ¹στρατείας ἡμῶν οὐ ^μσαρκικά,
 ἀλλὰ δυνατὰ ^ττῷ θεῷ ^οπρὸς ^ρκαθαίρεσιν ^οἰσχυρωμάτων ^d = ch. xi. 31
⁵λογισμοὺς ^ακαθαίρουντες καὶ πᾶν ^υὑψωμα ^εἐπαιρόμε-
 νον κατὰ τῆς γνώσεως ^ντοῦ θεοῦ; καὶ ^ωαἰχμαλωτίζον-
 τες πᾶν ^ξνόημα εἰς τὴν ¹ὑπακοὴν τοῦ χριστοῦ, ⁶καὶ ^g ^hκαὶ ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa}

^a ἐν ἑτοίμῳ ἔχοντες ἡ ἐκδικῆσαι πᾶσαν ἡ παρακοήν, ὅταν BCDFK
 Polyb. ii. 34. 2 (-ας) ἔχουσιν LP a b
 Act. xii. 13 c d e f
 (ref.) h i m n
 1 Rom. vii. 19 only. o17.37
 2 Rom. v. 19. Heb. ii. 2 only. g.
 (only v. 9. Matt. xviii. 17.)
 c = John iii. 29. d w. gen. subj., Rom. v. 19. x. 16. xvi. 19 al.
 e ver. 1. f constr.
 1 dat. 2 gen. i. 14. Philom. 21. Prov. xvi. 16. xiv. 17. inf. h i. 19. g = 1 Cor. i. 12. su. 23.
 h constr., Rom. iii. 3 ref. j ch. iii. 5 ref. k = Rom. i. 26. vu. 7.
 l ch. iii. 7 ref. m Luke xii. 4 only.

6. for εν εποιω, εποιωms D^f Orig., aft πληρωθη ins προτερον C 39 fri Aug.,
η υπακοη bef υμιν D¹ A¹ F [(not F-lat) Ambrst Aug.] — ημεν D¹ f (not G).
7. for προτιθεν, ουκει προτιθει R, aft χριστου ins δουλας D¹ f (not fuld Ambrst-
ms. παλιν bef λογι(σθω) P [d]. for αφ. εφ B I N; apud vulg D-lat F-lat;
infra G-lat. rec aft ημεis ins χριστου, with D²[-gr] KL rel copt-wilk Damasc Cc:
om BCD¹FPN 17 lat syrr goth sath am Chr [Euthal-ms] Thdrst Thl Ambrst Pel.
8. om τε BF d 17 [arm] Chr Thl: ins CDKLI N rel [syn² rel] Thdrst Damasc
Ambrst. rec ins kai bef περιασσοτον, with D²[-gr] KL² rel Syr syr-mg Chr
Thdrst Damasc: om BCD¹FPN¹ c latt copt goth sath arm [Euthal-ms Ambrst].
r, bef περισσ. F [(not F-lat) D-lat] Ambrst Vig.; om τi m¹ arm Sedul. αυχνησθαι
L PN c f k Thl: -σωμεθα 17.

it is led captive: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; when your obedience (stress on *ὁμῶς*) shall have been completed. He does not mention any *persons*—not the *disobedient*, but every (case of) disobedience, and throws out *οὕτως* into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lechmann, strangely, and as it seems to me most absurdly, puts a period at *παρὰ τοῦ*, and joins *ὅταν πληρωθῇ ὑμεῖς ἡ ὑπακούη, τὰ κατὰ πρόσωπον βάνερε*. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7-XII. 21.] *A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him.* 7-11.]

He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: '*do ye regard outward appearance?* even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of *κατὰ πρόσωπον* in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'*look at the things before your eyes,*'

is objectionable (Meyer), (1) from altering the meaning of *κατὰ ἑαυτούς*: (2) because it gives too tame a sense for the energy of the passage: (3) because *βλέπω* generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et iactantia carco, despiciat.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with *κατὰ ἑαυτούς*, the supposed characteristics of the (?) *Christ-party*, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

of us . . .] If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense (*ἀφ' ἑαυτοῦ*) and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is

BCDFK
LPxab
c d e f g
h k l m n
o p q r s

d Rom. xv. 18. ἐσμεν ὁ τῷ λόγῳ δι' ἐπιστολῶν ὁ ἀπόντες, τοιοῦτοι καὶ BDFK
Col. iii. 17. ὁ παρόντες ὁ τῷ ἔργῳ. 12 οὐ γὰρ ὁ τολμῶμεν ὁ ἐγκρίναι ἡ L^Wab
1 John iii. 18. (see 1 Cor. iv. 19, 20.) ὁ συγκρίναι ὁ ἑαυτοὺς τισιν τῶν ὁ ἑαυτοὺς ὁ συνιστανόντων c d e f g
1 Thess. i. 5.) ὁ συγκρίναι ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ συνιστανόντων h k l m
e 1 Cor. v. 3. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς n o p q
ref. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
f = 1 Cor. vi. 1. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
ref. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
g here only. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
Joa. B. J. ii. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
8. 7, εἰς τὸν δόμον ἐκρίνεται. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
18. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
iv. 24 bis only. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς
m Rom. xv. 21 ref. ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς ὁ ἑαυτοὺς

12. τολμῶ (for -μωμεν) B: τολμῶ m. for εγκρ., κρίναι F n. add εαυτοὺς
D¹ [and lat]. om τισιν D¹ [-gr]. ἀλλ' D¹ L a m 17 [Chr]. om 3rd
εαυτοὺς N¹ (ins N-corr¹ obl). 2nd εαυτοὺς bef 4th εαυτοὺς DK m Chr, Thdrt.
rec συνιστανόντων, with D¹ KLP rel: συνιστανόντων N¹ [93]: txt B N-corr¹ m 17 [Euthal-ms]
Thdrt-ed.—om ου συνιστανόντων ημεις δε D¹ (and lat) F vulg [but ins ημ. δε] Ambret Sing-
cler, Sedul Vig. (Perhaps the transcriber's eye passed from ου above to ουκ follg, and
so omitted all between: or perhaps on acct of the difficulty of the words. See the
readings discussed in Stanley's note.)

13. om ημεις δε [see above] D¹ F.

rec ουκ, with D¹ rel (Ec: txt BD¹ FKLPM

as unaccompanied or accompanied by his presence, it must be assumed, that there was something (see on ch. xii. 7) which discommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's Realw. vol. ii. p. 221, note. 11.] λογιζόμεθα, as in ver. 7. ὁ τοιοῦτος, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis. After παρόντες supply ἐσμεν, not ἐσμεθα. Not only the conduct of the Apostle on his next visit, but his general character, is in question.

12—13.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσφής ἦν τὸ χάρημα τοῦτο γράφει, and adds as a reason, ἐπαργῆς διέτρεξε τοῖς αἰτίους οὐ βουλόμενος. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.

12.] disclaims resemblance to those false teachers who made themselves their only standard. For we do not venture (ironical;—"dum dicit quod non faciat, notat quid isti faciant." Bengel) to number ourselves with (συναριθμεῖν, Theophyl., Ecum., 'inserere,' Vulg.: see examples of this usage, with εἰς principally, but also with μετὰ and ἐν w. gen., in Wetst.), or compare ourselves with (συγκρίναι is properly, in classical Greek, 'to compound,' or 'unite:' but in later Greek, 'to compare:' δ συγκριτικὸς τρόπος, with the grammarians, is the comparative degree) some of those who commend themselves (the charge made against him, εαυτὸν συνιστάνει, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—but (they), themselves measuring them-

selves by themselves, and comparing themselves with themselves, are not wise. The renderings are very various. Chrys. al., read συνιστανόντων, and make it a participle, τὸν τοιοῦτον, μὴ αἰσθανόμενος πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονεύμενοι, p. 590: and see again below. Others, reading the same, take it rightly, as = συνιστάνειν, but make μετροῦντες, &c., the object of συνιστάνειν: 'I know not that they are measuring,' &c.: but the corresponding sentence, ἡμεις δὲ κ.τ.λ., shews that this sense would be irrelevant; for the Apostle does not oppose their ignorance of their foolish estimate of themselves to his own practice, but that foolish estimate itself.

Others again, as Emmerling and Olshausen, take ἀλλὰ—συνιστάνειν (or -ᾶν) to apply to the Apostle himself, as contrasted with the τῶν: 'We do not venture, &c.,—but we ourselves measure (supply ἐσμεν, 'are in the habit of measuring') ourselves by ourselves (i. e. as ver. 18, by what the Lord has really made us to be), and compare ourselves with ourselves, foolish as we are (reputed to be:—συνιστάνειν being a participle). But foolish we are not: we will not boast ourselves,' &c. But (1) this rendering would absolutely require the article before οὐ συνιστάνειν, which, anarthrous, would imply, not an imputation, but the fact: (2) the mode of expression (αὐτοὶ ἐν ἑαυτοῖς εαυτ. μετρ.) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) εαυτοῖς, οὐ συνιστάνειν, = εαυτοῖς, οὐ τοῖς συνιστάνειν—with ourselves, not with the wise: which is also inadmissible.

Others again (see var. read.) would omit οὐ συνιστάνειν (or -οῦσιν) ἡμεις δέ, which has been an evident correction, on the suppo-

Μ -σα-
μεθα...
BDFKL
MPWab
c d e f g
h k l m n
o 17.47

εἰς τὰ ὀ μέτρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὐ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 15 οὐκ

v. r.) only. Mic. vii. 4. Judith xiii. 6 only. = Job xzviii. 5 Aq. (σφαγίων, LXX.) q attr.
(ver. 8.) 1 John ii. 25. r Rom. xii. 3 (reff.). s here bis only t. Sir. xlii. 27 C
Ed-vat. compl. 30 Ed-vat. &c. (C def. ἀφ. Δ ΕΜ) only. t = Acts xi. 5 reff. u here
only t. v 1st pers., ver. 12. w Rom. ix. 31 reff. 2 Chron. xxviii. 9. Dan. viii.
7 Theod. z Rom. i. 9. ch. viii. 18 al.

c m 17 Chr. [Euthal-ma] Thdrt Damasc Thl. τὸ ἀμετρον D¹F: *immensum* (and
so ver 15) latt. καυχώμενοι F Sing-cler: om D¹(and lat). σου M [67²].
for ἐμερισεν, ἐμετρήσεν M a 49. 64-72. 74 [so latt(exc fri) Sing-cler Vig].
om ἡμῶν F [not F-lat] L. for θεος, κυριος D Epiph, Vig. ἀφικέσθαι F 109
[Epiph.] Chr-ma.
14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P [Chr]. for ἐφικνούμενοι,
αφικν. K: ἀφικομενοι F: ἀφικουμενοι 108: ἐφικομενοι Chr. om 2nd γαρ N¹(ins
N-corr¹) d.

sition that ἀλλὰ αὐτοὶ κ.τ.λ. belonged to the Apostle, to expunge words so much in the way of such an interpretation.

I may observe that much of the difficulty has arisen from taking αὐτοὶ with ἀλλὰ as the subject to οὐ συνιάσιν, whereas it belongs to what follows, ἀλλὰ αὐτοὶ ἐν ἑαυτ. ἑαυτ. μετρ. κ.τ.λ., as in the version given above: the subject of συνιάσιν being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the *sense*, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris literaturae habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde praecipue monachis insolentissimus ille fastus quod se metiuntur ex seipsis: quum in eorum claustris nihil sit praeter barbariem, illic nihil mirum, si regnet luscus inter caecos. Tales erant isti Pauli semuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.] But we

(opposed to those spoken of in last verse) will not (ever) will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured.' εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατεκίετο ἐν Ἀλπηγοῖσι ὀφθαλμῶντες ἐς τὸ ἔσχατον: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μέλλον κοσμούμεντες, . . . ἐπὶ τὸ μυθώδες ἐκνευκνέτα, Thucyd. i. 21,—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—'we adopt no such vague

standard for our boasting'), but according to the measure of the rule (τὸ μέτρ. τοῦ καν.—'the measure pointed out by the rule,' gen. subj.) which God apportioned to us as a measure, to reach as far as to you—οὐ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον = ἐν ἐμέρ. ἡμ. ὁ θεὸς μέτρον, which (κανόν) God apportioned to us as a measure,—or, as De W., τοῦ μέτρον δ ἐμέρ. ἡμ. ὁ θεός, in which latter case μέτρον is in appos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτω τὰρβους ἀφικόμενη, Eur. Phoen. 361; τοῦ βλου ἐδ ἤκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note. ἐφικέσθαι is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, 'so that we reach.'

14.] Further explanation of ἐφικ. ἄχρι κ. ὅμ. For we are not stretching ourselves beyond (our bounds), as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non pervenimus.' The μή shews that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ἐπὶ οὐκ ἄρα δέρον, where the case is the real one; see Winer, edn. 6, § 55. 1 [a]): for even as far as [unto] you did we advance (the proper meaning of φθάω must hardly be pressed here: the Apostle would not introduce a

γ Rom. ii. 17
 reff.
 ε Rom. xiv. 4
 reff.
 α ch. vi. 5 reff.
 β = Matt. xiii.
 32. Mark iv.
 8. Col. i. 6.
 10. 1 Pet. ii.
 2 only.
 Exod. i. 7.
 trans., 1 Cor.
 iii. 6 reff.
 c = Matt. xxiii.
 5. Luke i. 66
 (Acts x. 46
 reff.) only.
 Gen. xix. 19.
 d ver. 13 reff.
 e Rom. v. 17.
 ch. viii. 2.
 James i. 21 only. Eccles. i. 3 al.
 f 1 Pet. i. 25. see Heb. ii. 3.
 g here only.
 h ver. 13.
 i 1 Jhn. ix. 34. 1 Cor. i. 31.
 k -ἀντι, ver. 13. -ἀντι, Rom. iii. 5 reff.
 m = Rom. xiv. 18 reff.
 n 1 Cor. iv. 8 reff.
 o = Acts xviii.
 p ver. 16 only. see Heb. ii. 7.
 q Mark vii.
 17. 41

ἔἰς τὰ ὅσμετρα ἡ καυχώμενοι ἔν ἁλλοτρίοις ἁ κόποις, BDFKL
 ἐλπίδα δὲ ἔχοντες ἁ αὐξανομένης τῆς πίστεως ὑμῶν M¹ P¹ ab
 ἐν ἱμῖν ἁ μεγαλυνθῆναι κατὰ τὸν ἁ κανόνα ἡμῶν εἰς c d e f g
 ἁ περισσεῖαν, 16 ἔἰς τὰ ἁ ὑπερέκεινα ὑμῶν ἁ εὐαγγελισα- h k l m s
 σθαι, οὐκ ἐν ἁ ἁλλοτρίῳ ἁ κανόνι ἁ εἰς τὰ ἔτοιμα ἁ καυχῆ- o 17. 41
 σασθαι. 17 ὁ δὲ καυχώμενος ἔν κυρίῳ ἡ καυχᾶσθω
 18 οὐ γὰρ ὁ ἑαυτὸν ἁ συνιστάνων, ἁ ἐκείνός ἐστιν ἁ δόκιμος,
 ἀλλ' ὁ δὲ κύριος ἁ συνίστησιν.

XI. 1 ἁ Ὁφελον ἁ ἀνείχεσθέ μου ἁ μικρόν ἁ τι ἁ ἀφροσύ-

15. om δε LM c l n. for ὑμῶν, ἡμῶν B d. for ἡμῶν, ὑμῶν N.
 16. for ου γαρ ο, ο γαρ (but corrd) M¹. rec (for συνιστάνων) συνισταν, with
 D¹KL rel Eus, Dial, Mac, Chr₁: συνισταν d: txt BD¹FMPN m 17 Orig, Ephr,
 [Euthal-ms Antch.] Thdr̄t Damasc[and ms₂]. δοκιμος bef ἐστιν DN¹ [latt]:
 ἐστιν ο δοκ. F. αλλα B M[appy].

CHAP. XI. 1. ὀφελον D¹FKL m n 17 [47 Euthal-ms] Chr-ms Ec: txt B D¹(ὀφελον)
 MPN rel Chr, Thdr̄t Damasc Thl. elz ηρείχεσθε, with Chr-ed, Thl: ανεχεσθε
 K d m n¹ Chr-ms [Euthal-ms] Thdr̄t: txt B(Tischd¹, expr) DFLMPN rel Chr-z-mas,
 Damasc Ec Thl-ms. μου aft μικ. τι αφρ. F latt [Lucif, Ambrst]. Steph om τι,
 with F[-gr] KLP rel D-lat(with G-lat fri) Chr₁ [Euthal-ms] Thdr̄t Damasc Ec Lucif
 [Ambrst]: ins B D-gr MN n 17 vulg(and F-lat) goth [syr Chr.] Thl. elz ins τας
 bef αφροσυνης, with F a d [Chr.] Thl: om BDPN n 17.—Steph τη αφροσυνη, with

distinct thought by a word of secondary importance in the sentence) in the gospel (the element in which our advance was made: 'the gospel' = 'the promulgation of the gospel'). 15.] in apposition with οὐ γὰρ κ.τ.λ. ver. 14, and carrying out the thought. Not boasting without measure in other men's labours (the element of the boasting), but having a hope if (or, as) your faith grows, to be enlarged (not as many Commentators, 'celebrated': the metaphor of measure still remains) among you (so Chrys., Theophyl., Est., Meyer. ἐν ὑμῖν is not to be joined with ἀδξ, as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apportionment of apostolic work, for we seek not ὑπερεκτείνειν ἑαυτοὺς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains), 16.] [so as] (with a view) to preach the gospel as far as (see on εἰς τὰ ἔμ., ver. 15) the parts beyond you (Wetstein quotes from Thomas Magister, ἐνέκεινα ῥήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνοι οἱ σύρφακες, la canaille),—not (with a view) to boast ourselves within another man's line (κανὼν throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him')

with regard to (or, 'to the extent of,' 'to extend our boasting to') things ready made to our hands. 17.] He sets forth to them, in contrast (δὲ) to this boasting themselves in another's line, which was the practice of his adversaries, wherein the only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10. 18.] The reason of this being, that not the self-committer but he whom the Lord commends, by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συνστατική, to be known and read by all men, of souls converted and churches founded, is δόκιμος, approved, i. e. really and in the end abiding the test of trial. ἐκείνος brings out the distinction of the man who is δόκιμος,—see reff. and Winer, edn. 6, § 23. 4. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones. XI. HIS BOASTING OF HIMSELF: and 1—4.] apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ. 1.] ἀνείχεσθε is the Hellenistic form,—ἡρεῖχ, the Attic, not 'utinam tolerassetis,' as Calv., al.: the imperfect is put after εἴθε, αἰ, ἔφελον, &c., 'ubi optamus eam rerum conditionem, quam non

νῆς. ἀλλὰ καὶ ὁ ἀνέχεσθέ μου. ² ζήλω γὰρ ὑμᾶς ὁ θεοῦ ὁ ζήλω· ὁ ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ ὡς παρθένον ὡς ἀγνήν· ὡς παραστήσαι τῷ χριστῷ· ³ φοβοῦμαι δὲ μή πως, ὡς ὁ ὀφίς· ἐξηπάτησεν Ἐδαν ἐν τῇ πανουργίᾳ αὐτοῦ, ὡς φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν χριστόν. ⁴ εἰ μὲν γὰρ ὁ

w = Luke ii. 22. Rom. vi. 13, 16, 19. xii. 1. ch. iv. 14. Ps. v. 3. x ch. xii. 20. Gal. iv. 11. y 1 Cor. ix. 27 reff. z Rev. xii. 9. xz. 2. Gm. iii. 1 ff. a Rom. vii. 11 reff. b = 1 Cor. iii. 19 (reff.). c 1 Cor. iii. 17 reff. d ch. ii. 11 reff. e = Rom. vii. 2. ix. 3 (reff.). f Rom. xii. 8 reff. g ch. vi. 6 only t. h = ch. viii. 22. Eph. i. 15 al.

KL rel copt [Chr, Euthal-ms Thdrt Damasc Gc]. (M def.) *ἀνασχεσθε N.*
3. om δε L. for *πως, ποτε* F a Chr-comm₂[txt_{alic}]: om D¹(and lat) vulg fri Clem, Lucif, [Ambrst Jer.]. om *ως* L. rec *εὐαν* bef *ἐξηπάτησεν*, with DKL rel vulg(and F-lat) fri syr [goth arm] Clem, [Chr, Thdrt] Orig-int, Lucif, [Ambrst]: txt BFMP(N) m 17 (Syr) copt *εὐθ* Clem, Orig₁(-int), Eus, Damasc [Euthal-ms Gand,] Jer.,—for *εὐαν, υμιν* N¹, but *εὐαν* written above by N¹ or ². om *εὐ* D¹.gr vulg F-lat fri Orig-int, Lucif [Ambrst Aug_{sup}pe]. rec ins *οὐτως* bef *φθαρῇ*, with D²[-gr] KLM rel vulg(and F-lat) syrr Orig₁(-int), Chr, Thdrt Damasc Archel, [Ambrst Aug_{sup}pe]: om BD¹FPN old-lat copt [goth] arm Clem, Eus, [Euthal-ms] Gaud, Lucif₁. rec om *καὶ τῆς ἀγνοῦς*, with D²KLM¹ rel vulg(and F-lat) Syr Clem, Orig₁(-int), Eus, Chr, Thdrt [Euthal-ms (Lucif, Ambrst) Jer.]: ins BF N¹(N² has it in brackets) a 17 tol syr-w-ast copt goth *εὐθ* Archel, [Damasc] Aug_{sup}pe, and (but transp *αὐλ.* and *αγν.*) D¹(with lat) Epiph₁. (*The omission appy arose from the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to explain αὐλ., and after-wards to have found its way into the text.*) om *τον* FMN d 80-9.

esse sentimus: Klotz ad Devar. p. 516, cited by Meyer. *μου* and *ἀφροσύνης* are not both genitives after *μικρόν τι*, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν φθόγμα ῥήματος (φθόγματος ῥήματος ὑμῶν, A) ἀνέξομαι. In both cases the personal pronoun is governed by the verb, as indeed here in *ἀνέχσθε μου* immediately following—and *μικρόν τι ἀφροσύνης* is the accusative of remote reference, as in the double accus. construction. ἀλλὰ κ.] But (why need I request this? for (you really (see note, ch. v. 3) do bear with me. The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after *ὀφελον ἀνέχ.*, is very flat, and gives no account of the *καί*. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having *experienced some* at their hands, and now *requiring more*. 2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.' θεοῦ ζήλω] so *ἐλκυσινεῖα τοῦ θεοῦ*, ch. i. 12: a godly jealousy: see note there. Meyer after Chrys., Estius, al., would render it, 'with God's jealousy,' 'with such a jealousy as God has.' But though θεοῦ ζήλω

and τῷ θεοῦ ζήλω are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as 'with the zeal which God has.' And the rendering, 'with a godly zeal,' i. e. one which has God's honour at heart, satisfies well what follows: see below. ἡρμοσάμην] I betrothed you (viz. at your conversation: *προμήστωρ ὑμῶν ἐγενόμην* καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridesman (*παραινόμενος*) is said *ἀρμόζειν*: the middle voice is used of the bridegroom only. So among other examples in Wetst.,—*εἶχεν ἐν δόμοις Ἀγγισθοῦ, οὐδ' ἡρμοζε νυμφίῳ τινί*, Eur. Electr. 24,—and *ἀρροσάμενος* *λεοντυχίδεω* *Πέρκαλον* *τὴν Χίλωνος θυγάτηρα, καὶ σχὸν γυναῖκα* . . . Herod. vi. 65. But in Philo we have *γάμος* *ὃν ἀρμόζεται ἡδονή*, de Abr. § 20, vol. ii. p. 15) to one husband, to present (i. e. in order that I may present in you[, present you as]) a chaste virgin to Christ (viz. at His coming: *ὁ μὲν οὖν παρὸν καιρὸς μεσησσελας ἐστίν· ὁ δὲ μέλλων τῶν γάμων, ὅτε κρῶνῃ γίνεται, ἰδοὺ ὁ νυμφίος*, Theophyl.). τῷ χρ. is not in constructive apposition with *ἐνὶ ἀνδρὶ*, but explains and fixes it: the emphasis being on *παρθένον ἀγνήν*. 3.] But he fears their being seduced from their fidelity to Christ. ὁ ὀφίς] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. ἐν τῇ παν. αἰστοῦ] in

1 particip.
Gal. v. 4, 10.
1 Thim. v. 24.
k Acts ix. 30
ref.
1 Acts viii. 15
ref.
m = Gal. i. 6 al. 5
n ver. 1.
o constr., Rom. xiv. 14 reff.
r ch. xii. 11 only r.
1 ἐρχόμενος ἄλλον * Ἰησοῦν * κηρύσσει δὲ οὐκ ἐκηρύξαμεν, BDFKL
ἡ 1 πνεῦμα m ἕτερον 1 λαμβάνετε δὲ οὐκ ἐλάβετε, ἡ εὐαγ-
γέλιον m ἕτερον δὲ οὐκ ἐδέξασθε, καλῶς n ἀνέχεσθε. BDFKL
m = Gal. i. 6 al. 5
n ver. 1.
o constr., Rom. xiv. 14 reff.
r ch. xii. 11 only r.
p Acts xxiiv. 8. 2 Tim. ii. 7.
q constr., Rom. iii. 22. (ch. i. 7 reff.)

4. for ἰησ., χριστον F 4¹ vulg arm Ambrst Pel. for ἐλάβετε, ἐδέξασθε F.
in N the 2nd ετερον is written twice, but marked for erasure by N¹ or corr¹. add
λαμβάνετε F [not F-lat]. rec ηνέχεσθε (see ver 1), with rel Chr., ed Thdrt-ed :
ανέχεσθε D²GKLMRN b¹ e f g m o Chr.-ms, [Euthal.-ms] Damasc, ενέχεσται F : txt
B[D¹] 17 Cyr¹, patimini fri.
5. for γαρ, δε B 178 arm. aft υστερηκεναι ins εν υμιν D¹ (and lat) fri (with fuld tol).

(i. e. *by means of*, as the *element* in which the deed was done) his versatility (or subtlety),—so (οὕτως has been a gloss from the margin) your thoughts ('sentiments,' ref. and ch. x. 5) be corrupted from (pregnant construction, = be corrupted, and seduced from) your simplicity (singleness of affection) and your chastity towards Christ (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine.' Observe, that the *whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger. For (the whole sentence is steeped in irony:—'the serpent deceived Eve by subtlety: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) if indeed (εἰ μὲν introduces a *reality*, and is full here of deep irony. Cf. Il. a. 135, ἀλλ' εἰ μὲν δόσουσι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achaeans shall really give me another gift; and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος νίκες ἔσονται . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε Λάβην . . .', 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generically thus designated: but here too perhaps there is irony: δ ἐρχόμενος was a ῥῆμα σεμνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἐδέξ.,—*verba diversa, rei apta*. Non concurrat

voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb 'accept' ye with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseudapostolorum, non modo possibilem, sed plane presentem: ideo dicit in presenti, *prædicat*.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements.

5.] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior': for I reckon that in no respect do I fall short of (the perf. sets forth the *past and present* truth of the fact) these overmuch Apostles.

τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide 'the greatest Apostles,' i. e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the *other Apostles*, but only between himself and the *false teachers*. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending to more skill,—but priority of arrival and

1 Luke 12. 14. Rom. vi. 23. 1 Cor. 12. 7. only. 1 Ladr. 11. 36. 1 Mac. 11. 26. x. v. 22. only. m. ch. vii. 19. ref. n. 2 Tim. iv. 11. Heb. 1. 14. o Acts xiii. 24. Gal. iv. 19. 20 only. p. Luke xv. 16. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. 1 Cor. xvi. 17. ref. u here only. 7. 1 John i. 8. xi. 23 only. Hos. ii. 6. (ἀφ' ἑαυτῶν, Dan. vi. 22 Theod.) 22. ref. q ch. xii. 12, 14 only. (παρὰ τὸν, Gen. xxiii. 25, 32. Job xxviii. 19. t ch. iv. 9. ref. s ch. ix. 12 only. Wud. xix. 4 only. v = 1 Tim. v. 22. James i. 27. Wud. x. 8. y Rom. iii. 27. ref. a Rom. xv. 23. ref. w Acts xiii. 15. 1 Cor. vii. 2. Rom. iii. 13. Heb. b Rom. ix. 17. 6.

1 ὁψώνιον = πρὸς τὴν ὑμῶν διακονίαν, καὶ ὁ παρὼν ὁ πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός ὃ (τὸ γὰρ ὑστερήμα μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ ἐν παντὶ ἀβαρῇ ἐμαυτὸν ὑμῶν ἐτήρησα καὶ τηρήσω. 10 ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὐτῇ οὐ φραγίσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. 11 διὰ τί; ὅτι οὐκ ἀγαπῶ

8. (οὐθενός, so BM¹PN m 17 [Euthal-ms] Damasc[ap]py).)

9. rec ὑμῶν bef ἐμαυτὸν, with D-gr FLN³ rel [goth arm Thdr̄t Damasc]: om ὑμῶν K m¹ Syr: txt BM¹PN¹ m³ 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγίσεται) σφραγίσεται 14. 74. 23S: txt BD FKLMPN rel. for eis ἐμε, ἐν ἐμοί F n¹ 2. 120. om τῆς F.

11. om ἐντι B. om δ D¹ Thdr̄t. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

ὁψ., see ref., wages; more properly here subsidy. πρὸς τ. ἐμ. διακ.] in order to (to support me in) my ministration to you, gen. obj. ἄλλας καὶ ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ἐμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατε-
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11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς ; ὁ ἑ θεὸς οἶδεν. 12 δ δὲ ποιῶ, καὶ ποιήσω, ἵνα
 ἂ ἐκκόψω τὴν ἄφορμὴν τῶν θελόντων ἄφορμὴν, ἵνα ἢ ἐν
 ᾧ ἢ καυχῶνται ἢ εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 ἰ οἱ γὰρ
 ἰ τοιοῦτοι ἢ ψευδαπόστολοι, ἰ ἐργύται ἢ δόλιοι, ἢ μετασχη-

reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only t. see Rev.
 ii. 2. i Matt. ix. 37 al. t. Wtd. xvii. 17 al. = Phil. iii. 2. m here only. Prov. xii.
 6. (-οὖν, Rom. iii. 13.) n here Sec. 1 Cor. iv. 6. Phil. iii. 21 only t. 1 Kings xxviii. 9
 Symm. Jos. Antl. vii. 10. 8.

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, ου F[-gr].

ψευδοσ. D¹.

om eis F.

for we willingly incur obligations to those whom we love. ὁδεν. scil. ὅτι ὑμᾶς ἀγαπῶ.

12.] *The true reason*.—But that which I do, I will also continue to do (καὶ ποιήσω must not, as Krasin, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billoth, al.) take this *occasion* to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix.

12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (we above) at variance with the fact. (2) Theodorct, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμὴν,—‘*occasion that they may be found even as we,*’ and explain ἐν ᾧ καυχ. as a parenthesis, ‘*that they may be found (a point in which they boast) even as we:*’ i. e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather εὐρεθῶμεν καθὼς καὶ αὐτοί, ‘we may be reduced to their level.’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency: ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἐβραῖοι αἰνῶν; κἀγὼ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we;’ i. e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

¹ ὀψώνιον ^m πρὸς τὴν ὑμῶν ⁿ διακονίαν, καὶ ^o παρὼν ^o πρὸς ^{BDPKI}
¹ ὑμᾶς καὶ ^p ὑστερηθεὶς οὐ ^q κατενάρκησα οὐθενός ⁹ (τὸ γὰρ ^{MPNa:}
¹ ὑστέρημά μου ^a προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ^{c d e f g}
¹ ἀπὸ Μακεδονίας)· καὶ ^h ἐν ⁱ παντὶ ^j ἄβυρῇ ἐμαντὸν ὑμῖν ^{h k l m n}
¹ ἐτήρησα καὶ ^o τηρήσω. ¹⁰ ^w ἔστιν ^x ἀλήθεια ^y χριστοῦ ^z ἐν ^{17.47}
¹ ἐμοί, ὅτι ^h ἡ ⁱ καύχησις αὐτῇ οὐ ^j σφραγίσεται εἰς ἐμὲ ἐν
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^d ἐκκόψω τὴν ὁ ἀφορμὴν τῶν θελόντων ὁ ἀφορμὴν, ἵνα ^e ἐν ^{Josh. xii. 22,}
^f ᾧ ^g καυχῶνται ^h εὐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ ^{23 reff.}
ⁱ τοιοῦτοι ^k ψευδαπόστολοι, ^l ἐργῆται ^m δόλιοι, ⁿ μετασχη- ^{o Rom. vii. 8}
^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} 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^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp}

¹ ὁψώνιον ^m πρὸς τὴν ὑμῶν ⁿ διακονίαν, καὶ ^o παρὼν ^o πρὸς ^{BDK}
¹ ὑμᾶς καὶ ^p ὑστερηθεὶς οὐ ^q κατενάρκησα οὐθενός ⁹ (τὸ γὰρ ^{MPN}
¹ ὑστέρημά μου ^a προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ^{edd}
¹ ἀπὸ Μακεδονίας· καὶ ^b ἐν ^c παντὶ ^d ἄβυσρῃ ἑμαυτὸν ὑμῖν ^{h h}
¹ ἐτήρησα καὶ ^e τηρήσω. ¹⁰ ^w ἔστιν ^x ἀλήθεια ^y χριστοῦ ^z ἐν ^{17.6}
¹ ἐμοί, ὅτι ἡ ^v καύχσις αὐτῇ οὐ ^a φραγίσεται εἰς ἐμὲ ἐν
¹ τοῖς ^a κλίμασιν τῆς Ἀχατίας. ¹¹ ^b διὰ τί; ὅτι οὐκ ἀγαπῶ

¹ Luke iii. 14. ² Rom. vi. 23. ³ 1 Cor. ix. 7. ⁴ only r. ⁵ Esdr. iv. 56. ⁶ 1 Macc. iii. 28. ⁷ xiv. 33. ⁸ only. ⁹ m. r. ch. viii. 19. ¹⁰ reff. ¹¹ n. r. 2 Tim. iv. 11. ¹² Heb. i. 14. ¹³ o Acts xii. 20. ¹⁴ Gal. iv. 19. ¹⁵ 20 only. ¹⁶ p. = Luke xv. 14. ¹⁷ Phil. iv. 12. ¹⁸ Heb. xi. 37. ¹⁹ Sir. xiii. 4. ²⁰ r 1 Cor. xvi. 17 reff. ²¹ u here only r. ²² 7. 1 John i. 8. ²³ xi. 33 only. ²⁴ Hos. ii. 6. (ἐμφόρν., Dan. vi. 22 Theod.) ²⁵ 32 reff. ²⁶ q ch. xii. 13, 14 only r. (σφαγγ., Gen. xxiii. 25, 32. Job xxiii. 19. ²⁷ s ch. ix. 12 only r. ²⁸ Wind. xix. 4 only. ²⁹ v = 1 Tim. v. 22. James i. 27. ³⁰ z see Rom. iii. 7, xv. 8. ³¹ y Rom. iii. 27 reff. ³² w Acts xiii. 15. ³³ 1 Cor. iiii. ³⁴ s Rom. iii. 19. ³⁵ Heb. ³⁶ a Rom. xv. 33 reff. ³⁷ b Rom. ix.

8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc(appy).)

9. rec ὑμῖν bef ἑμαυτὸν, with D-gr FLN³ rel [goth arun Thdrt Damasc]: om ὑμῶν K m¹ Syr: txt BMPN¹ m³ 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγίσεται) σφραγίσεται, with d: σφραγίσεται 14. 74. 239: txt BD FKLMPN rel. for eis ἐμε, εν μοι F n¹ 2. 120. om της F.

11. om οτι B. om δ D¹ Thdrt. (M uncert.)

i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

ὄψ., see reff., wages; more properly here subsidy. πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj. ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυσα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provincie sue familiaris Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Kt, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and (Ecum. mention a rendering, οὐκ ἠμέλησα, ἢ βαθυμωτέρας πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδένος, 'cum cumquam incommodo.'

But the former meaning suits the context better. The word is found no where else

in Greek. ἀνορκῶς occurs in Plutarch, de Liber. Educatione, p. 8, 7 (Wetst.), ἀνορκῶσι κ. φρίττουσι πρὸς τοὺς πόρους.

On the government of the genitive by verbs compounded with κατ, see Matthiæ, § 376.

9.] For (reason why he burdened no one) the brethren (who, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' αἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . .; i. e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .';—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ.

. . .] this boasting (not = καύχῃα, here or any where else) shall not be stopped (supply τὸ σῶμα, which is not expressed, because καύχῃσι being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχῃσι is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς ; ὁ ὁ θεὸς οἶδεν. ¹² δ δὲ ποιῶ, καὶ ποιήσω, ἵνα ^{c ch. xii. 2, 3.}
^{d Josh. xii. 23.} ἐκκόψω τὴν ἄφορμὴν τῶν θελούντων ἄφορμὴν, ἵνα ^{e Rom. vii. 8} ἐν
^{f reff.} ᾧ ^{g Rom. ii. 17} καυχῶνται ^{h ellipse, Matt. x. 23 al.} εὐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ
^{i reff.} τοιοῦτοι ^{j here only. Prov. xii. 8} ψευδαπόστολοι, ^{k here only. 1 Cor. iv. 6. Phil. iii. 21 only.} ἐργῆται ^{l Kings xxviii. 8} δόλιοι, ^{m here only.} μετασχ-

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, ου F[-gr].

ψευδοαπ. D¹.

om εις F.

for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ.

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1 Luke iii. 14. ¹ ὁψώνιον ^m πρὸς τὴν ὑμῶν ⁿ διακονίαν, καὶ ^o παρὼν ^o πρὸς BDFKL
 Rom. vi. 23. ὑμᾶς καὶ ^p ὑστερηθεὶς οὐ ^q κατενάρκησα οὐθενός ⁹ (τὸ γὰρ
 1 Cor. ix. 7 only. ^r Eedr. iv. 56. ^s 1 Macc. iii. 28, xiv. 33 only. ^t m = ch. viii. 19 reff. ^u n = 2 Tim. iv. 11. Heb. i. 14. ^v o Acts xii. 30. Gal. iv. 18, 20 only. ^w p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. ^x q ch. xii. 13, 14 only. ^y (παρεῖν, Gen. xxiii. 25, 22. Job xxiii. 19. 1 ch. iv. 4 reff. ^z r 1 Cor. xvi. 17 reff. ^{aa} v = 1 Tim. v. 23. James i. 27. ^{ab} w Acts xiii. 15. 1 Cor. vii. u here only. ^{ac} x see Rom. iii. 7, xv. 8. ^{ad} y Rom. iii. 27 reff. ^{ae} a Rom. xv. 23 reff. ^{af} b Rom. ii. xi. 33 only. ^{ag} Ho. ii. 6. (ὑμῶν, Dan. vi. 23 Theod.) ^{ah} 32 reff.

8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc[appy].)

9. rec ὑμῶν bef εἰς αὐτοὺς, with D-gr FLN³ rel [goth arum Thdrt Damasc]: om ὑμῶν K m¹ Syr: txt BMPN¹ m³ 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγῆσεται) σφραγισεται, with d: σφραγῆσεται 14. 74. 239: txt BD FKLMPN rel. for eis εμε, εν εμοι F n¹ 2. 120. om της F.

11. om οτι B. om δ D¹ Thdrt. (M uncert.)

i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippian were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. εὐλόγησα is hyperbolic, to bring out the contrast, and shame them.

ὁψ., see reff., wages; more properly here subsidy. πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj. ἄλλας καὶ ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατε-

ενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυνα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provincie sue familiaris Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . Kt, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Œcumen. mention a rendering, οὐκ ἠμέλησα, ἢ βαθυμυτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. ἀνομαρκῶν occurs in Plutarch, de Liber. Educatione, p. 8, r (Wetst.), ἀνομαρκῶσι κ. φρίττουσι πρὸς τοὺς πόδας.

On the government of the genitive by verbs compounded with κατά, see Matthew, § 376.

9.] For (reason why he burdened no one) the brethren (who, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' αἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . . ; i. e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . . ;'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ.

. . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχῃς being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχῃς is imagined as being and speaking).

11.] He presupposes, and negatizes, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς ; ὁ ὁ θεὸς ὁ οἶδεν. ¹² δ δὲ ποιῶ, καὶ ποιήσω, ἵνα ^{c ch. xii. 2, 3}
^d ἐκκόψω τὴν ὁ ἀφορμὴν τῶν θελόντων ὁ ἀφορμὴν, ἵνα ^e ἐν ^{d Rom. xi. 22,}
^f ᾧ ^{e Rom. vii. 8} καυχῶνται ^h εὐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ ^{g Rom. ii. 17} οἱ γὰρ ^{f ellipse, Matt.}
ⁱ τοιοῦτοι ^h ψευδαπόστολοι, ⁱ ἐργάται ^m δόλιοι, ⁿ μετασχη-
^{reff.} ^{h = 1 Cor. iv. 2 reff.} ^{i Acts xiii. 22 reff.} ^{k here only + see Rev.}
^{ii. 2.} ^{l Matt. ix. 37 al. +} ^{Wisd. xvii. 17 al. = Phil. iii. 2.} ^{m here only. Prov. xii.}
^{6. (-ισὺν, Rom. iii. 13.)} ^{n here see. 1 Cor. iv. 6. Phil. iii. 21 only +. 1 Kings xxviii. 8}
^{Symm. Jos. Antt. vii. 10. 5.}

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, οὐ F[-gr].

ψευδοαπ. D¹.

om εις F.

for we willingly incur obligations to those whom we love. οἶδεν. scil. ὅτι ὑμᾶς ἀγαπᾷ.

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ο Rev. xvii. 6 only. Job xvii. 8. xviii. 20 only. p see Eph. v. 8. 1 Thess. v. 3 al. q = 1 Cor. ix. Gen. xiv. 26. Isa. xlix. 6. r see Gal. ii. 17. s see ch. iii. 9. t = Rom. vi. 21 reff. u Rom. ii. 6. Rev. xx. 12. 13. Ps. xxvii. 4. v = 1 Cor. iii. 18 reff. 1. ix. 17. Luke v. 36, 37. x. 6. xiii. 9. xiv. 32 only. vii. 16 al. d so John vii. 10. w Luke xi. 40. Rom. ii. 30 al. L.F., exc. 1 Pet. ii. 15. Prov. passim. x Matt. vi. 1. ix. 17. Luke v. 36, 37. x. 6. xiii. 9. xiv. 32 only. y Acts v. 15 reff. z see Matt. x. 14. ch. 15 al. a ver. 1. b absol., 1 Cor. i. 29. iv. 7 al. c ver. 1 reff. d so John vii. 10.

ματιζόμενοι εἰς ἀποστόλους χριστοῦ. 14 καὶ οὐ ° θαῦμα [R xi. 14.] αὐτὸς γὰρ ὁ σατανᾶς ° μετασχηματίζεται εἰς ἄγγελον BDVCKI MFAR. φωτός· 15 οὐ ° μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ° μετα- a b c c l σχηματίζονται ὡς ° διάκονοι ° δικαιοσύνης, ὧν τὸ ° τέλος f g h i εἶσται ° κατὰ τὰ ἔργα αὐτῶν. 16 Πάλιν λέγω, μή τις με m n ο δόξῃ ° ἄφρονα εἶναι· ° εἰ ° δὲ ° μήγε, ° κἂν ὡς ° ἄφρονα 17 ὁ δὲ ξασθέ με, ἵνα κἀγὼ ° μικρόν ° τι ° καυχῶμαι. 18 ὁ λαλῶ, οὐ ° κατὰ ° κύριον λαλῶ, ἀλλ' ° ὡς ° ἐν ° ἀφροσύνῃ, 19

14. rec (for θαυμα) θαυμαστον, with D² KLM rel: txt BD¹FP[R]N a 17 Orig; [Euthal-ms Damasc-ms]. for eis αγγελον, ως αγγελος D¹ (and lat) Orig-int-mss, Cyr Lucif, Ambrst [Promiss].

15. om ουν D¹ (and lat) spec Syr goth arm Lucif. om διακονοι K. εαυτου K. for εσται, εστιν D¹ (and lat) [spec] Lucif.

16. om γε D¹. rec μικρον τι bef καγω, with syr Cc: txt BDFKLMFP[R]N rel latt Syr goth eth arm [Euthal-ms Thdrt Damasc]. καυχωμαι DKLP[R] d¹ [Euthal-ms].

17. rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFKP[R]N a d (m[x. ανθρωπον]) 17. 47 Syr eth arm [Bas.] Chr, Damasc.

we may be fairly compared and judged by facts.' And then, before the γὰρ of ver. 13 will naturally be supplied, 'And this will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles,' &c.

13.] For (see above: the γὰρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most expositors, 'such false Apostles are ἐργ. δόλ.,' which destroys the whole emphasis of the sentence, wherein the πῶτερον ἀπόστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between ο τοιοῦτοι ψ. and ψ. of some other kind. On the sense, see Rev. ii. 2. ὁ τοιοῦτος is a familiar designation with the Apostle, see reff.),—dishonest workmen (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. participle indicates their habit and continual endeavours to assume the shape) Apostles of Christ. By a fair comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shown.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμα γ' οὐδέν, οὐδ' ἐγὼ γὰρ δ βαλέων. αὐτὸς γὰρ δ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the practice of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53.

15.] εἰ καὶ, if also, i. e. as well as himself, or perhaps better applying to the whole sentence, if, also . . . μετασχ.

ἔσ, i. e. μετασχ. καὶ γίνονται ἔσ:—so Rom. ix. 29, ὡς Γέμοιθα ἂν ἐμποιήθην.

αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ἐν τῷ τῷ.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions). 16—21.] Excuses for his intended self-boasting.

16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μήγε after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff. κἂν elliptical: the full construction would be κἂν ὡς ἄφρονα δέξασθαι δέγ, δέξασθέ με: so in reff.) as a fool (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him.

κἀγὼ, as well as they. 17.] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his

ἐν ταύτῃ τῇ ὑποστάσει τῆς ^ε καυχήσεως. ¹⁸ ἐπεὶ πολλοὶ ^ε καυχῶνται ^ε κατὰ ^ε τὴν ^ε σάρκα, καὶ γὰρ ^ε καυχῶσθαι. ¹⁹ ἡδέως γὰρ ^ε ἀνέχεσθε τῶν ^ε ἀφρόνων, ¹ φρόνιμοι ὄντες. ²⁰ ἀνέχεσθε γάρ, εἰ τις ^ε ὑμᾶς ^ε καταδουλοῖ, εἰ τις ^ε κατεσθίει, εἰ τις ^ε λαμβάνει, εἰ τις ^ε ἐπαίρεται, εἰ τις ^ε εἰς ^ε πρὸς-
ωπον ὑμᾶς ^ε δέρεται. ²¹ κατὰ ^ε ἀτιμίαν λέγου ^ε ὡς ^ε ὅτι ἡμεῖς

[...III.
18 (εργ.)
R.]

24. ix. 17. (δυστα, ch. xii. 9.) k ver. 1.
iv. 10. m Gal. ii. 4 only. Gen. xlvii. 21.
only. Isa. ix. 12. o = ch. xii. 16. p = ch. x. 5 reff.
r Acts v. 40 reff. s = 1 Cor. vii. 6. t Rom. i. 26 reff. u ch. v. 19. 2 Thess. ii. 2.

18. for πολλοί, οἱ τοί. P¹.

om την D¹F[R]N¹ 17 Chr, Damasc.

20. rec *umas* bef *eis* *proswpon*, with D²[gr] KLM rel am[is *vos faciam* (sic, Tischdf)]
Syr goth arm Chr, Thdrt: txt BD¹·F¹PN m o 17 latt syr sēth [Euthal-ms] Damasc
Orig-int; [Ambrst].

mission from the Lord. κατὰ κorp.] as in
reff., after the (mind of the) Lord, in pur-
suance, i. e. in this case, of θεοπνευστία
from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἀφρ.] as it were in folly, i. e.
'putting myself into the situation, and
speaking the words of a foolish man vaunt-
ing of himself.' ὑποστάναι, as ch. ix.
4, in this present confidence, not as Chrys.
'subject,'—this subject of boasting; ἵνα
μὴ νομίση: πανταχοῦ ἀνοηταίνειν αὐτόν,
(Hom. xxiv. p. 607)—and so al.: but the
sense would be insipid in the last degree:
nor could such a meaning well be expressed
without γε,—ἐν ταύτῃ γε τῇ δυν. De Wette
also renders δυν. 'subject-master,' and
understands, 'since we are come to boast-
ing'; but here again γε would be more
naturally found. He objects to 'confidence,'
that the boasting was not begun: but as
Meyer replies, it is conceived of as having
begun in Paul's mind, by the use of the
present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers,
but not only they:—since it is a common
habit,—for he is here speaking as εἰς τῶν
ἀφρόνων, see Job ii. 10) boast according to
the flesh (not = ἐν σαρκί, as Chrys., al.,
but 'in a spirit of fleshly regard,'—'having
regard to their extraction, achievements,
&c.' as below vv. 22 ff.), I also will boast
(scil. κατὰ τὴν σάρκα. Rückert thinks
these words are omitted purposely, thereby
to imply that the Apostle's boasting was
not fleshly; but this is distinctly contra-
dicted by the context: he is speaking as
one of the πολλοί of οἱ ἄφρονες, see next
verse).

19.] Bitterly ironical. They
were φρόνιμοι—as 1 Cor. iv. 8, κεκορεσ-
μένοι—so full of wisdom as to be able to
tolerate complacently, looking down from
the 'sapientum templa serena,' the follies
of others. This, forsooth, encourages him
to hope for their forbearance and patron-
age. Compare the earnestness of 1 Cor.
iii. 1—4. And the irony does not stop
here: it is not only matter of presump-

tion that they would tolerate fools with
complacency, but the matter of fact testi-
fied it: they were doing this: and more.

20.] for (proof that they could
have no objection to so innocent a man as
a fool, when they tolerated such noxious
ones as are adduced) γε ἐσθίει (them), if
(as is the case) one brings you into
slavery (the mere abstract act as regarded
them, not the man's own selfish view,
being in the Apostle's mind, the active, not
the middle, is used. Thucyd. iii. 70, uses
the active similarly: λέγοντες τοῖς Ἀθη-
ναίοις τὴν Κέρκυραν καταδουλοῦν. But
the enslaving understood, is to the man
himself, not to the law:—see ref. Gal.), if
one devours you (by exaction on your prop-
erty, see reff. Mk. L. So Hom. Od. γ.
316: μὴ τοι κατὰ πάντα φάγωσι κτήματα,
and Plant., Ter., and Quintil., in Wetstein),
if one catches you (as with a snare, ref.:
not, 'takes from you'), if one uplifts
himself (so freq. in Thucyd., e. g. vi. 11,
χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντίων
ἐπαίρεσθαι. See other examples in Wetst.),
if one smites you on the face (in insult,
see 1 Kings xxii. 24: Matt. v. 59; Luke
xxii. 64; Acts xxiii. 2. This is put as the
climax of forbearance. "That such vio-
lence might literally be expected from the
rulers of the early Christian society, is also
implied in the command in 1 Tim. iii. 3,
Tit. i. 7, that the 'bishop' is not to be 'a
striker.' Even so late as the seventh cen-
tury the council of Braga (c. 7), A.D. 675,
orders that no bishop at his will and
pleasure shall strike his clergy, lest he lose
the respect which they owe him." Stanley).

21.] By way of disparagement
(κατ' ἀτιμίαν,—so κατὰ λήην ἐκπλάσσωντες,
Herod. ii. 152; κατὰ θέαν ἤκειν, Thucyd.
vi. 31) I assume that (ὡς δυν, see ch. v. 19,
note,—does not positively state a fact, but
assumes one, or states the import of a say-
ing) ὡς (emphatic) were weak (when we
were among you). An ironical reminis-
cence of his own abstinence when among

v. -- Rom. iv.
19 reff.
w ver. 12.
x = ch. x. 2.
y ver. 17.
z Acts vi. 1.
Phil. iii. 6
bis only.
Gen. xxxix.
14 al.

a John i. 48. Acts ii. 22. Rom. xi. 1 al.
d here only. Zech. vii. 11 only. (-νία, 2 Pet. ii. 16.)

b Rom. ix. 7 reff.

c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.
e as adv., here only. Winer, edn. 6, § 50, Remark 2.

ἡσθενήσαμεν ἔν φ' δ' ἄν τις ἵ τολμᾷ, (ἢ ἐν ἡ ἀφροσύνη λέγω) ἵ τολμῶ κἀγώ. ²² Ἐβραῖοι εἰσιν; κἀγώ. Ἰσραηλ-
ῖται εἰσιν; κἀγώ. ὁ σπέρμα Ἀβραάμ εἰσιν; κἀγώ. ²³ διὰ κο-
νοι ὁ χριστοῦ εἰσιν; (ἃ παραφρονῶν λαλῶ) ὁ ὑπὲρ ἐγώ ἐν

21. ἡσθενήσαμεν bef ημεῖς F[not F-lat]: ἡσθενηκαμεν BN in [17(Griesb)] 80
[Euthal-ms].—add ἐν τούτῳ τῷ μερεῖ D vulg-ed [demid](not ain fuld [tol]) Ambrst.
om δ' D¹(and lat) vulg syr Ambrst. ²² τολμῶ κἀγώ bef ἐν ἀφρ. λέγω F[not
F-lat].—om 2nd λέγω N'(ins N-corr¹ obl).

them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'—'I speak,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasmus, Calvin., al. (Chrys. remarks on ὅς ἐστι,—ἀσαφὲς τὸ εἰρημένον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐνδοξείαν τῇ ἀσαφείᾳ, p. 609), and (2) understand κατὰ ἀτιμ., 'to your shame,' and (3) ὅς ἐστι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὁμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῖν λαλῶ: and (3) it may be doubted whether ὅς ἐστι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 (see German edn.), renders it by wie daß: it is pleonastic, answering to our expression 'how that'—'I told him, how that' . . . Winer, in a former edition, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγινώσκεις, ὡς ὅτι ἐν δοχάτοις εἰσιν οἱ κατακλεισθέντες. ἐν φ' δ' ἄν But in whatsoever matter any one (the τις of ver. 20) is bold (the ἄν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἄν ἐξέρπων τάλας ἐμνηχανώμεν' εἶτα πῦρ ἄν οὐ παρῇ, and Eur. Phoen. 412, ποτὶ μὲν ἐπ' ἡμᾶρ εἶχον, εἶτ' οὐκ εἶχον ἄν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17.

22. "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a climax: so that Ἐβραῖοι refers to

the nationality.—Ἰσραηλῖται to the theocracy (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the claim to a part in the Messiah (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasmus, Luther, Estius, al.

23. Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—'that am I too.' But that is not enough, now that we are come to the great point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their concealed aspirations to apostolic dignity.

παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω:—I say it as a madman. Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the ταλμῶ κἀγώ.

ὑπὲρ ἐγώ must not be misunderstood. He concedes to them their being διδάκ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διδάκ. χρ. and merely puts it hypothetically. 'Well, then, if they are to be considered διδάκ. χρ., I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers: but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used ad-

²² κόποις ^h περισσοτέρως, ἐν ^h φυλακαῖς ^h περισσοτέρως, ἐν ^h πληγαῖς ⁱ ὑπερβαλλόντως, ἐν ^m θανάτοις πολλάκις.
²⁴ ὑπὸ Ἰουδαίων πεντάκις ^a τεσσαράκοντα ^o παρὰ μίαν ἔλαβον, ²⁵ τρίς ^h ἐραβδίσθην, ἅπαξ ^a ἐλιθάσθην, τρίς ⁱ ἐναυάγησα, ^a νυχθήμερον ἐν τῷ ⁱ βυθῷ ^a πεποίηκα.
²⁶ ὁδοιπορίαις πολλάκις, ^w κινδύνους ^x ποταμῶν, ^w κιν-
 only. (βαλλειν, ch. iii. 10.) m = ch. i. 10. Ps. lv. 13. see 1 Cor. xv. 31. προσω-
 θήσκω πολλοὺς θανάτους ὑπομένων ἀνθ' ἐνδὲς τοῦ τελευταίου, Philo, Flacc. § 20, vol. ii. p. 542.
 n ellips. of πληγῶν, see Luke xii. 47, 48. o = here only. Herod. ix. 33. r 1 Tim. i. 19 only.
 xvi. 22 only. Judg. vi. 11. q Acts v. 36 reff. u = Acts
 a here only. t here only. Exod. xv. 5. Ps. cxi. 24. (-θίζειν, Luke v. 7.) w here
 xv. 33 reff. v John iv. 6 only. 1 Macc. vi. 41. (-πειρ, Acts x. 9.) x gen., = 1 Pet.
 (8 times) and Rom. viii. 35 only. Ps. cxiv. 3. (-νύσειν, 1 Cor. xv. 30.)

23. for λαλω, λεγω DF e Did., κοινοῖς F(not G). rec εν πληγαῖς υπερβ.
 bef εν φυλακαῖς περισσ., with D³[gr] KLMN³ rel syrr copt arm Orig, Chr, Thdrt
 Damasc, and F[gr(and G-lat)] N¹ Orig, [Hil], which (and P) put περισσ. with πληγ.
 and υπερβ. with φυλ.: om εν πλ. ut. Clem [Euthal-ms] Tert: txt B D¹(and lat) (P)
 [17] vulg(and F-lat) goth æth Orig, [Ambrst Aug.], πολλοῖς D¹[gr].
 25. rec ερραβδ., with M rel Chr [Thdrt Damasc]: txt BDFKLIPⁿ [a c d f k n o]
 17. 47 Orig, Eus, Chr-ms Thl Ec.
 26. for πολλοῖς (and in next ver), πολλοῖς D¹(with lat); so also vulg [F-lat Syr] in
 ver 27 [twice].

verbally, see reff. ἐν κόποις παρσ.]
 By (the ἐν is instrumental [in (the matter of) or, by (virtue of)]):—the direct dative is adopted ver. 26:—these facts are proofs of the ὑπὲρ ἐγώ,—not as Estius, al., parallel with it, which would only apply to the comparative and not to ἐν θανάτοις πολλάκις labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφὴν ποτε, Gal. i. 13: τῇ ἐμῇ παρουσίᾳ πάλιν, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts (xvi. 23 ff.) previous to the writing of this Epistle. Clement, in the celebrated passage of his 1st Epistle to the Corinthians (c. v. p. 220) on the labours of Paul, describes him as ἐντάξις δεσμῶ φορέτας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build only on the history in the Acts for a complete account of his journeys and voyages), by stripes more exceedingly (particularized below), by deaths often (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Beroea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26. At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty

Vox. II.

stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction. None of these scourgings are mentioned in the Acts),—thrice was I beaten with rods (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), a night and day have I spent (reff.) in the deep (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thil. (τινὲς δὲ φασιν ἐν τινι φρεάτι μετὰ τὸν ἐν Λύστροις κίνδυνον κατακυρθεῖς, βυθῷ λεγόμενῳ, νῦν τοῦτο λέγει), seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀέλιον κήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

Z z

μοι ἢ καθ' ἡμέραν, ἢ ἡμέριμνα ἡ πασῶν τῶν ἐκκλησιῶν. ^{o Acts ii. 46}
²⁹ τίς ἄσθενεῖ, καὶ οὐκ ἄσθενῶ; τίς σκανδαλίζεται, ^{p and constr.,}
^{καὶ οὐκ ἐγὼ πυρούμαι;} ³⁰ εἰ καυχᾶσθαι δεῖ, τὰ τῆς ^{22 h [Luke}
^{only. Sir. xlii. 9.} ^{q ch. viii. 18 ref.} ^{r = Acts xx. 36, or Rom. xiv. 1.}
^{1 Cor. viii. 13 ref.} ^{1 Cor. vii. 9 ref.} ^{u absol., vv. 16, 16.} ^{v constr.,}
^{Rom. xiv. 19 al.} ^{w constr., ch. ix. 2. Prov. xxvii. 1.}

k 17 [Euthal-ms]. rec (for μοι) μου, with D[-gr] KLMPN³ rel vulg[and F-lat]
 Ambrst]: txt B F[-gr] N¹ 17 [Euthal-ms, in me D-lat Aug₃]. om 1st η F¹
 (not G). for καθ. ημ. η, καθημερινη F.

stand *παρεκτός* as = *ἐξωθεν*, 'the things that are without,'—a meaning which it never has, always implying *exception*, see ref. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after *παρεκτ.*, interpreting it rightly, *πλεονα τὰ παραιοφθέντα τῶν ἀπαριθμηθέντων*, Hom. xiv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—my care (*ἐπίστ.* may be either 'delay,' 'hindrance,' as Soph. Antig. 225, *πολλὰς γὰρ εἶχον φροντίδας ἐπιστάσεις*, and Xen. Anab. ii. 4. 26, *ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὧν τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν*,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought': e. g. *τὴν ὑπὲρ τῶν ὧν ἐπίστασιν κ. διδλψιν*, viii. 30. 13, 'curam summæ rei,'—*οὐκ ἐκ παρέρρου, ἀλλ' ἐξ ἐπιστάσεως*, iii. 58. 3,—*ἀγειν τινα εἰς ἐπίστασιν*, 'attentionem alicujus excitare,' ix. 22. 17, al. The rec. reading, *ἐπιστάσεις* (which has perhaps been introduced from *ἐπίστασις* not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note), can only mean *concourse*, in a hostile sense, see ref. and examples in Wetst.: and so Chrys. (see var. readl.), &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie concursus, i. e. sollicitudo de omnibus ecclesiis':—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., 'the daily outbreak against me,' and the reading cannot be considered certain) *day by day*, (viz.) *my anxiety for all the churches* (the construction is an anacoluthon: not, as Meyer, *ἐπίστ.* the subject and *μέριμνα* the predicate, which would be a very flat sentence,—'my daily care is, anxiety &c.' As it stands, ἡ ἐπίστ. is general, and

ἡ μέριμν. particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe *συμπάθειαν* generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accommodet omnibus,' Calv. Olsh., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?' The *ἀσθένεια* of the *τις* may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable *θυροβοῦμαι κ. ταρδύσσομαι* (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accommodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa ipse suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel. *πυρούμαι*,—with zeal, or with indignation.

30.] partly refers back to what has passed since ver. 23. The *ἀσθένεια* not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as *δ. σαργανοφόρητος*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 may be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses

x Rom. vi. 19. 1 Cor. ii. 3. ref.
 y Rom. xv. 6. ref.
 z so ver. 11.
 a Rom. ix. 6. ref. and note.
 b Rom. ix. 1. ref.
 c here only t.
 1 Macc. xiv. 47. xv. 1, 2 only. Jos. Ant. xiv. 7. 2 al.
 d Gal. iii. 23. Phil. iv. 7. 1 Pet. i. 6 only t. Judith iii. 6. g here only t.
 h abool. ch. xi. 16, 18, 30. i constr. but w. aor. inf., Matt. xix. 10. Esth. iii. 8.
 e Acts xii. 4. ref. h Acts ix. 25 (ref.). i Acts xx. 9 only. Jos. i Rom. ii. 3. ref. o 17. 4.

ἡ ἀσθενείας μου καυχῆσομαι. 31 ὁ θεὸς καὶ ὁ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὃ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν πιάσαι με [θέλων], 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἔχλασθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. 1 * Καυχᾶσθαι δὲ οὐ συμφέροι μοι ἐλεῦσθαι

30. om μου B.

31. rec aft κυρίου ins ημων, with DMP rel vulg(with [demid] fuld F-lat) Syr copt arm Thdrt [Euthal-ms Ambrst] Aug(atic): om BFKLN e g h l m n 17 am syr goth aeth Chr[and 2-mss] Damasc. rec aft ησ. ins χριστου, with DKLMP rel vulg(with [demid] fuld F-lat) Syr copt aeth Thdrt [Euthal-ms Damasc Ambrst] Aug: om BFN m 17 am syr goth arm Chr[and ms].

32. rec δαμασκηῶν bef πολιν, with D²[-gr] KLM rel Chr, Thdrt Damasc: txt BD¹-3FPN a m 17 [latt arm]. om θελων B D¹(and lat) vulg(and F-lat) Syr arm Procop, Ambrst Pel: ins D²[-gr] KLMFN rel goth Chr, [Euthal-ms Damasc] Thdrt, and (but bef πιασαι με) F[-gr(and G-lat)] syr copt aeth.

33. om εν σαργανη F[-gr].

CHAP. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεῦσθαι δὲ B(see table) F(N) 17 vulg: so, but συμφερεῖ, P: καυχᾶσθαι δη ου συμφερεῖ μοι ἐλεουσμαι γαρ (D)KL rel Chr Thdrt [Th] (Ec.—ins ei bef καυχ. N³ 39 lect-17 vulg(and F-lat) [Euthal-ms Ambrst].—δεῖ (on the confusion between η and ει cf Tischd^f N. T. (ed. 7) prolegg. p. xxxvii) B D²[and lat] FLP d e f g m n o [17] vulg syrr goth [Euthal-ms Ambrst]: δε D¹[-gr] N copt Thl: δη KM 47 Ath, Chr Thdrt Damasc [Ec].—om μοι D¹[-gr] Syr goth. (M uncert.)—add καὶ B 213.

—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the beginning of a catalogue of his escapes, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 24. 32.]

ἐν Δαμ. followed by Δαμασκηῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. [ἐθνάρχης] Prefect, or

governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in ref. 1 Macc., and Jos. Ant. xiii. 6. 7. It was bestowed by Augustus on Archelaus after his father's death, Jos. Ant. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided

under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Ant. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor.

σαργάνη, κόφινος, Hesych.;—οἱ μὲν, σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Suidas (see Wetst.), = σινύρις, Acts ix. 25. Probably it is, as Stanley, a "rope-basket;" a net.

CHAP. XII. 1—10.] He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχῆσομαι. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to con-

γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις κυρίου. ὁ δὲ οἶδα m Luke i. 22. xxi. 23. Acts xxi. 19 only. L.P. Mal.
 ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν n = 1 Cor. xiv. 8 reff. w. gen. subj. (see note), Rev. i. 1 (Gal. i. 12?) only. (obj.) 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xlii. 1.) p ch. v. 8. Heb. xlii. 3.

αὐτ εἰς ins τας P: τα(sic) F.

for κυρ., χριστου F[not F-lat]. (P uncert.)

tempt and ridicule—this was one of the ἀσθένειαι. He now comes to another: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with himself, and fixing attention only on the ἀσθένεια which followed it.

1.] (I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.) Let only the two readings *καυχᾶσθαι δὲ οὐ συμφέρει μοι, ἐλεῦσθαι γὰρ*, and *καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεῦσθαι δέ*, be compared, and it would certainly seem as if the former more resembled the nervous elliptical irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, *δέ* for *δὲ*, and the prefixing of *εἰ*, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. To boast, verily, is not to my advantage: for (i.e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ υπερβαίρωμαι) (on the other reading, I must boast, though it is not to my advantage: but) I will proceed to visions and revelations of the Lord. *δὲ* in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γὰρ, if the sentence is completed. The same sense is found in Plato, Phaed. p. 60, δὲ Σάκρατες, ὁσπτατον δὲ σὲ προσερούσι νῦν οἱ ἐπιτήδευοι, καὶ σὺ τούτους,—the completion of the sense being,—‘for you are to die to-night:’—πολλοὶ κακῶς πρᾶσσουσιν, οὐ σὺ δὲ μόνος, Eur. Hec. 464: i.e. οὐ σὺ δὲ μόνος κακῶς πρᾶσσεις, πολλοὶ γὰρ ἄλλοι. . . . (See Hartung, Partikellehre i. 270, who however explains *δὲ* in these examples somewhat differently.) The force of it here then, is: “I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.” εἰς ὅτι. κ. ἄκ. κwp.] q. d. ‘and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:’ thus the γὰρ gives a more complete proof. ὁπτασία is the form or man-

ner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὁπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκάλυψις πλείον τι ἔχει τῆς ὁπτασίας: ἡ μὲν γὰρ μόνον βλέπειν διδασκιν αὐτὴ δὲ καὶ τι βαθύτερον τοῦ ὁρμμένου ἀπογυμνοῖ. κυρίου,

gen. subj., vouchsafed me by the Lord,—not obj., ‘of [i.e. revealing] the Lord’ [as the subject of the vision], for such is not that which follows.

No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2–4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the *συνδοχὴ τῇ σαρκί* of vv. 7 ff. Such glory belonged not to him, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the *ἐγὼ αὐτός*, compounded of the *νοῦς* and *σάρξ* (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.

It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state.* Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that *he may by it introduce the mention of the συνδοχὴ τῇ σαρκί*, which bore so conspicuous a part in his ἀσθένεια, to BOAST OF WHICH is his present object.

2.] I know (not, ‘*κνω*’, as E. V.: which [is a mistake in grammar, and] introduces serious confusion, making it seem as if the *πρὸ ἐτῶν δεκατ.* were the date of the *knowledge*, not, as it really is, of the *vision*) a man in Christ (*ἐν χρ.* belongs to *ἄνθρ.*, not to *οἶδα*, as Beza; *ἄνθρ. ἐν χρ.* =

q¹ l¹ Cor. vi. 18¹ ^{refl.} ² σώματι οὐκ οἶδα, εἴτε ³ ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ ^{BD FKL}
^{ch} xi. 31. ¹ θεὸς ¹ οἶδεν ¹ ἀρπαγέντα ¹ τὸν ¹ τοιοῦτον ¹ ἕως ¹ τρίτον ^{MPN a b}
¹ Josh. xxii. 22. ² οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{c d e f g}
¹ John vi. ¹ οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{h k l m n}
¹ 15. Acta viii. ¹ οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{o 17. 47}
¹ 30. 1 Thess. ¹ οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{o 17. 47}
¹ iv. 17. Rev. ¹ οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{o 17. 47}
¹ xii. 5. ¹ οὐρανοῦ. ³ καὶ οἶδα ¹ τὸν ¹ τοιοῦτον ¹ ἄνθρωπον (εἴτε ¹ ἐν ^{o 17. 47}
¹ t Acta xxii. 22. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ 1 Cor. v. 5, 11. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ ch. ii. 5, 6. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ x. 11. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ xxiii. 43. Rev. ii. 7 only. Gen. ii. 8, and fr. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ u so Matt. xi. 23. Luke x. 15. Deut. iv. 11. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ v = John i. 3 al. ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν
¹ w Luke ¹ οἶδεν ¹ ὅτι ¹ ἡρώπγη εἰς τὸν ¹ παράδεισον καὶ ἦκουσεν

2. ins τω bef σώματι D¹. (P uncert.) om του bef σώματος B d [so al next ver].
 ins του bef τρίτου F. (for τρίτου N¹ wrote τουτου, which he then altered

to τρυτου.)
 3. rec (for χωρίς) εκτος (from ver 2), with D² 3 FKLMPN [Chr, Euthal-ms Tbdrt
 Damasc: extra latt]: txt BD¹ Meth, om ουκ οἶδα B Meth.

'a Christian,' 'a man whose standing is in Christ:' so οὗ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ, Rom. xvi. 7),—fourteen years ago (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat';—but to ἀρπαγέντα. On the idiom see refl.,—the date probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up bodily: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 (3—14), vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cælum, quod etiam se scire confirmat, proprie vidit, non imaginativer. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit."') And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between reality and a mere vision, but between the anima, the life, being rapt out of the body, leaving it dead, and the mens, the intelligence or spirit, being rapt out of the body, leaving it 'secundum modum quendam vivens'; such an one (so τὸν τοιοῦτον resumes after a parenthesis, 1 Cor. v. 5), rapt (snatched or taken up, refl.) as far as the third heaven. What is the third heaven? The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cæli, Deut. x. 14") recognized seven heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial

scale, being only the material clouds. That the threefold division into the air (nubiferum), the sky (astriferum), and the heaven (angeliferum), was in use among the Jews, Meyer regards as a fiction of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the sevenfold division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further assumption, would hardly be thus solemnly introduced, or the preposition ἕως used. The safest explanation therefore is, not to follow any fixed division, but judging by the evident intention of the expression, to understand a high degree of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as τρις μακάριος, &c. it is manifestly inapplicable.

3, 4.] A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him. Some, as Clem. Strom. v. 12 (80), p. 693 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, (Ecum., al., think that this was a fresh assumption, ἕως τρίτου οὐρανοῦ καθεῖθεν εἰς τὸν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καὶ, or by placing εἰς τὸν παράδεισον (as the stress would be then no longer on the fact ἀπ᾿αἰῆρας as before, but on the new place to which ἡρώπγη) in the place of emphasis before ἡρώπγη;—or, by both combined,—εἰς καὶ εἰς τὸν παράδεισον ἡρώπγη. As it is,

² ἄρρητα ῥήματα ἀ οὐκ ἔξον ἀνθρώπων λαλῆσαι. ⁵ ὑπὲρ ^{z here only + Lev. xlii. 23}
¹ τοῦ τοιούτου ^{z καυχῆσομαι, ὑπὲρ δὲ ἑαυτοῦ οὐ ^{z καυ-}}
... μου Μ. χῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις [μου]. ⁶ εἰν γὰρ ^{z here only + Lev. xlii. 23}
θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων. ^{c ἀλήθειαν}
γὰρ ἐρῶ. ^{d φείδομαι δέ, μὴ τις εἰς ἐμέ λογίσσεται ὑπὲρ}
^{A καὶ τῇ} ὁ βλέπει με, ἢ ἀκούει [τῆ] ἐξ ἐμοῦ. ⁷ καὶ τῇ ὑπερ-
^{ABDFK} ^{25. Pa. xiv. 2. d = here only. (Rom. xi. 21 reff.) Isa. liv. 2. Xen. Cyr. i. 6. 19, 26. (μῆ}
^{LPN a b} ^{φεῖον διδάσκειν, Eur. Orest. 387.) e = ch. x. 13, 16 b. f = here only. (Hos.}
^{c d e f g} ^{vii. 15.) g = 1 Cor. iv. 6. x. 13. h Rom. vii. 13 reff. Jos. Ant. i. 13. 4. ii. 2. 1.}
^{h k l m n}
^{o 17. 47}

[4. ἀνθρώπων L b 47.]

⁵ om του Μ. for 2nd υπερ, περι D¹. om ου (from preceding termination)
N¹ (corr'd by N¹ appy). τοις ἀσθενήμασιν D¹. om μου B D¹ (and lat) 17
syrr copt arm: ins (from ch xi. 30?) D³[-gr] FKLMPN rel vulg goth æth Ath,
[Euthal-ms] Thdrt Damasc [Ambr, Ambrst].
⁶ for γαρ, δε K: γαρ και P [arm(Tischdf) Chr.]. om τι (as superfluous)
B D³[-gr] F[-gr] (and G-lat) N¹ m 17 am (with demid fuld¹ tol harl²) [(Syr copt)] æth
arm Orig²(-int.) [Euthal-ms]: ins D¹ (and lat) KLM³ rel [vulg-clom F-lat harl¹] syr
goth Chr²(alt) Thdrt Damasc Thl (Ec Ambrst).

with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold *ἐν τριστον οὐρ*. to be at least so far equivalent to *ἐν τὸν παράδεισον*, as to be a general local description of the situation in which *ὁ παράδεισος* is found. The repetition of *ἐπε* . . . *οὐδεν* is equally accountable on either explanation, being made for solemnity and emphasis. The *παράδεισος* cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. *ἄρρητα ῥήματα*, i. e. as explained below, words which it is not lawful to utter:—as Vulg., “*arcana verba, quæ non licet homini loqui*.” The interpretation, “*quæ dici nequeunt*,” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, ‘*Paulus non potuisset audire*.’ The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neæram, p. 1369, αὐτῇ ἢ γυνὴ ὑμῖν ἔθουε τὰ ἄρρητα ἑρὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἀ οὐ προσῆκεν αὐτὴν ὁρᾶν ξένην οὖσαν. ἀ οὐκ ἔξον] which it is not lawful for a MAN to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle’s own consolation and encouragement. Of *what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. “*Sublimitatis certe magnæ fuere: nam non omnia cœlestia sunt ineffabilia*, v. gr. Ex. xxxiv. 6,

Isa. vi. 3, quæ tamen valde sublimia.” Bengel. ⁵] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by *ὑπὲρ*, used of the *person respecting whom* (reff.), whereas *ἐν* is said of the *thing on account of which*, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following. ⁶] For (supply the sentence for which γὰρ renders a reason: ‘*Not but that I might boast concerning myself if I would*’)—if I shall wish to boast (*ὑπὲρ ἑαυτοῦ*), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add *εἰς μαλακίαν σκέπτων*, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if *τι* form part of the text, or hears any thing: a pleonastic construction = *ἢ εἰ τι ἀκούει*) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person. ⁷—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic

i ver. 1. **βολῇ τῶν ἁποκαλύψεων** [διὸ] ^k ἵνα μὴ ἵπεραίρωμαι, **ABDFK**
 k arrangement of words, ch. ii. 4 reff. **ἔδοθη μοι ἡ σκόλοψ ἡ τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με** **LPW ab c d e f g h k l m n o 17. 47**
 l 'here bis.] **οὐ κολαφίζῃ** [ῥῖνα μὴ ἵπεραίρωμαι]. **8 q ὑπὲρ τούτου**
 2 Thess. ii. 4 only. Pa. ixxi. 16. m here only. = Num. xxxiii. 55. Ezek. xxi. 24. n dat., 1 Cor. vii. 26. see
 Gal. iv. 14. o Matt. xxvi. 67 Mk. 1 Cor. iv. 11. 1 Pet. ii. 20 only + p pleonasm., Re
 ii. 5. Matt. v. 18. Winer, edn. 6, § 65. 6. q = ver. 5.

7. rec om διο, with DKLP rel [vulg F-lat syrr goth arm] Ath, Chr, Thdrt, [Damasc] Iren-int, [Orig-int, Ambros] Aug: ins AB F(-gr[and G-lat]) K 17 [Euthal-ms].
 [Damasc] Iren-int, [Orig-int, Ambros] Aug: ins AB F(-gr[and G-lat]) K 17 [Euthal-
 ms].
 μου F vulg Orig-int, [Bas-int,] Cypri, rec (for σατανα) σαταν, with A²D²KL P
 N²(appy) rel syr-mg-gr Orig, Ath, Mac, Chr, [Euthal-ms] Thdrt Damasc[and ms]:
 txt A¹BD¹FN¹ 17¹(sic, Treg) (Orig, του σατανα) [satana lat]. om 2nd ινα μη
 υπεραίρωμαι (as υπερηφάνους: but the repetition has special emphasis) ADFN¹ 17 lat
 with Chr, Iren-int Tert, Aug: ins BKLPN² rel syrr copt goth [arm] Orig, Mac, [Chr,
 Euthal-ms] Thdrt, Damasc Bas[-int, Tert, Cypri, Hil, Ambros].
 8. ins και bef υπερ A Orig Thdrt, Iren-int, τον κυρ. bef τρις D¹[and lat] copt with.

ministry. 7.] And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ υπερβ. κ.τ.λ into the place of foremost emphasis: see reff. The διο can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join και τῇ υπερβ. τῶν αποκ. to the foregoing, as in apposition with ἀποκ. But thus a very strange sense would be given), there was given me ('by God': certainly not, as Meyer, al., by Satan, of whom such an expression as ἔδοθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσα μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἔδοθη for bestowed, portioned out by God, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) a thorn (the word may signify a stake, or sharp pointed staff; ἐύλον ὀξύ, Heysch.,—so in Hom. Il. σ. 176, κεφαλὴν . . . πῆλαι ἀνὰ σκολόπῃσι; but in the LXX, reff, it is 'a thorn,' and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἀκανθαὶ καὶ σκόλοπες ὀδύνας σημαίνουν διὰ τὸ ὀξύ (compare ref. Ezek., σκόλοψ πικρίας καὶ ἀκανθα ὀδύνης). See however Stanley's note, who rejects the meaning 'thorn,' and supposes the figure to refer to the punishment of impalement) in my flesh (the expression used Gal. iv. 14 of this same affliction, τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dative incommodi: see also ref. 1 Cor.), the (or an) angel of Satan (even if we read σαταν, it can only be the genitive. If taken as the nom., the expression would mean either, a hostile angel, which would be contrary to the universal usage of Satan, as a proper name: or, the angel Satan, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς

δουλείας τοῦ αἵρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41), that he (the angel of Satan,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the word in apposition, not to the main subject,' Meyer) may buffet me (κολαφίζῃ is best thus expressed, in the present. The aorist would denote merely one such act of insult. Thus Chrys.: . . . ὅτι . . . διηγουσθε δεῖσθαι τοῦ χαλινού· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίσῃ.—Theophyl., οὐχ ἵνα ἀπαξ με κολαφίσῃ, ἀλλ' αἰετ.,—and similarly Œcum.), that I may not be uplifted (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the thorn itself, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to spiritual solicitations of the devil ('injectiones Satanæ'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—incitements to lust,—so Thom. Aq., Lyra, Bellarmine, Estius, Corn.-a-Lapide, al. (2) that he alludes to opposition from his adversaries, or some one adversary κατ' ἐξοχήν; so many ancient Commentators, Chrys., Theophyl., Œcum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to some grievous bodily pain, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Œcum., Jerome on Gal. iv. 14 (lib. ii. 4, vol. vii. p. 460)) mention κεφαλαλγία: some

τρίς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. r. = Matt. xviii. 32. xxvi. 53.
 9 καὶ εἶρηκέν μοι Ἄρκει σοι ἡ χάρις μου ἡ γὰρ δύναμις Luke xv. 28.
 ἐν ἁσθενείᾳ τελεῖται. Acts xxv. 2.
 ἡδιστα οὖν μᾶλλον 1 Cor. i. 10 t = Acts v. 38 u = Matt. xiv. 9. w = here
 καυχώσμαι ἐν ταῖς ἁσθενείαις μου, ἵνα ἐπισκεηνώσῃ ἐπ' ἐμέ ἡ x ver. 15 only t. (-δύς, ch. xi.
 δύναμις τοῦ χριστοῦ. y Rom. ii. 17 reff. z here only t. b i Cor. x. 5 reff.
 10 διὸ εὐδοκῶ ἐν ἁσθενείαις, ἐν

vi. 8. Heb. xiii. 5. 3 John only. Num. xi. 23. v = ch. xi. 30.
 only. (See Luke ii. 30. Rom. ii. 27.) Eur. Bacch. 90. x ver. 15 only t. (-δύς, ch. xi.
 19. -δύς, Sir. xiii. 11.) y Rom. ii. 17 reff. z here only t. ἐπισκ. ἐπὶ τὰς οἰκίας,
 Polyb. iv. 18. 8. a ch. v. 8. Rom. xv. 26, 27 reff. b i Cor. x. 5 reff.

9. for *εἰρηκεν*, *ειπεν* F Chr₂. rec aft *δυναμὶς* *in* *μου* (see note), with A² D² 3² [-gr] KLPN³ rel syrr Orig. [-c, Ath, Euthal-ms] Chr, Thdrt Pallad [Damasc]: om [A¹] BD¹ FN¹ [latt] goth æth Archel, Orig-int, Iren-int, Bas[-int,] Tert, Cyp, Ambrat Jer. rec τελευτᾷ, with D¹ KLPN³ rel Orig. [-c, Iren.] Ath [Chr, Euthal-ms Thdrt-p]: txt ABD¹ FN¹. om μου B 67². 71 harl syr copt [arm] Iren, (gr and int).
 10. aft *ἁσθενείαις* *in* *μου* F vulg(not am [demid harl tol] F-lat).

have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a σκόλοψ, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (P)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8.] In respect of this (*angel of Satan*, not σκόλοψ, see below) I thrice (*τρίς*, not indefinite as Chrys., Hom. xxvi. p. 621, *τὸν τῷ, πολλὰς*). Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again' besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13 [Acts xxii. 29]): 9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the fact itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately, and

fall short of, the wonderful language with which we have to deal. How this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity. My grace (not,—'My favour generally':—'My imparted grace') is sufficient for thee (ἀρκεί, spoken from the divine omniscience, 'suffices, and shall suffice': q. d. 'the trial must endure, untaken away: but the grace shall also endure, and never fail thee'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression τῆς δυνάμεως, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δύν. τοῦ χρ. below. Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καυχ. is in the emphatic place,—I will rather boast in mine infirmities. Had μᾶλλον signified 'rather than in revelations,' or 'rather than in any thing else,' it would have been μᾶλλον ἐν ταῖς ἁσθενείαις μου καυχώσμαι) in my infirmities, that (by my ἁσθενείαις being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above).

10.] Wherefore (because of this relation to human weakness and divine power) I am well content [cf. the same expression Matt. iii. 17] in infirmities (four kinds of which are then specified,—all coming also, as well as ἀσθ. proper,

c = here (Acts xviii. 10, 21) only. Prov. vii. 13 al.
d = 1 Cor. vii. 26 reff. plur., ch. vi. 4.
e Mark iv. 17
f Mt. x. 30.
g Acts viii. 1. xiii. 50.
h Rom. viii. 30.
i Thess. i. 4.
j Tim. iii. 11
k bis only.
l Prov. xi. 19.
m Lam. iii. 19.
n 2 Macc. xii. 23 only.
o Rom. ii. 9 reff.
p Acts xvi. 11 reff.
q Rom. iii. 11 reff.
r Rom. iii. 23, ch. xi. 5. (i. 7 reff.)
s ch. xi. 5 only.
t Rom. ii. 9 reff.
u Acts vi. 38 reff.
v here only. (τῶν αὐτῶν, 2 Pet. ii. 19, 30. Isa. viii. 9. x. 3.)
w = Rom. iii. 5 reff.
x 1 Cor. vii. 19 reff.
y = Luke q = Luke
z Acts ix. 19 reff.
1 Cor. xii. 10 al.
1 Cor. xii. 10 al.
1 Cor. xii. 10 al.

ὑβρεσιν, ἐν ἀνάγκαις, ἐν διαγμοῖς, ἐν στενοχωρίαις, ἅπτεσθαι τοῦ ὅτι ἐν αὐτοῖς ἐστὶν ἡ δύναμις τοῦ κυρίου. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
11 Ἐγένοντο ἅφρων ὑμεῖς μετὰ ἡναγκαῖσάτε. ἐγὼ γὰρ ὡφείλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. 12 τὰ μὲν σημεῖα τοῦ ἀποστόλου καταργήσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοις τε καὶ τέρασιν καὶ δυνάμεσιν. 13 τί γὰρ ἐστὶν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς

for ἐν ἀνάγκαις, καὶ ἐναγκῆς N¹ (corr'd by origi scribe to [κ.] ἀναγκ. [so Orig.], by N² to text).
om ἐν διαγμοῖς A. for 5th ἐν, καὶ BN¹: καὶ ἐν α[rm] (Tischdf): txt ADFKL
[P]^N rel. οὐα F. δυνατῶ (for -τος εἰμι) F[not F-lat, G-lat has both].
11. rec aft ἅφρων ins καυχώμενος, with LP rel syrr goth [Chr, Thdr̄t Damasc]: om
ABDFKN 17 latt coptt 8th arm Orig[-c, Euthal-ins Ambr, Ambrst].
F[-gr]. om ὑφ B¹(Tischdf) D¹[-gr]. ὑφ ἡμῶν A. for οὐδὲν, ου F[not F-lat].
aft οὐδὲν γὰρ ins τι B.
12. at beg ins ἀλλὰ F [37(omg μὲν)]. καταργήσθη B¹F d: καταργήσθην D.
rec ins ἐν βεσ σημείοις (mechanical repetition from the foregoing), with D¹[-gr]
KLP rel vulg-ed(with demid) Thdr̄t; καὶ F[-gr] (and G-lat) Syr Chr; τε N²: om AB
D¹[and lat] N¹ a 17 am(with fuld tol [F-lat]) syrr goth arm [Euthal-ins] Damasc Ambrst.
rec om τε, with ADFKLP N-corr¹ rel: ins BN¹ a 17 [Euthal-ins] Damasc.
13. (ἡσώθητε, so BD¹N¹ 17[ισωθ.]: ἐλαττώθητε F.) for ὑπερ, παρα D.

under the category of ἀσθένεια, as *hindrances and bafflings of human strength*),—in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vita Mosii, i. 13, vol. ii. p. 92, *μη ἀναπίπτει. τὸ ἀσθενὲς ὑμῶν δύναμις ἐστι.* 11—18.] *He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.*

11.] I am BECOME (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit:' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὁμεις emphatic). For I (ἐγὼ also emphatic, but more with reference to what has passed: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these overmuch Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case

be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] *Confirmation of the οὐδὲν ὑστέρησα The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411,—corresponding to a suppressed ὅμοις δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Ed. Col. 526, ἡνεγκον κακότερα, δ' ἐτίμοι, ἡνεγκ', ἀέκων μὲν, θεὸς ἴστω.* It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα of an Apostle (τοῦ generic,—'ejus qui Apostolus sit,' Bengel) were wrought out among you ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys., Hom. xxvii. p. 627: *θία τοῖων τῶντων τῶντων, τὸ φέρειν πάντα γενναίως*,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with τέρασιν, as an intensive synonym and mighty works (see ref. Heb.). 13—15.] *His disinterestedness, shown in his past, and resolved in his future dealings with them.*

ABDFK
LPW ab
c d e f g
h k l m n
o p q r
s t u v
w x y z

^a ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ ^b κατενάρκησα ὑμῶν ;
^c χαρίσασθέ μοι τὴν ^d ἀδικίαν ταύτην. ¹⁴ ἰδοὺ ^e τρίτον
 [^e τοῦτο] ^f ἐτοίμως ^g ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ^b κατα-
 ναρκήσω· οὐ γὰρ ^h ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ
^b ὀφείλει τὰ τέκνα τοῖς γονεῦσιν ἰθυσταυρίζειν, ἀλλ' οἱ
 γονεῖς τοῖς τέκνοις· ¹⁵ ἐγὼ δὲ ^k ἥδιστα ^l δαπανήσω καὶ ^m ἐκ-
 δαπανηθῆσομαι ὑπὲρ τῶν ⁿ ψυχῶν ὑμῶν, εἰ ^o περισσοτέρως

^k ver. 9. ^l Acts xxi. 24 re.
ⁿ = Heb. xiii. 17. ^l Pet. ii. 11.

^m here only. Polyb. xiv. 8. 4, ἐκδανῶν τὰς προόδους.
^o ch. i. 13 reff.

om σι K 47. ἐγὼ bef αυτος F m latt goth.

αμαρτιαν F[-gr].

14. rec om ταῦτο, with KLP rel Thdrt (Ec: ins ABFN a b c d m o 17. 47 latt syr goth aeth Chr, [Euthal-ms Thdrt] Damasc Thl Ambrst Pel, and (but bef τρίτον) D[-gr] 93 (Syr?) copt [arm] Did., (see note.) rec aft καταναρκῶν ins ὑμῶν (from above; had ὑμῶν been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shown by the var ὑμᾶς), with D²⁻³KLP rel [latt syr copt goth arm Chr, Thdrt]; ὑμᾶς D¹F: om ABN 17 aeth [Euthal-ms] Damasc. (αλλα(1st), so ABDFLPN a d e f k m n 47 [Euthal-ms Damasc.]) αλλα(2nd) AN 17.

15. aft δαπανῶ add καὶ ἐκδανῶ D¹(and lat) Ambrst. om εἰ D¹(and lat) G-lat Ambrst. rec aft εἰ ins καὶ (to give (mistaken) emphasis: see notes), with D²⁻³[-gr] KLPN³ rel syr [aeth] arm Chr Thdrt Damasc Pel: om AB D¹[and lat] FN¹ 17 copt goth [licet vulg F-lat].

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἦσσ. ὑπὲρ does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἦσσ. is carried out by the ὑπὲρ, 'ye suffered loss in comparison with the other Churches.' 13. εἰ μὴ ὅτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief getränkte Liebe reibet,' Meyer. On κατενάρκ. see ref. χαρ. μ. τ. δδ. ταύτην.] The irony here reaches its height.

14.] τρίτον (the τοῦτο, though so strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἔρ. ἔχω ἐλθ., must, from the context, mean, I am ready to come the third time;—not, 'I am the third time ready to come,' i.e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to

1 Cor. § v. Here, the context has absolutely nothing to do with his third preparation to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.'

Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—μείζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys., p. 629.

οὐ γὰρ ὀφείλει . . .] Paul was the spiritual father of the Corinthian Church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure, and thus to enrich them, as a loving father does his children. The θησαυρὸς is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.

Notice, ὀφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former.

15.] ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλείον τι ποιεῖν ἐπαγγέλλομαι, Theodoret: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them:—καὶ τί

p = here (1 Cor. xi. 17) only, 2 Macc. iv. 40.
 q here only + (-ρύται, Mark xiv. 40, 2 Kings xiii. 25.)
 r Acts viii. 16 ref.
 s here only. — Job v. 12. (good sense, Prov. xiii. 1. xaviii. 2.)
 t Acts xiii. 10 ref.
 u — ch. xi. 20.
 v constr., Luke xxi. 6. Rom. viii. 2. Gal. i. 20.
 w ch. u. 11 ref.
 x = 1 Cor. xvi. 12. ch. viii. 6. v here only. Exod. xxiii. 2, 12. Exod. v. 2 only.
 y constr., Luke xxi. 6. Rom. viii. 2. Gal. i. 20.
 z = 1 Cor. xvi. 12. ch. viii. 6. v here only. Exod. xxiii. 2, 12. Exod. v. 2 only.
 44 (Matt. xi. 21. Luke x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4) only. (Isa. xxvii. 26 only.)
 see 1 Cor. ix. 3. c Acts xiii. 33 ref. f = ch. ii. 17. Rom. iv. 17 only. (Luke xxi. 3.)
 al.) Exod. xxiii. 11 A Ald.

for αγαπων, αγαπω N¹ b¹ d 17 [coptt(Tischdf)].

(ησων, so ABD¹PN¹ 17[ισον]:

ελασσον F.)

16. aft εγω ins δε F[not F-lat] syr Thl.

ουκ εβαρησα υμας D¹: ου καταναρκησα

υμων FN (u) 20-3¹. 39. 57. 73 Chr, [Euthal-ms].

(αλλα, so ABD¹FLPN a m 47

[Euthal-ms Damasc].)

17. om δε αυτου F.

18. ημας L.

19. rec (for παλαι) παλιν, with D-gr KLPN³ rel G-lat harl¹ syrr copt goth arm Chr, Thdr^t [Damasc]: txt ABFN¹ 17 vulg D-lat [Euthal-ms] Ambst-comm Pel.

λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκ-
 δαπανήσομαι· τουτέστι, κἂν τὴν σάρκα
 δέῃ δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν
 ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf.
 Hor. Od. i. 12. 38: 'animæque magnæ
 prodigum Paullum.' εἰ is less strong
 than εἰ καί, which has been apparently a
 gloss on it. It assumes the case, but does
 not bring out the contrast between the
 course of action and the state of circum-
 stances so strongly. Here, it appears as if
 ἤσων ἀγαπῶμαι were by the εἰ connected
 with ἐκδαπανήσομαι, — 'and will be spent,
 used up, in the service of your souls, if, the
 more abundantly I love you, the less I be
 loved:' implying, that such a return for
 his love was leading to, and would in time
 accomplish, the ἐκδαπανήσομαι.

16.—18.] He refuses a possible, perhaps
 an actual calumny,—that though he had
 acted disinterestedly towards them him-
 self, he had some side-way of profiting by
 them, through others. 16.] ἔστω δέ

—'but let us suppose the former matter
 dismissed:' let the fact be granted, that I
 myself (emphatic) did not burden (= κατα-
 ναρκησα) you. Then the sense breaks off,
 and the force of the concession goes no
 farther, the following words making a new
 hypothesis. Nevertheless, being (by habit
 and standing, ὑπόχ.) crafty (unprincipled,
 and versatile in devices), I caught you with
 guile (with some more subtle way. Caught
 you, in order to practise upon you for my
 own ends; but ελαβον is not ἐπλεον-
 ἐκτήσα, as Chrys., Hom. xviii. p. 633:—
 see ref. and note). 17, 18.] Specification,
 in refutation, of the ways in which this

—*he* be supposed to have taken place.

The construction τινὰ ὦν . . . δι' αὐτοῦ is
 an anacoluthon. He sets τινὰ ὦν ἀνέστ.
 πρ. ὑμ. forward in the place of emphasis;
 how intending to govern τινὰ, is not plain:
 but drops the construction, and proceeds,
 δι' αὐτοῦ κ.τ.λ. See examples of the
 same in ref., and Winer, edn. 6, § 63. i.
 2. d. 18.] παρεκάλεσα, scil. 'to go
 to you:' see ref. This journey of Titus
 cannot, of course, be the one spoken of
 ch. viii. 6, 17, 22, 24; but some previous
 mission to them before this Epistle was
 written: probably that from which he re-
 turned with the report of their penitence
 to Paul in Macedonia, ch. vii. 6 ff. We
 certainly have not elsewhere any hint of
 δ ἀδελφός having accompanied him on this
 journey: but this is no reason why it should
 not have been so. τὸν ἀδελφόν—per-
 haps, one of the two mentioned ch. viii.

18, 22: some other, well known to the
 Corinthians, but absolutely unknown to us:
 but not, a brother, as in E. V. It is plain
 from this and from what follows, that this
 brother was quite subordinate to Titus in
 the mission. τῷ αὐτῷ πνεύματι.] dat.
 of the manner; see ref. The Spirit in
 which they walked was the Holy Spirit:
 τῷ αὐτῷ πνευματικῷ χάρισματι· χάρισμα
 γὰρ καλεῖται τὸ σπενούμενον μὴ λαβεῖν,
 Theophyl.

τοῖς αὐτ. ἔχον.] in the
 same footsteps, viz. each as the other:
 οὐδὲ μικρόν, φησί, παρεῖχθον τῇ ἐμῇ
 ὁδῷ, Theophyl. The dative ἔχουσιν, as
 in ref. = ἐν ἔχουσιν: see also Acts x.
 16; Jude 11. Meyer cites Pind. Pyth. x.
 20,—ἐμβαίβακεν ἔχουσιν πατρός, and Nem.
 vi. 27, ἔχουσιν ἐν Πραξιδέματος ἐν πόδα
 νέμων. Cf. also Philo de Caritate, § 2,

ABDFK
LPN a b
c d e f g
h k l m
o 17. 47

ἐναντι θεοῦ ἔν χριστῷ λαλοῦμεν τὰ δὲ πάντα, ἡ ἀγα-
πητοί, ἰπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 ἰφοβούμαι γὰρ ἰμή
ἰπως ἐλθὼν οὐχ οἴους θέλω ἰεῦρω ὑμᾶς, κἀγὼ ἰεῦρεθῶ
ἰὑμῖν οἶον οὐ θέλετε ἰμή ἰπως ὁρα ἔρεις, ἰζηλος, ἰρα θυμοί,
ἰἐριθελίαι, ἰκαταλαλιάι, ἰψιθυρισμοί, ἰφυσιώσεις, ἰἀκατα-
στασίαι. 21 ἰμή πάλιν ἐλθόντος ἰμου ἰταπεινώσει ἰμε ὁ θεός

vii. 36. ch. vii. 18) only. h Rom. xiv. 19 reff. i ch. xl. 3. m = 1 Cor. iv. 2
reff. n dat. Luke xiv. 35 al. o 1 Cor. i. 11 reff. p Gal. v. 20.
q as above (p). Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. r = Eph. iv. 31 al. plur., Gal. v. 20.
only. (Wied. vii. 20.) s Rom. ii. 8 reff. t 1 Pet. ii. 1 only. v. Wied. i. 11 only. (-ἀρε,
Rom. i. 30.) u here only. Eccles. x. 11 only. (-στῆς, Rom. i. 29.) v here
only. (-σιούν, 1 Cor. iv. 8 al.) w 1 Cor. xiv. 33 reff. x constr., Acts xxi. 17 reff.
y ch. xi. 7 reff. constr., Col. ii. 8. z Rom. i. 8 reff.

rec (for κατεναντί) κατεναντίον, with DKLP rel [Bas.] Thdrt Thl Œc: txt ABFN m 17
[Euthal-ms] Damasc. rec ins του bef θεου, with D²-KLN³ rel: om ABD¹FPN¹
m(θεω) 17 [Bas, Euthal-ms]. for αγαπ., αδελφοι P.
20. κας εγω F. epis (itacism ?) AN b d f g h k l 17 Syr arm Chr Thl: txt
BDFKLP rel latt syr coptt goth [Euthal-ms Antch.] Thdrt Damasc [Œc] Ambrst.
rec (ζηλος, with D²-KLPN rel latt syr coptt Chr Thdrt [Euthal-ms Ambrst]:
txt AB D¹[-gr] F[-gr] 17 Syr goth arm [Antch.] Damasc.
21. rec ελθοντα με (grammatical correction), with DKL³ rel goth [Chr, Thdrt,
Damasc]: txt ABFPN¹ [Euthal-ms]. rec ταπεινωση (gramml corr or itacism ?),
with AKN rel [Chr Thdrt Damasc]: txt BDFLP (c ?) d f g k n [Euthal-ms] Œc.
rec om με, with D²KL rel: ins ABD¹F[P]N d.

vol. ii. p. 385, τοῖς αὐτοῖς ἴχνησιν ἐπακο-
λουθήσεται. 19—21.] *He refutes the no-
tion which might arise in the minds of his
readers, that he was vindicating himself
BEFORE THEM as judges, see 1 Cor. iv. 3;
and assures them that he does all for their
good, fearing in what state he might find
them on his arrival.* 19.] πάλιν was
misunderstood, and πάλιν appears to have
been a conjectural emendation, from ch. iii.
1; v. 12. πάλιν does not suit the inter-
rogative form of the sentence, which would
throw it out into too strong emphasis.
Lachmann, Tischdf. (ed. 7 [and 8]), Meyer,
De Wette read it as in text:—Ye have
been some time imagining (i.e. during
this my self defence) that it is to you that
I am defending myself. Then the answer
follows: the assumption being made, and
elliptically answered, as in ver. 16.
κατ. θεοῦ is emphatic, and opposed to
ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch.
ii. 17, which see. τὰ δὲ πάντα]
supply either λαλοῦμεν, or better under-
stand τὰ πάντα as ‘all our things’ (1 Cor.
xvi. 14), i.e. our words and deeds, and
supply γίνεται, as there. Grot., Gries-
bach, Scholz, and Olsh., would read τὰδε
πάντα, and join with λαλοῦμεν. But
(1) Paul never uses the pronoun δε; and
(2) if he did, it must apply to what follows,
not to what has preceded. The insertion
of the personal pronoun between the article
and the noun, as in τῆς ὑμ. οἰκοδομῆς,
occurs, as A. Buttmann has correctly re-
marked (see Moulton’s Winer, p. 193,
note 4), in Paul only (see reff.), and with no
other pronoun than ὑμῶν. 20.] ‘Edi-

fication, of which you stand in need, for,
&c.’ He here completely and finally
throws off the apologist and puts on the
Apostle, leaving on their minds a very
different impression from that which would
have been produced had he concluded
with the apology. Lest, when I arrive,
I should find you not such as I wish (in
οὐχ οἴους θέλω is an indefinite possibility
of aberration from οἴους θέλω, presently
particularized, μή πως ἔρεις, κ.τ.λ.), and
I should be found by you (ὑμῖν merely
the dative of the agent after the passive
verb. Meyer makes it ‘in your judgment,’
but I much prefer the other: the passive
form is adopted to bring out the ἐγὼ into
emphatic contrast), such as ye wish not
(not οὐχ οἶον θέλετε, because there is now
no indefiniteness; his disposition towards
them in such a case could be but of one
kind, viz. severity: τούτῳτι, τιμωρὸς κ. κολ-
αστής, Theophyl. Chrys., p. 634, brings
out another point,—οὐκ εἶπεν, οἶον οὐ θέλω.
ἀλλὰ πληκτικώτερον,—οἶον οὐ βούλεσθε).

What follows, viz. μή πως . . . ἐπράξαν,
is an epexegetis of the last sentence, but in
it the definiteness is on the side of the
οὐχ οἴους θέλω, the indefiniteness on that
of οἶον οὐ θέλετε, which latter is only
hinted at by the mild expressions of *being
humbled, and lamenting the case of the
impenitent.* μή πως, scil. ὅσιν (or
ἐπιθεῶσιν) ἐν ὑμῖν. “The vehemence of
his language has caused him to omit the
verb.” Stanley. ἐριθελίαι, self-seek-
ings, see note on ref. Rom. ψυθ. se-
cret malignings,—καταλ. open slanders.
ἀκαταστ., see reff. and note. 21.]

a = (? see note) ² μου ³ πρὸς ὑμᾶς, καὶ ^b πενήθσω πολλοὺς τῶν ^c προσημα-
¹ Cor. xvi. ⁶ ref. ^b 1 Cor. v. 2 ^{ref. const.} ^{here only.} Gen. xxxvii. 34 al. ^c ch. xiii. 3 only t. ^d epp., here only. Acts ii. 30 ref. ^{ABDFK}
^{here only.} Joel ii. 13. Amos vii. 3. ^f = 1 Cor. xiv. 16. ^g Rom. i. 24 ref. ^{LPm ab}
^{here only.} Joel ii. 13. Amos vii. 3. ^f = 1 Cor. xiv. 16. ^g Rom. i. 24 ref. ^{c d e f g}
^{here only.} Joel ii. 13. Amos vii. 3. ^f = 1 Cor. xiv. 16. ^g Rom. i. 24 ref. ^{b k l m n}
^{here only.} Joel ii. 13. Amos vii. 3. ^f = 1 Cor. xiv. 16. ^g Rom. i. 24 ref. ^{e 17. 47}

[προς υμ. bef ταυ. με ο θεος D Syr copt Thdrz.]

om 3rd και D¹(and lat) goth Tertz.]

μή carries on the μή πως . . . μή πως, but with more precision, dropping the indefinite πως. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -σῃ), in which case the answer would be *negative*. πάλιν here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθὼν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθω, ch. xiii. 2.

ταπεινώσει. 'Nihil erat quo magis exultaret apostolus, quam prospero suae praedicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. πρὸς ὑμᾶς] among you, as the generality of interpreters: 'in regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μή ἐλθὼν κολάσῃ αὐτούς, καὶ πενήθῃ διὰ τοῦτο τούτῃστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίστα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετὴν, ὅταν μὴδὲν ἐαυτῷ συνειδὼς ποιῇ, ὑπὲρ ἀλλοτρίων θρηγῇ κακῶν, καὶ

ὑπὲρ τῶν ἑτέροις πλημμελημένων ταπεινῶται. τοῦτο γὰρ μέλιστα τοῦ διδασκάλου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequitur dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseris condolescat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de *rebus* hic Corinthiorum impenitentium, sed de *maerore* suo super impenitentia:" and so likewise Meyer.

πολλ. τ. προσημ.] Why πολλοὺς? Why not all? I believe he uses πολλοὺς τῶν προσημαρτηκόντων as a *mild expression* for τοὺς πολλοὺς τοὺς προσημαρτηκόντας, and that we must not therefore press too closely the enquiry as to what the genus of προσημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. κ. μὴ μετανοησάντων genus universum, ejus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλοί) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προσημαρτημένα as the present state at the Apostle's coming, is the subject.

The distinction between the two participles, προσημ. and μετανοησάντων, should be observed. As Meyer well remarks, the perf. προσημαρτηκόντων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the 'futurum exactum,' —"and who at my coming shall not have repented." To what does *προ-* refer? to the time before their conversion? Hardly so: for the sins, of the incontinent person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed in *their Christian state*: being in fact those against which we find such repeated cautions in

^h πορνεία καὶ ἰσχυροί καὶ ἔπραξαν. XIII. 1 ^{lm} Τρίτον ^h 1 Cor. v. 1
^m τοῦτο ἔρχομαι πρὸς ὑμᾶς. ⁿ ἐπὶ στόματος δύο μαρτύρων ⁱ Mark vii. 22.
καὶ τριῶν ^o σταθήσεται πᾶν ῥήμα. ² ^p προεῖρηκα καὶ ² Pet. ii. 2
^k attr. Acts i. 1 reff. ^l 1 Cor. xii. 20 reff. ^m [ch. xii. 14.] John xxi. 14. Num. xxii.
20, 32. Judg. xvi. 15. ⁿ Matt. xviii. 18. ^o 1 Tim. v. 19. ^p 1 Pet. xii. 15. see Heb. x. 20.
o. l. c. A Ald. compl. Rom. xiv. 4. ^p Matt. xxiv. 25. Mk. ch. vii. 3 al. 7. 2 Macc. iii. 26 al.

CHAP. XIII. 1. ins ἰδου bef τρίτον (from ch. xii. 14) AN² a b c d f o 17 vulg with
Damasc Pel Aug, Bede. for ἐρχομαι, ετοιμασ εχω ελθειν (from ch. xii. 14) A Syr.
ins ινα bef επι N¹ 35 G-lat syrr [arm(Tischdf)]. for και, η N 32. 46 vulg
[F-lat arm(Tischdf)] Dial.
2. [aft προειρ. ins] γαρ D¹ o 4². 113-marg [demid] Ambrst Pel Sedul Bede.

1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the *προ-
indefinitely*, almost pleonastically—point-
ing to the *priority of sin implied in the idea
of repentance*. μεταρ. ἐπὶ Meyer would
join together πενήθσω . . . ἐπὶ, and indi-
cates this as the natural connexion of *verb,
object, and ground*. But to say nothing of
the harshness of πενήθσω πολλοὺς ἐπὶ, and
the almost necessarily *reflective* form of
μετανοῶ. ἐπὶ τῷ ἁ. . . ὃ ἔπραξαν,—I con-
ceive the *aoiist* ἔπραξαν to be fatal to this
arrangement. Thus taken, it would make
the Apostle lament over these impenitents,
on account of the impurity, &c., which they
ἔπραξαν—i. e. once practised, but which is
now gone by. The sense would require
πεπράχασιν. Whereas if connected with
μετανοήσαντων, the *aoiist* expresses ‘and
shall not have (repented of the ἁ., &c.,
which they practised),’ and would thus come
rightly after μετανοῶ, implying the re-
moval of the former state of sin. μεταρ.
is usually constructed with ἀνά, Acts viii.
22 (Heb. vi. 1), or ἁ, Rev. only.—ii. 21 f.;
ix. 20 f.; xvi. 11: but as Paul only uses
the word this once, and as the construction
with ἐπὶ is perfectly legitimate and highly
expressive (see reff. LXX), there can be no
objection to it here.

CHAP. XIII. 1—
10.] *He warns them of the severity which
on his arrival, if such be the case, he will
surely exercise, and prove his apostolic
authority. To this proof, however, he ex-
horts them not to put him.* 1.] This
third time I am coming to you: i. e.
‘this is the third visit, which I am now
about to pay you.’ Had not chronological
theories intervened, no one would ever have
thought of any other rendering. The usual
one, ‘This is the third time that I have
been intending to come to you,’ introduces
here, as also in ch. xii. 14, an element not
only foreign to, but detrimental to, the
purpose. The Apostle wishes to impress on
them the *certainly* of this coming, and to
prepare them for it by solemn self-examina-
tion; and in order to this, he (on this
interpretation) uses an expression which
would only remind them of the charge of
ἁμαρτία which had been brought against

him, and tend to *diminish the solemnity of
the warning*. As another chronological re-
fuge, Beza, al., suppose his *two Epistles*
to be meant by the two former ‘*profectiones
ad illos*.’ In answer to *all* attempts to
give here any but the obvious sense, we
may safely maintain that had any other
been meant, we should certainly have had
more indication of it, than we have now.
On τρίτον τοῦτο, Meyer compares Herod.
v. 76, τέταρτον δὲ τοῦτο . . . ἀπικόμενοι:
see also reff.: and on Paul’s visit to Co-
rinth, the Prolegomena to 1 Cor. § v.
ἐπὶ στόμα.] i. e. ‘I will not now, as before,
be with you ἐν πόλει ὁπομοῶν as regards
the offenders: but will come to a regular
process, and establish the truth in a legal
manner,’ see reff. This explanation,
however, has not been the usual one:
Chrys., Calvin, Estius, al., and recently
Neander and Olsh., and Stanley, under-
standing the two or three witnesses, of
Paul’s *two or three visits*, as establishing,
either (1) the truth of the facts, or (2) the
reality of his threats: so Chrys., Hom.
xxix. p. 639 f.: ἀπαξ εἶπον κ. δευτερον, διε-
παρεγενόμενος λέγω καὶ νῦν διὰ γραμμάτων.
καὶ μὴν εἰδὼν ἀκούσθητέ μου (al. εἰδὼν μὴν
ἀκούσθητε), ὅπου ἐπεθύμουν γέγονεν. εἰδὼν
δὲ παρακούσθητε, ἀνάγκη λοιπὸν στήσαι
τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν,
—and Theophyl., πᾶν ῥήμα ἀπειλητικὸν
κατασταθήσεται. But it is decisive against
the whole interpretation, as Meyer remarks,
that thus the sins committed *since the
Apostle’s last visit* would remain altogeth-
er unnoticed. Another view, connected
with the rendering of ἐρχομαι ‘*am intend-
ing to come*,’ is given by Wetstein: “Spero
jam denique mihi successurum, ut vobis
demonstrem, serio me desiderasse ad vos
venire: sicut ea quæ trium hominum tes-
timonio probantur, in iudicio fidem fac-
iunt.” Similarly Grotius and Le Clerc.
But it is fatal to this, that according to it,
the *δύο μαρτύρες* had failed to establish
it. καὶ τρ., not for ἡ τρ.—two (where
only two can be had), and three (where so
many can be obtained): ‘two and three
respectively.’ μαρτύρων, the dual number
not occurring in the N. T. 2.] I

q Gal. v. 21. 1 Thess. iii. 4 only. 1sa. xli. 26 only. r 1 Cor. v. 3 ref. s Jude 6. (Gen. xxvii. 36). t ch. xii. 21 only. u here only. see Lidd. and Scott, sub eis, ii. 2. x = 1 Cor. iv. 2. v = 2 Pet. ii. 4, 5. Acts xx. 29. Ezek. xxxvii. 21. y = Rom. viii. 3. z Rom. xiv. 4. ch. ix. 6 only. t. w Rom. v. 4 ref. a 1 Cor. ii. 3 ref.

ἡ προλέγω, ὡς ἡ παρὼν ἡ τὸ δεύτερον καὶ ἡ ἀπὼν νῦν, τοῖς ἈΒΔΦΚ
ἡ προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω ΛΡΝΑ
ἡ εἰς τὸ πάλιν οὐ φείσομαι. 3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ C D E F G
ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ, h k l m n
ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ ἐσταυρώθη ἐξ ἡ ἀσθε-

om *ws* D¹ (and lat) syr arm.

rec aft *νῦν* ins *γραφῶν*, with D³[-gr] KLP rel syrr

goth arm Chr, Thdr̄t Damasc Ambr̄t; λεγῶ copt æth-pl: om ABD¹ FN 17 latt æth-rom
[Euthal-ms] Aug, Sedul Bede. om *eis* to F arm.

3. for *επει, οτι* F Ambr̄t, Aug^{late}: *ei* Orig, Macⁱ [Cyr-p₂] Thdr̄t: 4 Orig, Dial
[Cyr-p₂] Thdr̄t: *as* [vulg F-lat] Orig-int₂ [Aug^{late}: *quia* D-lat Augⁱ: *quia aut*
quoniam G-lat: *quoniam* Ambr̄t]: *quid* Ambr̄t: *quomodo* Ambr̄t: for *επει δοκιμην*,
ει οικοδομην 93. λαλοῦντος bef *en* εμοι F[not F-lat].

4. rec aft lat *καὶ γὰρ* ins *ei* (see notes), with A D³[-gr] LN³ rel vulg (and F-lat) syrr
goth [arm] Chr, (καὶ γὰρ ημ. *ei* Chr-ms) Thdr̄t₁, Ec Orig-int, Ps-Ath-int, [Hil]:
om B D¹ [and lat] FK[P] N¹ 1¹ 17 copt æth Eus₁ [Cyr-p₂ Euthal-ms] Damasc Thl Paulin.

have forewarned you, and I now forewarn you, as (I did, *προείρηκα*) when present the second time, so also (I do) now (*προλέγω*) when absent. It certainly seems to me that this is the only natural way of taking the words. Grot., Est., Bengel, al., and De Wette, take *ὡς παρὼν τὸ δεύρ.* to mean, 'as if I were present the second time,' meaning *this next time*. But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence *πρίν τούτου ἔρχομαι*, and *ὡς παρὼν τὸ δεύτερον*, both, according to these interpreters, with reference to the same journey? And would he not have even on such an hypothesis have said *τὸ δεύτερον τούτου*? But if we render as above, the *προείρηκα* (perf. because the warning yet endured in force) refers to his second visit (*παρὼν τὸ δεύρ.*), and the *προλέγω* to his present condition of absence (*ἀπὼν νῦν*), *ὡς* being as ('I did' or 'do,' for it applies to both clauses), and *καὶ* the simple copula.

τοῖς προημ. the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the *προ-* any more accurately. τοῖς λοιποῖς πᾶσιν] all the rest of you, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the *προσημαρτηκότες*, &c. ἐὰν ἔλθω *eis* τὸ π.] at my next coming. This was what he *προείρηκεν* when he was last there, and now *προλέγει*.

3.] *ἐπεὶ* gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. δοκιμὴν . . . χριστοῦ] The genitive is either objective, a proof of Christ speaking in me, i.e. 'that Christ speaks in me,'—or subjective, a proof given by Christ speaking in me—'a

token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where *Christ* becomes the *subject*. Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11.

ὃς, i.e. Christ: see above. δυνατεῖ, to answer to *ἀσθενεῖ*, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—*eis* ὑμᾶς and *en* ὑμῖν differ—the *eis* being hypothetical,—the *en*, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] *Confirmation of the foregoing οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ.* The rec. text, *καὶ γὰρ ei*, would be quite beside the purpose, and would mean, 'For even if He were crucified,' for even putting the case that He was crucified: 'καὶ ei' cannot be = *ei* *καὶ*, though, as in Vulg. 'etia,'—and E. V. Hartung, Partikellehre i. 139, shews that in *καὶ ei*, the climax belongs only to the hypothetical particle *ei*, not as in *ei* *καὶ*, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Examples of *καὶ ei* are Plato, Sympos. 185, *καὶ ἐὰν τούτο τοῖς ἄλλοις ἔπαρξῃ ὁ δὲ, καὶ ei* πάντῃ ἰσχυρὰ ἐστί, παύσεται. Eur. Androm. 266, *καὶ γὰρ ei* πέριξ ὁ ἔχει τηκτοῖς μέλυσθος, ἐξαεσθήσῃ σ' ἐγώ. Sappho, *καὶ γὰρ ei* φεύγει, ταχέως διώξει. See more in Hartung, l. c. For he was even crucified (that *καὶ γὰρ* always means 'for . . . even' . . ., or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f., where he has collected many examples, e.g.: ll. a. 63, *καὶ γὰρ τ' ἔναρ ἐκ Διὸς ἐστίν*,—Herod. i. 77, *καὶ γὰρ* πρὸς τούτους αὐτῷ ἐπεσολητο *συνμαχίῃ*) from (as the source,—the conditional element,—by which His crucifixion became possible)

νείας, ὁ ἀλλὰ ξῆ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς
 ὁ ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὁ ζήσομεν σὺν αὐτῷ ἐκ
 ὁ δυνάμεως ὁ θεοῦ [εἰς ὑμᾶς]. ὁ ἑαυτοὺς ὁ πειράζετε εἰ
 ἔστέ ἐν τῇ ἰστίᾳ, ἑαυτοὺς ὁ δοκιμάζετε· ὁ ἢ οὐκ ὁ ἐπι-
 γινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν [ἐστίν];
 ὁ εἰ ὁ μὴ ὁ τι ὁ ἀδόκιμοί ἐστε. ὁ ἐλπίζω δὲ ὅτι γινώσεσθε ὅτι
 ἡμεῖς οὐκ ἐσμὲν ὁ ἀδόκιμοι. ὁ εὐχόμεθα δὲ ὁ πρὸς τὸν

9, 16, 19.
 vii. 5 only.

1 constr., 1 Cor. xiv. 37 reff.
 o Rom. i. 28 reff.

m 1 Cor. xiv. 26.
 p Acts xxvii. 29 reff.

n Luke ix. 13. 1 Cor.
 q here only. Num. xi. 2.

om 2nd γὰρ F[-gr] 112 [Syr] arm. [ela] ins και bef ημεῖς (appy, as
 Meyer, the και γὰρ was taken as merely = namque, and thus another και added to
 give the emphasis), with f g copt Chr.; [εἰ K tol:] txt ABD F[-gr] (and G-lat) L[P]N
 rel latt syrr goth[mss vary] Cyr[-p] Euthal-ma Thdrt Damasc Thl Gc lat-ff.

for εν, συν AFN Syr copt goth. rec (ησομεθα, with D³KL rel Chr; Thdrt: txt
 ABD¹N 17 Damasc[. -σωμεν F Euthal-ma].—om αλλα (ησ. συν αυτω P. for συν,
 εν D¹ (and lat) 17 Chr, (mss vary). om εκ δυναμεως θεου F[not F-lat]: om θεου K.

om eis υμᾶς BD³ for arm Chr, Sedul: in vobis joined with follg εἰς in D-lat
 (so also D¹-gr [simly G-lat]): ins AD¹FKL[P]N rel (bef εκ δυναμ. θυ g: ημας c d)
 [latt syrr copt goth Cyr-p, Euthal-ma Thdrt Damasc].

5. om εαυτους δοκιμαζετε A. om ἢ N¹: εἰ P o. χριστος bef ησους AFPN
 vulg copt arm Clem, [Euthal-ma] Damasc Ambrst Bede: txt BDKL rel [tol] syrr
 goth Thdrt Jer. om εστιν B D¹[-gr] 17 aeth Clem Chr-comm; ins AD³FKK
 LPN rel latt goth arm [Chr-txt, Euthal-ma] Thdrt.

6. for δε, γὰρ F[-gr] (om F-lat: G-lat has both). (aft ημεῖς e is written but
 marked for erasure by N¹.)

7. rec ευχεται (conformation to ἐλπίζω, ver 6 ?), with D³[-gr] KL rel Syr goth Chr,
 Thdrt Ambrst Cassiod; txt ABD¹FPN m 17 latt syrr copt aeth arm [Euthal-ma] Isid,
 Damasc Aug₁.

weakness, yet He lives by [source [of His
 life]] the Power of God (which raised Him
 from the dead, Rom. vi. 4; viii. 11; Eph.
 i. 20; Phil. ii. 9). For we also are weak
 in Him (i. e. in Him, in our communion
 with and imitation of Christ, we, as He
 did, lay aside our power and spare you:
 we partake of His voluntary abnegation of
 power which we might have used. The
 context requires this explanation, and
 refutes that of Chrys., p. 644, τί ἐστιν,
 ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἰλαυνόμεθα, τὰ
 ἰσχυρά πάσχομεν, so Theodoret, Theophyl.,
 Grot., Estius, al.), but shall live (exercise
 our apostolic authority, in contrast to the
 ἀσθένεια above) with Him (as He now
 exercises His power in His glorified resur-
 rection life) from (source) the power of
 God [with respect to you (εἰς ὑμᾶς, if
 genuine, may belong either to δυνάμεως
 θεοῦ, = δυνάμ. θεοῦ τῆς εἰς ὑμᾶς, the art.
 being often omitted in such constructions,
 —or to ζήσομεν, 'we shall live with re-
 spect to you,' which agrees better with
 the parallelism, but not so well with the
 arrangement of the sentence. The sense
 seems to require the latter interpretation,
 for the δύναμις θεοῦ εἰς ὑμ. would be rather
 the result, than the source of the apostolic
 energy indicated by ζήσομεν]. I have
 taken ζήσομεν, as the context plainly
 requires, figuratively (see ref.): but many

Vol. II.

Commentators take it literally, of the
 resurrection: e.g. Grot.—'vitam conse-
 quemur immortalem.' 5.] "You

want to prove Christ speaking in me;—if
 you necessitate this proof, it will be given.
 But I will tell you whom rather to prove.
 Prove yourselves; there let your atten-
 tion be concentrated, if you will apply
 tests." Notice the prominently emphatic
 εαυτοὺς: so Chrys., ib.: τί γὰρ λέγω περὶ
 ἐμοῦ τοῦ διδασκάλου, φησί . . . ὑμᾶς γὰρ
 αὐτοὺς ἰδὼν βουλήθητε ἐξετάσαι . . . ,
 ὁψέσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός.
 εἰ ἐστὶ ἐν τῇ κ. 'Whether you main-
 tain your Christian place and standing
 in Christ, which will be shewn by the
 power of Christ's Spirit present and ener-
 gizing among you.' ἐπιγιν. εαυτ.,
 5.] for the construction see reff. and
 Winer, edn. 6, § 66. 5. 1. a. εἰ μὴ
 τι, unless indeed . . . see reff.

ἀδόκιμοι, 'not abiding the proof,' worth-
 less,—i. e. in this case, 'mere pretended
 Christians.' 6.] But (however it
 may fall out with your proof of your-
 selves) I hope (or perhaps better, expect)
 that ye shall know that we are not
 worthless (unable to abide the proof
 to which you put us. The verse is said,
 as Theodoret, ἀπειλητικῶς;—and Chrys.
 remarks, ib., ἐπειδὴ γὰρ ἐντεῦθεν βούλεσθε,
 φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τῇν

3 A

7 Rom. xiv. 18
 8 — Rom. vii.
 10, 21 reff.
 1 constr., Mark
 ix. 22. Luke
 xii. 26.
 2 e Bpse., 1 Cor.
 xii. 1.
 3 = ch. xi. 21.
 4 posn., see ch.
 xii. 19 reff.
 and note.
 5 here only 7.
 6 (τίςιν,
 ver. 11.
 7 (τιςιν,
 Eph. iv. 12.)
 8 ver. 2.
 9 Tit. i. 13
 only 7. Wind.
 v. 23 only.
 10 (μία, Rom.
 xi. 23.)
 11 constr., Esth. i. 19. ix. 27. (Acta xxi. 2.)
 12 1. 2 Tim. iv. 8. d = 1 Cor. i. 10 reff.
 13 ch. x. 8 reff.
 see above (x).
 14 1 Cor. i. 14. iv. 2. 1 Thess.
 e = ch. i. 4 & 2c. reff.

θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς ὀκί-
 μοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ
 ὡς ὀδοκίμοι ὦμεν. 8 οὐ γὰρ ἰδυνάμεθά τι κατὰ τῆς
 ἀληθείας, 9 ἀλλὰ ὑπὲρ τῆς ἀληθείας. 10 χαίρομεν γὰρ
 ὅταν ἡμεῖς ἄσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε τοῦτο καὶ
 εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο ταῦτα
 ἄπων γράφω, ἵνα παρὼν μὴ ἀποτόμως χρῆσμαι
 κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκεν μοι εἰς οἰκοδο-
 μὴν καὶ οὐκ εἰς καθαίρεσιν.

11 Λοιπόν, ἀδελφοί, χαίρετε, 12 καταρτίζεσθε, 13 παρα-

for ουχ ινα, ινα μη KL [ις ποσ D-lat]. for υμ., ημεις N¹ (txt N-corr¹(F)²) [m(Treg)].
 ποιεῖτε KLN d [Euthal-ms].

8. om της (twice) F. (αλλα, so D¹FN. (homoeotel in d 17 [47].))
 9. om γαρ D¹K 46. 108¹-16 arm. οτε F. rec ius δε bef και, with
 D¹[gr] KLN³ rel Syr [Chr.] Thdr: om ABD¹FPN¹ 17 latt copt aeth arm Damasc
 [Euthal-ms Ambrst].

10. μη bef παρων DF c 47 latt: μη π. μη m. χρησμαι DFP c d k¹ 47.
 rec εδωκε μοι bef ο κυριος, with KL rel syrr aeth arm Chr, Thdr Thl Ec: txt ABDFPN
 a² m 17 latt copt goth Damasc [Euthal-ms Ambrst].

11. ins το bef λοιπ. D² f [Chr, Thl]: add ον P. χαρεσθε P. add και L
 [Syr].

δοκίμην λαβεῖν, οὐκ ἀπορήσομεν τοῦ
 δοῦναι ὑμῖν τὴν ἀπόδειξιν. 7.]
 Yet he prays God rather that they may
 require no such demonstration of his apo-
 stolic power, even though he lose in reputa-
 tion by it. μὴ ποιῆσθ. ὑμ. κακ. μηδ.]
 Not, as Grot., al., 'that I may not have to
 inflict on you any evil' (an extraordinary
 rendering of κακὸν ποιῆν), but that ye
 may do no evil, corresponding to ἵνα
 ὑμεῖς τὸ καλὸν ποιήτε below. οὐχ
 ἵνα . . .] 'And the purpose of this my
 prayer is not to gain any repute by your
 Christian graces, but that you may be
 highly endowed with them, and (if it so
 happen) we may be as of no repute ('ho-
 minum scilicet iudicio,' Beza). That this
 is the sense, and that δόκιμοι is not in
 this verse to be applied to substantiation
 of power by punishment, is necessitated by
 the construction,—it being plainly shewn
 by the infin. after εὐχόμεν, that ἵνα is not
 here meant to apply, even in part, to the
 purport of the prayer (as in Col. i. 9;
 2 Thess. i. 11; see note on 1 Cor. xiv.
 13), but to its purpose. And that being
 settled,—we pray . . . not in order that
 we may appear δόκιμοι,—it follows that
 the appearing δόκιμοι would be a result of
 the fulfilment of the prayer, viz. of your
 doing no evil, and this it could only be by
 their doing no evil bringing credit on the
 Apostle's ministry. It is not for this end
 'hat we pray that you may do no evil, but
 for your own good, even if that tend to

the non-exercise, and so depreciation, of
 our apostolic power. 8.] For we

have no power against the truth (of the
 Gospel, as Meyer; not of the facts, as
 Chrys., al., and De Wette, which might
 suit κατὰ τῆς ἀλ., but comes in very
 lamely with ὑπὲρ τῆς ἀλ.—'If you walk
 in the truth, we shall be at one with you
 and so have no opportunity of shewing our
 power') but (only) on behalf of (in further-
 ance of the cause and spread of) the
 truth. 9.] For (confirmation of

ver. 8 by the still stronger assertion,
 WHEREIN his joy consists, and for what
 he prays) our joy is, when we are weak
 (have no opportunity for shewing our
 power in punishment) but ye are mighty
 (in Christian graces, and requiring no exer-
 cise of our authority): this (viz. that the
 state of the case may be as just mentioned)
 we also pray for, viz. your perfection
 (generally,—in all good things, see καταρ-
 τισμός, Eph. iv. 12: not, as Bengel, 'ne
 opus sit quenquam de corpore rescindere';
 the reference here being far more general).

10.] διὰ τοῦτο, 'because I wish and
 pray for your perfection.' ταῦτα, 'this
 Epistle.' ἀποτ., sharply. χρῆσ., scil.
 ὑμῖν. See in reff. similar omissions of the
 dative. βούλομαι γὰρ ἐν τοῖς γράμμασι
 κείσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς
 πράγμασι. Chrys., Hom. xxx. p. 649.
 κατὰ τ. ἐξ. ἦν . . .] gives the reason why
 he did not wish to act ἀποτόμως,—because
 the power would seem to be exercised in

καλείσθε, ἵ τὸ αὐτὸ ἔφρονεῖτε, ἡ εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. 13 ἂσπάσασθε ἀλλήλους ἔν ἀγίῳ ἡ φιλήματι ἂσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΤΣ Β.

om το αυτο φρονεῖτε A. transp εἰρηνης and αγαπης DL m vulg(with fuld, agst am [demid] tol [F-lat]) goth arm Thdrt Thl Ambrst Pel: om αγαπης και F[-gr(and G-lat)] 17 18th-rom.—aft last και ins της DL a d f h k m.

12. φιληματι bef αγιω AFL e g m n vulg Chr, Thl [Euthal-ms Ambrst], φιληματι αγαπης f: txt BDKP¹ rel Thdrt Damasc Ec.

13. om χριστου B k² [Cyr¹]. om υμων P. rec at end ins αμην, with DKP¹ rel vulg syrr copt goth arm-zoh [Chr, Damasc] Thdrt Ambrst: om ABFL[F]N¹ 17 har¹ [spee arm-usc] 18th Chr-mss [Euthal-ms].

SUBSCRIPTION. rec pros kor. δευτερα εγγραφη απο φιλιππων της μακεδονιας δια τιτου κ. λουκα, with K Syr copt Thdrt-ed Ec, and omg της μακεδ. L a f g n 47: pr. kor. β' εγγραφη απο φιλιππων B² (d), and (adding στιχων φη) P: εγγραφη απο φιλιππων δια τιτου κ. λουκα b k m o: pr. kor. β. εγγ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44. 106-8-38: om l: pros kor. β' επληρωθη αρχεται pr. γαλ. D: ετελεσθη pr. kor. β' αρχεται προς γαλ. F: txt AB¹ 17, and (adding στιχων χιβ) N.

a direction contrary to that intended by Him who gave it. 11—13.] CON-

CLUSION. 11.] General exhortations. "Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel. χαίρ., rejoice, scil. in the Lord, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16.

καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα, Chrys., ib.: amend "your-selves," Stanley. παρακαλ., take comfort; a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. This is better than 'comfort (or 'exhort') one another,' which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or εαυτούς, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note. τὸ αὐτὸ φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.' 12.]

Concluding greetings. ἐν ἀγ. φιλ.] See on Rom. xvi. 16. οἱ ἀγ. πάντες viz. in the place whence the Epistle was written. 13.] Concluding benediction; remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of

our Lord Jesus Christ is put first; "nam per gratiam Christi venit ad Patris amorem." Bengel. κοινων. τ. ἀγ. πν.] communion,—fellowship, gen. obj.—not 'communicatio activa,' gen. subj.—

τουτίσσι τὴν μετοχὴν αὐτοῦ κ. τὴν μετέλ-ληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσίq, ἀλλὰ μεθέξει, ἐντες, Theophyl., and simi-larly Ecum. Chrys. adds, p. 652, οὕτω τὰ τῆς τριάδος ἀδιαίρετα· καὶ οὗ τοῦ πνεύματος ἐστὶν ἡ κοινωνία, εὐρέθη τοῦ υἱοῦ· καὶ οὗ τοῦ υἱοῦ ἐστὶν ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἁγίου πνεύματος. μετὰ πάντων ὑμῶν] "And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but ex-pressly on every portion and every indi-vidual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happi-ness might be 'with them all' (μετὰ πάν-των ὑμῶν)." Stanley. Compare, for the same emphatic wās, Rom. i. 5, 8; iv. 16; [xvi. 24.] &c.: and for wās following its substantive and unemphatic, ib. viii. 32, 37; 1 Cor. vii. 17; x. 1, &c.

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